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# STATISTICS OF THE PROTESTANT MISSIONARY SOCIETIES OF THE WORLD FOR 1904

This table includes only Missions to non-Christian and non-Protestant peoples, and so omits work done in non-Papal Europe, while covering that in behalf of Indians, Chinese, and Japanese in the United States. The figures are derived almost wholly from annual reports, and relate in the main to 1904, tho sometimes the year includes a part of 1903. The aim has been to leave the fewest possible blanks, and hence where the latest official figures were not at hand, conservative estimates have been made, based upon former reports.—REV. D. L. LEONARD, D.D.

Names of Societies (Abbreviated)	Date of Organization	Home Income	Income from the Field	Ordained Missionaries	Laymen	Wives	Unmarried Women	Total Missionaries	Ordained Natives	Total Native Helpers	Total Force in the Field	Stations and Outstations	Communicant Church Members	Added Last Year	Adherents (Native Christians)	Schools	Scholars	Foreign Countries in which Missions are Sustained
American Board.....	1810	\$725,570	\$173,184	178	26	184	182	570	272	4,176	4,749	1,379	62,123	5,708	163,819	1,391	70,818	S. Africa, Turkey, India, China, Japan, Micro-
Baptist Missionary Union.....	1814	779,594	158,504	183	25	192	120	520	306	4,249	4,769	1,672	117,081	7,431	165,806	1,556	42,064	nesia, Mexico, Spain, Austria, Philippines.
Southern Baptist Convention.....	1845	247,630	25,454	59	4	59	16	138	68	215	333	335	9,969	2,076	27,000	66	1,082	Burma, India, China, Japan, Africa, France,
Free Baptists.....	1833	33,606	436	9	0	9	7	25	28	88	113	27	904	85	1,740	103	3,860	Spain, Philippines.
Christian (Disciples of Christ).....	1875	363,774	14,629	41	17	56	41	155	71	274	409	116	4,588	898	15,000	49	2,149	China, Japan, Africa, Italy, Mexico, Brazil,
Christian Church.....	1886	11,447	0	7	0	5	3	15	7	14	39	37	549	154	2,000	1	10	Cuba.
Christian and Missionary Alliance.....	1897	216,388	4,032	67	60	63	76	268	40	300	468	100	3,200	801	4,000	30	2,500	India (Southern Bengal), Africa.
Protestant Episcopal.....	1835	392,879	23,737	53	16	37	38	144	85	568	712	263	6,306	479	20,000	144	4,573	China, India, Japan, Turkey, Africa, Philip-
Society of Friends.....	1871	70,429	4,775	21	15	23	34	93	12	251	364	82	3,068	608	7,386	41	2,039	pines.
Lutheran, General Council.....	1869	31,393	4,395	7	0	3	5	15	3	254	269	277	3,860	274	15,000	212	4,472	Japan (Tokyo, etc.).
Lutheran, General Synod.....	1887	62,000	15,000	14	0	10	10	34	3	566	600	484	13,441	4,051	28,681	273	7,835	W. Central Africa, India, China, Japan,
United Norwegian.....	1895	64,620	0	7	1	7	5	20	3	83	103	48	571	162	2,405	41	1,565	South America, Palestine, etc.
Methodist Episcopal.....	1819	1,417,870	262,840	243	42	188	262	734	472	5,823	6,562	980	* 128,957	17,876	286,340	1,760	59,819	Africa, China, Japan, Haiti, Mexico, Alaska.
Methodist Episcopal, South.....	1846	496,416	25,173	80	7	82	73	242	103	436	678	341	14,243	1,629	40,000	90	5,943	Mexico, Alaska, Jamaica, India, China, Japan,
Free Methodist.....	1882	26,615	1,591	6	10	10	12	38	2	59	97	50	233	50	2,000	21	441	Cuba, Armenia, Palestine.
Methodist Protestant.....	1888	20,065	738	6	0	6	0	12	11	19	31	33	536	129	800	2	473	India (Madras), Porto Rico.
Presbyterian.....	1837	1,033,796	117,336	276	78	236	197	837	176	2,160	2,937	1,608	50,172	6,405	175,000	823	27,809	India (Madras), West Africa.
Presbyterian, South.....	1861	236,757	7,120	67	4	53	42	164	21	195	269	293	8,267	1,558	10,000	54	1,981	Madagascar, China.
Reformed Presbyterian.....	1836	35,251	0	8	2	8	7	25	2	40	65	16	344	9	1,000	14	611	China, Korea, Japan, India, Africa, Bulgaria,
United Presbyterian.....	1859	219,239	96,288	41	5	43	53	142	43	796	988	435	11,134	1,954	39,231	235	20,964	Mexico, South America, Philippines.
Reformed (Dutch).....	1832	230,882	8,388	32	4	29	30	95	32	574	669	274	4,933	438	15,000	196	8,075	China, Korea, Japan, Mexico, Brazil, Cuba.
Reformed (German).....	1878	69,500	1,552	12	2	12	6	32	12	88	120	65	2,050	395	3,500	6	525	Africa, India, China, Japan.
German Evangelical Synod.....	1867	22,354	140	10	0	5	3	18	0	131	149	44	2,264	290	4,924	34	1,331	Japan (Yokohama).
United Brethren in Christ.....	1853	20,000	0	15	0	15	0	30	12	144	74	120	2,150	300	5,000	6	430	India, Siam, China, Japan, Korea, W. Africa,
Woman's Union Missionary Society.....	1861	101,606	7,464	0	0	0	25	25	0	200	225	26	0	0	0	25	2,600	Syria, Persia, Spanish America, Philippines.
Canada Baptist (Ontario and Quebec).....	1873	56,796	2,950	23	1	20	20	64	7	269	333	79	5,792	930	10,000	196	2,575	China, Korea, Japan, Africa, Italy, Mexico,
Canada Methodist.....	1872	139,347	4,220	58	0	55	0	113	37	92	305	250	3,902	302	20,000	50	1,500	Brazil, Cuba.
Canada Presbyterian.....	1844	154,216	11,196	48	28	57	50	133	15	227	410	97	4,379	434	12,000	78	7,321	Asia Minor, Cyprus, Palestine, China.
Other American Societies.....		523,000	40,730	301	96	133	61	321	50	483	594	362	34,451	1,050	25,000	580	14,265	Egypt, India (Punjab).
<b>Totals for America.....</b>		<b>\$7,807,992</b>	<b>\$1,011,824</b>	<b>1,970</b>	<b>445</b>	<b>1,700</b>	<b>1,370</b>	<b>5,439</b>	<b>1,898</b>	<b>22,533</b>	<b>28,080</b>	<b>9,936</b>	<b>399,963</b>	<b>56,306</b>	<b>1,103,341</b>	<b>8,066</b>	<b>301,170</b>	India, China, Japan, Arabia.
Baptist Society (England).....	1799	\$77,857	36,325	153	0	113	7	273	52	618	941	799	21,196	1,335	65,000	785	18,259	India, China, Palestine, Central Africa, West
London Society (L. M. S.).....	1795	707,904	168,898	171	39	167	69	446	925	6,751	7,137	2,180	74,786	2,370	225,431	2,068	88,023	Indies.
Church Society (C. M. S.).....	1799	2,087,510	118,075	410	154	384	396	1,344	361	7,323	9,167	549	84,723	3,071	299,553	2,378	121,541	China, India, Africa, Madagascar, Polynesia.
Propagation Society (S. P. G.).....	1701	793,210	82,400	625	35	486	73	1,224	186	3,136	4,360	490	66,250	4,830	333,000	875	43,200	Persia, Arabia, Palestine, China, Japan, India,
Universities' Mission.....	1858	166,545	1,188	31	28	1	55	115	17	265	380	144	4,376	918	13,323	145	5,323	Africa, North America, Australia, etc.
Society of Friends.....	1866	109,600	11,700	35	5	33	30	108	25	850	953	219	2,943	243	13,410	267	16,047	India, China, Japan, Malaysia, Africa, West
Wesleyan Methodist Society.....	1813	634,491	68,648	230	17	170	63	570	303	6,467	7,087	2,710	56,541	4,811	182,000	1,430	106,172	Indies, etc.
Presbyterian Church of England.....	1847	180,950	17,500	27	21	32	34	114	37	470	534	274	8,473	900	25,000	132	2,833	Africa (Lake Nyasa and Zanzibar).
Welsh Calvinistic.....	1840	53,423	3,240	20	8	16	8	47	11	87	134	442	5,870	730	15,000	385	8,462	Palestine, India, China, Natal, Madagascar.
China Inland Mission.....	1865	303,492	2,800	65	253	195	270	733	19	946	1,729	611	10,245	1,729	25,000	116	1,692	India, China, Africa (West and South), West
Presbyterian Church of Ireland.....	1840	124,835	8,860	33	21	27	28	109	6	350	459	43	2,340	120	8,000	120	2,064	Indies, Italy, Spain.
Established Church of Scotland.....	1829	252,955	60,575	34	26	37	75	172	13	711	863	215	3,736	342	12,713	270	30,121	India, China, Malaysia, Formosa, Syria.
United Free Church.....	1843	596,625	421,160	111	37	136	98	333	45	3,441	3,833	1,002	43,804	4,160	135,000	1,093	63,220	N. E. India, Assam, France (Brittany).
Other British Societies.....		1,231,000	157,400	253	970	396	726	3,344	0	3,158	6,502	1,347	75,688	1,225	42,300	268	16,450	China (Sixteen Provinces).
<b>Total British Societies.....</b>		<b>\$7,635,086</b>	<b>\$1,159,309</b>	<b>2,187</b>	<b>1,407</b>	<b>2,194</b>	<b>1,937</b>	<b>7,745</b>	<b>1,900</b>	<b>34,963</b>	<b>42,968</b>	<b>11,030</b>	<b>410,876</b>	<b>26,824</b>	<b>1,274,630</b>	<b>10,356</b>	<b>512,406</b>	China, India (Gujarat), Syria.
Paris Society.....	1822	176,293	49,836	61	47	52	27	187	45	1,231	1,418	262	29,496	2,652	110,000	706	44,109	India, East Central Africa Palestine, China
Swiss Romande.....	1875	45,180	3,318	21	5	17	16	59	0	70	129	63	1,556	108	3,912	67	1,650	India, Africa, Arabia, Palestine, New He-
Basel Society.....	1815	332,065	61,290	194	80	162	20	456	43	1,334	1,790	605	25,663	1,878	57,062	573	24,365	brides, Manchuria, Japan, West Indies.
Berlin Society.....	1824	157,401	76,600	104	16	92	8	220	5	1,055	1,275	743	24,158	2,130	57,022	33	9,072	Africa (South, East and West), Tahiti, Ma-
Breklum (Schleswig-Holstein).....	1877	45,000	460	16	0	8	3	27	0	90	117	80	890	122	5,285	44	1,382	agascar.
Gossner's Society.....	1836	85,597	4,620	43	0	27	0	70	27	1,150	1,290	230	18,640	715	60,797	280	5,644	East Africa.
Hermannsburg Society.....	1849	85,950	14,324	59	0	56	1	116	0	613	739	186	26,014	4,874	55,898	188	8,742	South India, China, West Africa
Leipzig Society.....	1836	127,590	12,874	60	7	37	8	112	26	629	741	307	9,581	214	21,784	296	11,086	Africa (East and South), China
Moravian Church.....	1733	169,440	196,440	163	37	177	12	389	24	1,753	2,142	613	32,530	1,124	94,995	242	24,576	India (Telugus).
North German Society.....	1836	44,095	5,214	18	2	13	10	43	2	108	151	63	2,228	466	3,790	63	2,684	India (Ganges, Chota Nagpore)
Rhenish Society (Barmen).....	1823	181,302	32,235	150	11	121	17	299	27	1,579	1,978	421	42,232	9,374	96,881	412	21,162	India, South Africa, Persia.
Other German Societies.....		121,257	5,463	87	52	49	6	94	10	250	344	120	6,920	445	15,200	58	975	South India, Burma, British and Germ-
<b>Total German Societies.....</b>		<b>\$1,249,717</b>	<b>\$410,580</b>	<b>894</b>	<b>205</b>	<b>743</b>	<b>85</b>	<b>1,926</b>	<b>163</b>	<b>8,471</b>	<b>10,397</b>	<b>3,368</b>	<b>188,989</b>	<b>21,292</b>	<b>468,699</b>	<b>2,139</b>	<b>109,543</b>	East Africa.
Netherlands Societies.....		133,247	17,000	72	10	44	0	126	0	5	131	141	5,930	15	18,000	453	12,300	India (Ladak), South Africa, Australia, Sov-
Scandinavian Societies.....		371,389	6,230	149	27	110	72	358	92	1,850	2,306	1,121	48,800	5,950	75,350	882	42,700	America, West Indies, Eskimo, Indians.
Australasian Methodist Society.....	1855	114,476	42,700	30	5	25	11	71	88	3,368	2,489	930	40,733	1,420	127,151	1,571	30,376	West Africa (Slave Coast).
<b>Totals for Asia, Africa, the Islands, etc.....</b>		<b>\$380,633</b>	<b>\$38,000</b>	<b>510</b>	<b>249</b>	<b>269</b>	<b>228</b>	<b>1,266</b>	<b>395</b>	<b>5,970</b>	<b>7,236</b>	<b>2,430</b>	<b>399,640</b>	<b>5,270</b>	<b>730,000</b>	<b>1,750</b>	<b>62,300</b>	
<b>TOTALS FOR CHRISTENDOM, 1904.....</b>		<b>\$18,509,013</b>	<b>\$2,783,797</b>	<b>5,924</b>	<b>2,400</b>	<b>5,153</b>	<b>3,746</b>	<b>17,227</b>	<b>4,581</b>	<b>77,554</b>	<b>82,122</b>	<b>29,561</b>	<b>1,455,893</b>	<b>119,837</b>	<b>3,900,933</b>	<b>29,490</b>	<b>896,454</b>	
<b>Totals for 1903.....</b>		<b>\$17,114,383</b>	<b>\$1,955,426</b>	<b>5,863</b>	<b>1,800</b>	<b>4,610</b>	<b>3,318</b>	<b>15,557</b>	<b>4,233</b>	<b>62,631</b>	<b>78,554</b>	<b>27,800</b>	<b>1,414,176</b>	<b>96,360</b>	<b>3,824,065</b>	<b>24,283</b>	<b>989,506</b>	

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

# THE Missionary Review of the World

*Old Series*  
VOL. XXVIII. No. 1 }

JANUARY

{ *New Series*  
VOL. XVIII. No. 1

## THE OLD WATCHWORD FOR THE NEW YEAR:

**"LO, I AM WITH YOU!"**

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

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

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

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



## A MISSIONARY REVIEW OF THE PAST YEAR

BY ROBERT E. SPEER, NEW YORK

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

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

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

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

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

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

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

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

#### Conditions in Korea

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

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

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

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

### The Year in China

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

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

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

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

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

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

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

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

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

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

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

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

#### **Signs of the Times in India and Tibet**

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

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

#### In Persia, Turkey, and Arabia

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

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

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

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

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

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

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

#### **Missionary Difficulties in Africa**

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

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

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

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

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

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

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

#### **South America and the Philippines**

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



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

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

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

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

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

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

## THE WORLD'S OUTLOOK IN 1905

BY THE EDITOR-IN-CHIEF

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### The Darker Side

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

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

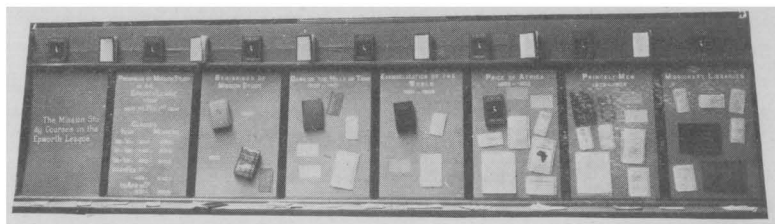
mines on the land or sow them in the sea, and mechanically destroy a whole fleet or regiment at once.

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

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

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

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



AN EXHIBIT OF THE YOUNG PEOPLE'S MISSION STUDY COURSES

## MISSIONARY EXHIBITS, AND HOW TO USE THEM

BY S. EARL TAYLOR

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

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

### The First Extensive Exhibits

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

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

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

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

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

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

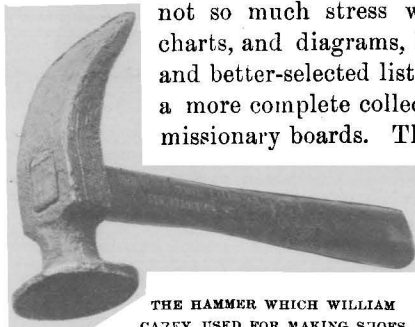
in a very elaborate array of articles useful to a missionary. The aim was to suggest to missionary candidates, before the time came for them to purchase an outfit, articles which would be of great use, but which ordinarily they would neglect to buy. It was also desired to make real to the home constituency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

#### A Great Interdenominational Exhibit

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

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

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



THE HAMMER WHICH WILLIAM CAREY USED FOR MAKING SHOES

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





AN AMERICAN INDIAN BOOTH AT THE LOS ANGELES EXHIBIT

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

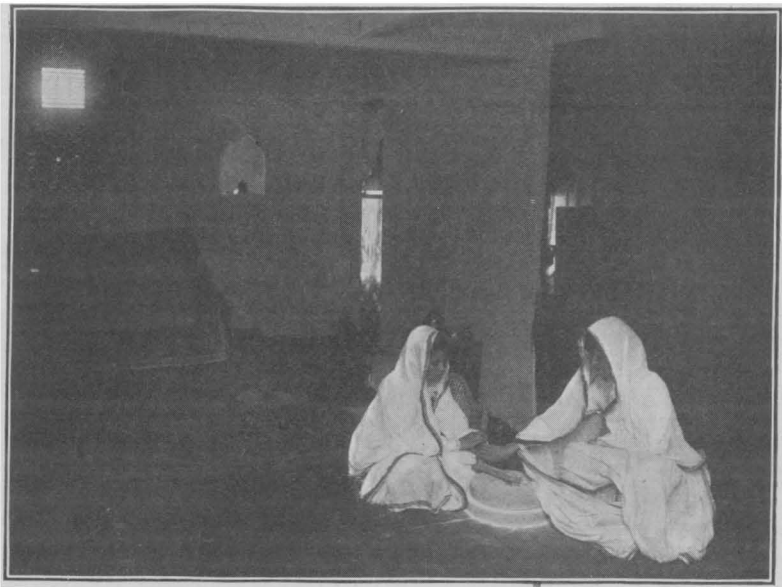
#### **The Los Angeles Exhibit of 1904**

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

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

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

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



A ZENANA SCENE REPRODUCED AT THE LOS ANGELES EXHIBIT

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

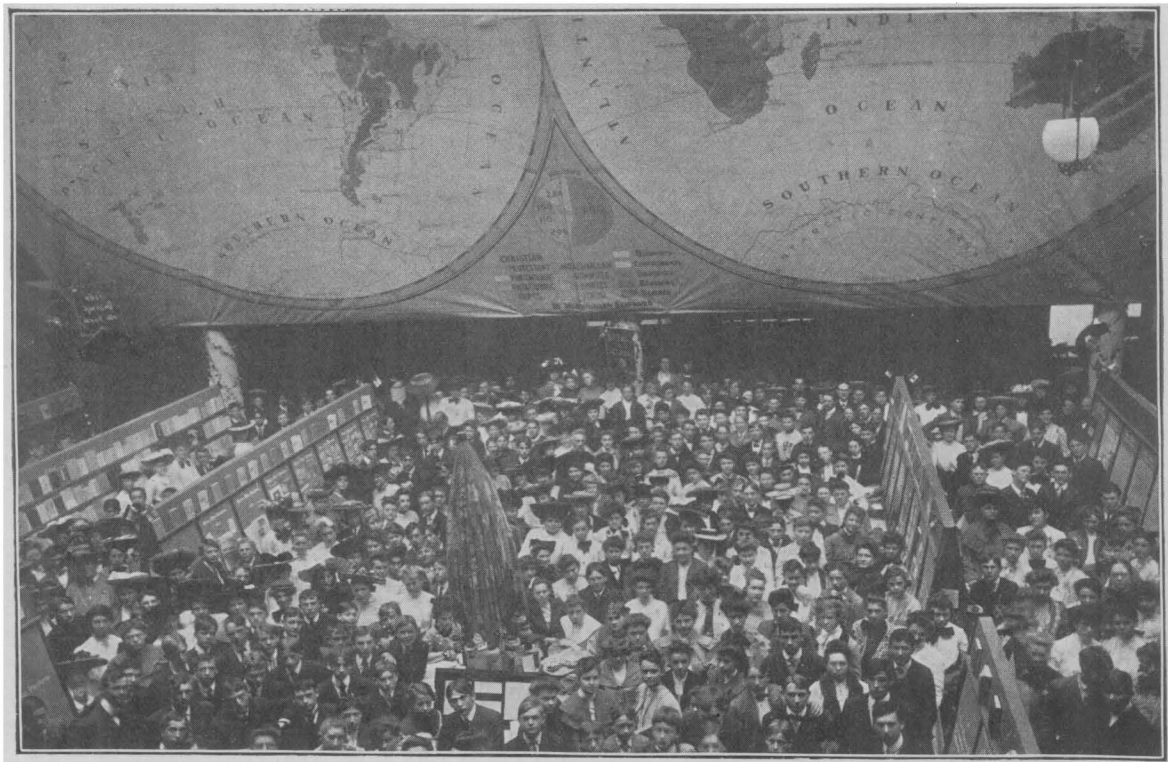
More than two hundred trained workers were in attendance to explain the various features of the exhibit. Fifteen experts came from the East, and the others were furnished by the Woman's Foreign Missionary Societies and the Young People's Societies of the local churches. To a church was assigned a special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

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

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

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



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



A GROUP OF WORKERS AT THE LOS ANGELES MISSIONARY EXHIBIT

The results of this exhibit were manifest—

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

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

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

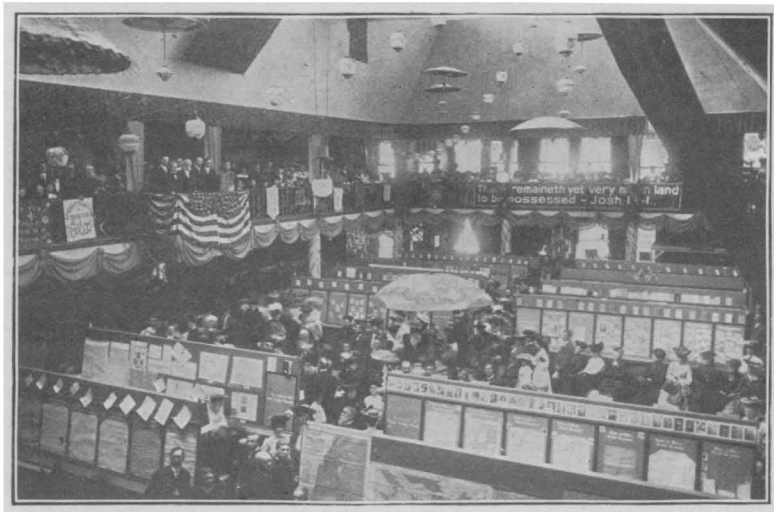
Fourth: It was educational in the truest sense. Leading business men came to inquire of the missionaries concerning trade conditions in the Far East. A group of school children who had been studying South America came to spend a half holiday with a missionary from that country. An old sailor whose ship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

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

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

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

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



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

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

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

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

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

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

#### **A Permanent Exhibit Needed**

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

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



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

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

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

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

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

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

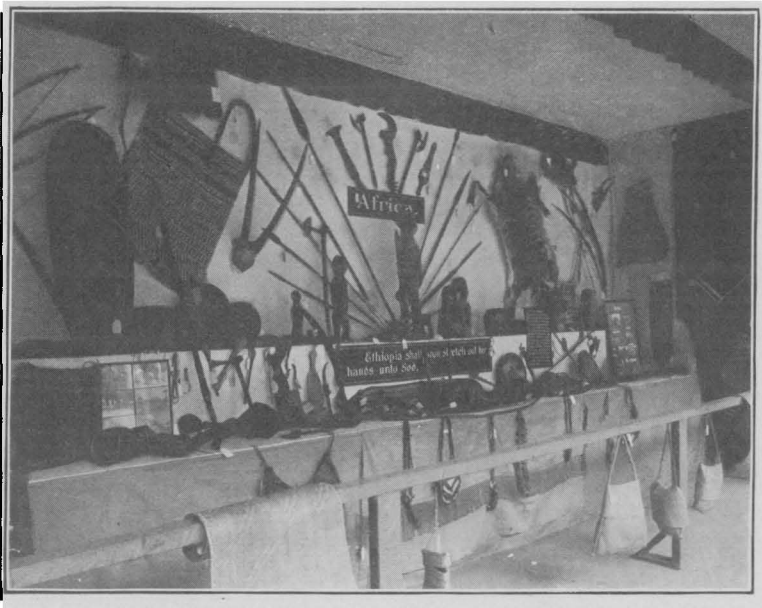


require attention to detail, experience, and a high type of organizing ability; but all necessary data is at hand, and it is entirely possible to elaborate and carry out such a plan as is outlined above.

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

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

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



AFRICAN CURIOS AT THE LOS ANGELES EXHIBIT

## THE EVOLUTION OF JAPAN

### FIFTY YEARS AGO AND NOW

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

Author of "The Gist of Japan"

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

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

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

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

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

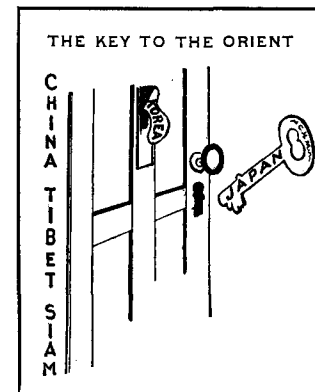
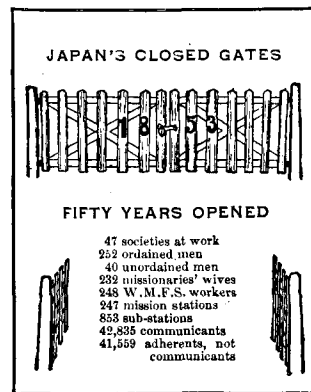
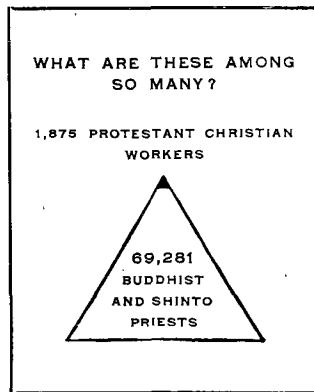
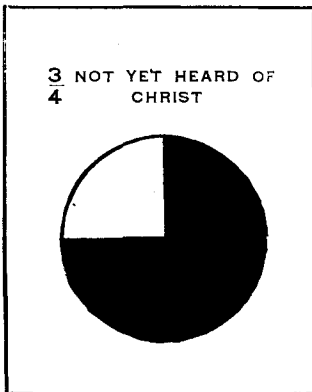
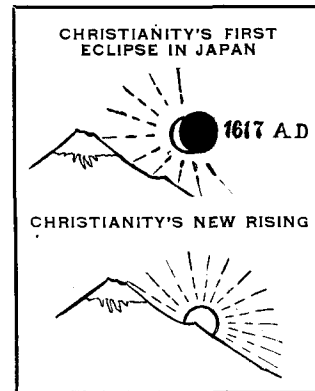
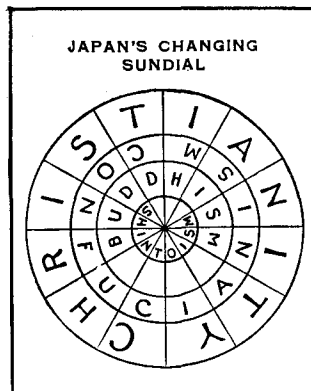
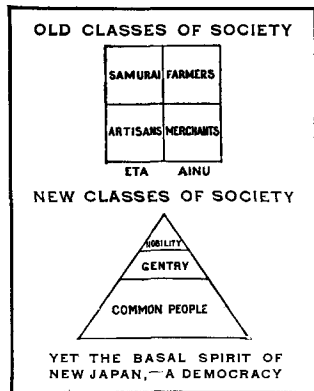
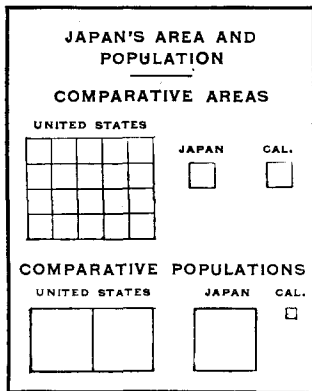
But behold her to-day! After only fifty years, and apparently without great effort, she has accomplished much of what Europe accomplished through nine hundred years of labor and resolution. Feudalism was abolished at a blow, the tycoon was deposed, and the sacred emperor came out of the obscurity that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

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

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

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

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



Courtesy of World-Wide Missions

# **A SERIES OF CHARTS ILLUSTRATING THE EVOLUTION OF JAPAN**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



## SOME FACTORS IN THE CHINA PROBLEM

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

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

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

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

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

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

### **The Influence of Japan**

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

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

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

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

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

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

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

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

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

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

#### **The Brighter Side of the Picture**

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

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

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

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

### The Day of Opportunity

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

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

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

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

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

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

## A RECENT ATTEMPT TO ENTER TIBET

BY J. TAYLOR HAMILTON, D.D., HERRNHUT, GERMANY  
Member of the Moravian Mission Board

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

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

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

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

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

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

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

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

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

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

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

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



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

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## **THE CHURCH AND THE WORKING MEN**

### **THE CAMPAIGN TO BRING THE LABORERS AND THE CHURCH INTO HARMONY**

BY REV. CHARLES STELZLE,

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

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

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

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

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

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

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

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

Arrangements have been made whereby a fraternal delegate from

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

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

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

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

## A NEW PLAN FOR JUNIOR MISSION BANDS\*

BY MISS RUTH G. WINANT, NEW YORK CITY

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

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

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\* See page 57.

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

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

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

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

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

#### **A Home Department Letter**

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

DEAR JUNIORS:—

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

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

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

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

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

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

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

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

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

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

## THE BUREAU OF MISSIONS\*

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

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

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

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

It embraces three departments:

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

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

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

\* See Editorial on page 58.

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

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

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

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

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

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

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

## RELIGIOUS CONDITIONS IN THE PHILIPPINE ISLANDS

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

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

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

### I. Christianity Among Americans in the Philippines

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

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

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

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



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

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

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

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

## II. The Problem of the Heathen

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

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

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

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

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

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

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

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

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

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

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

### III. Spanish-Latin Christianity in the Philippines

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### IV. *La Iglesia Filipina Independiente, Revista Catolica*

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

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

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

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

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

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

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

I will conclude with a few comments and deductions:

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

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

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

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

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

## GOOD METHODS FOR MISSION BANDS\*

BY MRS. CHAUNCEY J. HAWKINS, SPENCER, MASSACHUSETTS

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

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

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

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

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

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

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

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



## EDITORIALS

### The "Missionary Review" and the Bureau of Missions

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

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

### The Entering of Tibet

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

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

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

### A Wonderful Revival in Wales

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

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

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

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

Surely such things must stimulate believing prayer.

#### **Panama Canal and Missions**

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

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

#### **The Work of the Salvation Army**

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

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

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

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

### The Outlook for the Roman Church

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

### A Japanese Soldier's Christlike Deed

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

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

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

### The Oriental Mission Journal

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

### Donations Acknowledged

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

## BOOKS FOR THE MISSIONARY LIBRARY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## NEW BOOKS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

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

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

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

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

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

January 3—"The Visible Church of Christ."

January 4—"All Peoples and Nations."

January 5—"Missions—Home and Foreign."

January 6—"The Family and the School."

January 7—"Our Own Country."

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## EUROPE

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

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

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

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

## The Crisis in Moravian Missions

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

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

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

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

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

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

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

#### **The Rhenish Society 75 Years Old**

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

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

#### **Italian Romanists Circulating the Bible**

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

lies in other countries, beginning with Germany.

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

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

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

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

## ASIA

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

of patience in the land of the Turk:

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

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

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

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

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

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

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

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

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

(1) A government officer of the

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

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

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

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

**A Remarkable Karen Prophet in Burma**

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

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

**The Empress Dowager's Gift to Missions**

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



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

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

#### **How the Chinese Manipulate their Gods**

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

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

#### **Two Specimen Chinese Christians**

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

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

#### **A New Baptist Mission in China**

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

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

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

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

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

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

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

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

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

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

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

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

The marked feature of Korean

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

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

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

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

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

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

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

## AFRICA

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Basutoland, 895 whites and 347,953 colored.

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

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

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

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

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

## ISLANDS OF THE SEA

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

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

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

Hioge:

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

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

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

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

#### MISCELLANEOUS

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

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

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

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

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

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

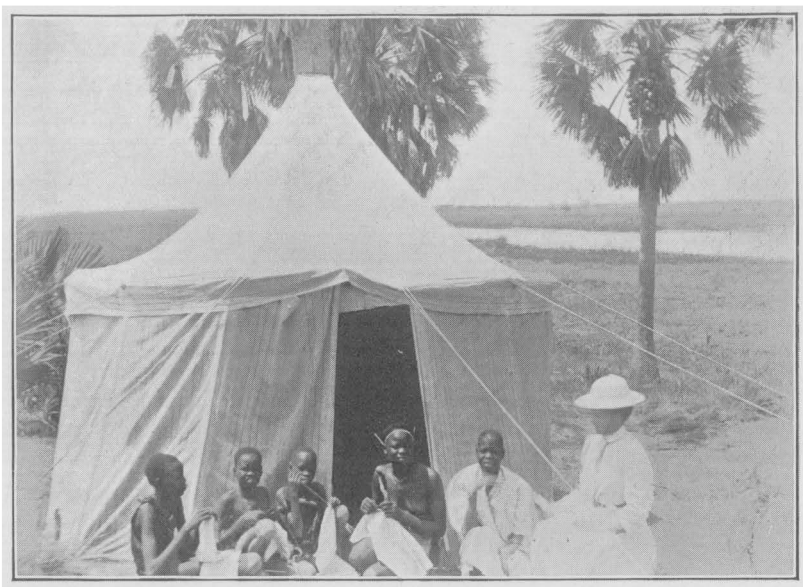
**His Gift to the Lord** Yesterday he wore a rose on the lapel of his coat, and when the plate was passed he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and, finding this poor little nickel, he laid it on the plate to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

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

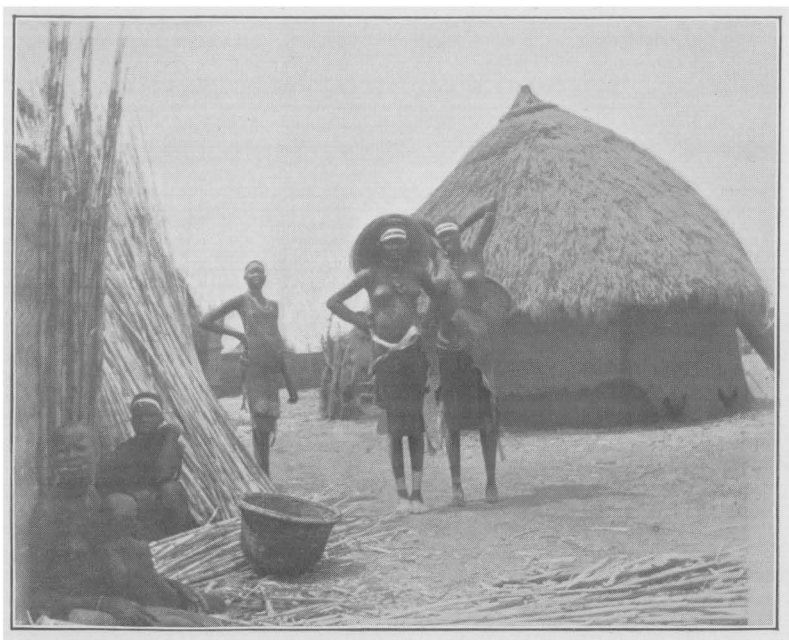
him this day his daily bread. But the nickel was ashamed, if the man wasn’t. The nickel hid beneath a quarter that was given by a poor woman who washes for a living.—*The Toronto Star*.

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

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



**THE FIRST GIRLS' SCHOOL AT DOLAIB HILL, ON THE SOBAT RIVER**  
**The American United Presbyterian Mission Station**



**A VILLAGE SCENE IN THE SUDAN**



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## FROM DEMONIAK TO MISSIONARY

### A STUDY OF THE GADARENE DEMONIAK AND HIS MISSIONARY QUALIFICATIONS \*

BY REV. HENRY H. JESSUP, D.D., BEIRUT, SYRIA

Author of "Kamil," "Women of the Arabs," etc.

The first missionary ordained to preach the Gospel east of the Jordan was chosen and commissioned by our Lord Himself. In that region of Greek and Roman cities, of high officials, amphitheaters and great wealth, one might naturally expect our Lord to select a scholar like Paul or a disciple like John. But no, He selected a Gadarene demoniak out of whom He had cast a legion of demons; He chose a man who had been a terror to the land, and who was both feared and hated by the whole population. In his life he had assaulted them, and now in the hour of his healing he had caused their property to be destroyed. Yet Christ chose him, ordained him, and sent him as missionary to Decapolis. The man begged, naturally, to be allowed to stay with Christ, to be under His protection and instruction; but no, Christ taught him that the disciple nearest to Him is the one who obeys Him and does His service. "Go to thy house," said Jesus, "and tell thy friends how great things the Lord hath done for thee, and how He had mercy on thee." And the man went and preached in the cities, telling what the Savior had done for him.

In what respects was this man a well-qualified missionary?

1. A missionary should have a vivid sense of the *power of Satan over men*. In undertaking aggressive work we must know the power of the enemy. To underrate our foe is to invite disaster. This is true in our individual spiritual life, in labors for moral reform, and in the great enterprise of conquering the world for Christ. A missionary to Mohammedans should know that Islam is not a decrepit and tottering system, but an organized force in the Eastern world, united, fanatical, aggressive, and hostile to Christianity. A missionary to China or Japan should understand that Confucianism, Buddhism, Tauism, and Shintoism have preoccupied the moral fortresses of that colossal empire, and will not surrender in a day.

To ignore Satan and his wiles is to be off our guard. This rescued Gadarene had known and felt in every fiber of his being the terrific power of Satan. His mind, his soul, his will, his hands and feet, his

\* From an address to outgoing missionaries, delivered in the First Presbyterian Church, New York.

eyes and his tongue, had been poisoned, and then completely subjugated by this fiendish tyrant. Now that a stronger than the "strong man" had set him free, emancipated his will, calmed his spirit, let light into his mind and reenthroned him in control of his eyes and hands and tongue, he looked upon his wounded body, gashed and mangled with the sharp flint-stones of the mountain, and felt the exhaustion of his long enthrallment, and could realize the power of the Evil One. He could now warn and entreat his friends and neighbors to resist the devil, to beware of Satan's wiles, and guard against his temptations.

2. A missionary should realize the *power of Christ over Satan*. This man had seen two thousand of the demon host, the legion soldiery of Satan, put to inglorious flight and driven into the depths of the sea by a word from Christ, his King and Savior.

A missionary, above all men, should believe in the supreme power, the omnipotent sway, of Jesus Christ, the Great Head of the Church; that He who gave the great last command, "Go teach all nations," has *all power* in heaven and in earth, and "will be with him always, even unto the end of the age." To believe less than this is mischief and disloyalty. Christ has all power, and He is ready to use it. "According to your faith be it unto you." Every Christian missionary should believe with all his soul and mind and heart that omnipotence is armed on the side of the Gospel, and that Satan's empire is to be overthrown. He will not be deceived by the subtle philosophies of Oriental religions or their hoary antiquity, or overawed by the countless multitudes of Asiatic and African populations, or discouraged by the pessimistic wail of faint-hearted Christian theorists. "If God be for us, who can be against us?"

If a missionary has felt in his own soul the power of Christ over Satan in giving him the victory over self and sin, he can preach confidently the Gospel as the "power of God unto salvation to every one that believeth," high or low, rich or poor, civilized or savage.

3. A missionary should be able to *speak from experience of the love of Christ for him personally*. This the Gadarene could do from his heart of hearts. We can imagine him entering his native town, and preaching to the awestricken and wondering people: "Listen, my kinsmen and friends, my neighbors and countrymen. I have come to tell you of the surpassing love of Jesus of Nazareth. You know my awful history, my wild, demon-possessed fury, my life in the tombs, my struggles with wild beasts, my imbruted appearance, my nakedness, and wounds! Why should He, a stranger, think on me? What could He gain by coming to me? But He came on the wings of love. I met Him face to face—and such a face! beaming with the light of heaven! Such an eye of pity, such a voice of love! It banished the demon host, it broke my heart, it melted me to tears, it was love con-

quering death and hell. He is the Christ of God. He has saved me and He is ready to save you. Oh, how I love Him! He has sent me to tell you of His love and power and willingness to save. Come to Him and He will give you rest."

There is no eloquence like that inspired by the experience of Divine love, and who can say that this man was not thus eminently qualified to proclaim the unsearchable riches of Christ! Let no man enter upon the work of saving men at home or abroad unless he has known by experience the power of Christ's love. Without this, he is but "sounding brass," but with it, he can speak words full of the eloquence of personal experience.

4. A missionary must have *a sense of men's lost estate without Christ*. This the Gadarene had felt in his own life, and had seen it in the hard-heartedness of his friends in driving Christ away from them. If we would sincerely preach Christ as the only Savior we must believe that men need Him and are lost without Him; that Christ came to seek and to save that which was *lost*. Christ is "*The light of the world*," not one among many lights. He is *the* Savior, not one among many saviors. Without Him men are *lost*, not simply unfortunate. The Gadarene knew that in all Decapolis men were in want of just such a Savior as Jesus Christ. We know that all the world is lost without Him.

5. A missionary should be *familiar with the language and the people*. In this respect the Gadarene was fully prepared. The Aramaic and the Greek were familiar to him as to all the people. He knew their customs, their modes of thought, their prejudices, their religious views, their superstitions, their hopes, and their fears. He could speak without danger of being misunderstood.

A knowledge of the language is the first need of the missionary. Without it he is helpless. The dispersion and confusion of tongues at Babel has rendered the proclamation of the Gospel most difficult. Diversity of languages is an immense barrier between the races of men. But the missionary must break this barrier down. Everything else must bend to this object. To preach through an interpreter is to rob the message of a great part of its power, to say nothing of the danger of perversion and misrepresentation of the truth. The missionary must identify himself with the people—use their idioms, their common speech, their proverbs, know their national prejudices, so as not to offend and alienate them, and without a knowledge of their language this will be impossible.

6. A missionary should have *sympathy with the people*. He should live near their life. As soon as possible he should train native preachers, who ought to be by far the most effective laborers for their own people. Jerry McAuley in New York, Sheshadri in India, and Neesima in Japan, are examples of the success of men in sympathy

with those to whom they preach. An Arabic proverb says: "The handle of the ax which cuts down the tree is made from a limb of the tree." An American missionary, while proud of his native land, must remember that he is *first a Christian* and second an American, and that the commonwealth of Christian love is wider than any nationality. His foreign habits and ways are more an obstacle than a help to his work, and any assumption of superiority will repel those whom he came to win to the truth.

7. A missionary should have a *personal call to the work*. This Gadarene could have no doubt about the genuineness of *his* call. Christ Himself who healed him called him to a special service. There could be no mistake about it.

Can we now be sure of such a call? Why not? Christ has healed us, forgiven us, saved us. He has called us out of darkness into light, out of conflict into peace, out of hostility or apathy into active loyalty and *service*. A call by Christ to follow Him is a call to His service. Once enrolled in His army we are sworn to literal obedience to His commands. The *fact* of service is settled once for all. The mere detail of locality or kind of work is a secondary matter. The foreign missionary work is a part of Christ's work which is to be done. If you are fitted for it and there are no providential obstacles in the way of your going, then Christ calls you to it. We need not wait for an audible voice. The cry of a nation for help is an indication as to what Christ wants us to do. All the providential openings among the nations are echoes of the voice of Christ. We are called to take the message or send it by a substitute.

What has Christ done for you? Count up your mercies, the gifts of His hand, beginning at the greatest and coming to the least—spiritual, moral, intellectual, social, and physical. What has He *not* done for you? How, then, will you show your gratitude? The Gadarene thought it would be better and safer for him to be in Christ's immediate society, and enjoying His instruction and protection; but the Master sent him away to active work in his own country. That was hard work. One needs strong faith and burning love to be able to speak of Christ in his own village or city, and among his own friends. A prophet is not ordinarily honored at home.

Let us go and tell our neighbors the glad news of salvation in Christ, and we shall find our neighbors everywhere. Any and every needy man is the Christian's neighbor. Some live near and some far away. They have varied customs and speak many languages. Let us tell them what Christ has done for us, His sufferings and atoning death, His resurrection, ascension, and glorious regal intercession for us. Let us tell them of His power to save unto the uttermost, for time and eternity, ALL who come unto God by Him.



A WAR-DANCE OF THE SHULLAS AT DOLAIB HILL

## MISSIONARY CONDITIONS IN THE EGYPTIAN SUDAN

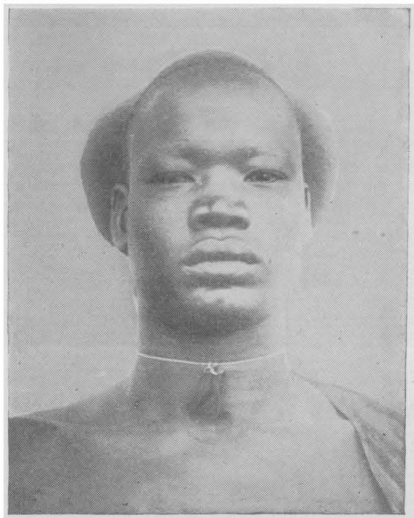
BY REV. CHARLES R. WATSON, PHILADELPHIA, PA.  
Secretary of the United Presbyterian Board of Foreign Missions

The term "Sudan" is applied with considerable latitude to sections of Central Africa fully three thousand miles distant from each other. The term is a general one, however, and simply means, as its derivation indicates, "The Land of the Blacks." When we speak of the Egyptian Sudan we are limiting ourselves to that portion of the Sudan which is in political affiliation with Egypt.

The ordinary line of travel to the Egyptian Sudan is by way of Egypt and along the Nile. Eleven hundred miles of travel by rail from Alexandria brings the traveler to the First Cataract at Assuan, the site of that great dam whose construction is such a tribute to British engineers and such a blessing to Egyptian agriculture. After two hundred more miles of travel by river steamer over the most picturesque portion of the Nile, the town of Wadi Halfa is reached, which is the first town in the Egyptian Sudan. Here General Kitchener's railroad begins. Its farther terminus lies 575 miles beyond, at North Khartum, just across the river from Khartum, the capital of the Sudan. Khartum is 1,887 miles up the Nile by river, or 1,564 miles from the Mediterranean by mail route. To reach the southern frontier of the Egyptian Sudan one has to go 1,150 miles farther South, but this entire voyage can be comfortably made in the almost luxurious steamers which are devoted to tourist service on the Nile.

It is hard to describe conditions existing in a country which extends from 22° north latitude to about 5° north latitude. Speaking

quite generally, however, the country north of Khartum is to be considered separately from that which lies to the south. To the north is the Arab, speaking the Arabic language and holding to the Moslem faith. To the south are the negro tribes, speaking their own tribal



A TYPICAL SUDANESE NEGRO

dialects and having either a fetish religion or one slightly colored by Mohammedan doctrines. At Khartum and to the north Western civilization is much in evidence; to the south, as you advance, there is an increasing absence of civilization, until whole tribes are found entirely destitute of clothing and constantly bearing clubs and spears.

Missionary conditions may be considered under a number of different aspects.

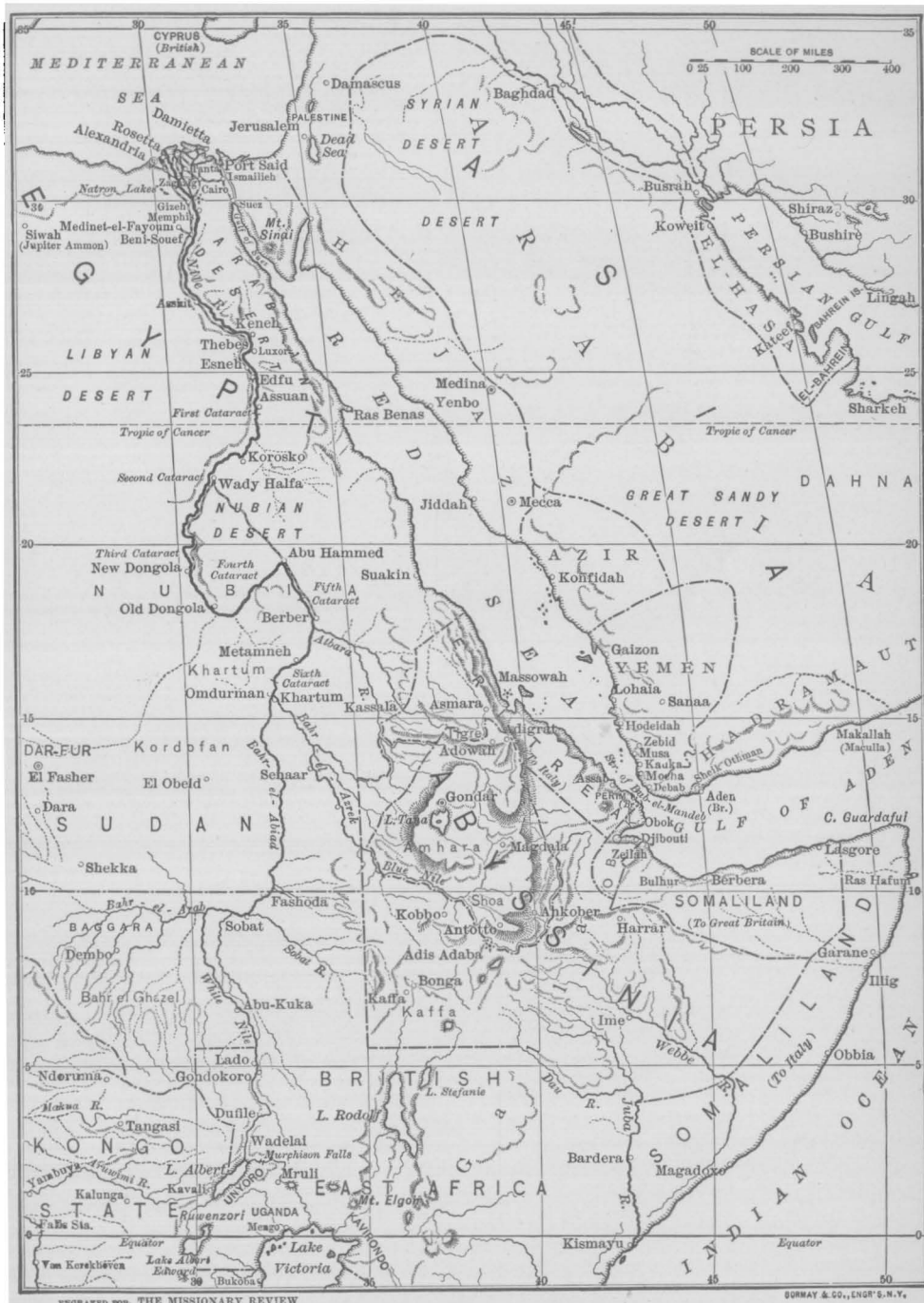
#### The Country and the People

##### 1. *Missionary conditions in relation to the climate of the*

*country.* The climate of the Egyptian Sudan has perhaps been slandered. It is perfectly possible for a foreigner to live, work, and enjoy good health in the Sudan. When this is said the admission must still be made that the climate of the Sudan is trying. Life is more or less a battle with fever. The climate is hard on the nerves, inducing that nervous irritability which has been designated "The Sudan Temper." April and May are the hottest months, the temperature rising to 110° in the shade, and being especially trying through the abundance of moisture immediately preceding the rains.

The country, however, is being rapidly opened by the railroad, by river navigation, and by commerce. It is safe to say that with the introduction of satisfactory building material, the erection of sanitary dwellings, and the solution of other problems pertaining to food and habitation, there need be no serious anxiety in regard to life and health in the Egyptian Sudan.

2. *Missionary conditions in relation to the population of the country.* The evangelization of a land like India is a staggering problem, owing to the enormous population of that country. The Egyptian Sudan has an area just about one-third that of India, but its population is not one one-hundred-and-fiftieth part of that of India. Sir Reginald Wingate, Governor-General of the Egyptian Sudan, estimates that the population of the country has been



EGYPT AND THE EGYPTIAN SUDAN

reduced from 8,525,000 prior to the dervish rule to a present population of 1,870,500. Sir William Garstin, in reporting on the material and agricultural development of the country, makes the following pertinent remark: "Its chief want for many years to come must be population."

The present condition of the population is both a limitation and an incentive to missionary work. It must be an arduous task to reach a population so widely scattered and so broken up into innumerable tribes, each speaking its own language or dialect. On the other hand, what a magnificent opportunity to enter in and accomplish the evangelization of these two millions of people before the increase in population shall have made the task so great that its accomplishment will be indefinitely postponed!



AN ARAB WOMAN OF THE SUDAN

#### The Religious Beliefs of the Sudanese

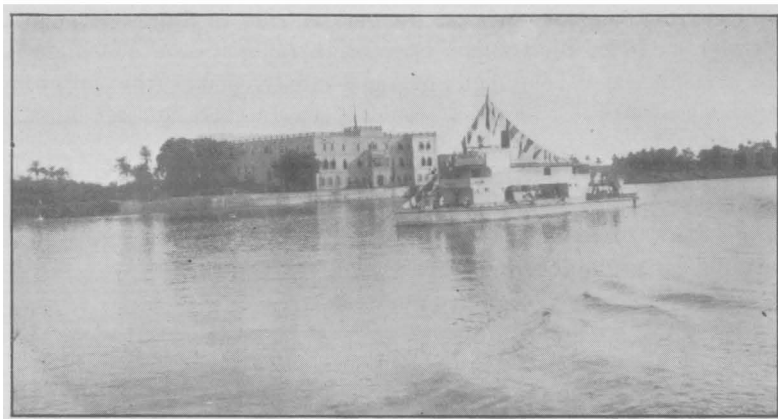
3. *Missionary conditions in relation to the religious beliefs of the people.* There is a common impression that the entire population of the Egyptian Sudan is Mohammedan. This is a wholly wrong impression, so far, at least, as one-fourth of the population is concerned. It is only nominally true so far as another one-fourth of the population is concerned, for while the term "Moslem" is met with far into the interior, it is often nothing but a name, adopted for general respectability's sake and through the influence of some Moslem trader. The name is without meaning to all such, involving no knowledge of Mohammedan truth and no observance of Mohammedan practises, the speaker simply saying that he "swears by the Prophet," which he certainly does, and that he "prays to the Prophet," which he probably does not do.

The negro tribes of the Upper Nile and the Bahr el Ghazal provinces may be reckoned solidly as non-Moslem. Their religion consists of a general belief in a supreme being, with the recognition and worship of demi-gods. In a general way these religious beliefs may be regarded as fetish worship. The following conversation, taken from missionary experience, may illustrate something of their beliefs:

"Do you have a god?"

"Yes; our god is Ding-dit."





THE GOVERNOR'S PALACE AT KHARTUM, WITH THE RIVER GUNBOAT IN THE FOREGROUND

"How can you learn about your god?"

"Our great men know, and they tell us."

"Do you love your god, or do you only fear him?"

The reply here is indefinite, not distinguishing between the two sentiments, but declaring a relationship between god and man, where men offer grain to the god.

"Our God loves the good, but hates stealing, cursing, killing, lying."

"Yes, we believe that, too."

"When a man does what is wrong, what happens to him?"

"He is punished by us."

"When a man dies, what happens to him?"

"He is buried and goes into the ground."

"Does his soul go into the ground?"

"When he dies, his body and soul go into the ground, and that is the end."

To the north, Mohammedanism is the religious faith of the overwhelming majority. There is no need to enter here into any description of it, but there is need to emphasize its bigoted and fanatical character, due in part to the natural excitability of the Sudanese, and in part to their present ignorant and unreasoning mental condition.

There is no better way of appreciating the religious temper of the Sudanese than by reading the story of the Mahdi movement. The devotion, the religious enthusiasm, the utter indifference to suffering and danger with which thousands upon thousands were willing to pour out their lives as a libation to a cause which they thought to be divine, must stir the heart of every reader and compel the exclamation, "What magnificent Christians these men would have made!" It is that same religious nature, that same passionate devotion to

whatever they take up, which makes the Sudanese a prize worth coveting for the possession of Christ.

Tact, judgment, and common sense are especially needed in missionary work in the Sudan. Among this easily led and excitable people, untold harm and prejudice might result from unwise missionary effort, but admitting reasonable caution and tact on the part of the missionary, and ordinary firmness on the part of the government, there is no need whatever for living in constant fear of an uprising due to religious teaching. On the other hand, there is abundant reason for expecting that this naturally religious people, so frequently disappointed in the past by the hopes of a false religion, shall accept with enthusiasm the Gospel of a sure hope and of unfailing love.

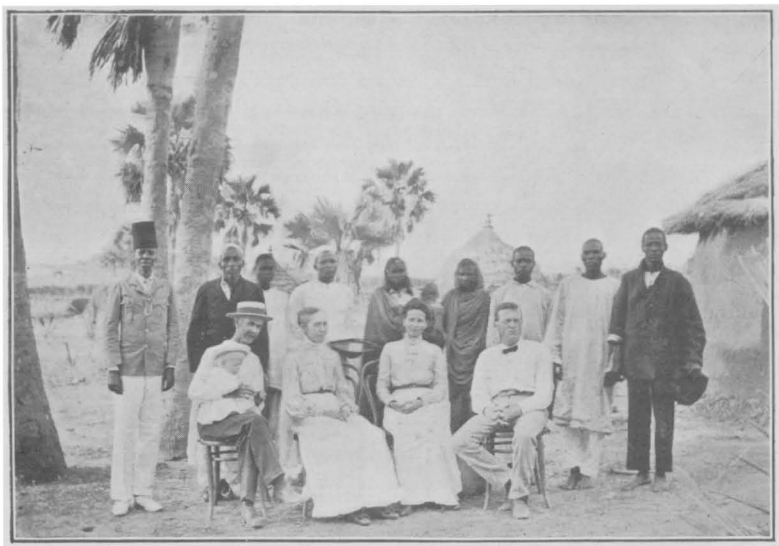
#### **The British Government and Christian Missions**

4. *Missionary conditions in relation to the political government of the country.* On arrival at Wadi Halfa, the British and Egyptian flags may be seen flying side by side over the government building which fronts the river. This is sufficient announcement of the fact that Great Britain is in control in the Sudan in some different sense and to some greater degree than in Egypt. In the Sudan, as well as in Egypt and in the outside world, Great Britain is recognized not only as being the real power governing the Sudan, but as having the right to hold that power, since it was British brains and British push and British blood which made possible the conquest of the Sudan.

For some inexplicable reason, however, the British policy seems to desire to repudiate this right and to advertise the recognition of the Sudan as an integral part of Egypt. Thus in Lord Cromer's report to



SUNRISE AT THE AMERICAN MISSION, DOLAIB HILL



THE AMERICAN MISSIONARIES AND THEIR STAFF AT THE DOLAIB HILL STATION

both Houses of Parliament in 1903, he says: "The Convention of January 19, 1899, was framed with the express object of relieving the Sudan, and therefore Egypt, in the government of that province, from all those cumbersome international institutions which have added so enormously to the complications of Egyptian administration. Had it not been for this consideration, there was, from the purely British point of view, no reason why the British flag should be hoisted at Khartum any more than at Assouan or Tintah."

This raises a question which is most vital to the entire Christian world, and especially to all those who are engaged in missionary work. If the Sudan belongs absolutely to Egypt, then the government of the Sudan will logically be, as in Egypt, a Mohammedan government, and Christianity can claim no rights whatever, save those which a Mohammedan government may be pleased to accord. In this case, however, Great Britain is deliberately pouring her physical strength, her brain power, and her life-blood into the upbuilding of a Mohammedan government and a Mohammedan faith, and she is giving to this hostile religion a position and a power which she could never have secured for herself.

This policy would doubtless not meet with the approval of the British public, yet the fact remains that government offices in the Sudan are closed on Friday and are kept open on the Sabbath. This policy has gone so far as to color the entire educational scheme of the government and invade the well-known Gordon Memorial College at Khartum. I have before me a copy of the Syllabus of that college for

1904, and I find in the primary school curriculum the following studies listed:

Third year: Koran, one hour; Islam, two hours.

Second year: Koran, three hours; Islam, two hours.

First year: Koran, five hours; Islam, two hours.

In the training colleges for teachers and kadis (judges):

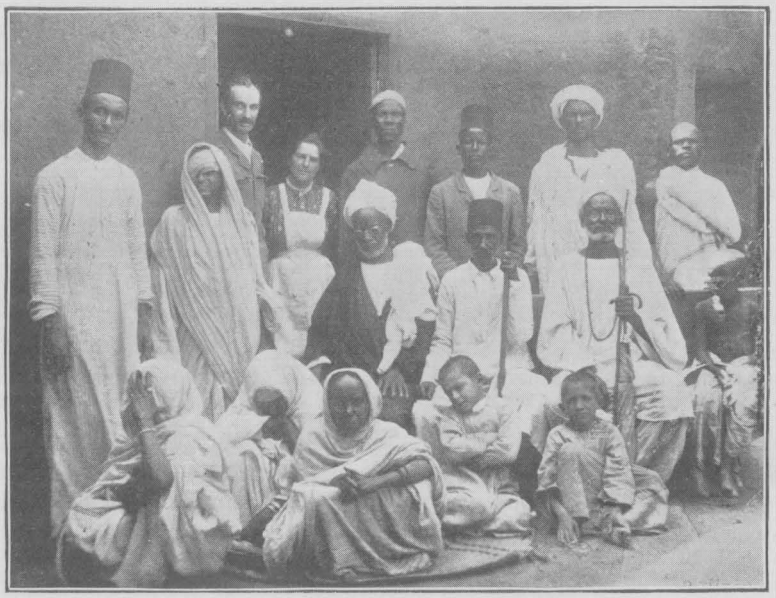
Preparatory year: Koran, four hours.

First year: Koran, two hours.

Second year: Koran, two hours.

It is needless to say that there is no teaching of the Bible. On the contrary, the doors of the college are open on the Sabbath, but are closed on Friday. We witnessed a class of young men, avowedly preparing themselves by the curriculum of the college to go forth as judges, doctors at law, teachers, and otherwise propagandists of the Moslem faith. This in a Christian college, founded in the name of a Christian martyr, through the contributions of Christian men and women, and under the administration of a Christian government!

In every government a difference may exist, and if so a distinction should be drawn, between the political policy and the political representative of the government. If the missionary in the Sudan must part company with the policy of Great Britain, as described above, he does not need to part company with Great Britain's political repre-



DR. HALL'S CLINIC AT OMDURMAN C. M. S. STATION

sentatives. Both the missionaries of the Church Missionary Society, and those of the American United Presbyterian Church, testify to the courtesy, the kindness, the personal interest of Sir Reginald Wingate, Governor-General of the Sudan, and of his gracious wife. Lord Cromer himself was so kind as to embody in his annual report a gracious tribute to the work of the American mission on the Sobat. We quote the following: "I was greatly pleased with all I saw. The mission is manifestly conducted on those sound, practical, common-sense principles which indeed are strongly characteristic of American mission work in Egypt." Other British officers and government officials have also shown repeated kindness to the missionaries of both societies, so that apart from the policy to which objection has been made, the relation which missionaries bear to the representatives of the Sudan government affords ground for satisfaction and abundant hope for the unhampered progress of missionary work.

#### **The Protestant Missions in the Sudan**

5. *Missionary conditions in relation to the missions now operating in the Sudan.* There are just three foreign missionary societies, with foreign agents, at work in the Sudan. Of these, two are Protestant and one is Roman Catholic. The British and Foreign Bible Society and the American Bible Society also have native agents operating in and about Khartum.

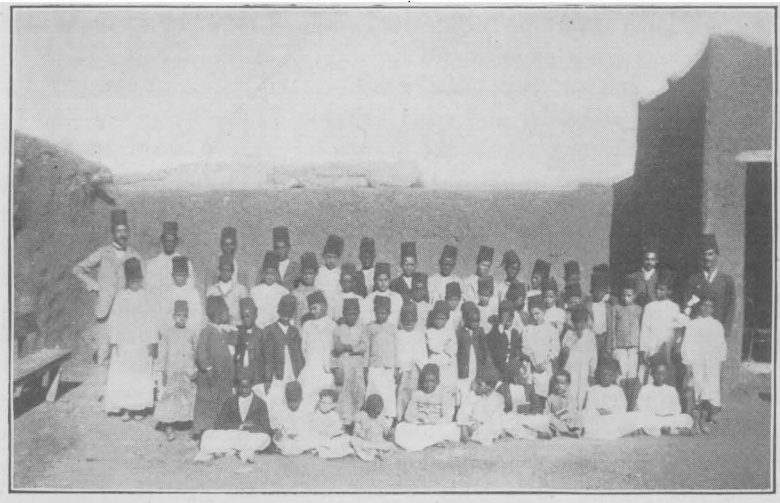
The Roman Catholic mission is simply the revival of missionary work which existed on even a more extensive scale prior to that Mahdi movement which doomed a number of Roman Catholic missionaries to martyrdom, and a still greater number to the horrors of a living death as prisoners in the Mahdi camp. The Roman Catholics have established a mission station at Lul, just a few miles above Fashoda, and have given considerable attention to industrial, especially agricultural, work.

The Church Missionary Society has been operating in Khartum. At Khartum a very efficient school for girls has been established. With the arrival of missionary reinforcements, medical work in Omdurman is to be resumed after a suspension of a couple of years, owing to the death of that devoted medical missionary, Dr. Hall.

Owing to its extensive missionary work in Egypt, the American Mission (United Presbyterian) has been irresistibly led to undertake missionary work in the Sudan. Members of the native Protestant Church in Egypt have gone into the Sudan in government service, and their presence at various centers has both compelled and been the opportunity for the establishment of missionary work at a number of places. A main station has been established at Khartum, and schools have been opened and regular services are held at Khartum, Omdurman, and Wadi Halfa. Another main station has been established five

hundred miles up the Nile, on the Sobat River, among the Shullas, or Shulluks, where an ordained missionary and a medical missionary, with their wives, are located.

To get some idea of the spiritual destitution of this part of Africa, take your stand at that little outpost of the American Mission on the Sobat, and think of the nearest adjacent mission stations. Five hundred miles to the north, are the Protestant missions at Khartum. More than five hundred miles to the northeast, in the Abyssinian Mountains, is an outpost of a Swedish missionary society. To the east, you may go a thousand miles and more to the coast without finding a mis-



BOYS AT THE OMDURMAN MISSION SCHOOL

sion station. To the southeast, it is a thousand miles to the coast, and there is no missionary work. To the south, it is five hundred miles to the Uganda missions. Some seven hundred miles to the southwest, you come to the first of the Kongo missions. To the west, fifteen hundred miles of travel are needed to bring you to the mission stations in North Nigeria. To the northwest, five hundred miles of travel will bring you to the Sahara Desert, but to no mission station. Yet of old the prophecy was written concerning "the land of the rustling of wings which is beyond the rivers of Ethiopia," that "in that time shall a present be brought unto Jehovah of hosts of a people tall and smooth, and from a people terrible from the beginning onward: a nation that meteth out and treadeth down, whose land the rivers divide, to the place of the name of Jehovah of hosts, the Mount Zion."

## THE JUBILEE OF THE UNITED PRESBYTERIAN MISSIONS

BY THE EDITOR-IN-CHIEF

The fifty years of mission work in Egypt and India, conducted by the United Presbyterians of America, had a memorable celebration at Pittsburg, Pa., from December 6th to 8th. We have been at many missionary conventions and anniversaries, and at more than one ecumenical gathering; but we have never seen this one surpassed in the average excellence of the addresses, the general spirituality of tone, and the sanctified common sense exhibited in administration. It was the one such convention where the program was not so overloaded that speakers were embarrassed for want of time. There was no impression of that driving haste which is the blemish upon our best modern type of social and even religious life. There was time for everything that was planned, and everything worked smoothly and harmoniously from beginning to end. Over six hundred accredited delegates were enrolled, nearly double the number at the general assemblies.

Throughout we heard not one address where the attempt was obvious to make a rhetorical or oratorical display. There was eloquence, but it was that of a straightforward treatment of a theme, dignified and sometimes majestic, but always sober, spiritual, and self-forgetful. The audience-room was large, but not too large for the assemblies, and all the meetings were well attended, most of them thronged.

A huge map of the world hung behind the platform, and inspiring mottoes blazed from the walls and gallery front, with smaller maps of India and Egypt. The singing was especially uplifting, and in a word all the accessories befitted a grand occasion.

The addresses were, of course, the main feature. We would gladly reproduce them, every one, had we space. Rev. C. S. Cleland, of Philadelphia, one of the mission secretaries, gave the "convention foreword." He referred to the work of the pioneers, the Gordons, McCagues, Dr. Barnett, etc., the difficulties of the field, and the contrasted conditions of fifty years ago and now. There is a present membership of 16,000; 132 missionaries have gone forth, \$4,000,000 have been spent, and 26,000 souls redeemed. Robert E. Speer followed with a very thoughtful address on "The Place of Missions in the Thought of God." The Father's plan was instinct with the missionary idea; the Son was Himself a missionary and a martyr; the Bible is pervaded with a missionary message and spirit; and history can be interpreted only in the light of the missionary scheme. It was an original and forceful address.

Wednesday opened with Dr. Joseph Kyle's address on "The True Spirit of Missions." The New Testament is unquestionably a missionary document. Its leading human personality was Paul, a pioneer

missionary. Ever since, those who have been most in the apostolic succession have been moved by the same motive and passion, like Carey, Judson, Morrison, Livingstone, Martyn, Gordon. Christ was the mighty magnet whose force had linked, as in one chain, all missionary workers.

Rev. Charles R. Watson, another missionary secretary—a son of Egypt's noble missionary—carefully outlined the history of the fifty years in that land. It was a master production. He carefully divided up the half century, so that we could take in the great periods of development with the characteristic feature of each. The original conditions, the small beginnings, the barriers to be surmounted, the persecutions endured, the gradual growth of the native Church, the educational work, and the rapid progress of recent years.

Dr. Gilchrist gave a very helpful address on "The Reflex Influence of Foreign Missions on the Life of the Home Church," showing the unity of all true work for God, the larger conception of the Divine mission of the Church which a world-wide work fosters, the expansive influence on sympathy, liberality, and spirituality, and the deepening of faith and the widening of evangelistic work that result from the hearty acceptance of the responsibility of world-wide effort.

President M. G. Kyle, of the Mission Board, spoke on the "Early Foreign Mission Work," and Dr. Giffen on the "Indian Mission."

The foreign missionaries present were then asked to come to the platform, and two of the surviving pioneers—Miss Gordon, of India, and Dr. McCague, of Egypt—took their places beside the rest. Dr. McCague, too feeble to attempt an address, asked the privilege of leading in prayer, and then, as if unconsciously, passed from praying to God to speaking to man, and it was difficult to tell where the one ended and the other began. The whole scene was full of pathos.

Dr. Giffen's account of the pioneers in the Sudan was thrilling—how, the first night, in the midst of nude savages, armed with spears and clubs, they lay down and slept peacefully—and proving to us all that heroes are not yet an extinct race.

J. Campbell White's speech on missions as the "greatest *business* in the world," was the ablest presentation we have heard of the financial aspects of the missionary problem, and is to be scattered in cheap tract form, as it deserves. It was delivered to a crowded assembly of *men* only. It bristled with facts and figures. Statistics were arrayed and arranged in strategic platoons, and the ethical obligation of giving liberally to the Lord's work was driven home to conviction and conscience with the force of a battering-ram. It left no man, however liberal a giver, with an easy conscience. The largest gifts seemed small beside the true ideal of giving, and he concluded by presenting the several aspects of giving, such as worship, stewardship, proportion, and self-denial.



At the same hour a *woman's* meeting packed the neighboring Methodist Church, where Mrs. Hill, Mrs. Barr, Mrs. White, and Miss Irvine spoke on woman's contribution to the work in the past and present, and gave the outlook for the larger work of the future. The bloody rites of Kali's shrine, the teachings of the Koran, and the fruits of heathenism and Mohammedanism were contrasted with Christian worship, Bible teaching, converted natives, churches and reconstructed homes; and the steady advance of woman's work and gifts, with the Divine challenge to more self-denying service—these were the leading thoughts at this thronged service.

The last day came, and with it Dr. W. C. Williamson's talk on "The Truth about Love." Then Dr. J. K. McClurkin spoke for an hour on "Fifty Years in India." He dwelt with vigorous eloquence on India's strange history, the shadow of death, and the bright future of prophecy. He found seven shadows, which together make up its midnight: Caste, Transmigration, Buddhism, Mohammedanism, Poverty and Superstition, the conquerors of India, and the blight of Hinduism. He showed that only the Light of the World can illumine the darkness of Asia, and there must be promptness, for twenty die every minute. He beautifully referred to Carey, Martyn, Buchanan, and Judson as stars of first magnitude, and then, the audience rising and standing, he gave the roll-call of the dead!

Secretary Watson presented to Dr. Balph, the president of the convention, a beautiful gavel, the head of which was of wood from the study of the first mission house in *Egypt*, occupied by Dr. Hogg, and the handle from the first mission building in *India*. There were also in the handle two pieces of wood from two thousand miles up the Nile. The gavel itself was made by the children in the industrial school in Gujranwala, India.

In Dr. D. F. McGill's address on "Foreign Missions and the Pastor," he suggested that the pastor should teach his people to pray for missions, specifically; should keep the Sunday-school and young people interested; turn the weekly prayer-meeting into missionary channels once a month; make much of returned missionaries; and master good missionary books, and then give the substance, warm and condensed, in one or more sermons.

Addresses were also given at this session by Mrs. Annie R. Herron, President of the Women's Board, on "Foreign Missions and the Women's Missionary Society," and by Mr. C. V. Vickery, Secretary of the Young People's Missionary Movement, on "Foreign Missions in the Sabbath-school and Young People's Society." A conference followed, with one-minute speeches on problems connected with missions.

One beautiful incident was the singing of verses of the 23d Psalm, first in Hindustani, by the India missionaries, then in Arabic, by the Egyptian missionaries, from opposite sides of the platform, and finally

in English by the whole assemblage. "All, from Dr. McCague at one end to 'Aunty' Gordon at the other, could sing 'The Lord's My Shepherd' in the mother tongue. It stirred every heart. God's children on earth—Hindu, Egyptian, Chinese, American—can not always sing together yet, but in the Father's house all will know the tune and the words of the new song, the song of Moses and the Lamb!"

The closing evening address of the convention was given by the writer on "The Supernatural Factor in Missions," the largest audience of the convention being assembled, literally packing the auditorium from platform to gallery. The most desperate assaults are being made upon the supernatural, to-day, that have been made in the history of the world. And yet if there be no supernatural in the Bible there is no inspiration. If none in Christ, there is no Savior. If none in nature, there is no God. *The work of missions gives us the evidence of the supernatural.* The study of missions will suffice to make clear that greater spiritual miracles have been wrought in modern missions than the physical miracles wrought by Christ himself. The finest machinery will not accomplish the work without the Spirit of God. Let us find out God's plans and follow them. Let this fiftieth anniversary be signalized by a giving of every pastor and member in the Church unreservedly to God and His service, and both at home and abroad lay hold of the supernatural power of God. Then we shall see results unsurpassed in all history. After the adoption of a series of resolutions regarding future advanced work and a few earnest words spoken by the pastor of the church, Dr. R. M. Russell, he led the great congregation, as they stood, to give themselves in solemn covenant to God, to pray and work and give for the evangelization of the world, and the convention came to a close.

It is notable that the United Presbyterians of America are the first body, as a whole, to adopt as their working basis the motto: "The Evangelization of the World in this Generation." They have divided their portion of the world field with reference to reaching every one of the population within thirty-three years, and are pressing on the churches the duty and privilege of furnishing the men and money needful to put the plan into operation.

It is expected that the proceedings will be published in full. If so, we can safely assure all who are so happy as to possess a copy that they will find in the proceedings of these three jubilee days a Feast of Tabernacles, fully justifying the great throngs which from all quarters came up to the holy festival, and a fitting record of these days will be a lasting legacy of blessing to the generation following. During the convention two cablegrams came from the foreign field containing simply two significant words: "EBENEZER"—"MACEDONIA," with a Spartanlike brevity expressing thanks for the past, and conveying the urgent need of the present and future.

## THE PRESENT CRISIS IN CHINA

BY REV. JOHN R. HYKES, D.D., SHANGHAI, CHINA

General Agent of the American Bible Society in China

China is passing through the supreme crisis in her history. The struggle has been a long one, and the end is not yet. It had its immediate beginning in the China-Japan war of 1894 and the political conditions which, directly and indirectly, resulted from it, and which culminated in the atrocious "Boxer Rising" of 1900. This well-organized and gigantic effort to stay the progress of civilization and reform, to eradicate the influence of modern education and Christianity, and once and for all to get rid of Western ideas and foreign political aggression by sweeping all foreigners into the sea, resulted, as we know, in disastrous failure.

Not only this, it was the beginning of a crisis which will determine China's destiny both politically and religiously. It ushered in one of those great world movements which, if taken advantage of by the Church, will make mightily for the progress of Christ's Kingdom in the Orient. Present events in the Far East are intimately connected with the greatest problem before the Christian Church to-day, and a consideration of them is necessary to an intelligent understanding of the marvelous opportunities for missionary work in China.

The events of 1900, and the conditions in China which followed, gave Russia her opportunity in Manchuria, which she was not slow to seize. When, in 1903, Russia failed to keep her reiterated promise to withdraw from Manchuria the troops which she had sent there to meet the crisis of three years before, the Chinese felt that the fate of the "Three Eastern Provinces" was sealed, and that the clause in the treaty that the Chinese-Manchurian Railway concession should not interfere with China's sovereignty over Manchuria, was a dead letter. Russia wanted an ice-free port on the Pacific. With this desire the world very properly sympathized. But to attain this laudable end it was not necessary that she should steal and annex 360,000 square miles of territory and extend her borders to the very gate of Peking. In Port Arthur she has an almost impregnable naval base and the key to China, for this fortress "commands, by land and sea, the only practicable approach to the capital of the Chinese Empire."

There can be no doubt that Russia would stay in Manchuria—if *she could!* Before the outbreak of hostilities with Japan she thought it was firmly in her grasp, and she was beginning to reach out toward Korea, the annexation of which is essential to the successful carrying out of her policy and program of expansion in Eastern Asia. Suppose this to be an accomplished fact (Manchuria and Korea under the undisputed sway of the Czar, Russia with an uninterrupted coast-line from the Arctic to the Great Wall of China), *what then?*

Russia is *the* great expansionist of modern times. The vastness of her territory is appalling. She represents the most marvelous centralization of power that the world has ever seen. In four centuries she has increased in area over fortyfold—from 200,000 to 8,670,000 square miles. The map of Asia is marked by her stately, tho quiet, stepping toward universal dominion in that continent in a way that is almost terrifying to those who fear the supremacy of the Slav. It is necessary to bear in mind that the incentives which have impelled her in her hitherto triumphal march across Asia have been both political and religious, and the latter have, if anything, been the stronger. There has undoubtedly been the lust of power, but it has been in pursuance of what she conceives to be her divine mission. In the eyes of her strongest men, to Russia has been committed by Almighty God the mission of saving the world. She extends the borders of her empire by Divine right, and in so doing is but fulfilling her mission to humanity—a mission which can not be accomplished by any other people or power. The *Strannik*, a Russian religious periodical, in an article entitled "Our Struggle with Japan from a Biblical Point of View," says:

Russia has a providential mission to extend the Orthodox faith over the whole world. If Manchuria were left in the possession of the Chinese, the latter would not feel the necessity of accepting Christianity, and would remain forever in Japanese darkness. Hence the law of God forbids the restoration of Manchuria to China.

The same reasoning would not only justify Russia in annexing China, but makes it her duty to do so.

China is essential to the realization of Russia's plans in Eastern Asia, but the civilized world must not permit her to absorb China. There are strong political, commercial, and humanitarian reasons why the Anglo-Saxon, rather than the Slav, should dominate Eastern Asia, but we are not discussing these. The present Russo-Japanese war is not, as some would have us believe, a conflict between heathenism and Christianity. It is a grapple of civilizations. It is the twentieth century civilization meeting that of the sixteenth to determine which shall have the right of way in Asia, and whether Russia shall be permitted to turn back the hand on the dial of the world's progress in the Orient for fifteen centuries. Japan represents the civilization of this century, and stands for progress along the most modern lines. The future of the Mongolian depends largely upon the outcome of the present terrific struggle in Manchuria.

But the conflict undoubtedly has a religious bearing, and upon its issues will depend the type, not only of civilization but of religion, which shall prevail in the East and its reflex influence upon the West.

The extension of Russian rule in the East would not appear to be in the interests of the Kingdom of God in the world. Wherever the

power of Russia reaches, there missionary work is perilous and almost impossible. There is no religious liberty in Russia, as we understand such liberty. It is true that a Protestant Christian may, in the empire of the Czar, worship God according to the forms of his own Church, but he is not permitted to recommend his own particular faith to those of the Greek Church. Attempts to proselyte are punishable with penal servitude, and a missionary to Russia would constantly face the possibility—the absolute certainty, as soon as his calling became known—of exile to Siberia. Withdrawal from the established Church is strictly forbidden, and renunciation of the Orthodox faith is punished with barbarous severity, not by the Church, but by the State. There are no missionaries in Russia, and they will not be tolerated in any country passing under her rule. Whenever Manchuria is recognized as Russian territory (which God forbid), missionary work there will be much hampered, or perhaps be at an end.

There is perfect religious liberty in Japan—just as much as there is in Great Britain or the United States. Any man is free to teach his own religious belief in any part of the empire, and to persuade others to accept it. The acceptance of Christianity is no bar to preferment in any post under the government. Christians are to be found in the Supreme Court of the empire, among the highest officers in the army and the navy, and in both houses of the government. The same freedom in religious matters is permitted in Formosa, and would undoubtedly be granted to missionaries and people were Manchuria to pass under the rule of the Mikado.

The Greek Church is nominally Christian, but it is full of superstition and bigotry. It teaches the people to believe in the miraculous power of ikons, to worship pictures, kiss the relics of dead priests, rely upon “signs,” and to indulge in other superstitious practises which are relics of the Dark Ages. Ikons were sent, with superstitious reverence, to the generals at the front in Manchuria, in the belief that their worship would bring victory to their arms, and the Czar regarded the birth of a male heir as a sign that he would be successful in the war with Japan. Religion is more than forms and ceremonies, spectacular display and medieval superstitions. It is a *life*, a moral force, and a power which regenerates man, transforms his character, brings him into communion and fellowship with God, and always and everywhere makes for righteousness. This is Protestantism, and nothing but the best in Christianity is good enough for one-third of the human race.

The conversion of China is of such vital concern to the whole civilized world that the Church can not but look with dismay upon anything which would tend to interrupt or stop the magnificent work which is being done in that land. The possibilities, the absolute certainties, of the conflict in the East will mean conditions and oppor-

tunities which, if taken advantage of by the Church, will make tremendously for the advancement of Christ's cause in that part of the world. I believe that one result, and it is a very important one, of the present war will be to stop Russian aggression in Eastern Asia, and guarantee the integrity of China proper, at least.

This raises another question. Would the cause of Christianity be best served by maintaining the integrity of China under the present government, or by her partition among the powers, as was so freely discussed prior to 1900? The government of China has for many years been apparently tottering to a fall. During the past half century she has passed through a number of crises, rebellions, court intrigues, and foreign wars, but a special Providence seemed to have watched over her, and she has been preserved as a nation. Were it possible for the nations interested to agree to the partition of China, I do not believe that such a course would be in the interests of missionary work in that land. The wide discussion of this question in the foreign press, both in China and elsewhere, was largely responsible for the anti-foreign demonstration known as "the Boxer Rebellion," and was a hindrance to mission work. The cause of Christianity will be best served in China by guaranteeing her integrity.

The British occupation of Lhasa will check Russian advance on China from that direction, and further insure her integrity. Besides, it will open up Tibet, the last of the hermit kingdoms and a stronghold of Buddhism, to missionary effort. This ought eventually to react in favor of China missions, providing some other power does not demand, as a *quid pro quo*, that another outlying possession of the Chinese empire come within her "sphere of influence."

#### **The Present Opportunity of the Church**

Conditions in China were never so favorable for the prosecution of missionary work as at the present time. This is the Church's opportunity in that greatest of all heathen lands.

The "Boxer Rising" had among other objects the extermination of Christianity. Many missionaries feared that this outbreak of fanaticism would put back the cause, particularly in the North, where some of the troops of the allied army committed unmentionable outrages, for from ten to fifteen years. The fact is that missions in North China were never so firmly established, so well equipped, or so successful as since the atrocities of 1900. While China was taught a severe lesson, and at a fearful cost to her, she benefited to this extent: the dismemberment of the empire was certainly indefinitely postponed if it was not entirely prevented. There has been no talk of the partition of China since then. This desirable result was due largely to the position taken at that time by the United States, and to the wise foresight and masterly statesmanship of the Christian secretary of state,

John Hay. The fact that our government stood for the integrity of China is known to the officials of the empire, and has removed much prejudice.

Since the ratification of the treaty with the United States, which was signed October 8, 1903, missionaries have, for the first time, had clearly defined and unquestioned treaty rights to procure property, to reside and prosecute their work in all parts of the empire of China. The "right" to reside in the interior rested, prior to this time, upon a fraud, the clause supposed to grant it having been surreptitiously inserted into the French treaty. The Missionary article in the United States treaty (Art. XIV.)\* not only gives the missionaries these privileges, but guarantees perfect religious freedom to Chinese subjects, and exempts native converts from paying "taxes levied and contributions for the support of religious customs and practises contrary to their religion." This clause does away with one of the most fruitful causes of persecution in the past. Thus it will be seen that the status of foreign missionaries and Chinese converts is alike eminently satisfactory, and for this we are indebted to the treaty negotiated as a part of the settlement of the "Boxer Rising."

Missionaries have never enjoyed so much freedom or safety in the prosecution of their work as at present. It is quite true that in some parts of Shantung there seems lately to have been a recrudescence of the "Boxer" troubles, but such local outbreaks by remnants of the "Boxer" bands of 1900, or of bandits taking their name, was to be expected. The only wonder is that there have not been more. A general anti-foreign demonstration, like that of 1900, is not to be feared. It could not be possible without conditions which could hardly reappear.

The attitude of the government is more favorable to the introduction of Western ideas, and this is favorable to Christianity. Railways are being extended throughout the empire, and their construction pushed with an energy never witnessed before. This rapid communication will facilitate missionary work in those sections. Very interesting questions on Western civilization and learning have been put to the students at most of the provincial examinations. Manchu princes are, for the first time, going abroad. One was sent as first commissioner of the Chinese exhibit at the Louisiana Purchase Exposition, and this, as well as the exhibit itself, is a sign of the times. A more friendly feeling upon the part of the officials toward the missionary is manifest in many places. Christian Scriptures are bought at an unprecedented rate—many of them by classes which, a few years ago, would not accept them as a gift. The officials at the provincial capitals have not only encouraged but facilitated the distribution of Christian literature at the triennial examinations. Formerly this was not allowed. Chow Fu, provincial treasurer of Chihli, began the

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

preparation, by the aid of a committee of scholars whom he summoned to his aid, of a "new translation" of the Bible—that is, putting it into the best possible literary dress—"in order," as he said, "to do away with the prejudice in the minds of officials and scholars against the Book." A literary chancellor in one of the provinces recently urged the students to study the Christians' sacred books as well as their own. The head of a Chinese government school applied to the American Bible Society for a grant of English Bibles to be used as text-books, and this with the consent of the board of management. There has also been an increasing interest in education and in Western knowledge.

Since 1900 there has been a remarkable turning toward Christianity upon the part of the common people. This has not been confined to any one district or section, but has been universal throughout the empire. The chapels are thronged with attentive listeners. As an old missionary said to the writer: "Formerly the problem was how to get the people into the church; now the trouble is how to keep them out." In the formerly notoriously anti-foreign and anti-Christian provinces of Hunan the Reformed Church in the United States has received an offer of \$10,000 from four Chinese at Chingshi to pay for buildings for school and chapel purposes. This is not an isolated case. It can be duplicated in other parts of the empire. In some districts whole villages have become nominally Christian. That this movement is due solely to a desire for the Truth no one will claim. The motives are mixed, and doubtless in many cases they are unworthy. But the fact remains that multitudes have placed themselves under the influence of the Gospel, and still greater multitudes are willing to be instructed in the way of Life. The opportune time to teach is when the people want to be taught. These conditions will pass, and they may not return, or return only after a long interval.

The Bible is being studied more generally than ever before, and, in some cases, because of its well-known civilizing and enlightening influence. Ten years ago the American Bible Society sold an average of four hundred complete Bibles a year, and they went almost exclusively to the native Christians. Now the sales aggregate over ten thousand copies per annum, and the demand comes largely from non-Christians. It is wise to take full advantage of this increasing interest, from whatever motive, in God's Word.

The publications of the Tract Societies and the Society for the Diffusion of Christian and General Knowledge Among the Chinese are being sold in greater numbers every year, and their influence is apparent everywhere.

The outcome of the war will doubtless create new conditions which the Church must be ready to meet, and open yet wider the door for China's speedy evangelization.

This is the Church's opportunity. She should take advantage of



it *now*. Such opportunities come only once, and, if allowed to slip, they are gone forever. We should see to it that the thirst for knowledge—true knowledge—is gratified. Our educational work should be pushed with the greatest vigor. Existing institutions should be fully manned and generously equipped, and new and inviting fields should be entered. We can not afford to let the schools and colleges of China pass out of the hands of Christian teachers. If we do not meet the demand for higher education under Christian influences, it will be supplied by unchristian men, and the result will be a harvest of skeptics and agnostics. Christian education is bound to be one of the great evangelizing forces in China.

We should take advantage of the unprecedented demand for Christian Scriptures. The Bible Society is seriously handicapped in this work by lack of funds. There is no more enlightening force than God's Word. Give it to the Chinese when they want it.

The missionary evangelists have more than they can do. The call is everywhere for more men—and *the best men*—for this work. How will the Churches respond?

China will come through this crisis, but she needs, above everything else, the principles of true Christianity to mold the thought and life of her people. Now is the time to bring the Kingdom of God to her, and she is the greatest and destined to be incomparably the most influential, for good or for evil, of all the pagan nations of modern times.

## REALITY AND ROMANCE ABOUT THE CHINESE

### SOME REMARKS ON THE "LETTERS FROM A CHINESE OFFICIAL" \*

BY W. A. P. MARTIN, D.D., LL.D., PEKING, CHINA

President of Viceroy's University, Wu Chang; ex-President of Emperor's University, Peking

This book is a clever satire on our Western civilization, but it was not written by a Chinaman. The author, who shows a cast of thought wholly foreign to the Chinese mind, has donned the Chinese costume as a stage artifice, to attract attention and to give emphasis to his own opinions. It is not a new trick, for Goldsmith resorted to it in his "Citizen of the World," whose Lien Chi Altongi, a Chinese philosopher, is made to give his impressions of civilization in Europe. Our author's censures on Western life, tho not always just, are not a whit more severe than we ourselves are accustomed to indulge in; but, by way of contrast, he whitewashes the Chinese, so as to make them whiter than the whites.

We shall confine our attention to this side of his tableau, and in so doing we shall treat him as a Chinaman; and tho one might make a

\* Published by McClure, Phillips & Co., New York. Altho it is some time since these letters appeared, they were so widely read and Dr. Martin's remarks on them are so illuminating, that we devote unusual space to the notice. He says that he took up the book "as a sugar-plum, but soon found that, like the little book in the Apocalypse, it made the 'belly bitter'!" See notice in "Book Review Department."

shrewd guess at his personality, we shall, to save his blushes, allow him to wear his mask to the end of the performance.

A few instances may serve to substantiate this charge.

1. A prime feature in his typical village is "cleanliness." If he had said *filthiness*, his statement would have been unimpeachable.

2. The leading mental characteristic of the Chinese is, he says, a readiness to sacrifice material for spiritual interests. Has he not, by a freak of the printer's devil, got the adjectives transposed?

3. In morals, he asserts, the Chinese are unselfish. Would it not be safer to omit the first syllable of the last word?

4. Their social arrangements, he says, are such as to eliminate pauperism. Yet if he should come back to China he would find the streets thronged with beggars, many of them laying siege to shopkeepers, and yelling or hammering to extort their daily alms.

5. Their religion, he says, is Confucian from top to bottom. It is doubtful if this is true of any one man, the author not excepted, while of the people nine-tenths are so illiterate that with them Confucianism forms only a thin veneering for all sorts of uncanonical creeds.

6. The aim of their education is, according to him, to make a man a "good husband and father." Does he mean the husband of a score of wives and the father of a hundred children, like their famous Wen Wang? The example of that ancient worthy is one which every mandarin strived to imitate in proportion to the length of his purse, a well-stocked harem being deemed essential to his dignity.

7. Their attempt, in 1900, to exterminate foreigners by an act of wholesale assassination was, according to the author, a desperate effort to preserve the purity of this precious civilization.

His pages bristle with similar passages, but these are sufficient to show how he draws on imagination in describing the China of to-day. His statements in regard to the China of the past are, if possible, still more awry. His ignorance of ancient history may be pardoned, but his misrepresentation of modern events is inexcusable. As he harps incessantly on the stability of their institutions, the fondness of the Chinese for peace, their sweet reasonableness, and the wickedness of foreign aggression, allow me to append a brief catechism for his benefit or for that of his readers.

#### A Brief Catechism

*Q.* How many dynasties have there been in this ancient, unchangeable empire?

*A.* An unwary reader might be led to suppose that there had been only one since the dawn of history. The fact is that no fewer than twenty-two have occupied the throne, each coming in like a lion and going out like a lamb led to the slaughter. For in China dynastic revolutions have been far more frequent and far more bloody than in Great Britain or Russia.

Q. Is foreign aggression a new thing in China?

A. Let the Great Wall answer. It was built to keep foreigners out, yet foreigners are now on the throne. Foreigners were on the throne in the days of Marco Polo, and they had subjugated the northern provinces many times before the conquest of Kublai Khan. These unwarlike Chinese were themselves foreigners at the dawn of history. Coming on from the northwest and following the course of the Yellow River, their policy was guided by a maxim still repeated by school-boys in their daily lessons: "Love and cherish the Chinese race, crush and subjugate the barbarians." The aborigines were, however, too numerous to be exterminated; and in many provinces they absorbed the invader along with his civilization, much as the red men of South America did with their Spanish conquerors.

Q. How did the Manchus come into power?

A. It is significant that the word "Manchu" does not occur in the volume, but some notice of them appears to be called for by his reiterated denunciation of foreign violence.

When Li Tse-Ching, one of his pacific Chinese, captured Peking in 1644, and extinguished the Ming dynasty in a sea of blood, Wu San Kwei, a Chinese general, was on guard at the eastern extremity of the Great Wall. Hearing that his own family had been butchered, thirsting for revenge, and secretly aspiring to the throne, he invited the Tartars to aid him in expelling the usurper. This done, they were requested to retire; but, as in the fable of the ass who asked a primitive man to help him in driving a stag from his pasture ground, they were in the saddle, and they refused to dismount. The Manchus, strange to say, have given China the best government she has ever had, but they secured the throne by force and fraud.

Q. What was the motive for imposing restrictions on Western trade and intercourse?

A. Being aliens, the Manchus were suspicious lest other foreigners should be as unscrupulous as they had been and deprive them of their conquest. Hence they confined foreign trade to a single seaport, and shut up all foreigners in a sort of Ghetto at Canton, where they were subjected to every sort of indignity, insomuch that they could not ride in a sedan without the risk of being dropped in the street—the police beating their bearers for daring to take a "foreign devil" on the shoulders of a Chinese. Hence, too, native Christians were slaughtered, lest they should take sides with some future invader.

Q. What was the cause of the "opium war"?

A. It was not, as the author intimates, to force opium on China. In 1842, when China lay helpless at the feet of England, and when the conqueror dictated his own terms in the treaty of Nanking, not a single stipulation was inserted in favor of the opium traffic. The real cause of war was the unwarrantable violence employed by Viceroy

Lin to get possession of the drug. Instead of seizing the opium hulks by force of arms, he thought it safer to surround the Ghetto with a band of cutthroats, and threaten massacre without distinction of nationality or condition.

The drug was surrendered through a British official as the ransom of British lives. The war was made to exact indemnity for property sacrificed in the public service, and to punish a wanton outrage. The expansion of a mischievous traffic was the consequence, not the cause, of the war.

*Q.* In 1900, why did eight nationalities bury their feuds and unite in crushing the government of Peking?

*A.* Simply because the Manchus, having learned nothing by the experience of sixty years, repeated on a larger scale the brilliant exploit of 1839. In Shantung a Manchu governor had fomented the Boxer movement. Those bloodthirsty wretches were taken into the pay of the government, and two princes of the blood appointed to be their leaders. Placards were issued by these princes, setting a price on the heads of men, women, and children. The German Minister was shot dead in the street, and all the other foreign Ministers, together with their fellow countrymen, were subjected to a siege of two months, with murderous attacks from day to day. Had our rescue been delayed a single day it is probable that such a holocaust would have ensued as the world never witnessed. Yet our psuedo-Chinese has the impudence to prate of foreign violence and loot. It was Chinese soldiers, under the British flag, who, after the siege, surpassed all others in lawless violence. So much for their patriotism! So much for their Confucian ethics!

*Q.* Will China, like Japan, have the magnanimity to grant, not toleration, but religious freedom?

*A.* Without that there is no hope of a new China. A new China, however, is the last thing our author desires to see. Not only does he say "the old is better," he closes his book with an absurd menace based on a false assumption. "In the name of Christ, you have sounded the call to arms. In the name of Confucius, we respond." If he means this to be taken literally, it is not true; if in a figurative sense, it can not be denied that the welkin rings with the bugle call for a new crusade. In the name of Confucius, do the Chinese respond?

A real Chinese official once asked me, in the presence of several mandarins: "Why may we not send missionaries to your country?" "Why don't you?" said I. "They would be treated far better than you treat ours." This was thirty years ago, and I have yet to hear of the first Confucian mission setting foot on our shores, or on the shores of any other country. The fact is that Confucianism lacks the vitality to sustain a mission.

In China the people are allowed to think for themselves, but an

embargo is laid on their expression of thought. There are no newspapers to speak of, except under the shadow of the foreign flag. Political clubs are suppressed, and the advocates of reform hounded out of the empire. In thus fettering head and heart, the government acts not on the Confucian precept, to "renovate the people," but on a cynical maxim of Laotse: "Fill their bellies and empty their minds, and they'll be easy to govern."

I conclude with a few lines from the late Colonel Denby, for thirteen years United States Minister in Peking. After dilating on the good qualities of the Chinese, he adds:

Let us look at the reverse picture. The Chinese are ignorant and superstitious. At an eclipse of the moon the whole population turns out, with gongs and tin pans, to drive away the yellow dog that is eating up that luminary. Many riots have originated from the absurd charge that missionaries secure the custody of children for the purpose of killing them and making medicine out of their eyes. When the diplomatic corps represented to the Tsung li Yamen (Board of Foreign Affairs) the ridiculousness of such an accusation, we were astonished that several members of that august body declared that they had always believed the charge was true! The condition of women, which is a fair test of civilization, is bad! Until a woman becomes the mother of a *male* child she is taken no account of. Slavery exists all over China, and girls are sold by their parents. Polygamy also exists. Wealthy Chinamen always have three or four wives.

The judicial system is one of torture. The judges examine into a case *before trial*, and when satisfied, as they usually are, that the accused is guilty, they force him by torture to confess. He may then be sentenced to have his head cut off, or he may be suspended in the sun until he dies, or he may be torn asunder, or cut to pieces by the terrible slicing process.

Corruption is universal. Li Hung Chang had a man employed at Peking whose business it was to give money to thirty officials three times a year. Very small salaries are paid in China, and the pay of officials is eked out by robbing the state and oppressing the people.

Do not the riots of 1900 of themselves furnish a conclusive argument that China needs regeneration? In no other civilized country would it have been possible to raise an enormous force to attack and destroy ambassadors and their suites at the seat of government!

There were three thousand Chinese [Christians] in the British Legation whose labor and devotion saved the lives of the beleaguered foreigners. Many of them died in defense of their benefactors. At the Roman Catholic Cathedral another wonderful exhibition of devotion to Christianity and its expounders was furnished. The Boxers came in countless numbers. They threw letters into the enclosure, where thirty-two hundred converts were gathered, promising immunity to all who deserted the missionaries. During this terrible time, tho many were killed, not one Chinese proved false to his duty.

The labors of the missionaries have been of immense benefit to us, no less than to the Chinese. From their modest dwellings have emanated the light of modern civilization. Conscience, after all, rules the world, and its voice speaks through the missionaries in favor of justice and of right. When Sir Robert Hart was asked "What was the remedy for the riots in China?" he said, "It is either partition or the conversion of the people to Christianity. It is presumed that all Americans will favor the latter alternative."

## A MODERN APOSTLE IN BURMA

### A SKETCH OF THE LIFE AND WORK OF KO SAN YE

BY MRS. H. ALLEN TUPPER, JR., NEW YORK

There is a wonderful spiritual awakening in Burma. This is the land where for years Adoniram Judson labored and prayed in vain before his heart was made glad by the turning of one soul to Christ. Among the hills of the Tongu district, about forty years ago, was born a heathen child

who was destined to exert a great religious influence over his fellow men. Ko San Ye, a Karen of the Swag branch of his race, at the age of thirty lost his wife and only child. Overcome with grief and despair, longing for comfort, he then turned to religion for



REV. S. R. VINTON, KO SAN YE, AND MY ZAN

consolation. Failing to find solace for his overwhelming sorrow in the faith of his own people, he embraced Buddhism, retired to the mountains, and built for himself a two-story house in the top of a tall tree, living in the first story and reserving the second for God, whom he claimed came down and talked to him. By his life of asceticism and meditation he became known as a man of great sanctity, and acquired quite a following. From Buddhism, which did not bring him the comfort he longed for, he drifted into a philosophy, taken from the spiritual conception of God of the purer Karen traditions and the Buddhist moral code, claiming salvation by good works and called *Mawlay*. Tho faithfully followed, this philosophy did not bring joy into the life of Ko San Ye, and hearing of Christianity, through several missionaries, he sought to learn of its doctrines. These filled his soul with peace, and he became convinced it was the one true religion for which he had sought so long, the religion which heals the wounds of the grief stricken, which exhorts to good works, which tells of a personal Savior in His Son Jesus Christ.

In 1890 he applied for baptism. At first the missionaries were doubtful as to the sincerity of his conversion, but after a very careful examination by the older ministers of the Rangoon field, he and about one hundred and forty of his followers were baptized by Dr. Denchfield, of the American Baptist Missionary Union. Before his baptism he was known as Ko Paiksan ("Mr. Money"), possibly because of his

great ability to collect money from the people. At his baptism he said "Ko Paiksan is dead. There is a new man in Christ, Ko San Ye (Mr. Food and Water). Ko Paiksan was the devil's servant, and Ko San Ye must serve God equally well."

The year following his baptism the government granted him two thousand acres of waste land in the Pagu district. Here he built a



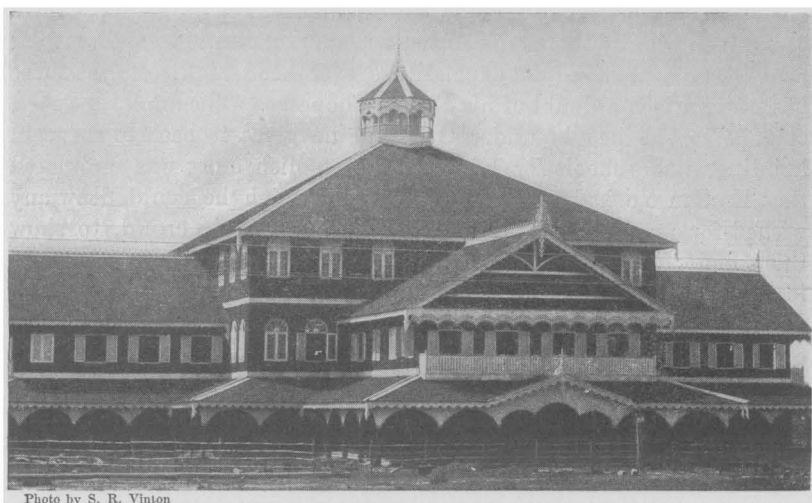
KO SAN YE'S STEAM-LAUNCH

village, calling it Podoplaw, which now contains several hundred houses. This new village was his home, and for it he wanted to build a chapel. He was penniless and his following was not large, and to build a facsimile of the Ko Sha Byn Memorial Hall, which he had seen at Bassein and desired to reproduce, required an outlay of

nearly twenty-five thousand dollars. The village was far from the railway, and everything but the roughest lumber must be carted long distances over very bad roads. Ko San Ye had an abounding faith, and to it he added earnest works. Going among the people preaching and asking for funds to build the chapel, he insisted that it could be done if God, to whom the money belonged, would put it into the hearts of the people to give. As fast as funds came in they were used, because, as he very wisely said, if the people do not see the work start as soon as they commence to give, they will fear "I am eating the money." He lived at Padoplaw some time after the chapel was completed, and great crowds made pilgrimages to hear him teach. In order to have a place where these pilgrims could be sheltered and fed, a long building was erected next to the chapel, and a similar one was built at the nearest railway station. About four years later Ko San Ye commenced going about the country teaching the people. To enable him to reach larger numbers, and in order that the masses who came should be more comfortable, additional rest-houses were constructed. At first these were temporary structures, sheds of bamboo, replaced by permanent buildings as more money came in, till now there are five of these houses almost completed, at a cost of \$83,333. All but two of these are located in the country where most of the Karens live, and are easily reached by them. There are stated periods when Ko San Ye visits these places, and, of course, the crowds are much greater

then; but they are always open, and the people who come are furnished lodging and food by the special helpers left in charge.

Ko San Ye is a man of no book education; he can not even read. But having a fine memory, he has become well acquainted with the Bible. Naturally many of his followers believe he has supernatural powers, and some even insist that he is a God. Notwithstanding this hero-worship, amounting almost to idolatry, Ko San Ye remains quite unspoiled; he is very humble, always willing to listen to the council



KO SAN YE'S BUILDING AT OKKAN, BURMA

This is one of the many he is erecting with funds contributed by the Karens. It was begun in 1902, and will cost 80,000 rupees (about \$27,000). It consists of a large, square, central room, with a large wing opening out from either side. The upper and lower stories are just the same in plan. The central room up-stairs is used for worship. The upper wing rooms are variously assigned to missionaries, native pastors, and government officials. Down-stairs the entire place is available for sleeping, and when large meetings are held the entire lower place is crowded with people sleeping on rude bamboo mats. A church has been organized at this place, which has invited the Baptist association to meet with it this year.

of his pastor and the missionaries. Tho neither he nor his immediate helpers are connected with the mission except as members of Karen churches, he gives his most cordial support to them in every way; his buildings are rallying-points for great crowds who are addressed by the missionaries, and he never encroaches in the least on their prerogatives. One missionary, in writing of him, says: "His object, as expressed to me, is to lead the heathen *gradually* to Christ. He seems to think the heathen Karens will be puzzled and frightened by being asked to accept the Gospel immediately. The Karens have largely departed from the monotheism of their ancestors, and Ko San Ye seeks, by use of the ancient Karen legends, to bring back his people to a purified form of that monotheism. He thinks, and experience proves that he rightly thinks, that this will be a comparatively



easy step for them. He also thinks that when they have come to worship God, and have forsaken Buddhism and the old Karen demon worship, they will be in a favorable position to receive the Gospel."

Feeling himself not prepared to preach the Gospel as he should, Ko San Ye uses all his powerful influence to bring the Karen's under the preaching of the missionaries and Karen pastors; and in all, over two thousand, who first heard of Jesus through his influence, have been converted to Christianity.

He has a remarkable gift for raising money, and large sums have been given him by the people, often without solicitation, to do with as he will, no account of its expenditure ever been required; yet there has never arisen a doubt of his absolute honesty. The money, he says, belongs to the people under God, and he gives it back to them in buildings and schools for their use. A foolish story was circulated that Ko San Ye had a "magic bag," from which he could draw any wished-for amount of money. When asked, before a crowd, to show this wonderful bag, he turned toward the people smiling, and, stretching out his hands, said: "These are the only bag I know." For an uneducated man, Ko San Ye is very up to date in his methods. He ordered from America an automobile to use in his work, and also a steam-launch. The first did not prove available, but the launch is constantly in use; and when asked to lend it, he replies: "I have none; it is the Lord's, and you are welcome to use it in His work." His faith never fails; he prays constantly, and to him God is ever present.

Many of those who have come to Ko San Ye believe him to be the long-looked-for Karen Messiah, and, like the Jews of old, they expect him to become a temporal king. He has found it necessary to speak very plainly to them, and to avoid parables, which come so easily from his lips. Some have fallen away from him because of this, but the earnest seekers after truth remain. The missionaries have had a serious problem to solve in deciding whether many of the converts asking for baptism do so because they wish to follow Ko San Ye, or whether they truly believe in Christ. They try to be most careful, and usually some months, often a year, elapses before the baptism of converts takes place, in order to learn if the candidate, by abandoning all heathen practises, is showing a clear understanding of Christianity and a true faith in Christ. In some instances almost entire villages have embraced Christianity; but they need to be trained and led on, step by step, to a higher appreciation of their faith.

One missionary writes that there are unheard-of opportunities for preaching the Gospel to heathen in utter darkness. Let us ask God to help the workers in this field to see and do the right thing in the training of this great number of heathen now turning to Christ, and to raise up more workers in the fields already white to harvest.

## THE NATIVE CHRISTIAN IN INDIA

BY REV. JOHN H. WYCKOFF, D.D., ARCOT MISSION, INDIA

Missionary of the Reformed (Dutch) Church, 1875-

What is the strength of the native Christian community in India? In dealing with such a question the missionary in India has an advantage over those found in most heathen lands, in that he is able to trace the growth of the Christian population from carefully prepared tables compiled by the census commissioner of the English government. What do these census tables show? They reveal the fact that Christianity, in the direct conversion of the people, is spreading at a rate hitherto unsupposed by the ordinary observer. Just before the census was taken, a Brahman, writing to Swami Vivekananda's paper, remarked: "If we take into account the success that must have been achieved by all the missions during the decade, we may well be staggered. On the whole, it will not be surprising if, in the coming census, certain painful disclosures are made regarding the progress of Christianity in India and the continuous drain from the ranks of Hinduism. If the Hindus be in the future what they have been in the past their degradation is a foregone conclusion." Our friend proved himself a good prophet, for the census shows that 630,000 people were added to the Christian community, over and above all losses from death or otherwise, during the last decade, an increase of 31 per cent., while the general population increased only 2½ per cent. The census further shows that there are very nearly three millions of Christians in India, and that a million of these are Protestant Christians. The Protestants have increased tenfold in the last fifty years. Of this number over 400,000 are communicants. The communicants actually number as many as the whole Christian community did thirty years ago.

It is clear, then, that the native Christian is an element to be reckoned with in India. It can not longer be ignored. This community, in point of numbers, is advancing much faster, proportionately, than any other section of the population. But is the community making progress in other respects? Does it give promise of becoming a power in the land, of constituting a constructive force in the moral and social and intellectual elevation of India? By this standard alone it must be judged, and not by merely numerical increase.

I wish to present a few considerations which seem to me to make it certain that the native Christians are the coming people of India, that in them lies the hope of India's moral and national advancement.

1. In the first place, there is the *physical* development of the native Christian. Kipling has well styled the Hindus a "baby race." "I have seen," he says, "the mothers of these men, and I say, 'God

pity them.'” Probably the greatest curse that Hinduism has brought upon India, that which more than anything else has retarded her growth as a nation, is the practise of early marriage. There is no need to dwell on this awful custom, but the fact is patent that the Hindus can never take their place among great peoples so long as so vicious a marriage system prevails. A well-known English lady physician, addressing a company of educated Hindus on this subject, said: “For centuries you have been children of children, and there is no surer way of becoming servants of servants. It is a retrogression from the early civilization of your race. . . . It is a stigma on your religion, a blot on your humanity, which, were it known, would disgrace you in the eyes of the whole civilized world. Stamp it out at whatever cost from vulgar prejudice, and blot out this stain upon your character as men of honor and manly virtue.” I for some time belonged to a club in India made up chiefly of English educated Hindus. Most of them were Brahmans with superior minds, and yet close intercourse with them showed them sadly lacking in both physical and moral stamina. All their English education had not resulted in ridding them of the childish qualities which so mark the average Hindu, and which make a close acquaintance with him fail to win the respect of a European.

Not simply to early marriage is their physical degeneracy due, but along with this is the pernicious habit of the intermarriage of near relatives. This is but another evil of the caste system that hangs like a dead weight on the Hindu. A native professor in Madras, some time ago, in a public address, said: “I am sure I am not guilty of exaggeration when I assert that the members of my caste residing in Madras are divided into as many as fifty sections, no one of which can intermarry with any other. It is needless to expatiate on the evil, in a physiological and social point of view, of marriage being contracted between parties so closely related and of the choice of a husband or wife being confined within such a narrow limit.” Lament it as much as he may, the Hindu can not obtain release from this custom. All the attempts of the reformers have been practically fruitless. The only people who escape it are the native Christians, and in this growing community lies the hope of India’s physical and political salvation. One of the first evils of heathenism that the Church condemns is the custom of early marriage, and it is the exception for Christian young men and women to enter the marriage state before they have reached a suitable age. The advantages of this are obvious, and the result is seen in the strong and sturdy physique of the native Christians. The intermingling and intermarriage of different castes, the union of Aryans and non-Aryans in the family relation, that is taking place among the native Christian population, are producing upon the soil of India a mixed race far superior in point of physical hardihood and courage to anything that India has yet seen. It is a notorious fact

that in our collage at Vellore, where the Hindus are nearly ten times as numerous as the Christians, the Christian boys take the most of the prizes for athletics, and it was a common subject of remark at Tindivanam that during the ten years of our residence there not a single Christian woman had died in childbirth, while such deaths were of frequent occurrence among the Hindus. I have touched upon this subject because it is one that is generally overlooked in treating of the native Church. We are familiar with the facts respecting the Christians of the South Sea Islands, as well as of the Indians of our own land—how they appear to degenerate when they come in contact with Western civilization. But such is not the case with the Hindus. On the contrary, natives there who abandon the evil practises of heathenism and embrace Christianity enter upon a new era of social improvement. It is true that there have been some sad cases of physical deterioration among native Christians, notably among families of high caste, who, on accepting Christianity, have become denationalized, and have adopted too suddenly European habits of living. But this has been plainly due to the violation of physiological laws, and is the exception and not the general rule. As a body, our Christians are making a normal, healthy progress along social lines, and are gradually absorbing the best elements of Christian civilization.

2. Then consider the *intellectual* progress of the Christian community. This presents a remarkable showing when compared with the condition of education among the Hindus and Mohammedans. For example (and we take our figures of the government census): Of every 1,000 males in the Madras Presidency, 26 are Christians; but of every 1,000 males who can read and write, 45 are Christians. Among Christians, 1 to 15 know English; among Hindus, 1 to 132; among Mohammedans, 1 to 157. In other words, of every 100 men who can read and write English in the presidency, 20 are Christians. But the remarkable preeminence of Christians over other classes is especially seen in returns on female education. Taking an average of 10,000 women in each community, the number who can read and write is: For the Hindus, 70; for Mohammedans, 80; but for Christians, 913. For every female who can read and write among Mohammedans and Hindus there are 16 males, but among Christians 2 males. The pre-eminence of female illiteracy of the Christian community is still further established when we turn to the figures relating to the knowledge of English. The bare returns speak volumes. Altogether in the presidency there are 20,314 females who read and write English. Of these the Jains furnish only 1; the Moslems, only 77; the Hindus, 117; but the Christians, 18,442. Making allowance for Europeans and Eurasians in the above, we can only infer that in the native Christian community a value is attached to female education almost wanting elsewhere. The *Madras Mail*, the most influential English daily in

Southern India, in commenting on the above figures, says: "We doubt whether the census will have anything more noteworthy to reveal than this—viz., the growth in the midst of communities which withhold education from their females, of a community which values it for them almost as much as for their sons. This is not the place to examine the probable results of this unique attitude of female education, but they can not fail to make themselves felt in the future of India." It may be interesting for some of our readers to know that the Madras University reports no fewer than 418 Indian Christian graduates in the presidency. Last year alone, 27 took the Bachelor of Arts degree; 5, the Bachelor of Medicine; 9, Licentiate in Teaching; while the only 2 Indian ladies who have taken the Master of Arts degree are Christians. These are only facts from the southern presidency. That these educated native Christians are using their influence for the enlightenment of their fellow-countrymen will be evident when I tell of such journals as the *Christian Patriot* and the *Indian Ladies' Magazine*, both conducted by Christians, in English, and when I further state that more than 100 Christian graduates, 250 First in Arts, and 650 Matriculates—or, in all, 1,000 graduates and undergraduates—are engaged as workers in connection with the various missionary societies in the Madras Presidency only.

The native Christians, then, in the matter of education are only surpassed by one class, the Brahmans, who, as the hereditary literary class, will naturally retain the lead for some time yet. But if we take the subject of female education only we find the Christians not only far ahead of the Brahmans, but of every other class; and if it be true, as often stated, that no nation has risen higher than the position it has accorded to its women, then the native Christian community has a bright future before it. It is worth noting that out of 23 native female graduates in Bengal 13 are Protestant Christians, and the only Indian lady who edits an English weekly newspaper in Calcutta is the daughter of an illustrious native Christian. The Victoria School, at Lahore, has for several years been under the direction of native Christian ladies, and has risen in nine years from 250 to 750 pupils. This school is a Hindu institution, but its managers employ Christian teachers, and this is only one of many like institutions where Christian teachers have exclusive charge of the instruction in Hindu schools. Remarking on the rapid advance of education among native Christian women, a Hindu journal of Calcutta said: "Lo, what marvelous progress these Christians have made! Verily, their Lord is with them." It speaks for the growing influence of the community that there is now an Indian Christian association organized in London and Edinburgh, with branches in British Guiana and the Island of Trinidad. The Madras association has now six hundred members, besides branches in several district towns, which

have done much to unify the native Christians and develop among them a true *esprit de corps*.

3. But let us now inquire as to the *quality* of these Indian Christians with respect to their Christian life. Are they a distinct advance on the heathen in point of moral and spiritual character? I am prepared to show that, judged by this standard also, they will stand the test.

That they have their weaknesses is to be expected, having emerged so recently from heathenism; but that many of them have a simple faith in Christ and are earnestly striving, in the midst of their untoward environment, to lead true Christian lives is a fact that can not be gainsaid. Among those who were born Christians, and who from childhood have been trained in the Scriptures, we have many examples of men and women who exhibit a character that would put to shame many Christians in our own land. Very pleasant is it to note the childlike faith and holy joy that characterize some of the Indian Christians. Were I asked to point to some of the holiest and happiest believers I have ever met, it would be to some of our native pastors and evangelists in the Arcot Mission, with whom I have had delightful Christian intercourse, conversing with them in their own language of the things of God, and praying together in the beautiful and copious Tamil, the language in which the Gospel was first preached to the Hindu, and which is spoken by the largest number of native Christians. Listen to the following quaint description of the death of his pastor by an old disciple: "Mr. — was called away, but the Lord sent us another shepherd in Mr. —. He was young, but we loved him. One day, as we poor sheep were feeding around him in the wilderness, he stopped. This was not his custom. We looked at him, and he at us. He shook us by the hand, stooped, tied his sandals on his feet, took his staff in hand, and went across the Jordan into Canaan, and left us poor sheep in the wilderness. We could not blame him, for his Lord stood on the other side and beckoned him. He called him away, but He has sent us another; He has sent you. If you are called away, He will again send others. If all earthly shepherds fail, the heavenly will never fail; He will never forsake His sheep."

But not only Christians among the lower orders; not a few from the higher castes are honoring Christ by consecrated Christian lives. Two of the sweetest Christian characters that I have ever seen are Brahman converts. Humbled by the power of the Gospel, their lives are fragrant with deeds of love. One is a member of the Supreme Legislative Council of India, an eloquent speaker in English, who devotes his spare hours to preaching the Gospel to his Hindu friends. The other is a distinguished native pastor who has been honored by his mission with responsible positions. Henry Martyn said that if he could see one Brahman truly converted to Christ, it would be some-

thing more nearly approaching the resurrection of a dead body than anything he had yet seen. Not only are there hundreds of Brahman converts, but among them have been scores of the most devoted Christian men that can anywhere be found. The same deep piety is found among Brahman women. How we have all been helped and comforted by that well-known hymn of Miss Goreh, "In the secret of His presence," etc.!\* Who has not heard of the wonderful story of Pandita Ramabai? She has dedicated herself to the work of redeeming her unfortunate Hindu sisters from their sad lot. Some of the hymns of the native Christians will help to show the spirit that animates them. The one quoted above was written in English, and is the product of one who has been influenced by Western culture. The following are translations from two lyrics composed by Christians—one in Tamil, the other in Telugu—chosen from many of the same kind:

"Is any fruit or flower we meet,  
The honeycomb or sugar sweet,  
So sweet as thy beloved name,  
Oh, Jesus, thou of matchless fame?"

Also this one in Telugu:

"Thy refuge would I seek, blessed Jesus, blessed Jesus.  
Thy mercy-loving feet would I clasp, blessed Jesus.  
My one hope art Thou. Wilt Thou not hear me?  
For on Thee, Thee alone, do I call."

Do these Christians stand firm under persecution? They were put to the test during the mutiny of 1857, and nobly did they endure the trial. The history of the Indian Church during the mutiny reads like a chapter from early Church history. They were blown from guns; they were cut down by the sword; they died by starvation in their wanderings; yet when the missionaries came to collect and compare notes, they found that only two had consented to become Mohammedans. All the rest proved faithful. The native Christians were the only Indians who, as a body, were loyal to the English. After the mutiny Sir John Lawrence, the Governor of the Punjab, in a minute to his government, said: "The native Christians, as a body, have, with rare exceptions, been overlooked in making government appointments. I know not one in the Punjab, to our disgrace be it said, in any employment under the government. A proposition to employ them six months ago would not have been complied with, but a change has come, and I believe there are few who will not eagerly employ those Christians who stood by us so loyally competent to fill appointments. I consider that I should be wanting in my duty in this crisis if I did not endeavor to secure a portion of the numerous appointments in the judicial departments for the native Christians."

\* Miss Goreh's father was born a Brahman. Miss Goreh was born a Christian.—EDITORS.

These native Christians deny themselves for their faith. In other words, their benevolence and offerings, considering the smallness of the income, far exceeds that of the average Christian in this land. I wish some of our friends might be present at one of our Harvest Festivals in India, and see how poor old women, and little children even, will bring their mite, perhaps in the shape of an egg or a small bundle of wood, not one of them coming empty handed when the offerings to the Lord are gathered. In addition to supporting their pastors, our people are now carrying on a Gospel Extension, or Home Missionary Society, a whole county being assigned to them to evangelize, and in which they are sustaining several evangelists and colporteurs, the women also having their separate society. This, of course, is but a small portion of the great field to be covered, and for the rest we must, for some time, have the kind help of the Home Church.

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## CHRISTIAN WORK AMONG JAPANESE SOLDIERS

BY REV. H. LOOMIS, YOKOHAMA, JAPAN

Agent of the American Bible Society

Of all the work yet done in Japan, nothing has surpassed in interest and satisfaction that which is now being done for the sick and wounded soldiers. As one thinks of the horrors of the battle-field and the thousands of wounded and slain, and what is perhaps equally, if not more, to be lamented, the later suffering and sorrow, it is hard to think how all this can work for good. The one bright feature of it all is the opportunity thus afforded to spread the Gospel.

The great number who have been slain has brought death near to so many of these brave men, that there has come to their hearts, as never before, a longing for something that will bring an assurance that after this life there is an endless future of blessedness within the attainment of all. The presence of Christians among all classes, and especially among the nurses, has made an impression that is a preparation for the easy reception of Christ. This has rendered the work unique and delightful.

Some time ago a request was made at the headquarters in Tokyo to hold meetings for the comfort of the soldiers where the Gospels and other Christian literature could be distributed. But the officers replied that there were so many sick and wounded soldiers coming from the front that the attendants were all occupied in the care of the patients, and there was no opportunity for anything beyond the ordinary routine. Later, however, permission was granted, and now Count Katsura, the Prime Minister, has expressed his hearty appreciation of the work that has been done for the Japanese soldiers and sailors. Both the army and navy departments have been ready to receive Scriptures from the American Bible Society and distribute them to the men.



We have donated more than fifty thousand Testaments and Gospels to the Japanese soldiers, and the most of them have gone to the sick and wounded in the hospitals. It is reported that there are already forty-five thousand, and more are coming all the time.

We visited the main hospital in Tokyo last September, where formerly I had found that only a few of the soldiers were favorable to Christianity. It was, therefore, important at first to overcome prejudice, so that we might convince them that we were their friends, and that Christianity was adapted to meet their greatest need.

The introduction of music secured for us a hearty welcome. The joy manifested in their faces was sufficient evidence that we had touched a sympathetic chord. Scriptures and tracts were offered to all, and none were refused. Then we decided to learn whether the men really desired the books, as we had no wish to impose upon them or to waste our ammunition. The question was therefore asked in each ward as to how many wished a portion of the Bible and a tract. Almost every hand was raised, and quite an eager desire was evident on many faces. We discovered that those whose hands were not lifted had failed to do so only because of inability on account of wounds. We visited twelve wards and supplied four hundred men.

The next day we went to one of the larger hospitals, where there were some three thousand sick and wounded. The head surgeon was very cordial and evidently pleased to see us. Directions were at once given to have all the officers assembled to meet us, and as they came in one by one it was a most impressive sight. At the sound of music their dark and stern faces lighted up with satisfaction and joy. Soon a little nurse came tottering in, bringing on her back an officer much larger than she, but unable to walk. He had caught the sounds of the music, and was anxious to see and hear. After some songs and instrumental music, a colonel, who was suffering from a severe wound, stepped forward and said:

"In behalf of my comrades, I wish to thank you for your visit and the great pleasure you have given us. We appreciate very much the kindness and sympathy of the American people, and we wish to make this known. Such kindness is beyond our power to repay. My great desire is to recover as soon as possible, that I may return to the front and do all that is in my power to bring this war to a successful issue."

We went from ward to ward among the men, and as the strains of music reached their ears those who were able to move rushed forward with eager faces and listened with intense interest to all that was said. After the music, the purpose of our visit was explained, and Scriptures were promised to all who desired them. This was evidently a welcome announcement, and was followed, in some cases, by the Japanese cheer or a clapping of the hands.

The chief of the medical department in Tokyo has since sent me word that such visits are much enjoyed by the men and are approved by the officials. As soon as the patients now coming from the front can be provided for, a request is to be sent that this work be regularly continued. The head of one of the hospitals has requested that the service be of a distinctly Christian character.

Scriptures have also been supplied to other missionaries of various societies for a similar purpose, and with most gratifying results. One of the missionaries, in making an application, adds that soldiers are begging for them. Another writes that the soldiers are very ready, and in many cases eager, to be instructed.

Mr. McGinnis writes from Karuizowa that officers in charge gave every opportunity for reaching the men, and the men themselves seemed most anxious to hear about Christianity. The meetings were well attended, and on Sunday evening hundreds were unable to gain admission to the Union Hall. Already some have definitely decided to serve Christ, and many others are on the verge of decision. During the wet weather, when the men are unable to get out, the workers visit them in their houses, and usually receive a glad welcome from attentive listeners. The men seem eager to have the tracts and Scriptures, and by the questions they ask show that they have read them carefully.

An account of work by Mr. Cummings, at Nagoya, states that permission was given to distribute the Scriptures and conduct preaching services among all the troops in the garrison. Since then the hospitals have been visited, and this work can be continued regularly. Similar work has been carried on by Mr. Norman, at Oiwa; Miss Bosanquet, at Hiroshima; Miss Zurfluh, at Sendi; Miss West, in Tokyo, and Mr. Fulton, with others, in Kanazawa. In every place there is found the same readiness to receive and hear the Gospel message.

Besides the work among the sick and wounded, there is a great opportunity to spread the Gospel at the front. One of the Christian ladies in Tokyo is having thirty thousand "comfort-bags" made for the soldiers in the field, and into each one she puts one of the Gospels and a tract. In this way the truth of the Gospel will reach the men under the most favorable circumstances. Scriptures have also been supplied to the Russian prisoners of war. A friend writes in regard to this distribution, that they were gladly received by the Japanese officers and the captives.

#### **Another Incident of the War**

Just after the opening of the war large bodies of troops, on their way to the front, passed through Okayama, where all the trains stopped for a brief rest and refreshment. With that patriotic zeal which is so universal in Japan, the Christian ladies of the city organ-

ized themselves into a committee to meet the soldiers at the trains, and do whatever was possible to cheer and comfort them.

Among the members of the committee was Mrs. J. H. Pettee, of the American Board, who is a woman of great earnestness and sympathy. As she was talking, one day, to a group of men standing by the fire, she said: "We are Christians, and we shall pray for you."

Soon after the men took their seats in the cars, and as she stood by to wave a farewell, one of them beckoned eagerly to her from the window. She went to learn what it was he wanted, and as she came near the soldier, he said: "Won't you give me that American flag which you are wearing? I shall prize it more than I can tell!" She demurred a little, but he was so persistent that she pinned it on his breast as the train moved away.

A few days later Mrs. Pettee received a letter twelve feet in length, written by the same man, in an unusually scholarly style. This letter read:

I am from Sendai, and all my life I have been a bitter opponent of the Christian religion. I have regarded it as only evil, and as a lover of my country felt it my duty to do all that was in my power to hinder its progress. I had the same feeling when I came to Okayama; but when I heard you speak so kindly to us soldiers, and say that you and other Christians were going to pray for us, it quite broke my heart, and I went into the corner of the waiting-room and wept. My heart is entirely changed. I no longer seek for death; and if I am spared to return, I shall come to you as soon as possible and ask you to teach me Christianity. My great desire now is to spread this religion; and as soon as I am able to do so, I shall do all in my power to persuade my parents and family to become followers of Christ.

Such an opportunity to spread the truth is a cause for gratitude to God, who is thus making even "the wrath of man to praise Him." From present appearances there is only one limitation, and that is the supply of funds to continue the work. The Lord has opened the door, and we rejoice that we have the privilege to contribute in any degree to the temporal and spiritual welfare of these men, whose bravery and endurance have won the admiration of the world.

#### **A Letter from Mrs. F. S. Curtis, Kyoto, Japan**

There is wonderful work going on for the soldiers in the principal centers. As they pass through two or three of the large railway stations they get out to wash and eat. At Osaka they have about two hours to wait, so the missionaries take Testaments, tracts, and often "comfort-bags," and go to the station to meet them. The officials notify the missionaries of the time at which the trains are expected, so that they can be on hand.

Hymns are printed on separate leaflets, and some of the workers teach them to groups of soldiers, and after explaining the meaning,

they give them the leaflets to keep. Many Japanese help in this work. In hot weather fans, towels, etc., were distributed.

The soldiers usually listen earnestly to the Gospel messages, but few of them really expect to return to Japan. A similar work is done for wounded men coming through on hospital trains, and still more is being accomplished in the hospitals in Osaka, Tokyo, and elsewhere. The officers, doctors, and officials favor the work and give permits. Miss Garvin, of the Presbyterian mission, was at it all last summer. She worked in the wards freely, and gave magic-lantern talks outside for convalescents. The old exhibition grounds are filled with one-story buildings, connected rows of double wards, holding hundreds of men—twenty in each ward.

A few weeks ago we went into two wards carrying paper copies of John's Gospel. The men gathered around us, and we began to question them to learn if they had heard anything of Christianity. Only a few had heard, and they knew very little. We then told the leading facts of the Gospel story, and gave them each a Gospel marked at John iii: 16. All listened eagerly, and seemed glad to possess the Gospels. They have nothing to occupy their minds during the days and weeks they are thus shut in, so we feel that this is a most wonderful time of seed-sowing, and all Christians should be especially earnest in prayer.

Work is being done also on the outskirts of the battle-field. The Y. M. C. A. workers are there with big tents for meetings, and all the paraphernalia for helping and benefiting the soldiers. In some cases they are aided in their endeavors by the Japanese officers. Many in the army are Christians, some of them officers of high rank. It is doubtful if there is any Christian country where greater facilities are offered for Christian work in the army.

The association secretaries reached Antung late in September and Yingkow the middle of November. From the first the work has been such a success that the association leaders have been embarrassed to meet the demand from the field for men and equipment. Each post is furnished with an outfit consisting of a tent capable of seating two hundred men; books, newspapers, and magazines; writing-paper, envelopes, postal cards, pens, and ink; graphaphones, games, and small musical instruments; Bibles, religious tracts, and hymn-books; bath-tubs, soap, hair-clippers, tea outfit, buttons for uniforms, needles, thread, and a thousand and one little things that add to the comfort of the soldiers. The practical nature of the work from the first so impressed the military commanders that at both Antung and Yingkow they placed at the disposal of the association first-class buildings in the best of locations.

**Work at the Front--From Letters by C. V. Hibbard, Antung**

We are working full capacity for our present plant right along, seven days in the week. About two hundred men are all that we can conveniently handle, and we have upward of one hundred and fifty pretty nearly every day. There is scarcely a time between ten and four when there are not more writing letters than can get around the big table with four *suzuri* boxes. I have seen a half dozen men on their knees in a row, writing on a bench because the tables were full.

Good tracts are in constant demand. The men do not care much for the tame variety. They like the Gospels, or more dignified tracts and booklets, and, as a rule, the association publications. Magazines, even old ones, are very much prized.

Last night (October 26, 1904) I was permitted to speak to about one hundred men. Many of them have never before listened to a presentation of the Gospel. All of them were prejudiced in our favor because of what we had been able to do in their behalf. I have never seen men who listened more eagerly. It is not for appearance' sake. They are undoubtedly sincere. The conditions of our work make us intensely in earnest. There is no playing at things. We realize that time is the stuff that life is made of, and it is very evident to us whenever we talk to the men, especially in the hospitals, that "now is the accepted time."

Within a few days we have placed fifteen hundred Scriptures in the hands of men who really wanted them, and we could have easily used as many more. I wish all the friends at home could see just what this work means, and realize our tremendous and practically unlimited opportunities. We are out here where our work is the only thing in behalf of the men, and it counts mightily with them. During the week preceding October 23 (1904) there were fifteen hundred visits to the rooms, and in one day ten buckets of tea were served, and two hundred and fifty letters and half as many postal cards were written.

We were invited to take part in the celebration of the emperor's birthday. When the phonograph began its grind the crowd started from everywhere. A Japanese *gendarme* ran a rope around our big tent and by a vigilant patrol we managed to keep the entrance open. Free saké (Japanese wine) in small portions had been distributed to the soldiers, and the proverbial saké thirst sent them straight across the parade ground for a cup of celebration tea at the Y. M. C. A. tent. Nine-tenths of the commissioned officers visited our tent, and it was impossible to estimate the number of soldiers. It was something to be the representative of the only religion that has followed the men here.

This is a crisis, not only for the Association Movement, but probably for the history of Christianity, in the East. The association workers in both Japan and China believe that united efforts to this

extent will have a direct influence upon the work in China as well as by demonstrating the solidarity of the Association Movement, and by opening doors for future work.

### **Work that is Worth While**

The following story was told by Sergeant Matsubara, a Christian, who was wounded in the battle of Nanshan and is now in an army hospital:

Some time ago a soldier by the name of Ishikawa was placed under my command. He was a most unruly young man, given to all kinds of dissipation, and would oppose my command intentionally very often, just because of my being a Christian. Both he and I were ordered to go with the army to the Liaotung Peninsula. On the way we stayed some time in Hiroshima. During that time Rev. Mr. Murata, of the Episcopal Church in that city, used to call on me at our lodging-house and preach to us from the Word of God, in spite of opposition and derision. We tried to induce all the soldiers in the same lodging-house to hear the Gospel, and so held a tea-party where the venerable pastor would preach. But only one or two would stay to listen—the rest going out under various pretexts.

In one of these meetings Ishikawa heard the Lord's teachings for the first time. Then a great change took place in his mind, and since that time he has been one of the most ardent listener's to God's Word. I thanked God for what He had done for this sinner, and prayed more than ever for the salvation of his associates. As an evidence of the great change in the man, he threw away the pictures of bad girls which he had before carried and took a Bible instead.

On the eve of the memorable battle of Nanshan I opened the Book of Psalms and read to him: "Thou an host should encamp against me, my heart shall not fear: tho war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." After reading I prayed. He prayed also, and his prayer was, to my surprise, mostly for the comrades whom he had most hated. He had learned to love his enemy!

The morning of the 26th of May began to dawn. The hour for action drew near; our officers and soldiers, all in high spirits, were waiting an order for attack, each one anxious to meet the enemy. The time came at last, and the battle began with all its fury. The fire of our cannon, more than one hundred in number, was responded to by still larger ones of the enemy. The earth seemed to shake with the noise. The enemy's guns were at last silenced, and our infantry made a dash to the fort. But they began to shell us with their machine guns so fiercely that great numbers of our officers and men fell. A bullet hit Ishikawa. I went to his help and recited almost unconsciously these words: "Thou I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." He responded instantly: "For which cause we faint not; but tho our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Just as he finished these words, another bullet hit him and he seemed to be aware that his end had come. He grasped my hand and cried: "Christ has accepted me!" and died. His end was all peace. Such a confession of faith would not be found in many of our lives, and I could not but wonder at such a marvelous work of God.

**CHRISTIANITY AND CANNIBALISM IN MELANESIA\***

BY BISHOP CECIL WILSON

At the southernmost end of the Diocese of Melanesia are three New Hebrides islands, Raga, Ópa, and Maewo (Pentecost Island, Leper's Island, and Arorai), where the mission is in fairly strong possession. There are more than one hundred village schools, and about five thousand persons—considerably more than half the population—attending them. The islands are quiet, and it is long since an outrage on white men has taken place. Cannibalism has died out, or become rare, in the last five years, and the mission's influence secures peace even for those who are still heathen.

The next group of islands, the Banks', may be characterized as Christian, for almost all the people in these eight islands are members of the Church. There are, however, a good many heathen left in Santa Maria. Among these, teachers from Motalava and Merelava are setting up schools, often in inaccessible bush villages, and with wonderful perseverance and enthusiasm are making war upon the superstitions of the people, and are teaching the fear of God and the Gospel of Christ. There is still some fighting in the bush villages, and deaths are frequently brought about by witchcraft. In the other islands of this group fighting has long ago been given up; the people are Christians, and have built for themselves pretty little stone churches. Every year many people seek confirmation, and it is no uncommon sight to see over one hundred persons together at holy communion. We may fairly say that Christianity is in possession in the Banks' Islands, nearly four thousand out of six thousand persons having been baptized, and almost all the people being in attendance at the schools.

Next come the Torres Islands, a small group of five, of which one is uninhabited, one heathen, two are Christian, and one rapidly becoming so. There has been no white missionary here for five years, but the little church has held bravely on under its native teachers. Happily we are now able to spare a missionary and a lay assistant to this group. They will find the mission fairly well in possession, six hundred out of the one thousand people attending the schools.

These three groups make up the southern archdeaconry of Melanesia, and out of fifteen thousand people about nine thousand are actually attending the mission schools; the heathen are influenced by the Christians, and cannibalism and intertribal wars have practically ceased.

We began work last year at two islands lying between the Torres

\* The progress of evangelization in those Melanesian islands which lie to the northwest of the New Hebrides is but little known in the United States. The work is carried on by the Church of England, and is under the direction of a bishop, who devotes much time to visiting the islands in the missionary steamer, *The Southern Cross*. A large share of the financial support of the mission comes from New Zealand and Australia, and the monthly periodical of the Melanesian Mission, *The Southern Cross Log*, is published at Auckland, New Zealand. This survey of the work of the mission has been furnished us by the "Bureau of Missions," and is condensed from Bishop Wilson's report in *The Southern Cross Log*.

group and Santa Cruz, but a good deal to the eastward. The first is Tikopia, a little island inhabited by Polynesians of great size and very friendly. Two Motalava men, with their wives, made a beginning last year, and forty people, mostly young, attended the school. The second is Vanikoro, a large island entirely reef-encircled, with only three hundred or four hundred people. Here we have prepared the way for a native teacher to begin work. Between Vanikoro and Santa Cruz lies Utupua, which we have yet to attack.

#### **Among Cannibals and Head-hunters**

Santa Cruz is a large island, and has ten satellite reef islands lying near it, on one of which Bishop Patteson was murdered in 1871. Fifty miles beyond the Reef Islands lies the Duff group. Here we have one teacher, and in the Reef Islands there are three schools. At Santa Cruz itself there are but two schools, and we have sadly little to boast of in this group. There are but two hundred school people, and only one hundred and twenty-five of these have been baptized. In Santa Cruz we come to our very weakest spot. Here is a group with perhaps nine thousand people, and only two hundred are under direct Christian influence. Fighting goes on, except in our villages, and children are given up to be murdered after each tribal war in order to equalize the numbers slain on either side. In every village is a ghost house containing a few upright, pointed posts, brilliantly colored with blue and other pigments, representing ancestors. A white man in Santa Cruz has occasionally to throw himself between two hostile forces firing poisoned arrows at each other. More schools would be gladly accepted if we could supply teachers, but Santa Cruzians, though physically powerful, are constitutionally weak, and do not stand well the climate of Norfolk Island, where the training-schools are, and they seldom become teachers. Natives from other islands rather shrink from settling among these noisy, passionate fighters, whose customs are so different from theirs, and whose language is almost impossible for a stranger to acquire. Yet our prospects are brightening, and we feel that we now have a better chance of succeeding than hitherto.

It is a two-hundred-mile voyage westward from Santa Cruz to the Solomon Islands, and here we have more to rejoice the heart than anywhere else. The islands are larger, averaging about one hundred miles each in length, and the chiefs are of greater importance, and more capable of resisting the new faith. It is these men who have always opposed Christianity; they think that the new religion will destroy their influence and impoverish them, and they know that it will rob them of all but one of their wives. Every sickness which visits the islands is attributed to the new religion, and the villages first evangelized are closely watched in expectancy that the people will die. The islanders are fiercer than those in the southern islands; cannibal-



ism and head-hunting are national customs in most of them. The languages spoken are innumerable.

The first island we come to, traveling from Santa Cruz, is San Cristoval. Villages on the northern side lie far apart, for nearly all the natives live in the bush. Of those we pass, eight show, by their little schools or churches in course of erection, that they are Christian. The missionary has applications for teachers from fifteen villages besides. But these San Cristoval people do not make good teachers, and this is a mission field for other islanders more advanced in Christianity. On the south side of the island there are scarcely any villages at all to be seen. The people are all in the bush, or on the tops of the hills, to be out of danger's way, for this is, at present, one of the worst parts of the Solomon Islands. On a voyage down this coast last year we heard in every bay in which we anchored that the villagers in the neighborhood had either just raided some other village and taken from ten to forty heads, or had been raided and lost as many. One school has been opened on this side of the island at Bia, and the people seem happy in having it. It is impossible to say how many people live in this island, for the bush hides them. There may be from ten thousand to twenty thousand. About three hundred and fifty are attending schools.

An attempt is being made to open work on Santa Anna, a little island with a large population at the east end of San Cristoval, but the people are living the worst possible lives, and prefer to do so. Captain Svensen has a trading station there, and he very kindly gave us leave to build a schoolhouse on his land, which is outside the village; it is hoped that by beginning here we may some day be invited to build in the village itself. At Ugi, another small island off San Cristoval, the same difficulties were met with, but have now been overcome; out of the seven villages there, three now have schools, tho as yet there are only thirty-three people attending them.

Ulawa, thirty miles to the north of San Cristoval, is a great contrast to it in many ways. It is much smaller, having scarcely a dozen villages; the people live on the seashore, and about half of them are under Christian instruction. Fighting has ceased, and the Christians meet the heathen on friendly terms. One beautiful coral church has been built, and another is building; there are eighty communicants, and there is much enthusiasm.

Mala, as the natives call it, or Malaita, as it is called by most white men, is twenty-seven miles from Ulawa. It is about one hundred miles long, with a swarming population, computed at any figure between fifty thousand and one hundred thousand souls. They rank as the most daring men in the Solomon Islands, and in Queensland they make the best workers. There have been more white men murdered on this coast than elsewhere. Among themselves life is very insecure;

nearly every man carries a rifle, and is ready to use it. This is the only island which we know of in Melanesia to which it can be truly said that it is dangerous for a native who has been to Queensland to return. Of late years the mission has made good progress, and the little native church of Mala numbers now about one thousand souls, with three hundred more under instruction. The people are being gathered in by the missionary at the south end near Saa, and the schools are being extended to villages along the coast on either side, while at the opposite end of the island, at Nore Fou, another missionary has made a station, and works his way in his boat down the coast as far as Fiu, almost effecting a junction with his brother missionary. An undenominational school on Mala, between Nore Fou and Fiu, holds its own under a man who has been a laborer in Australia. He has two hundred people attending his school. Any form of Christianity is bright sunshine compared with the darkness of heathen Mala, and we welcome the little schools which we find along the coast, formed by brave men who have become Christians in Fiji or in Queensland, and who now, instead of returning singly to their homes, to be swamped by heathenism, prefer to cling together on the land of one of them, and form a little Christian settlement there, looking to the mission to visit them, and give them, if possible, a good teacher. These are bright spots indeed on a dark coast, the only beacons that the Mala shores as yet know. Only one thousand three hundred attending school out of fifty thousand do not seem many, but those who know Mala are surprised that we have these.

Twenty miles westward of Mala lies Florida, which, in traders' language, is spoken of as "missionary," for it has passed over to Christianity, only six hundred out of its five thousand people remaining heathen. It is ministered to by natives, and has one hundred teachers and seven hundred communicants. The Florida church has twenty native missionaries of its own now working in other islands, and raises from £80 to £100 a year for church expenses. It holds a congress annually, at which last year five hundred men were present. As in all the other islands, the people build their own churches without expense to the mission. Formerly one house served as school and church, but now pretty little bamboo churches, very carefully built, with cement floors and beautifully thatched roofs, are taking the place of the old school-churches. The people are musical, and the singing is excellent. The men who have been in Queensland teach their simple friends many queer things on their return, but they do not succeed in teaching them to disregard Sunday or to neglect church-going. In deference to the people's wishes, Captain Svensen, the owner of the coaling station at Gavutu, has forbidden the coaling of ships, etc., at his station on Sundays. Here, then, in the center of the Solomons, is a Christian island.

In Guadalcanar, twenty miles from Florida, we find a different condition of things altogether. Dotted along the coast for sixty miles there are schools, but the coast-line is two hundred miles, so that much still remains heathen. Our school people number three hundred and forty, and the population of the island is perhaps twenty thousand, mostly living far up in the bush. We had not even a foothold eight years ago. Three years ago we had but one small school, and a powerful chief had set a price on the heads of all the school people. When this opposition was broken, petty chiefs asked for the new teaching, and the Florida church provided teachers. Four new schools were formed last year, but they are, of course, very small. In some cases the scholars number only two or three, but the little schoolhouse marks a beginning. In one such village there was but one scholar, and yet the people readily gave up their ghost-stone idol, showing that they all had lost faith in it. In another village they made one last sacrifice to their idol, and then gave the sacred grove to the teacher for his garden. The chief and the teacher in one of these new school villages went together, a three days' march into the hills, to visit a tribe which had been their traditional enemy. They made terms of friendship with them, and the hill people asked for a teacher for themselves. Many Guadalcanar boys are now being trained at Norfolk Island, and we hope for the day when with these we shall be able to extend the Kingdom far into the bush as well as along the coast.

Savo is a small island off the north end of Guadalcanar, and its influence has been very great on its big neighbor. It has been energetic in warning the people of the deathly properties of the new teaching. The Ghosts' feelings, they say, will be hurt; every one who goes to school will die; chiefs will have to send away all their wives but one. We have had but little chance of success, the people being terribly afraid of us and unwilling to be taught. At last, however, these Savo people have asked us to give them teachers, two invitations reaching us from two different chiefs, and in our new ship last October we landed six men from Florida to supply three different villages. These, by the grace of God, will convert this superstitious little island to faith in the true God in the course of a few years, and then Savo will be as helpful to Guadalcanar as it has hitherto been troublesome.

The farthest island on which we are working is Ysabel, of which Bugotu is the eastern end. It is fifty miles from Florida. Formerly the people were head-hunters, and head-hunted. Their houses were built high up in the trees until the days of rifles, when they found that being up a tree made them an easier prey to the enemy underneath. Accordingly they moved their houses to the hills, and until lately lived in hidden and inaccessible places there. However, the head-hunting raids from Rubiana have been checked by the government, and the sides of the hills and the coasts have become dotted with vil-

lages. There are fifteen hundred people going to the different schools of Bugotu, and four hundred and eighty are communicants. Any attempt to estimate the population of an island can only be a guess, where almost every one lives in the bush, as is the case in every Solomon Island until peace follows in the mission's footsteps or government suppresses head-hunting raids. There may be twenty thousand people in Ysabel, or more or less. From Ysabel we look across to Choiseul, Russell, Rennell, Bellona, Lord Howe, and Sikiana, which no mission has yet occupied. And nearer still than some of these is the New Georgia group, made up of six islands, stretching westward, with a small population, among whom in the Rubiana Lagoon a Wesleyan mission from Australia has lately settled.

To sum up the position of the mission in the Solomon Islands, it has stations upon all the eastern islands, except a few small ones, which lie out of the way, but it has not reached the more western islands yet. It has attending its schools in eight islands nearly 8,000 natives, 6,465 of whom are Christians, 1,143 Communicants, 269 teachers, and 5 are ordained. The conclusion of the whole matter is that Melanesia is still a mission field, in which the Church is a small body of 13,000 souls, with nearly 5,000 more adherents, as yet unbaptized, in the midst of a heathen population of 130,000 who can only be won by increased effort. The mission staff (excluding natives) numbers 28 men (of whom 2 are organizing secretaries and 2 are on sick leave) and 11 ladies (including wives), or 39 in all. There are, besides these, 8 native clergy and 549 teachers.

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## A MESSAGE FROM VOLUNTEERS IN CHINA\*

The missionaries of China, realizing that the present time affords an unprecedented opportunity for the spread of the Gospel among the Chinese, are appealing to their respective home churches for great reinforcements in all departments of their work. We, the undersigned Student Volunteers in China, who are associated with other missionaries in these appeals, desire, in connection therewith, to send an additional message to our fellow students in the home lands. We hold, with Professor Warneck, that the missionary service demands men who are not only strong in faith, but who are also broad-minded, thoroughly trained, and of scholarly attainments. It is to the universities and colleges that we mainly look for such men, and herein is the reason for our message. We ask your attention, first, to the following considerations:

1. *The remarkable unity of the Chinese race.*

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\* We have already summarized this message to the Students of all lands from 343 Student Volunteers working in China, but it is of sufficient historical value to quote in full.

It is one in government, literature, and religion, with a common history, a uniform civilization, and one language spoken by at least three-fourths of the people. A man's influence may thus be felt to the uttermost limits of the empire.

2. *The immense possibilities of the Chinese.*

Their innate capacity, as yet largely unrecognized, fits them for a place among the foremost nations of the earth. Chinese literature and philosophy bear witness to the vigor of their intellectual life. In business capacity they are second to none. In Hongkong, Singapore, and Manila, and the treaty ports of China, Chinese merchants have held their own in the face of severe Western competition, and the wealth of these cities is largely in their hands. Their unquestioned genius for commerce is destined to make them a power in this commercial age. Physically, too, the Chinese display an almost unparalleled vitality. By no means a dying race, but one whose day is still to come, they will, for good or evil, profoundly influence the history of the world.

3. *The plasticity of the Chinese people at the present moment.*

For practically the first time since the age of Confucius, China has turned her face from the past. During two thousand years no place has been found for any learning outside of the Confucian classics. They alone have been taught in the schools, and have formed the basis for the examination of graduates, while an intimate acquaintance with them has been the sole criterion of a scholar. To-day the educational system is undergoing rapid changes. Western mathematics, science, and history have been included by the imperial government among the subjects for examination, thus creating among many students a real desire to study these subjects. The central government is attempting to establish schools based on Western models in every city of the empire, and colleges in all important centers. Missionary colleges are crowded. During the past year more than one thousand picked students have been sent to Japan to learn from a country China has hitherto despised. Publications dealing with Western subjects are in eager demand, and have reached the very highest officials in the land. In 1900, when the emperor's rooms were entered by the foreign troops, a large collection of such books was discovered, including copies of the Christian Scriptures. Newspapers, at one time almost unknown, are now being rapidly multiplied, and are eagerly read throughout the empire. It is the circulation of such literature that has largely helped to create a widespread desire for reform, a desire which has shown itself so strongly that the most reactionary officials are unable to ignore it. The opening up of internal waterways to steam traffic and the construction of railways are also helping to break down the conservative spirit and to pave the way for still greater innovations. In every phase of the nation's life, and in every section of the country, the past

five years have brought unmistakable evidences of a changing attitude of mind.

### Our Deliberate Convictions

1. *The religious forces at work in China, apart from Christianity, have failed to save her.*

During recent years students of the West have become familiar with the theoretical teaching of the three religions of China; but nothing, apart from personal observation, can show how utterly they have failed to save the nation from moral corruption and hopeless pessimism. The new educational system promulgated by imperial edicts is as yet in most places merely the ideal. The lack of qualified and efficient teachers, and the insincerity of officials, have combined largely to neutralize the effect of these edicts. Above all, they fail to inculcate that personal and political righteousness which is inseparable from education in its truest sense. The Reform Movement, again, which is obtaining such a strong hold on the younger generation of students, tho containing much that is hopeful, is in danger of becoming, unless influenced by Christianity, purely materialistic. Lacking those moral and religious forces which have been at the root of every great reform, it will tend only to anarchy.

2. *Christianity is proving its ability to meet every one of China's needs.*

We have seen the Gospel of Christ, in spite of all the disadvantages of its position as a "foreign religion," touch cold hearts, purify corrupt lives, elevate supposedly immutable standards, and deliver the minds of both men and women from a bondage the like of which Europe has probably never known. The Kingdom of God is being established in China, and there are evidences on every hand that a new and living force is at work in the minds of the people. The Christian Church has thus far provided the only adequate educational institutions in China; not only is the education it gives efficient in training the intellect, but it also brings to bear those influences which lay hold of the whole man and set before him the highest ideals. Students passing from these schools must surely exercise a formative influence on the China of the future. Thus it is that Christianity is imparting to the Chinese that new hope, new power, and new purpose which must issue in the new civilization for which China waits.

3. *The present favorable conditions for Christian leadership in China may not last.*

Leaders China will find, but to-day the Christian Church may lead her, if she will. The new education is largely in the hands of the missionary. The former Literary Chancellor of Hupeh, tho himself in charge of government colleges, sends his son to a mission school, and the chief magistrate of Hankow has three sons in such an institution. These two instances are typical of what goes on wherever

mission schools are established. The new forces at work in China are at present uncrystallized, and as long as they remain so the Christian Church is practically assured of retaining its vanguard position. How long this may last is, however, a question of grave moment.

4. *The missionary work in China affords full scope for every diversity of talent.*

Educators may contribute to the establishment of a national system of education in a land where scholarship has always been ranked as the highest of human attainments. Those who possess literary ability may gain the attention of multitudes of scholars, as is shown by the fact that the names of some missionaries are known to Chinese students throughout the empire, and that their books are read almost as widely as the Chinese classics themselves. We look, too, for scholars from the West who shall interpret more clearly than has yet been done the true meaning of Chinese literature, philosophy, and history, showing the relation between these and the revelation of God in Christ.

To the Christian physician doors are ever open, and his work, as the expression of Christian love, does much to win the confidence of the people. The training of Chinese medical students, as well as general hospital work, is also urgently needed.

To the educated women of the West, work among the women and girls of China offers a wide field. Chinese women are to a large extent untaught and neglected, and thus China is deprived of what should be the most potent factor in her elevation and advancement.

The establishment and development of the Chinese Church, which involves the presentation of the Gospel to all classes of minds, the selection, training, and supervision of native workers, the adjustment of Church regulations to native customs and beliefs, and the promotion of self-extension, self-government, and self-support, demand wide diversities of thoroughly trained and statesmanlike leadership.

We firmly believe that nowhere in the world can a Christian man of sound learning and humble spirit more easily discover his special bent, and having discovered it, whether as preacher, teacher, or author, physician, administrator, or philanthropist, find more ample scope for his activities than among the missions of the Christian Church in China.

But in whatever direction we look the problem is primarily a spiritual one. We do not aim to produce mere intellectual adhesion to the truths of Christianity, nor admiration of its moral teaching, for these can not save the race. We seek to lead individuals and communities to such an experience of the power of Christ as shall rouse the heart and conscience, and transform the whole life. In order to accomplish this end the leaders of the Church in China should be men of mental culture, but the essential qualification is faith in God.

## EDITORIALS

### Christlike Activity

Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.—*Matt. iv : 23.*

How *tireless the activity of the the Lord Jesus*. His labors and sacrifices were incessant. He preached the Gospel of the Kingdom, going about from village to village, and from synagog to synagog. Every place where He could speak to the multitudes became to Him an audience-chamber—whether the court of a house, a street corner, the open field, or the seashore. His passion for souls was so great that it demanded vent perpetually. His was the labor prompted by love.

His was absolutely unlimited power to grapple with all the wants, all the woes, of humanity. “They brought unto Him *all sick people* that were taken with *divers diseases* and *torments*, and those which were possessed with *devils*, and those which were *lunatic*, and those that had *palsy*; and He *healed* them.”

But His main business was *preaching the Gospel*. Ministries to the body were only on the way to service to the soul. He fed and healed the body that He might open the whole man to His teaching, and exhibit and illustrate His power over the maladies of the spirit. In so-called institutional churches the ministry to the mind and body sometimes becomes absorbing, and displaces the deeper ministry to the immortal soul. A young man engaged in settlement work, making a report in a public meeting, was asked by one present how many converts he had made in his five years. His reply was that it was rather early to look for converts. But the very mission that the questioner represented had

demonstrated that settlement work even among the most difficult classes—Jews and Roman Catholics—when conducted with this as the central aim, may win souls as well as relieve bodily wants and intellectual ignorance. Mission work which unduly emphasizes the temporal and educational elements will fail of the highest ultimate success.

### Development of Young People's Work

One very marked development of our times is the arousing of the young people to new activity. This manifestly began in the Y. M. C. A. sixty years ago in London. Then in the Young Women's Association, which followed; then in the Young People's Society of Christian Endeavor, and the Student Volunteer Movement—four of the most conspicuous of all the developments of history, and which together have brought out the young people into prominence as they never were before, and we thank God that all these movements are essentially religious and missionary in character. The latest is the growth of the Young People's Missionary Movement, which links together, for the study of missions, the young people of all the larger denominations.

### The Pastor and Missions

The pastor is the pivotal man in the world's evangelization. More than any other, he holds the key to the situation. The imperative need of the cause of missions at the present hour is an awakened and enkindled pastorate. Make all the pastors missionary in spirit, and the Church would instantly catch the contagion. A missionary pastorate will give us a missionary people, and a missionary people will give an overflowing treasury, and nothing else will. The pastor is re-



quired not only by the true Church, but by the Lord of the Church, to take the collection for missions, and to see that it fairly represents the ability of his congregation. There are pastors who regard the handling of finances of any kind as beneath a true minister's dignity. They have forgotten that Jesus once "stood over against the treasury," that He immediately honored that man with a visit who told Him that he gave the half of his goods to feed the poor. The Church has its rich men. They are numerous, and would be more generous in their support of missions if they had the inspiration of a missionary pastorate.

They need this inspiration, for large and generous giving would enrich these givers spiritually more than they can ever enrich the Church. The missionary pastor is called of God not alone to take the collection, but to make missionaries, and to create on the earth a missionary Church. His commission reads, "Go teach all nations." If every church is not a missionary church it is because the minister has not properly used his teaching office. He may have such a church if he will patiently and persistently urge upon his people—

First, the imperative obligation of heart growth along missionary lines. Such heart growth requires wholesome food. It must feed and feast on missionary information. Every pastor can give this missionary information to his people.

Second, the cultivation of the wider vision. One must fall in love with the world to be possessed with the missionary spirit. Christ's dream was of universal empire, and should our vision be less extended?

And, further, the pastor will urge upon his people acquaintance with the great missionaries of the

Cross. He will illustrate his sermons with incidents from the lives of Duff and Paton and Judson and Taylor and Livingstone and Morrison. He will make these names household names with his people. He will burn into their consciousness the story of their heroism and their achievements, until his people will catch the contagion of these lofty spirits and be filled with their enthusiasm for the world's redemption.

Oh, for a missionary pastorate worthy to wear the mantle of its missionary Lord—a pastorate which shall create throughout the earth a missionary Church, and fire it with a deathless purpose to bring the world to Christ!

#### Industrial Missions

Bishop Ingham, in a recent paper, vigorously advocates this form of missionary work. He defines his own terms, however. He does not mean by industrial missions the establishment of big mission trading factories, like some on the gold coast, which are open to the charge of secularism and unspirituality. He asks that men and women go out, qualified and enabled to show in practical ways how the faith they preach should operate, so that converts may learn to do their duty in that state of life unto which God pleases to call them. He thinks that even the most theological teachers may be practically equipped like Paul.

In West Central Africa he finds great need of such missions. There is a condition of tyranny and bondage which can not longer find markets in other lands. The success of the evangelist and teacher is his greatest difficulty. Here are peoples who have been bullied into hard labor from time immemorial. They have counted it a virtue to hide from task-masters. To come to them with a book and a cloth is

to foster the notion that honest toil is menial and degrading, which is helped by their superstitions. Here is a country with no real industries, the people naturally distrustful and lazy. To put among such people a mission equipped with Bibles and other books, and periodical boxes of clothes from home lands, does harm. Boys and girls thus taught and clad foster a discontent with their surroundings, and try to ape foreign customs, and be "readers" and well clad. Chiefs learn to fear missions that alienate their subjects from the life of their own land. To see the Alake of Aberkuta buying plows at an agricultural show gave the Bishop much encouragement. Merchants deprecate mission work that ruins the labor market, and sensible observers think mission methods a ludicrous failure that produce a too one-sided development. Missionaries should be prepared to train converts to meet the actual needs of their communities.

The Bishop of Mombasa likewise praises the works carried on by the Basel German Mission as creating something better than mere "*née* Christians." In India industrial missions are taking a rank unknown before—both fitting converts for definite work and finding such work for them. From China comes a cry for aid in enabling converts to do carpentry or other work, so that he need not compromise himself with idolatrous customs in seeking a livelihood.

Of such missions the following are strikingly successful examples in Africa:

The Scotch Church's at Lovedale; the Universities Mission to Central Africa, the Industrial Missions in Nyassaland and Blantyre; Bishop Tugwell's Mission on the Niger; Bishop Peel in East Africa, and Bishop Ingham at Sierra Leone are

all working in this direction. Many missions in India, Malaysia, and Australasia are working along similar lines.

### The Boon Itt Memorial

Brown Memorial Presbyterian Church, Baltimore, and many of the other churches have been much interested in the work carried on by Mr. Boon Itt in Bangkok, Siam; but few knew personally his power and ability, or realized fully the unusual characteristics of this most remarkable young man of mixed Chinese and Siamese blood. From the field, from the board, from his fellow missionaries and fellow students, from those who knew and loved him as a boy in America, letters have come expressing not only deep personal grief, but the feeling of the almost irreparable loss to Siam. He is spoken of by Dr. Brown as "one of the most remarkable men he met in all Asia." Socially, intellectually, spiritually—by his tact, gentleness, intolerance of sin, as well as by his knowledge of the intricacies of Siamese customs and etiquette, and his ability to speak the high Siamese as well as any native—he was unique in his fitness for the work he had self-sacrificingly undertaken. Dr. Dunlap and the missionaries on the field, realizing that such a life must always live in the lives it has influenced, are most anxious that all that is possible may be done to perpetuate this influence. In referring to the field of Bangkok, Dr. Brown speaks of the need of Christian influences "for the intelligent, well-to-do classes, who are becoming eagerly interested in foreign ideas, and for the thousands of bright young men who flock into the metropolis. In the main part of the city are scores of young men and women who were educated in the mission boarding-schools. Many of them

are Christians. Properly led, they might become a power for Christ."

Among these young people Mr. Boon Itt lived in Bangkok, and for them the missionaries proposed at his death "the erection of a suitable building for the work which was on his heart when he died, as a memorial to him for the highest good of his people, . . . a building for Christian work among young people, within which there would be a library, reading-room, chapel, etc., something after the style of Y. M. C. A. rooms at home. This was also Boon Itt's plan."

Mr. Boon Itt was a dear friend and seminary mate of pastor Stone, of Baltimore, and a member of the Waterford (N. Y.) Presbyterian Church, where the editor-in-chief was for six years pastor. "The cost of maintenance after erection will come out of the general fund of the mission board."

There was a committee meeting held at Auburn in November to consult about this memorial, and we quote from their appeal:

The young men of Siam are practically without any special definite work carried on directly for them. This great need touched the heart of Boon Itt, who gave himself without reserve to the work in the city of Bangkok, but his plans were interrupted by his sudden death. The Foreign Mission Board of the Presbyterian Church, valuing him and his work, through the advice of the Rev. Dr. Eugene P. Dunlap and others, appointed a committee to raise funds for the erection of a building in the city of Bangkok suitable to the needs of a successful Christian work among the young men of that city. A committee was also appointed from among the young men of Siam. They have already made progress toward the equivalent of *ten thousand dollars*, and a proper site will be purchased and preliminary arrangements perfected. The committee on this side has been at work zealously, but has only succeeded so far in raising about five thousand dollars of the ten thou-

sand desired. Numerous pleas and commendations have come to us through the intelligent young men of Bangkok as to the importance of this work.\*

### The Crescent and the Cross in India

The recent article by Mr. Fred. Austin Ogg, in the *Open Court*, on the conflict between Christianity and Mohammedanism in India, brings to our mind afresh the conditions of the mighty struggle in that land between the Crescent and the Cross. The writer counts on the ultimate triumph of Christianity, but thinks it will take centuries yet and a change of method. He says that the Moslem must be defeated on his own ground, and that the result will be an *Oriental*, not Occidental, Christianity.

Reckoning the native population at about 300,000,000, less than *one* per cent. is now Christian, while the Crescent controls twenty per cent., and its sway is increasing, and, as Mr. Ogg thinks, growing more coherent as a system, so that the followers of the False Prophet from the Nile and Niger to the Ganges may come into conscious unity of aim. Proselytism is going on rapidly, Islam's gains in India counterbalancing losses elsewhere. The causes of the present conditions and the reasons for his conclusions the writer calmly and thoughtfully presents. Those specially interested in the outlook in India would do well to examine Mr. Ogg's paper.

### Donations Acknowledged

No. 305. Ramabai .....	\$5.00
No. 306. Berea College.....	9.15
No. 307. Ind. Evang. Mission.....	7.50

\* The committee to receive contributions is as follows: Rev. J. F. Fitch, Jr., chairman, Ithaca, N. Y.; Rev. John Timothy Stone, Baltimore, Maryland; Rev. William S. Carter, Rochester, N. Y.; Rev. Robert Clements, Cortland, N. Y.; Prof. Harry Lathrop Reed, Auburn, N. Y.; Miss Emily A. Darling, Auburn, N. Y.; Miss Caroline A. Bush, Troy, N. Y.; Mr. Howard Kennedy, Jr., treasurer, Bee Building, Omaha, Neb.

## BOOKS FOR THE MISSIONARY LIBRARY

MISSIONS AND MODERN HISTORY. By Robert E. Speer. 2 vols. 8vo, \$4.00. F. H. Revell Co. 1904.

These are two unusually valuable volumes on a department of the subject of missions which has had comparatively little adequate treatment. A glance at the contents will show the scope of Mr. Speer's work. In thirteen chapters--he carefully considers such topics as the Taiping rebellion and Boxer uprising in China, the Tong-Hak insurrection in Korea, the Indian mutiny, and the Armenian massacres. The more general themes are: "The Religion of the Bab," the "Going of the Spaniard," and the "Coming of the Slav," the "Reform Movements in Hinduism," the "Transformation of Japan," the "Development of Africa," and the "Emancipation of Latin America." There is no large part of the world, and scarcely any important phase of its political and religious life, which does not receive consideration, and the discussions are scholarly, painstaking, accurate, and original. Mr. Speer regards the Taiping rebellion as one of the greatest events of history, and as having promised at one time to be the means of China's evangelization. He, with not a few others, thinks that the interference of other nations, and particularly the British in the person of General Gordon, prevented what would have been a great step toward China's Christianization. This will give some idea of the virile manner in which Mr. Speer handles his topics.

In the last chapter on missions and the world movement he sums up the substance of both volumes, and gives us some of his conclusions as to

1. The Immobility of Oriental Civilization.

2. The Responsibility and Duty of the Civilized and Christian Peoples of the West.

3. The True Character, Policy, and Need of Christian Missions.

4. The Relation of Christianity to Civilization as Indispensable to its Purity and Permanence.

5. The Unfair Charges Made against Missions and Missionaries.

6. The Final Issue of the Missionary Movement.

Mr. Speer regards a Christian civilization as a trust received from God by favored peoples, and to be held in the spirit of stewardship. His book illumines whatever it touches, and leaves very little of his subject untouched. The Presbyterian Church is to be congratulated on having such a man for one of its mission secretaries. We commend this book for a wide reading.

PROBLEMS OF THE PRESENT SOUTH. By Edgar Gardner Murphy. 12mo, 288 pp. \$1.50, net. Macmillan Co., N. Y. 1904.

This discussion of the industrial, educational, and political problems of the South is a valuable contribution to the literature of an important subject. The author does not pretend to present a dogmatic solution of the problems with which his book deals; but realizing that the questions, especially bearing on Southern life, are subject to approximate adjustments, he gives a calm and intelligent discussion of what he terms "The Old in the New," "The Schools of the People," "A Constructive Statesmanship," "The Industrial Revival and Child Labor," "The South and the Negro," "A Narrative of Cooperation and Culture and Democracy." While the work touches upon other matters of interest to the South and nation, it is largely a treatment of "Our Brother in Black." In recognizing the obligation to the

negro, Mr. Murphy agrees with Dr. J. L. M. Curry in the statement that "unless the white people, the superior, the cultivated race, lift up the lower, both will be inevitably dragged down"; and he forcefully urges the importance of keeping in mind the double fact of the negro's need and promise. This, the author maintains, is readily realized by the intelligent citizens of the Southern States, but urges that the nation must be considerate of the South and the South must be patient with herself. It is declared that the white man, North as well as South, feels that the social barrier should remain; and so long as it remains it shuts out not only the negro from the white man, but the white man from the negro. The question is asked, What is the social status of the negro family whose home is in Boston, or Philadelphia, or New York? Is it essentially different from its status at the South?

Among the races of the world the negro must claim its own name and its own life, and this, it is held, is the only real, the only permanent, security of race integrity for the negro. Its assumption is not degradation, but opportunity. Mr. Murphy contends that the best Southern people not only do not hate the negro, but come nearer to having affection for him than any other people, and are in a far better position to appreciate and intelligently act upon the grave questions involved than are those who live at a distance from the field of action. The educated opinion of the South "has no war with the progress of the negro," and is willing that he, within his own social world, shall make the most of himself. To this end, the South stands ready to give a helping hand to the extent of her ability. This responsibility rests upon the few; for in the Southern States there are 210 counties in which 20 per cent. of the white men

of voting age can not read and write, and the educated and cultivated white citizens owe a debt to their white as well as to their black brethren who are illiterate. The author thinks that the problem before him is illumined by recent events, and the negro promise is illustrated somewhat in the fact that the illiteracy of the negro males of voting age has been reduced in the Southern States from 88 per cent. in 1870 to 52 per cent. in 1900, and since the opening of the century most gratifying educational results have been attained. One of the most suggestive and encouraging chapters in Mr. Murphy's book is entitled "A Narrative of Cooperation," and here he sets forth the excellent service rendered by the Southern Education Board and the General Education Board. Through these agencies there is being brought about a better understanding between the North and South, and intelligent men in both sections of the country are striving to do away with mutual ignorance, which is often the basis of mutual suspicion.

**THE PENETRATION OF ARABIA: A Record of the Development of Western Knowledge Concerning the Arabian Peninsula.** By David George Hogarth, M.A., F.R.G.S., F.S.A. Illustrated. London, 1904. Price, 7s. 6d.

No other country has so large an area still unexplored as has Arabia. All who are interested in this dark land will welcome the sumptuous volume on the rediscovery and exploration of inland Arabia. The author is not among those who have penetrated the Arabian peninsula, but his qualifications for writing the book are sympathy with the subject and wide reading. The result is a most fascinating, accurate, and lively description of the romantic discovery of the neglected peninsula—a book that will bring Arabia closer to all who read it. Fifty-three photographic illus-

trations and rare maps illuminate the text.

The first part of the book treats, in 7 chapters, of the pioneers—Niebuhr, Ali Bey, Seetzen, Burckhardt, Sadlier, Arnaud, Wellsted, Von Wrede, Wallin. The second and larger part tells of their successors, who are better known, but did not endure more for the cause of science—Burton, Halevy, Hurgonje, Glaser, Hirsch, Bent, Palgrave, Pelly, the Blunts, Huber, Euting, Nolde, and the prince of them all—Doughty. The last chapter is about unknown Arabia.

The book has two important lessons for the missionary. First, he must contemplate the price that science paid to penetrate the peninsula, and it should move him to a godly envy to endure like crosses for a higher service. Niebuhr alone of all his party returned to tell of Yemen; the rest died of fever and exposure. Huber was murdered by Bedouins and his journal published after his death. Seetzen was murdered near Taiz and Manzoni shot with his own rifle by a treacherous companion. Bent died from the effects of the Handramaut climate, and Von Wrede, after suffering everything to reach the Ahkaf, returned to Europe to be scoffed at and his story labeled a romance! Doughty was turned out of Nejd sick and penniless to trudge on foot with a caravan and to be betrayed near Mecca, escaping by the skin of his teeth.

Secondly, there is much to learn from these heroes of geography, altho none of them penetrated Arabia in the spirit of Livingstone. A keen discernment of the Arab's character, a fluent, accurate knowledge of his speech, a lively interest in his desert joys, a heart of sympathy, and a dogged, undaunted perseverance—such were the stepping-stones to success in the penetration of Arabia for the tro-

phies of geography. To read a book like this is a challenge to faith as well as a rebuke for neglect and apathy and love of ease. Arabia must be *evangelized*; not only penetrated by the traveler, but occupied by the missionary. God's providence is even now opening the way.

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

Mr. Morel's indictment of King Leopold's government of the Kongo natives seems to us unanswered and unanswerable. The condition of things in the "Independent State," as described by missionaries, travelers, statesmen, government officials, soldiers, and natives, is such as to call for interference from civilized governments. The witnesses are of unimpeachable integrity, and have no unworthy motive in testifying to the dark deeds that are committed in Leopold's name. It seems undeniable that the government is conducted for revenue only, and that the natives are treated in a way that would call for remonstrance, even if they were only animals without souls. Of course, many of the accusations are denied by Leopold and his friends and employees—some of whom are in America—but they offer contradiction without disproof. The king has prejudiced his case by refusing to permit an international court of inquiry.

Mr. Morel, after taking up briefly the historical facts in regard to the Kongo State, shows the present conditions, quoting largely from consular reports, from missionaries, merchants, and others. He shows clearly that the present system of government is exterminating the natives with cruelty and oppression, and is impoverishing the country by bleeding it to death. In spite of some material improvements made in the way of railroads,

etc., Leopold's rule is for the natives the darkest of dark ages. They are not educated or encouraged by the State, and the only help they receive is from the missionaries.

The illustrations of Mr. Morel's book tell of a "reign of terror," and the facts presented—many of which are familiar to our readers (see August REVIEW)—rouse us to indignation. If the people of America and England read this volume they will demand that these abuses cease.

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

This book is to be esteemed a popular edition of the four-volume edition of the history of the British and Foreign Bible Society, whose centenary was celebrated last year, and for the average reader is sufficiently copious. In a most interesting way it tells of the numerous obstacles met with in early years, of the rapid increase of income and auxiliaries in Great Britain and upon the Continent, as well as of the hundreds of translations of the Scriptures made, printed, and circulated by colporteurs and Bible-women to the very ends of the earth. Not a few of the facts narrated are stranger than fiction.

LITTLE HANDS AND GOD'S BOOK. By William Canton. Illustrated. 16mo, 123 pp. 1s. Bible Society, London. 1904.

This brief illustrated sketch of the British and Foreign Bible Society contains many valuable facts and well-told incidents connected with the history and work of the society.

THE LIFE OF E. J. PECK AMONG THE ESKIMOS. By Arthur Lewis. Illustrated. 8vo, 349 pp. \$1.50. A. C. Armstrong & Sons, New York. 1904.

Mr. Peck, whose work on Black-lead Island was described in the REVIEW for July, 1903, is one of the pioneer missionary heroes of the North. His experiences in the Arctic regions have been unique,

and his self-sacrifice is noble and inspiring. So shut off is he from friends at home that, altho his little daughter died in August, 1903, he did not learn of his loss until over a year later.

Mr. Peck's diaries and correspondence have furnished the material for this narrative of difficult service faithfully rendered, hardships cheerfully borne, and difficulties patiently overcome. He describes minutely the Eskimos and their habits, their homes and their characteristics. He tells of long journeys over Arctic snows, of winter nights in comparative solitude, of the church eaten by ravenous dogs, of the joy of receiving the first converts, and of many other unique experiences. It is a volume worth reading.

AMONG THE INDIANS OF THE PARAGUAYAN CHACO. By W. Barbrooke Grubb. Edited by Gertrude Wilson. Map and illustrations. 8vo, 176 pp. 3s. South American Missionary Society, London. 1904.

In this story of missionary work in South America, Mr. Grubb and his associates in the Chaco Mission tell an interesting tale of the Indians and their fifteen years of work in northwestern Paraguay. The account is clearly and geographically written. The literary quality is not high, and parts of the story somewhat too detailed, but the information is accurate and the experiences interesting. The Indians were persuaded to believe that Mr. Grubb came from the north, as he said, only when they saw his compass—"the little devil" whose hand only could be seen, but always pointing to the home land. These Chaco Indians, tho nominally Roman Catholics, are ignorant and weak, and Mr. Grubb has suffered persecution, including an attempted murder. In place of medicines and proper care of the sick, they invoke the Virgin and the saints, or use charms. Instead of righteousness, they depend

on masses, penance, and worship of relics. Some interesting chapters are devoted to Indian superstitions and customs. The work is encouraging, but much remains to be done.

AMONG THE BURMANS. By H. P. Cochrane. Illustrated. 12mo, 281 pp. \$1.25, net. Fleming H. Revell Co. 1904.

This is a vivid account of 15 years of missionary work among the Burmans. The author has the faculty of telling what Christians at home want to know about what he has seen and done. His impressions and experiences are entertainingly told, and the story of the work is worth telling. Mr. Cochrane gives some excellent stories of native Christian heroes and heroines, which are well worth repeating in sermons and missionary meetings at home. This stands foremost among the recent missionary books on Burma.

INTOXICANTS AND OPIUM IN ALL LANDS AND TIMES. By Dr. and Mrs. W. F. Crafts and Misses Leitch. 12mo, 288 pp. Illustrated. Cloth, 75 cents; paper, 35 cents. International Reform Bureau, Washington, D.C. Sixth edition, revised. 1904.

The opium curse can not be realized by those who have not seen its effects. The curse of strong drink may be more widespread, but it is not as destroying to soul and body as is opium. The International Reform Bureau are doing excellent work in fighting this traffic, especially as it affects primitive peoples. This revised edition of their volume is full of facts and testimonies, which make an unanswerable case for all who hold the interests of men higher than those of Mammon,

TAMATE: The Life Story of James Chalmers. By Richard Lovett. Illustrated. 12mo, 320 pp. \$1.25, net. Fleming H. Revell Co. 1904.

We have already commended the autobiography of this great missionary. This smaller volume for young people surpasses Robinson Crusoe in its interest. Tamate was a favorite with the boys, and his adventures will never cease to

thrill and inspire them. Chalmers was a hero, every inch of him, among his boyhood friends, with the pirates of the South Seas, the savages of New Guinea, and the men of letters like Robert Louis Stevenson. His life is full of adventure and of noble deeds. No book-shelf to which boys have access will hold this volume long in idleness.

MISSION STUDIES FOR THE SUNDAY-SCHOOL. First Series. By George H. Trull. 12mo, 64 pp. 15c. Foreign Missions Library, New York. 1904.

This is a missionary text-book for Sunday-schools. The studies include "The Mountaineers of the South," "Foreigners in the United States," "William Carey," "David Livingstone," "John G. Paton," and "John Kenneth McKenzie." They are brief, interesting, and suggestive. Each chapter is followed by a series of questions and a list of good books on the subject. They form the basis of a fascinating series of studies, and would be useful for brief talks to young people on missions.

LETTERS FROM A CHINESE OFFICIAL. 16mo, 75 pp. 50c. McClure, Phillips & Co, New York. 1903.

We criticize elsewhere the eulogy by this so-called "Chinese official" of the "Flowery Kingdom." The writer has donned a queue and gown to hit at some American institutions and failings. The unjust comparisons should not blind us to our faults or the need to remedy them.

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

Ralph Connor knows how to tell a good tale, and one that stirs noble ambitions and purposes. His heroes are fine specimens of Christian manhood, his dramatic and tragic scenes are vivid but not overdrawn, and even his love stories have elements of strength. This story is much like his other books, and will find a wide circle of friends.



DOCTOR LUKE OF THE LABRADOR. By Norman Duncan. 12mo, 327 pp. \$1.50. Fleming H. Revell Co. 1904.

This novel has a mission in describing in choice diction, and with many artistic touches full of humor and pathos, the forlorn condition of the fisher folk of the barren land of The Labrador. Those who know of Dr. Grenfell's work among them will be especially interested in these scenes with which he has made them familiar. The author is not as successful with a novel as with magazine articles.

A MANUAL FOR STEWARDS. Paper. 12mo, 150 pp. 1s. Church Missionary Society, London. 1904.

This is an exceedingly useful volume of hints for the successful collection and conduct of missionary exhibits. Various "courts" are described, with their contents, with advice for stewards and exhibitors. It gives much information about heathen lands and peoples, and is a valuable handbook for missionary societies.

CHINA'S PAST AND FUTURE, AND BRITAIN'S SIN AND FOLLY. By Chester Holcombe and B. Broomhall. Paper. 8vo. Illustrated. 320 pp. 1s., net. Morgan & Scott, London. 1904.

Mr. Holcombe, who was for many years connected with the United States legation at Peking, gives here some illuminating chapters on a reprint of China's internal conditions and international relations. He is a friend of Christian missions and of the Chinese, and therefore an enemy to British opium and foreign greed in every form.

THINGS AS THEY ARE. By Amy Carmichael Wilson. Cheaper edition. Illustrated. 8vo. Cloth, 2s. 6d., net; paper, 1s. 6d., net. Morgan & Scott, London. 1904.

We welcome this cheaper edition of what we consider one of the greatest books ever written on India. It shows the dark side of Hindu life, but only to awaken a desire to make it bright. The reading of this book makes us appreciate the blessings of Christianity, and has already stimulated many missionary fires.

MOHONK CONFERENCE REPORT. 1904.

These papers and address given at the Indian Conference are by experts, and should be widely read and quoted.

### Missionary Campaign Libraries

The Young People's Missionary Movement, 156 Fifth Avenue, New York, is to be congratulated on the noble work which is being accomplished through its agency. The training of leaders, the institution of study classes, and the circulating of missionary libraries, are the means used, and the results are already seen and are growing. Two "campaign libraries" have already been issued, consisting of 20 volumes each, and sold at \$10.00, or less than half their list price. An excellent library of nine books on Japan is also published at \$5.00 per set. Those wishing to secure such books for public or private libraries can not do better than write to the secretary, C. V. Vickrey, 156 Fifth Avenue, New York.

### NEW BOOKS

HEROES OF THE CROSS IN AMERICA. By Don O. Shelton. 12mo, 304 pp. Cloth, 50c.; paper, 35c. Young People's Missionary Movement, New York. 1904.

MISSION STUDIES FOR THE SUNDAY-SCHOOL. First Series. By George H. Trull. 12mo, 64 pp. 15c. Foreign Missions Library, New York. 1904.

A MANUAL FOR STEWARDS. Paper. 12mo, 150 pp. 1s. Church Missionary Society, London. 1904.

INTOXICANTS AND OPIUM IN ALL LANDS AND TIMES. By Dr. and Mrs. W. F. Crafts and Misses Leitch. 12mo, 288 pp. Illustrated. Cloth, 75c.; paper, 35c. International Reform Bureau, Washington, D. C. Sixth edition, revised. 1904.

DAI NIPPON. A Study in National Evolution. By Henry Dyer. 8vo, 450 pp. \$3.50, net. Charles Scribner's Sons, New York. 1904.

HANDS AT REST. (Mrs. A. M. Deennan in Japan.) By Mrs. J. H. Morton. 16mo, 165 pp. Cumberland Presbyterian Publishing House, Nashville, Tenn. 1904.

MY CHINESE NOTEBOOK. By Lady Susan Townley. Illustrated. 8vo. 398 pp. \$3.00, net. E. P. Dutton & Co., New York. 1904.

CHINA'S PAST AND FUTURE, AND BRITAIN'S SIN AND FOLLY. By Chester Holcombe and B. Broomhall. Paper. 8vo. Illustrated. 320 pp. 1s., net. Morgan & Scott, London. 1904.

THINGS AS THEY ARE. By Amy Carmichael Wilson. Cheaper edition. Illustrated. 8vo. Cloth, 2s. 6d., net; paper, 1s. 6d., net. Morgan & Scott, London. 1904.

THE WHITE MAN IN NIGERIA. By G. D. Hazzledine. Longmans, Green & Co., New York. 1904.

AMONG THE INDIANS OF THE PARAGUAYAN CHACO. By W. Barbrooke Grubb. Map, illustrations. 8vo. 178 pp. 3s. South American Missionary Society, London, England. 1904.

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**India Bringing Wisdom to America!** The somewhat remarkable announcement is made that

the theological seminaries of Hartford and Princeton have invited Professor Samuel Sathianadhan, G. A., LL. D., to deliver a course of five lectures on "Indian Philosophic Systems as Related to Christianity," and also that the next course of lectures on "Comparative Religion," instituted on the Barrows-Haskell foundation in connection with the University of Chicago, will probably be delivered by the Hon. Kal. Charan Banerji, of Calcutta. These men are the products of Christian colleges, and are powerful factors in the intellectual and moral life of India. So that it is to come to pass that we shall see "a Hindu Christian lecturing to his American fellow religionists on the philosophy of Hindu; and another Hindu Christian lecturing to his Asiatic fellow countrymen (for the Barrows lectureship embraces Japan also) on the preeminence of Christianity as a social, moral, and spiritual force."

**Day of Prayer for Students** The General Committee of the World's Student Christian Federation have appointed February 12, 1905, as the Universal Day of Prayer for Students. For nearly 10 years the second Sunday of February has been observed in this way by all the national and international Christian student movements of Europe, America, Australasia, Asia, and Africa. These movements now embrace over 1,700 separate Christian student societies with a total membership of 100,000 students and professors. Friends are asked to pray especially for the student meetings to be conducted in Oxford

and Cambridge in February, for the student conference to be held in Germany in April, and for that in Holland in May, and for the work among students in all lands.

**Federation of Presbyterian and Reformed Churches** On November 29 and 30, and December 1, 1904,

there assembled in the First United Presbyterian Church at Pittsburgh, Pa., the committees of seven Presbyterian and Reformed Churches of the U. S. A. for the purpose of considering the subject of the closer relations of these Churches. Dr. William H. Roberts was requested to publish the plan of federation submitted for consideration.

The Churches represented were the following:

1. Reformed Presbyterian Church, General Synod.
2. Reformed Church in America.
3. Presbyterian Church in the U. S. A.
4. Presbyterian Church in the U. S. (South).
5. United Presbyterian Church.
6. Cumberland Presbyterian Church.

7. Reformed Church in the U. S. The Plan of Federation specifies:

(1) That every Church entering into this Federation retains its distinct individuality in creed, government, and worship.

(2) For work that can be better done in union than separately an Ecclesiastical Council is established, known as "The Federal Council of the Reformed Churches in the United States of America holding the Presbyterian System."

(3) The Federal Council shall consist of at least four representatives from each of the Churches, for each 100,000 communicants or fraction thereof up to 300,000, and then 4

for each additional 200,000 communicants or fraction.

(4) The Federal Council shall promote the cooperation of the Federated Churches in their foreign missionary work, and also in their general work in the United States of America, in connection with home missions, work among the colored people, church erection, Sabbath-schools, publication and education, and may initiate movements having this cooperation in view, subject to the approval of the Churches concerned.

(5) The Federal Council shall have power to deal with differences which may arise between the Federated Churches, in regard to matters within the jurisdiction of the Council, which the constituted agencies of the Churches concerned have been unable to settle.

**How the Army "Seeks the Lost"**      **The Salvation Army in Chicago** is organizing a novel method to care for

the victims of strong drink who fall upon the streets of the city at night. Equipped with stretchers, the squads of officers constituting the "drunkards' rescuers" will make the rounds of the squalid districts at night, pick up those who appear to be completely overcome with liquor, and carry them to one of the 7 hotels maintained by the Army in Chicago, and in which more than 250,000 guests were accommodated last year.

**An Educational Secretary for Episcopal Missions**      A new departure was made when the Board of Missions of the Protestant Episcopal Church on December 13 elected the Rev. Everett P. Smith, of Pocatello, Idaho, as Educational Secretary. This action is another evidence of the progressive spirit of the present board. During the last five years, under the leadership of the present

staff of secretaries, much educational work of a general character has been done. Experience has shown that an increasing number of people within the Church are willing to give some time each year to the careful study of missions, if their work can be properly planned and directed. It is believed that the result will abundantly justify the wisdom and far-sightedness of the Board of Missions in adopting this policy of more careful and systematic educational work. — *The Churchman*.

**A New York Idol Factory**      *The New York Herald* of December

11th, contains an illustrated article on an idol factory in East 96th Street, where all the skill of designer, molder, and metal worker unite to copy and reduplicate the idols of India, China, and Japan, and to invent idols of visage terrifying enough to satisfy the African taste. The largest part of the output of this factory is said to go to India, there to be devoutly worshiped. The average shipment of idols to various countries is from 300 to 900 per month. The justification for such a factory is that somebody must make idols for idolaters, and that this is an age of commercialism rather than of idealism. True; and it was to one who believed in rating as highest in value the opportunities of commercialism that Jesus Christ said: "It were well for him if a millstone were hanged about his neck and he were thrown into the sea rather than that he should cause one of these little ones to stumble." +

**An Injunction against Missions**      The missionary cause has had many obstacles to fight, but never stranger foes than those that have arisen in the congregation of "Disciples," or Christians, of Newbern, in Dyer County, Tennessee, a minority of whom, ac-

cording to the *Charlotte* (N. C.) *Observer*, are about to appeal to Chancellor Cooper of the Ninth Chancery Division, asking him to issue an injunction against the elders and a majority of their congregation, on the ground that they have departed from the faith of their Church, "in that they have participated in missionary societies, and have used an organ to aid in song and worship." It is nearly a year since they instituted this action. Later they amended their complaint and filed a supplementary bill, making the Tennessee Christian Missionary Convention a party defendant. The case was to be heard at the Chancery Court of Dyersburg early in January, and if organs and missionary societies are indeed found to be contrary to the constitution of the Disciples, it is said that the protestants intend to take steps to apply the decision to every church in the connection.—*The Churchman*.

**The Callanan Legacy:** In our December (1904) issue the leg-

**A Correction** acy of \$100,000 from Mr. Callanan, of

Des Moines, was erroneously stated to have been given to Tuskegee Institute. It was in reality given to Talladega College, Alabama—the institution started by the American Missionary Association in 1867, and which is doing such excellent work for the Southern negroes.

**Sixty New Methodist Missionaries** Sixty new missionaries have sailed to foreign mission fields since the meeting of the General Missionary Committee was held in Omaha last year. Of these 29 were men; 28 were wives, and 3 were single women; 29 were college graduates, 23 of these being from Methodist colleges; 6 were theological graduates, 1 a graduate nurse. Forty of the 60, or two out of three, were from Methodist Episcopal educa-

tional institutions. The colleges furnishing more than 2 missionaries each were Wesleyan University, Ohio Wesleyan University, and Northwestern University. The States furnishing the most were as follows: Pennsylvania, 10; Ohio, 9; New York, 6; Indiana, 6; Iowa, 5; Kansas, 5; California, 5; Illinois, 4. The new missionaries who went to the field during the previous year numbered 51.

**Work for Italian Immigrants** While it is true that floods and floods of "undesirable" foreigners are pouring

upon our shores, the Italians prominent among them, we must not forget how rapidly they are also being transformed into good Americans. Take this illustration: December 6th an ecclesiastical council recognized the Italian Congregational Church of Waterbury, Conn., and in the evening, before a large audience of Italians, public exercises of recognition were held.

This Italian mission was begun last February as a union effort, under the care of Mr. Vincenzo Esperti, of the Bible Society. It was taken in charge by the Missionary Society, with Mr. Codella as missionary, at the beginning of March. His success has been remarkable, and the class of Italians who are interested in this work is much more hopeful than those ordinarily met with in New England. Seventy-five names are enrolled as charter members of the church. This makes the fifth Congregational Italian church in Connecticut, and at least 15 points in Connecticut are reached with Gospel influences, beside what is being done by other denominations.

**Great Gathering of Christian Sioux** The *Spirit of Missions* for January has a stirring account of a recent gathering of Indians in Dakota for

a week of worship. The writer says:

Climbing a hill, we looked down 100 feet into a natural amphitheater, in which were 525 tents, making a circle three miles in circumference. Within the circle was a great booth provided for the services should the weather prevent meeting in the open air. One end of the booth was boarded in to protect the altar and chancel. The booth was never large enough to hold the congregations which thronged the place for every service. Outside the circle were tethered the many horses of the great caravans which had brought the people and their belongings. Early in the day I made the round of the circle, looking into the various tepees of all sizes and constructions, receiving a gracious "How," the Dakota salutation, from the head of the family, a pleasant smile from the women, a startled and inquiring look from the little children, and loud barks from the innumerable dogs, with which every tepee seemed overgenerously supplied. At every service there were present a very large proportion of the 2,500 Indians, who had come distances of 65 to 300 miles to attend the convocation. It was a noble gathering—inspiring, uplifting, and encouraging. A large delegation of the Santees came a journey which took them two weeks to make; they would, of course, be the same length of time returning to their homes.

**The Crisis in Indian Territory** For seventy-two years the Indian tribal government has maintained strict laws against the sale of intoxicating liquors within their boundaries. Experience has shown these laws to be necessary and salutary. When, therefore, the federal government approached the Five Civilized Tribes with the proposition that they should become absorbed in the general government, the Indians made as one of the conditions the following clear stipulation: "The United States agrees to maintain strict laws in the territory of said nation against the introduction, sale, barter, or giving away of liquors and

intoxicants of any kind or quality." Imagine the apprehension, therefore, of the Indians and their friends when the Hamilton bill, proposing statehood to the two territories and acted upon favorably by the lower House, and now pending action in the Senate, is found to ignore absolutely this sacred pledge of a great government to a dependent people. The Indians appeal to all friends in the Eastern States to espouse their cause and petition by personal letters each of their Senators and the Representative in Congress from their district, asking these men not to vote for any bill for statehood for Indian Territory which does not contain provision for prohibiting the sale of intoxicating liquors.

**Methodist Work for the Indians** There are 266,000 Indians in the United States; 21

Methodist Episcopal missionaries, and 22 local preachers are reaching about 12,000 of these. At present there are 33 Indian missions within the bounds of 13 Conferences, of which missions 17 are in Michigan, 5 in New York State, 9 on the Pacific Coast, 1 in Minnesota, and 1 in Wisconsin. Among the tribes reached are these: Ukiah, Onondaga, Oneida, Chippewa, Seneca, Tonawanda, Ottawa, Washoe, Blackfeet, St. Regis, Klamath, and Nooksack.

**Good Work by a Small Presbytery** The Colorado Presbytery of the Reformed Presbyterian Church has inaugurated a forward movement on its own account. Tho composed of only six congregations, and including in all about 300 members, they recently decided that they should undertake something definite for foreign missions. A home missionary, Dr. Kate McBurney, was selected as their representative, and is now in Tak Hing Chou

with her sister. More than double the amount necessary for her support has been subscribed, tho two of the six congregations were without pastors, only two are self-supporting, and two have been organized less than a year. The banner church of 94 members gave \$553 to the foreign work.

T. H. ACHESON.

**An Anti-Mormon Party in Utah** One of the most hopeful signs of recent history in

Utah is the awakening and uprising of the people themselves against the dominion of the Mormon Church. This is indicated by the formation of a new political party, called "The American Party," to be free from Mormon dominion. This party has two planks: "Freedom from Church domination in politics, and the wrestling of the public schools from Mormon control." It is the spontaneous uprising of the people who have long been disgusted with Church domination in everything it could lay its hands on.

**Cooperation in South America** The South American Missionary Convention, held in

London on November 15th and 16th, had for its chief subject of discussion whether anything could be done to promote more unity of action, more cooperation between those working for the extension of the Redeemer's Kingdom in South America. Amalgamation and federation between the societies were little more than mentioned, but an idea that found some favor was the formation of a committee of representatives from the societies and bands of workers, to prevent overlapping and needless intrusion, and to map out the fields of work to better advantage. A strong desire was expressed that more evangelistic efforts should be made among the many tribes of heathen Indians

scattered over the face of the continent.

**Methodist Work for Japanese in America** The Japanese population of the United States is

rapidly increasing, so that there are many more than the 80,000 who were tabulated in the census of 1900. Methodist Episcopal work has grown to such an extent that it has been necessary to organize the Pacific Japanese Mission Conference, of two districts—one covering the work in Hawaii and one the work on the Pacific Coast. There are 14 stations, with 18 missionaries, 6 local preachers, and a membership of 1,100. Included in the work at Hawaii is a mission recently begun to Korean immigrants.

## EUROPE

**The C. M. S. as a Minister to Men's Bodies** The medical mis-

sions of the Church Missionary Society rank high among the most prominent and the best, being found at no less than 62 points in 20 countries or regions of Asia and Africa (of course, largely in India and China, where the bulk of humanity is massed). The number of physicians employed is 77, and of nurses is 39. In the 62 hospitals or dispensaries 1,995 beds are found, and 17,692 sick and suffering ones were cared for last year as in-patients, while visits were made to 848,578 out-patients. *Mercy and Truth*, which represents this Christlike work, has no equal among medical magazines.

**The London University Missionary Caravan** A novel and useful experiment was tried last summer by members of the

London branch of the British College Christian Union. They formed a missionary caravan to travel among country churches and present the mission-

any cause in the more out-of-the-way towns which delegations from missionary societies fail to reach.

The tour was arranged to work in country districts of Kent, Sussex, and Surrey. Several days were spent in each town, and every evening meetings were held, and a large amount of literature was sold or given away. The audiences varied in size from 10 to 500, but their interest was unflinching. It was pioneer work, and there were financial problems which sometimes threatened to stop the mission, but much good was accomplished and invaluable lessons were learned. Some audiences listened as if they had never before heard of India, or China, or Africa, still less of the millions who perish without a knowledge of the Christ who died to save them.\*

T. H. ROBINSON.

**Moving Pictures for Missionary Meetings**

Lantern slides have done much to educate both adults and children in missionary matters; they have illustrated the customs of heathen lands, and they have shown us the missionary at work. But the animated picture is a great advance on the stationary scene. The Church Missionary Society is now using the cinematograph to give a much more realistic idea of what is going on abroad. For instance, what could be more fascinating than to witness the moving throng of out-patients ascending the hill to Dr. Neve's dispensary at Srinagar Hospital; or the merry rush of girls from a city mission school at the close of lessons; or Mr. Tyndale-Biscoe's boys at dumb-bell drill, or in a boat-race on the

River Jhelum, nearing the winning-post, at which stands the Maharajah an interested spectator? Will not an animated picture of the surging throng at the Diwali Market, with open-air preaching being carried on before their eyes, bring home to the audience, as no speaker or artist can, things as they really are? We believe that God will graciously use these pictures—the generous gift of an anonymous friend—to emphasize the call for service and substance.

—C. M. Gleaner.

**Hope for the United Free Church** This cheering statement appears in the *British Weekly*:

"It is authoritatively announced that the government will appoint a Royal Commission to deal with the Scottish Church crisis. Meanwhile, Sir John Cheyne, K.C., has been appointed to make a temporary arrangement which will settle all disputes, and the observance of which will be binding on both churches till the Royal Commission report has been framed and Parliamentary action taken thereon."

This Commission has already been appointed.

**Teaching Through the Postal Card** The Leipsic Missionary Society displays both good sense and enter-

prise by preparing and publishing two series of beautiful postal cards, each containing twelve, with a colored picture on the back, relating to something connected with missions either in India or South Africa, like human figures, buildings, or bits of scenery. A large amount of instruction is thus imparted through the eye, and the various conditions of missionary life are depicted in a way not to be forgotten. The MISSIONARY REVIEW also supplies Missionary Picture Postals at a very low figure.

\* This excellent work is entirely undenominational. Contributions may be sent to E. W. Squire, St. Mary's Hospital, Paddington, W., or T. H. Robinson, B.A., Regent's Park College, N. W., in order that the work next year may be carried on with even greater efficiency.

**Work among Armenians in Bulgaria** After the Armenian massacres in 1895-96 many Armenians took refuge in Bulgaria, which has now an Armenian population of not less than 20,000. Seven men have devoted themselves to the evangelization of these people. One of them, Pastor Avetanarian, is a converted Mohammedan. These 7 Christian workers held their first conference in Sofia last summer, and among other important decisions reached were the following:

1. When means can be secured a Christian worker should be stationed in every town in Bulgaria and Rumania where there are Armenians and Mohammedans.

2. In every city where there are Armenians or Turks of the Protestant faith, a Protestant school should be opened.

3. The grade of the school in Philippopolis should be raised to afford a higher education for Armenian youth.

One of these pastors has already settled in Sofia, where there is a goodly Armenian community.

M. N. POPOFF.

## ASIA

**Conditions in Armenia** It is difficult to obtain reliable information as to the extent of the troubles in Eastern Turkey, but Consul Norton, of Harpoot, has visited several districts, including Sassoun, Moush, Bitlis, and Van, and gives a sad story of the poverty of the people and the slaughter of great numbers of villagers in the mountains about Sassoun. Many Armenian revolutionists from across the Russian border, with a number of natives of the district, have sought to incite insurrection, and the Turkish authorities determined to wipe out these offenders. The result has been, according to Dr. Norton's estimate, that 5,000 persons have met their death in the Sassoun dis-

trict. Many of these died by their own hand, and some by starvation and exposure. The situation both at Bitlis and Van is deemed critical, not so much for our missionaries as for the people in the outlying villages. The revolutionists are as much dreaded by the better class of Armenians as they are by the Turks. Help is needed by these people in all these districts, that they may have food and clothing during the winter.—*The Missionary Herald*.

**A Polyglot Day-school in Syria** Rev. George C. Doolittle, of the Presbyterian mission, writes thus to

one of the home papers of the Babel in which he finds himself:

Among the effects of emigration upon the people of Syria may be noted the acquisition of various languages. In the examination of the boys' day-school at Muallekeh to-day I might have used 6 different languages to suit the knowledge of the various pupils—French, Italian, Greek, Turkish, Arabic, and English. Two of the boys were born in Wisconsin, and understand English better than Arabic. Others spent their early years in Tennessee, while a third family has recently returned from Australia. Two other boys were born in Smyrna. Their father is Italian and their mother of English extraction. They speak French, Italian, and Greek fluently, and are rapidly picking up the Arabic.

**Work among Jews in Palestine and Syria** According to the English Jewish Year-book, 1904,

78,000 Jews live in Palestine in a total population of 650,000, or 12 per cent. Jerusalem contains 41,000 Jews (68½ per cent.); Safed, 13,000 (52 per cent.); Jaffa, 10,000 (25 per cent.); and Haifa, 1,800 (nearly 14 per cent.). All missionary societies engaged in work in Palestine and Syria pay some attention to the Jews, and all of them report some success. For instance, the British Syrian Mis-



sion (Mrs. Bowen-Thompson) reports in 1904 an average of 20 Jewish women in the Jewish Class at Beirut, and 11 Jewish scholars in other schools, while the Syrian Protestant College at Beirut has an enrolment of 70 Jews (10 per cent. of total attendance).

The work of the Christian and Missionary Alliance (New York), which consists of general work at Jerusalem and Hebron, and of a school for girls at Jaffa, is not distinctively Jewish, tho it is the intention of the Alliance to become very active in the Jewish field.

The London Jews Society commenced work in Palestine in 1820, and has to-day well-organized and well-equipped stations at Jerusalem, Jaffa, Safed, and Damascus. The United Free Church of Scotland employs 28 Christian agents at Tiberias, Safed, and Hebron, and reports 477 Jewish children enrolled during the year in the 4 schools at Tiberias and Safed. The Church of Scotland occupies Beirut and reports 94 Jewish boys (out of an enrolment of 274), and 117 Jewish girls (out of an enrolment of 135) in attendance. The work here suffered severely through the death of the head-master of Boys' School, Mr. Staiger, who in 1862 began work among the Jews in Abyssinia, and was one of the missionaries delivered from long bondage by Lord Napier. The Presbyterian Church of England has a flourishing work among the 15,000 Jews at Aleppo, while the Presbyterian Church of Ireland has a well-established work at Damascus, which, however, just now is crippled on account of lack of ordained laborers. The Jerusalem and the East Mission Fund has three stations—namely, Jerusalem, Beirut, and Haifa. D. C. Joseph, who four years ago surrendered his mission at Haifa to the London Jews Society, has returned to Palestine, and opened, under the name

of the Gospel Mission to the Jews, work in Jerusalem and Haifa. He is connected with Mr. Barnett, of the London Gospel Mission to the Jews, and is supported chiefly by English friends. Simon Bauer, who has been preaching Christ to the Jews in Jerusalem and Safed since 1898, is opening an industrial mission (cake-bakery) in connection with Ammiel Colonization Society of Dusseldorf. Haifa may become the center of this work. M.

**Cholera and Poverty in Persia** Rev. I. M. Yonan writes from Urumia :

From the reports which have come to us, it seems that this summer cholera has visited all of the big cities of Persia, and most of its towns and villages. In Sheraz, a city of about 40,000 inhabitants, it has been most awful. The number of deaths was so numerous that they could not manage to bury them. In Teheran, the capital, the death-rate went up to 800 a day, having a total of from 40,000 to 60,000 during three months' time—almost half of its inhabitants. It is reported that hundreds of houses in Teheran have been left vacant, and the government has sealed the doors until some near relative may appear to claim the property. There have been some 6,000 deaths in Kermanshah, about 4,000 in Hamadan, and so on.

It is not only cholera that has brought destruction to Persia this year, but most of the fruit crop and vineyard crop is destroyed by tree worms and heavy, untimely rains.

**A Crowded Hospital in Persia** Both the men's wards in the hospital at Kerman have been constant-

ly full this year—indeed, so full that "there has often been a patient on the floor between the beds." Dr. G. E. Dodson, who is in charge, writes :

Overcrowding can not be wondered at when we try to realize that the little hospital has no other to the north, south, or east of it in Persia, the nearest being the C. M. S. hospital at Yezd, 220 miles to the

west, and a twelve days' caravan journey too. Between us and the Persian Gulf, over 200 miles distant, there is none; no hospital stands at Meshed, in Northeast Persia, to succor any who reach the sacred city ill after their long pilgrimage from any part of Persia, or more distant country, and many such there must be. To the east the nearest hospital is the C. M. S. station at Quetta, beyond the Indian border, over 700 miles distant, some 50 days' steady going for the traveler. Many, many villages, tho few large towns, lie in this radius of 200 miles around us. For the first half of the year we have had over 160 in-patients, including the women's ward with its 6 or 8 beds, which is also chronically over-full. Nearly all of these have had surgical treatment, and we find that most before they leave are not only convinced once and for all of the superiority of Western medical science, but are at least more ready to hear the reason which has brought us to Persia to treat them.

—*C. M. S. Gleaner.*

**Protestant Statistics for India** We find that the statistics for Protestant missions in

India quoted in our November number are erroneous in several respects. The figures for Anglicans, Baptists, and Congregationalists in Madras were badly mixed in the original tables. The totals for native Christians in India should read: Anglicans, 225,619; Presbyterians, 57,065; Baptists, 335,758; Methodists, 133,446; Congregationalists, 107,978; Lutherans, 108,217. Total, 825,466.

**"On Good Terms With All the Gods"** A member of the Society for the Propagation of the

Gospel writes from Cawnpore: "In the church I witnessed an instance of that peculiar attitude of mind which enables a Hindu to entertain at the same time beliefs which, even if they are not contradictory, differ widely from each other. The church was open, and in walked a Hindu on his way home from a bathe in the

Ganges, adorned with all his distinctive marks, wearing the sacred Brahminical thread and carrying in his hand a brass "lotah," full of Ganges water. He advanced to the chancel steps and there offered up his devotions. Some days afterward I again met him in the morning, "lotah" in hand, near the church, and asked him whether he ran no risk in giving so divided an attention to his own gods. With the greatest good humor he replied that it was well to be on good terms with all the gods, whether of one's own or of some other religion; after all, the displeasure of his own particular gods was of no great moment for him, for it was the same Narayan that was worshiped, whether in the Christian church or in the Hindu temple."

**The Growth One Man Has Seen** Dr. John McLaurin, of Coonoor, India, in a letter to the *Northwest Baptist*,

of recent date, reviewing his past 35 years' experience in the Telugu Mission, says: "This scribe has seen Baptist Telugu Christians increase from 600 to 60,000 members, missionaries from 3 to 102, and stations from 3 to 53. The distance between the 2 most distant stations was at that time about 80 miles; it is now at least 600 miles along the coast of the Bay of Bengal. The station farthest from the coast was not over 10 miles then, now the farthest is at least 200 miles, and yet there is much land to be traversed."

**First Convert in the Chin Hills** The Chin people in Haka, Burma, are among the wildest of the mountain

tribes of Burma, and they have been very difficult to reach. When the missionaries of American Baptist Missionary Union approached them, they seemed to have scarcely any idea of Deity; but now there

appears a bright light in the cloud. From Rev. E. H. East, M.D., comes the good tidings that at Koset, one of the preaching-stations, an influential chief by the name of Paung Shwin has been converted, and through his earnest preaching other souls have been brought out of darkness into the light of Life.

**Is the Reform of Islam Possible?** According to the *Arya Patrika* (India), which quotes from a Mohammedan source, advanced Moslems are agitating the idea of separation from their more conservative brethren. The salient points upon which the educated Mohammedans agree among themselves are :

That Islam enjoins monogamy.

That it does not enjoin *purdah*.

That it allows the taking of commercial interest.

That it forbids slavery.

There are several other points upon which they agree, but in which the majority of their coreligionists are not with them. One of these is that the Koran shall be read and prayers said in a language familiar to the worshiper, but the two great points upon which the educated or advanced Mohammedan will stand will be the observance of monogamy and the break up of *purdah*.

**A Testimony from the King of Siam** Siam Mission sent a letter of congratulation to his majesty, the King of Siam, on his recent birthday. The letter recounted important benefits of the king's "long and progressive reign," such as the establishment of an educational system, founding of hospitals, prison reform, public works," and expressed "gratification that it is the evident intention of your majesty's government to discourage and repress gambling throughout the state." The king returned his thanks to the mission, through the

Foreign Office, saying that he has "always highly esteemed the good work which has been done in aid of progress and reforms" by the "unselfish and earnest" missionaries. — *Woman's Work*.

**What Boys are Taught in China**

A young Chinaman has written for the *Mission Dayspring* an interesting description of the books used by schoolboys in China. He says the little fellow of five or six years has to learn, first of all, about 1,000 Chinese characters. The teacher writes each of these on a small, square, red paper. Next come a few small books, one of which is "Fidelity to Parents," and then the small student is given the books of Mencius, one of Confucius's disciples, which treat of politics.

Beyond Confucius it is difficult to go. The schoolboy sees the picture of the old philosopher on the wall of the schoolroom and bows before it until his head knocks the floor. He is taught to look backward, and to believe that all wisdom is embodied in the teachings of this man. "Confucius, Confucius, great is Confucius," is a Chinese refrain.

**A Chinese Governor Asking for Bibles**

The Bible Society has sent a grant of 200 Wenli New Testaments to His Excellency Chou Fu, the Governor of Shantung Province, China, who rules over 39,000,000 people. This important official, who is also a scholar of high repute, has expressed a strong desire for a better understanding between the missionaries and the Chinese authorities; and among other means to this end, he requested Dr. Timothy Richard, the eminent missionary in China, to procure for him copies of the Christian Scriptures, which he might give to his subordinates in office for them to study, because he was persuaded

that if they knew more of the Christian religion the anti-Christian feeling would soon die away.

**Dr. John's Golden Jubilee** Dr. Griffith John, the famous Welsh missionary, has now only two or three seniors in the whole missionary body in China. Born in 1831, he went to China in 1855, so that he is now in the fiftieth year of his missionary life. His first years were spent in Shanghai, where he was the colleague of Dr. Medhurst, who was the colleague of Dr. Morrison. The opening of Hankow, Tientsin, Chefoo, and other ports in 1861, led to some of these missionaries dispersing. Dr. John, with a younger colleague, was appointed to Hankow by the London Missionary Society to commence work in that city. He is now engaged in completing a translation of the whole Bible in Wen-li and Mandarin. The opening of Hunan province to foreign residence and missionary enterprise was, humanly speaking, largely due to Dr. John's persistent effort. The London Missionary Society and the Central China Tract Society are both purposing to erect some permanent memorial in Hankow of the great services rendered by this veteran missionary.

**What a Boxer Could Not Understand** A Boxer came to Dr. S. S. McFarlane, of the London Missionary Society, and said:

I have been present at many an execution, and I want to ask you two questions. (1) What did the Christians mean, when kneeling, and knowing their fate was come, they said: "We are not afraid to die, because we are going home?" What home? (2) How do you account for the fact that they prayed for the very people who were going to execute them? A religion that has a grit like that must have something in it. Tell me your secret.

**A Layman's Forward Movement in China** Over 100 Chinese laymen from all parts of the district of Shanghai recently attended a conference at St. John's College, for the purpose of discussing various questions having to do with the welfare of the Chinese congregations and the Christian work generally. The Chinese themselves proposed the conference some months ago, on the ground that, so much good having resulted from the gathering together of the members of the district branch of the Woman's Auxiliary, it was to be expected that a similar gathering of men would have corresponding advantages. A celebration of the Holy Communion was followed by an address by Dr. Pott and the conference discussions, under the chairmanship of Archdeacon Thomson. Reports of the condition of the different congregations were made by members chosen from them. A committee of Chinese gentlemen was appointed to consider the advisability of starting some men's work in the different parishes along the line of the Brotherhood of St. Andrew. The idea seemed to meet with general acceptance.—*Spirit of Missions*.

**Surrender of Port Arthur** After eleven months of fighting, Japan at last captured Port Arthur on January 1, 1905. The loss of men on both sides is said to have reached over 100,000. And yet some complain of the sacrifice of life in missionary work! May the Russo-Japan War soon cease, but may the war of the Lord continue with increased vigor until the world is won for Christ.

**A Missionary Building for Seoul** The American Tract Society has received from Dr. Horace G. Underwood, of Korea, a report concern-

ing propositions and plans for a Tract Society building in that Korean capitol, costing \$12,000. Dr. Underwood says that the proposed building is to be large enough for use by the British and Foreign and the American Bible societies, and the Christian publishing center for the whole of Korea. A fund was started a year ago by Rev. John B. Devins, D.D., of the *New York Observer*, and a total of \$300 was soon received. More recently the missionaries in Seoul have raised about \$3,000 for this purpose. They have asked the Secretary of the American Tract Society, Rev. George L. Shearer, D.D., to act as financial agent of the project in this country.

**Japanese** A recent issue of  
**Presbyterians** the *Gospel News*, a Japanese paper, gives some interesting statistics regarding the meeting on October 6th of the Synod of the Presbyterian Church in Japan. Connected with this body are 75 churches and 109 mission churches, 174 ministers and evangelists, and 7,500 communicant members. Last year there were 1,500 baptisms. Contributions to all causes amounted to over \$45,000.

#### A F R I C A

**Even Moslems** At Cairo the C. M.  
**are Touched** S. missionaries are experiencing many encouraging opportunities for speaking and preaching to Moslems, and even to students of the Al Azhar. The Rev. D. M. Thornton has recently addressed men from Fulah Town, Sierra Leone; Timbuctoo; Shangit, near Tirat; Yemen; Fez; and Turkey. The Bible, bought at the mission depot, is possessed by a number of students, and is even read openly by some of them within the walls of the Al Azhar itself. Mr. Thornton writes: "Praise for blessing com-

ing, for hearts softening, for doors opening, for converts openly preaching and teaching Christ up and down the land. Let the brethren know that the time is ripe and the harvest is coming soon, so keep on believing. I find that Torrey is right. Preach for results and you get them."—C. M. S. *Intelligencer*.

#### **How the Gospel Enters the Sudan**

The British government has been slow to permit anything in the nature of Christian missions in the Mohammedan Sudan. It fears a stirring up of fanaticism. But the Lord Jesus Christ does not ask even the Christian governments of the world where His Kingdom shall be established. Christians belonging to the United Presbyterian churches in Egypt are moving into the Sudan for business reasons, are taking their Christianity with them, and are now arranging to have pastors and preachers. This the British government can not refuse. So the Gospel is to be preached in the Sudan. (See article on page 85.)

#### **Morocco Almost Untouched**

Sixty-nine missionaries are at present engaged in evangelizing the 60,000,000 inhabitants of Morocco. Twenty-five of these, working in 5 cities, belong to the North Africa Mission, while 44 belong to other societies or work independently.

#### **Government Opposition in Morocco**

Word was received from Tangier on December 24th that the British minister has instructed the British consul and all British subjects to leave Fez. It is feared that all the other foreigners will also be told to leave. If true, this will hinder the work of the North African Mission and the Gospel Union Mission in Fez.

By the terms of the treaty between France and England, France

has been given the control of Morocco. The news comes from Paris that the policy of France will be to employ only the most beneficent means to improve Morocco and to advance and educate its people. It is declared that France expects to conquer the people by civilizing, not by killing. A teacher and physician will be sent to each Moroccan village. France plans to expend large sums of money to build hospitals, school-houses, bridges and roads, and will help the sultan in his efforts to rule his people well. Recent reports, however, indicate that all is not smooth sailing for French projects.

**What a Card** It is recorded with a **Text Did** gratification by the British and Foreign Bible Society that a native trader from Timbuctu visiting Bathurst took home a card with a text written in Arabic, and on returning to Bathurst the following year purchased an Arabic Bible. So great had been the interest excited among his fellow countrymen by hearing the contents of the book that recently, on a third visit, he bought 18 copies of the Arabic Bible.

**Converts on the Kongo**

Seven of the 11 converts recently baptized by Rev. Mr. Clark, at Ikoko, on

the Kongo, were girls who had been scholars in the school there. A number of other women presented themselves for baptism, but were advised to wait a little for further instruction. It was explained to one elderly woman that she had been rejected only on account of lack of knowledge, and she was urged to come often to the station that the missionary and his wife might talk with her. She smiled and said: "Tho rejected by the church, I can still go on with Jesus."

**Progress Among the Garenganze** A private letter from our beloved correspondent, Fred. S. Arnot,

says:

It is impossible to gather up in a few words all that God has wrought in this country since I was last here. *Then* we seemed to be picking away with wooden picks at a mass of concrete—one of the natives, since converted, said, the other day, that "then our preaching seemed like voices heard in dreams." *Now*, within a radius of, say, 15 miles of the two stations of Ochilanda and Owhalando there are over 200 professing Christians, most of them being evidently real cases, as this work is far from being popular. The Portuguese traders plot and plan to overthrow the converts, and at the present moment they have had a professing Christian put in prison on what we believe is a false charge. Then the relatives have treated some of the young converts in the most cruel way. It is beautiful, too, to see among them a natural and earnest desire to carry the Gospel to the tribes around, and this week we have called all the Christians together for a "Missionary Conference." Some of the young men have the desire to go forth on a two or three months' journey, and we hope to see the whole church united in *sending* them forth.

**Progress in Ngoniland** The Ngoni or An-goni tribes inhabit-

ing the territory west of Lake Nyasa, in the British Central Africa Protectorate, used to be the terror of all surrounding regions. In 1875 the Northern Ngoni tribes, especially lived by war and for war upon everybody whose property they had strength to seize. Dr. Stewart ("Dawn in the Dark Continent," p. 233) says: "On a ten days' journey down the west side of the lake in 1877 I found the people living in triple stockaded villages, and the country was a land of alarms and attacks, of perpetual terror and of miserable life." They were constantly raided by the Ngoni, with none to protect.

The ruling elements of the Ngoni tribes are of Bantu stock, hardly differing in language—or in cruelty—from the Zulus of the olden time. Then the mission of the Free Church of Scotland came to Lake Nyasa and began to try to influence these wild robbers for peace. A native preacher from Kaffraria, named William Koki, was brought to Nyasaland to help the missionaries, and he soon won great influence. Under Providence he prepared a way in the Angoni wilderness for the Gospel. Numbers of leading men among the Ngoni began to refuse to join the parties which went out by tribes to rob. Such men had learned enough to see that peace is better; before the teaching of the Gospel of Peace the Ngoni war-spirit began to vanish away. The British administration found matters at this stage when it established itself in Nyasaland; in fact, the Ngoni had so far become tamed by the Gospel that in 1896 the British commissioner was able to treat with their chiefs as responsible parties, promising to recognize their authority in the tribes so long as they kept order.

The London *Times* of December 2d publishes a letter from Dr. Donald Fraser, giving a new chapter in the interesting story of the evolution of a nation from these savage tribes. On September 2, 1904, a great council of the Northern Ngoni chiefs formally made an agreement with the British commissioner for a British official to administer their country, with the aid of certain of their own chiefs as a council. The whole tribe rejoiced over the agreement, and the tremendous transformation that thirty years have wrought among those tribes received the climax of emphasis through the fact that in the midst of that great circle of thousands of Ngoni armed with spears and shields sat the British

commissioner and his wife and his assistant, attended by the Scottish missionaries, but without one single armed soldier as body-guard. He could trust that host as they trusted him. Altho the majority of the tribesmen present were pagans, Christianity is the solvent which brought all together in what President Roosevelt might call a "peace of justice." †

## ISLANDS OF THE SEA

**New Mission Work in Hawaii** In response to an appeal from the Hawaiian Evangelical Association, the Congregational Home Missionary Society has appropriated the sum of \$3,000 to enable that association to maintain and enlarge the work among the English-speaking and native races of the islands. This is in the effort to conserve the fruits of the many years of work of the American Board. The American Missionary Association, in response to the appeal of the Hawaiian Evangelical Association, has made an appropriation of \$6,000 to enable that association to establish and carry on work among the Asiatic races, the Chinese and Japanese, who are becoming residents of the islands.

**Rapid Progress in New Guinea** The Anglican Mission in New Guinea has made remarkable progress during the last five years. It has now 53 workers, 12 mission stations, 40 preaching places, 300 baptized natives, 100 communicants, and more than 1,000 scholars in its schools. As to the results, listen to the Governor of New Guinea: "A man must go with a gun in those parts of the island where there are no missions. An umbrella suffices in the districts under missionary influence."

**Our Task in the Philippines** The blood of all mankind flows in the Philippine Islands. There is the most interesting place on earth in which to study the mingling of races. Black, brown, red, yellow, and white are all there, pure or mixed in binary, ternary, and quaternary combinations. In the islands the United States has conquered and annexed more souls than the Western Hemisphere contained at their discovery. The following table gives their distribution:

Luzon and neighboring islands.....	3,600,000
Mindoro and vicinity.....	225,000
Visayas Archipelago.....	2,400,000
Mindanao.....	600,000
Calamianes and Palawan.....	72,000
Sulu Islands and Basilan.....	104,000

Total..... 7,001,000

Its total area is 300,000 square miles, and the densest population is in Mindanao, 62 to the square mile; the smallest in Palawan, 5 to the square mile; while that of Luzon is 33 to the square mile.

**Then and Now in Tahiti** The first mission to the South Sea Islands was the result of Captain Cook's visit. It was commenced by the London Missionary Society in 1796, when the *Duff* sailed from England with 29 missionaries for the Island of Tahiti. This mission was continued for a number of years. The dawn broke in 1811, and with the swift-ness of the tropical day the sun rose and filled the whole region with a marvelous light! The first converts became pioneer missionaries. The force of their character, that martial spirit which has led them to be perpetually fighting their neighbors, was turned to good account, and the story of the heroism of those early pioneers, the native evangelists of the South Seas, is one of the most thrilling of modern missionary enterprise.

REV. R. WARDLAW THOMPSON.

**Work for Jews in Australasia** All the different Australasian societies for the evangelization of the Jews have now been united into one interdenominational "Australasian Mission to the Jews." The new society has its headquarters in Melbourne, and is closely connected with the Prayer Union for Israel. Its report is published in *The Friend of Israel* (Australian edition). The missionary in charge, Mr. Gewnerz, reports many opportunities for preaching the Gospel to the Jews and encouraging signs of blessings. There are, according to latest advices, 16,840, Jews in Australasia, 5,500 of whom live in Melbourne, 6,000 in Sydney, and 1,611 in New Zealand.

M.

## MISCELLANEOUS

**How Native Agents are Increasing** Dr. Judson Smith, of the American Board, reports to what a gratifying

extent the work of this society is in native hands. During the last twenty years the force of native preachers has been doubled, and this is true also of other helpers. And at the same time there has been as great gain in the quality and efficiency of the native workers. They are now almost wholly men who have been educated in the colleges of the missions. The 2,000 teachers in the schools of the missions, or in mission fields, have also received their training largely in mission colleges.

## OBITUARY

**J. Murray Mitchell** The death of J. Murray Mitchell, LL.D., recalls his faithful service in India, and his able contributions to the literature of missions. He was born at Aberdeen, Scotland, and ordained as an Indian missionary in 1838, and became associated with Dr. John Wilson, of Bombay. He labored



in India for many years—a part of the period at Poona, but chiefly in Bombay, and at a later period he was one or two years in Calcutta. He was an able scholar, and a man of noble Christian spirit—gentle and attractive. He was beloved by his fellow missionaries and by the natives, and he brought not a few of the latter into the fold of Christ. Mrs. Mitchell, who survives him, after more than sixty years of married life, was an ardent fellow laborer, carrying on work among the girls.

In later years Dr. Mitchell took charge of the Free Church of Scotland Mission at Nice, and was greatly esteemed by the English community there, and by the French pastors and people. His volumes, entitled: "Letters to Indian Youth," "In Western India," and "Hinduism, Past and Present," have been widely used.

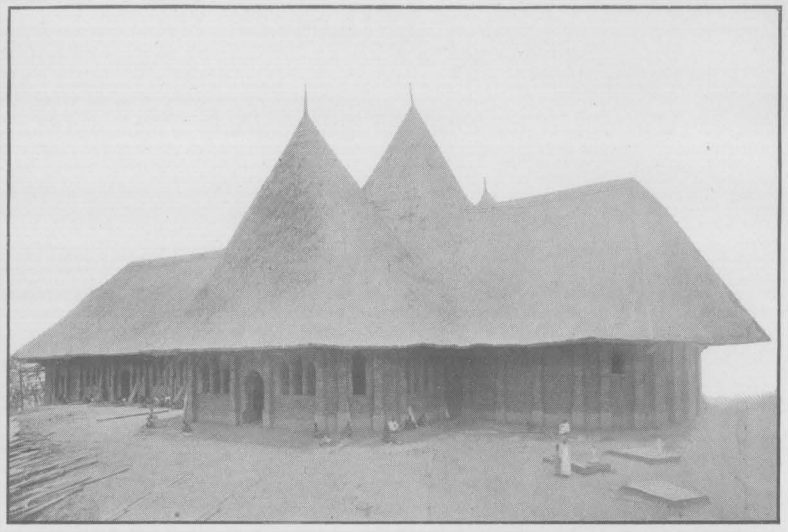
**Annie Macpherson,** Miss Annie  
of London Macpherson  
died at Howe,

Brighton, England, November 27th, in her eightieth year. Her work, already set before our readers (page 169, March, 1903), ranks very high among the forms of benevolent activity. She was her father's secretary when he superintended the Ockham Industrial Schools; after his death for seven years at work among the men employed in the digging of coprolites in a Cambridgeshire village, distributing tracts, reading to them at meal-times, then conducting an evening school and mission hall. The life of Müller led to new ventures of faith and prayer, and the influence of Mrs. Pennyfather, of Mildmay Park, Lady Rowley, then at work among the London poor, and Miss Clara Lowe, who drew out her heart to the match-box makers, fed the fire already kindled in her

heart, until her great aim was to give herself to care for the suffering children of London, and live among them. In 1866, at 40 years of age, returning from a visit to America, the thought of Canada as a home for the little English waifs, began to take shape, and led to a scheme of emigration. She crossed the ocean more than a score of times to plant these orphans in Christian homes, and many whom she thus placed have become good citizens, and some of them influential and even prominent as such, in the home of their adoption. Her funeral drew together a host of friends, for few women had, or deserved to have, more warm and enthusiastic admirers. A. T. P.

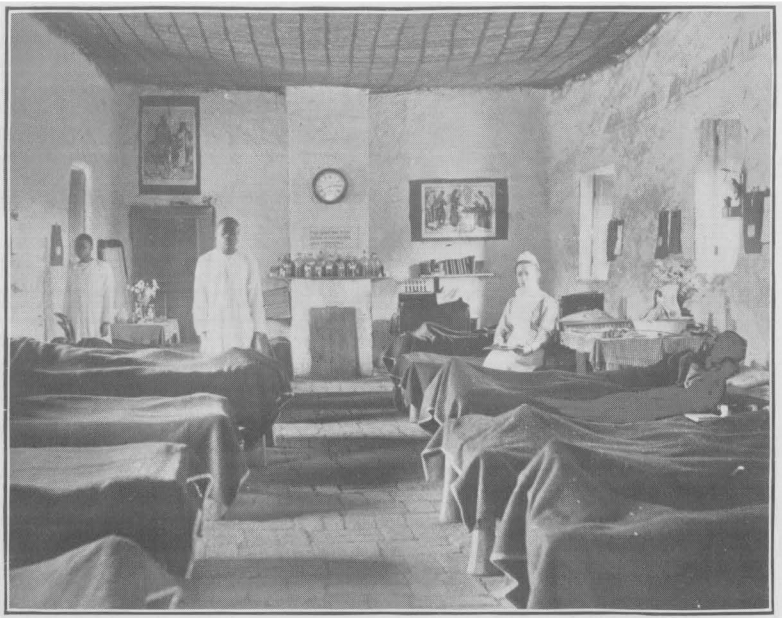
**Frances H. Willard,** The passing away,  
at the Presbyterian  
of Alaska Hospital in Sitka,  
of this beloved native

Alaskan missionary marks the close of a remarkable life. Frances H. Willard, gifted, cultured, consecrated, was easily the foremost woman of her race. Rescued from heathenism by the first missionary sent to Alaska, who sheltered the little ten-year-old girl in the Presbyterian Missionary Home at Fort Wrangel; coming East a few years later for four years of study and preparation in a private school in Elizabeth, New Jersey, winning many friends by her brightness and intelligence, and proving herself the equal in attainments of her fellow pupils from more favored homes; returning to "her people," as she loved to call those of her race; taking up the work of interpreter, teacher, missionary; purified as by fire; patient in suffering and triumphant in death, Frances H. Willard has left behind her an example that will be to Alaskans and to all who knew her a stimulus and a blessing.—*Home Mission Monthly*.



**THE NEW CHRISTIAN CATHEDRAL IN UGANDA**

This building was constructed and largely paid for by native Christians. It holds 3,000 people, and is often filled with worshipers



**A WARD IN THE TEMPORARY MISSION HOSPITAL IN UGANDA**

# THE Missionary Review of the World

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*New Series*  
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## DO YOU BELIEVE THIS?

BY AMOS R. WELLS, BOSTON, MASS.

"THE CHURCH IS THE BODY OF CHRIST." We say it so often that often we cease to think of it. Nevertheless, the Church *is* the body of Christ. When He would walk among men to-day, as He walked to Bethany, or Emmaus, or Sychar, He must use your feet, or mine. When He would speak, as He spoke in Capernaum, or in the Temple, or on Hattin, He must use your mouth, or mine. When He would take little children in His arms, or lay a cool touch on a fevered brow, or lift a wounded traveler from the Jericho road, He must use your hands and arms, or mine.

As the missionaries go forth and tell the glad tidings, teach in the schools, or heal in the hospitals, it is nothing less than the body of Christ doing those things as He did them in Galilee and Judea.

But can you imagine an eager spirit shut up in a crippled, half-paralyzed body? The story of "The Wood-Carver of 'Lympus" tells of a vigorous, ardent young minister, whose body was paralyzed by the falling of a tree. That keen, inquiring mind, those active, loving sympathies, the godly ambitions to help mankind, were henceforth prisoned within the four walls of a little room.

Are we not imposing some such fate on the most eager, loving soul in the universe, the heart most anxious to help? How much He is longing to have done that His body does not do! Those that look widely see that the world is full of pitiful appeals to Christ for His wisdom, His strength, His comfort, His healing. For every call that we can hear, He hears thousands. And yet His body lies half dead!

The body is doing something; yes. A finger is moving, scarcely more. It is moving to good purpose; modern missions are the prime glory of the Church; but it is scarcely more than a finger. The body seems paralyzed. Oh, must there not be impatience even in heaven, dire disappointment; and distress of heart? Were not ten tenths of the body healed? But where are the nine?

Suppose that Christ, weary of the members we are affording Him, should come again in the body. Suppose that He should appear as a

modern man in New York City ten days hence, and prove His deity by undoubted miracles. He enters Bellevue Hospital, and by a word sends all the patients home rejoicing. He crosses to Blackwell's Island, opens the cells, releases the prisoners, and transforms them into pure men; releases the insane, and dismisses them in their right minds. He gathers in Central Park all the city's hungry ones, and feeds them bountifully with one loaf of bread. He goes up on Morningside Heights, and preaches a new and even more wonderful Sermon on the Mount. He treads the solemn paths of Greenwood Cemetery, and calls back to life the saints and heroes there buried.

If all this should happen, the newspapers would speedily chronicle the marvels in the largest head-lines. Telegraph wires would be charged with the great event, and, as never before, railroad trains and boats bound for New York would be crowded with passengers, while vast throngs would be compelled to trudge there on foot. Then, if the burden of His speech should simply take up His last words of nineteen hundred years ago, if He should repeat His command to go in His name and make disciples of all nations, how quickly would men offer their money and themselves, what fabulous sums and what armies of able workers would instantly be at the disposal of the mission boards! In city slums, in frontier mining camp, in the narrow lanes of Canton and the forests of Uganda, in the temples of Madura and on the plains of Patagonia, the great, glad news would speedily sound—"God so loved the world that He gave His Son!"

Can any one doubt that all this would happen, and happen in just this way, if Christ should come again in the flesh? But, if that is true, where is our faith? Do we actually believe what we pretend to believe—that our Lord *is* here now as really as ever He was in Jerusalem? Do we really believe that His last words from Olivet are His present eager desire? Is it *belief*, when the sight of the eye, the hearing of the ear, and head-lines in the newspaper, would make so vast a difference? Do we really believe? Or do only a few believe—the few that are half-sneeringly called "missionary enthusiasts"? When all the Church believes, will not those things promptly and surely come to pass precisely as if our Lord were here again in the flesh?

O Christ of Calvary—my Redeemer, whose right it is to command—help Thou my unbelief! Help me not to wait for clearer orders. Help me not to wait for any one else. Help me to live as in Thy presence and as hearing Thy voice. That Thy will may be done, and Thy Kingdom come, over all Thy earth. Amen.

## THE WELSH PENTECOST AND GOD'S SIGNALS

BY THE EDITOR-IN-CHIEF

"IS THIS THE BEGINNING OF THE LATTER RAIN?" Such is the question which many praying believers are asking now, especially in Great Britain; and the possible significance of events now occurring is an imperative reason for bestowing upon them more than a passing glance. We can understand their present meaning and future issue only as we know their real beginnings; and the causes which led to this marvelous work of the Spirit, now burning and spreading like a forest fire, may possibly be a prophecy of things to come, which we are in danger of not hearing and heeding as we ought.

As to the facts. In October last a singular visitation of the Holy Spirit began to be manifest in South Wales, in a part so remote from even the railways that it has been called the "far-away corner of Britain." The *younger* people of the district were first touched by this new thrill of spiritual life which evidenced its presence in three conspicuous forms: deep penitence for sin, followed by definite assurance of salvation, great tenderness and earnestness in prayer for others, and peculiar power in testimony, even on the part of the most uneducated and ungifted. There were many such marks of the Spirit's own work which are so seldom seen, but which are so convincing and overwhelming when they appear.

Our Lord hints at the mystery and sovereignty of the Spirit's working when He uses the metaphor of the wind blowing where it listeth—unmistakable from the sound and stir of its moving, but neither to be accounted for by man's philosophy nor subject to his control. Here have been seen for months the unique signs of supernatural Power at work—the hush of solemn awe, spontaneous coming together and reluctance to separate, the anxiety that must find vent in cries for mercy, the fulness of joy that must have expression in song and witness, a new intensity of love, a spirit of forgiveness, restitution, and reparation for wrongs done, tears flowing unbidden, strange power in exhortation—these and many other of those unmistakable proofs of God's presence and working. Whenever the Holy Spirit is thus visiting a community, men see strange things which upset all their philosophy of cause and effect. A new Presiding Officer is in charge of meetings. He chooses unexpected agents, sets aside all human programs, transposes all ordinary arrangements, and shows a lofty disdain for ecclesiastical machinery. There is a force in the simplest utterance that is not felt in the grandest oratory, and He sometimes uses silence as men have never been able to use speech. Without argument He confutes the most confirmed infidels, and without any eloquent appeal convicts the most hopeless blasphemer.

Just such sights are now daily occurrences in Wales. Men who have scoffed at the Bible and Christ, and mocked at faith as credulity and prayer as fanaticism, are found instantly taking their stand among believers and supplicators, with their darkness turned to day and their antagonism into advocacy. Those who remember the scenes of forty-five years ago, in 1859, when 100,000 persons of different ages were converted, say that the fire now sweeping over the principality bids fair to be even a greater spiritual conflagration than that—a national revival. It is a common thing for strong men to break down, and prayers to begin and end in a sob. Preachers are choked with emotion and have to stop, or the emotion of their hearers makes them stand still and see the salvation of God. The doubts that the materialism, rationalism, and irreverent criticism of the age have fostered are swept away before an invisible tide of Divine power that is irresistible.

This is a spiritual movement which can not be hid, tho these things were at first done in a corner. The religious journals, and even daily papers, are ablaze with the news, and worldly Athenians find something novel to gossip over and wonder at. All Britain is astir with interest.

The most prominent human factor in this movement is one of the "things that are not"—chosen by that same Sovereign Spirit who bloweth where He listeth. Evan Roberts is simply a Calvinistic Methodist, and a probationer for the pulpit, who has no oratorical gifts, makes no pretense to genius of any sort, is simple, modest, colloquial, but impresses others as believing something, and believing it with undoubted confidence, as perfectly genuine and straightforward, and who gives all honor to the Spirit, and all glory to God.

In September, 1903, at a convention at Blaenanerch, he was present and received a baptism of power. His physical frame was shaken with emotion, and, after vainly trying to restrain his impulse to speak, he burst forth in a torrent of testimony, witnessing to the astonished assembly that, after thirteen months of waiting on God for Holy Spirit endowment, he had then and there received it. He went back to his studies, but felt a new impulse to go back to Lougher, his native town, and go to work for souls. He was in doubt whether the Spirit of God was urging him to labor or the spirit of evil prompting him to neglect his preparation for the ministry, and he sought counsel from an old preacher, who soon solved his problem, reminding him that the devil does not tempt men to win souls. So, confident of his call to a present ministry, he went to his native town to tell the story of salvation.

Of course the place was moved—in fact, the whole town seemed to be turned into a praying throng. Men and women whom he had thought past hope came out boldly for Christ, and by their testimony and prayers moved multitudes. Hundreds of colliers and tin-plate workers and mill hands laid down their tools to go to prayer-meetings



EVAN ROBERTS

One of the men used of God in the wave of revival sweeping over Wales

—one employer lost a hundred dollars a day by his men's abandonment of work through spiritual anxiety.

Private letters from correspondents vainly seek to convey an adequate impression of what is going on daily. People in the neighborhood carried the news and the fire, until more and more widely the Divine quickening spread, until all Wales was aflame, and the contiguous districts of England are feeling the touch of the Spirit. The humble man, selected of God to give prominent expression to the revival message, gives all praise to God, and prefers not to be known as the *starter* of the movement. There is excitement, but no rowdiness—rather a solemn hush and calm in meetings, which often last into the night and early morning. The interest *draws* as it spreads, and thousands of every sort flock from all parts of the kingdom to see what is going on, taxing to the utmost all public and private accommodations. There is almost a fight to get into chapels and halls, people with a strenuousness pressing into them such as they would show in getting out from a house afire. Meeting-places of every sort are in demand, least of all churches, and until of late the “clergy” seemed less roused than the “laity.” Workers are busy with tents or wooden

buildings of simplest sort. The whole movement began with the *people* rather than their natural leaders, but it has every mark of a genuine Pentecost and silences criticism.

The matter which most concerns us, just now, is the *genesis* of this movement, which, as we read history, lies back of Mr. Roberts and the Blaenauherch Convention, as Mrs. Penn-Lewis plainly shows in her luminous letters to the *Life of Faith*—herself a Welsh woman who for years has been deeply and prayerfully seeking to promote the spiritual life of her people. The writer of this paper, intimately a friend of this godly woman, and permitted both to know of her work and to have had some fellowship in it, is prompted to give the facts in this case unusual emphasis, because he discerns in them an *unbroken chain of causation*, which is the most instructive lesson of all this striking history. These facts he now puts carefully before the readers of this REVIEW with this one hope: that thereby may be promoted the great object sought by thousands of praying souls all over the world.

In 1747, at a time of general declension in piety, Jonathan Edwards sent forth his clarion call, a "*plea for a visible union of God's people in extraordinary prayer*," the fruit of which may be seen not only in widespread revival at that time, but in the quickening of the entire Church, and the birth of a new missionary era fifty years later.

So, in 1902, Christians in Great Britain, deeply stirred by the rapid decline in evangelical faith and preaching, formed at Keswick, in July, a "circle of prayer for world-wide revival," the design of which was expressly stated to be, in the simplest possible way, to band together those who are willing to pray daily for a fulfilment of the Divine Word, "I WILL POUR OUT MY SPIRIT UPON ALL FLESH," and to go on praying until the answer is given. Not mere revival in our churches, but the Divine and gracious visitation of the millions outside all churches is what this prayer circle seeks.

That prayer circle rapidly extended until its membership is counted by tens of thousands and is found in every part of the globe. There has been from the beginning a profound conviction and expectation that some remarkable results would come from this agreement—this symphony of praying souls. And quite simultaneously with the formation of the praying band, revival fires began to kindle in widely separated places. The evangelistic tour of Mr. Torrey and Mr. Alexander, attended by such manifest tokens of blessing everywhere, is one of the answers of the prayer-hearing God.

Those who had thus banded themselves for definite prayer at Keswick in 1902, and asked others to join them, naturally began to act as if they expected blessing. The names of Albert Head, Rev. C. G. Moore, and Rev. F. Paynter, as well as of the writer, appear as honorary secretaries of this prayer circle. The next summer, at Llandrindod, in Wales, Mr. Head was presiding at a four-day conven-



tion for "the deepening of spiritual life," and among his ardent supporters were several of the very originators of this prayer circle. The general conventions at Llandrindod, in 1903 and 1904, with the local conventions at New Quay (where the river of God began its visible flow), at the end of 1903, and at Aberayson, Borth, Llangefui, Blaenannerch, and Carmarthen (where two have been held)—these are all but developments of a work previously begun in the awakening of a praying spirit and the explicit agreement of supplicating souls.

Just before he died, Dean Howell, in 1903, wrote and published a paper on the "chief need of Wales." At that time he was helping to plan for the great convention in Llandrindod six months later. The "chief need," as he felt it, was "a spiritual awakening. Not a reform, but a revival; not a local agitation, as may be witnessed in connection with a 'simultaneous mission,' but a sort of *spiritual high tide* to flood the whole country, such as would saturate all classes with the baptism of the Holy Ghost." And as tho he had written when the eternal world was already dawning on his consciousness, he closes his appeal with these significant words:

"TAKE NOTICE! If it were known that this is my last message to my fellow countrymen before being summoned to judgment, and the light of eternity already breaking over me, the chief need of my country and my dear nation at present is a SPIRITUAL REVIVAL THROUGH THE OUTPOURING OF THE HOLY GHOST."

This was another of God's trumpet-calls rousing Welsh disciples, and it made a deep impression. The first Welsh "Keswick" was held the August following it, at Llandrindod. There the foremost promoters of the prayer circle were the speakers, with its principal "honorary secretary" presiding. But who among them dared then to hope that the very revival they were praying for would spring up in Wales, and at the very spot where, in the close of the same year, the first of the *local* and lesser conventions was to be held! And that at the *fifth* of these local conventions the Holy Spirit was to call, as by name, a humble collier student from his books to this great work for souls! Who could then have foreseen how, at Lougher, he would be used to kindle a fire which would spread through the crowded mining districts of the Rhouda and Garw Valleys, Pontycymmer, Bridgend, Pyle, Abergwynfi, Abereynon, Pencoed, Cwmbwria, Pontardulais, Gorseion, Neath, on, on, and on, until at this date (January, 1905) London is distinctly feeling the throb of this movement, and in the metropolis of the world, particularly among the *Welsh* churches of Willisden and Falmouth Road. At their most central chapel, in Aldersgate Street, a convention of the Welsh metropolitan churches has been held to promote spiritual quickening. And so the signs at present indicate that, as with a great conflagration, the sparks are being borne

by the same heavenly wind and scattered in widely separated districts, kindling new flames of revival.

We have not attempted any adequate portrayal of the scenes in Wales, which Mr. Elvet Lewis, who went from London to witness them, says it was "worth crossing a continent" to see, and which "Gipsy" Smith, who has also witnessed the movement, calls not the *Welsh* but the *religious* revival, and believes will shake not only England, but the world.

Thus far the movement has been characterized by sound doctrine and a wholesome moderation, notwithstanding the emotionalism of the Welsh people. Mr. Roberts declines to have his movements announced as tho he were the all-important factor. "People must not rely on me. I have nothing for them. They must rely on Him who alone can minister to their needs," is his constant attitude toward popular urgency. Here is one of his simple messages for the people: "The prophecy of Joel is being fulfilled. There the Lord says, 'I will pour out my Spirit upon all flesh.' If that is so, 'all flesh' must be prepared to receive. (1) The past must be clear: every sin confessed to God, any wrong to man put right. (2) Everything doubtful must be removed once for all out of our lives. (3) Obedience, prompt and implicit, to the Spirit of God. (4) Public confession of Christ." Such teaching as that has nothing in it to fear. It is safe any time, anywhere. And it is interesting to note how simple are the *means* used to spread this Spirit fire. They hold united meetings for prayer; beginning at both ends of a parish, they hold meetings from house to house until they meet in the center, as workmen do on a tunnel; and if prayers are not answered, they begin again, and blessing comes. Has not blessing already come when there is such a spirit manifest?

Many look to this movement with jubilant expectation. The revival began with a young man, a student, and it has been conspicuous among *young* people, and particularly among students. The rationalistic criticism of our day has but slightly affected the Welsh student body. There is great familiarity with and fondness for the Word of God. Here is a whole principality, peculiarly fitted to become what one of the speakers at the Llandrindod convention said, as he felt the the spiritual atmosphere of those meetings: "*Wales may be the cradle of the evangelists for the coming revival throughout the world.*"

And now what is the moral inference from all this? If similar scenes are to be witnessed elsewhere, may it not have something to do with a hearty acceptance of the same conditions? Throughout this work so far certain features have been characteristic:

First of all, Honor to the Holy Spirit of God as a presiding presence.  
Second, The plain preaching of Christ and sound Gospel doctrine.  
Third, Great prominence given to prayer, individual and united.  
Fourth, Dependence on God rather than on man.

Fifth, Absence of stereotyped program and fixed methods.

Sixth, Making ready for blessing by getting obstacles out of the way.

Seventh, Direct and personal dealing with unsaved souls.

It would be safe to say that, with such conditions *anywhere*, blessing would be like to follow; certainly that without them it would *nowhere* be possible for the Holy Spirit of God to do His peculiar work.

Nothing in this Welsh work bears more the mark of the Divine hand than the rapid and thorough transformations that take place: drunkards become sober men, the impure give up their lusts, the dishonest restore that which they have taken wrongly, the quarrelsome seek reconciliation and peace, and even infidels become men of faith. In more cases than one, where a month before cursing and swearing ran riot, and there was a hell on earth, there is, as one manager said, a heaven on earth to-day.

As prayer *brought*, so prayer must *guide*, blessing. It is never safe to stop praying. Strange fire quickly follows when the incense of supplication ceases. Ardor and fervor run into hysterical wildness when the safeguards of prayer no longer restrain and constrain. False teaching creeps in and man becomes unduly prominent. Satan is always ready with his counterfeits to allure and ensnare, and he is a very skilful counterfeiter.

We believe that God is calling more loudly than ever for a *praying people*, whom He can use as clean vessels for spiritual blessing. The State and even the Church have shown themselves practically powerless to cope with prevailing doctrinal and practical evils which, despite all their united efforts, are on the spread. There is but one Power equal to the crisis: it is the same Spirit of God who brooded over the primal chaos, and out of confusion brought order, and out of death brought life. Brethren, LET US PRAY.

## A WAR CORRESPONDENT'S WORK FOR MISSIONS

### THE STORY OF HENRY M. STANLEY AND AFRICAN MISSIONS \*

BY REV. J. D. MULLINS, M.A., LONDON, ENGLAND

Author of "The Wonderful Story of Uganda"

After serving as war correspondent of the New York *Herald* in Abyssinia and in Spain, Stanley was summoned to Paris, and directed by James Gordon Bennett to "find Livingstone." This task took him two years to accomplish. From the time of their meeting at Ujiji, in November, 1871, Livingstone and his young companion lived together for four months, sharing the same tent. This intimacy with one who

\* America and England divide the claim to Henry Morton Stanley. He was born in Great Britain and spent all his later years there, but he made the United States his home for a long period, and it was an American newspaper that commissioned him to go to Africa in those journeys which made his name famous. It is, therefore, fitting that an Englishman should write, and an American magazine should publish, a sketch of his life in its bearing on missionary enterprise.

was preeminently a missionary, tho not then engaged in direct missionary work, was not without its effect upon Stanley. "The longer I lived with him," wrote the latter, "the more did my reverence and admiration for him increase." Until an authoritative biography of Stanley appears it will be impossible to say whether this intercourse proved a turning-point in Stanley's spiritual life, or merely emphasized earlier impressions;\* but it is an undoubted fact that his books, all the more important of which were written after this influence of Livingstone's companionship, breathe an atmosphere of religion. Stanley's religion was definite and Scriptural in doctrine† to an unexpected extent, and included a practical belief in prayer and in God's overruling providence. Stanley's mind was unmistakably devout, even tho the devoutness was rather militant than mystical in type—just such a spirit as Oliver Cromwell might have shown in like circumstances.

I. Stanley's books contain plentiful allusions to the missions that he saw in the course of his travels, and these references are usually favorable and sympathetic. In the course of a few pages in the first volume of "Through the Dark Continent" he praises the Universities' Mission to Central Africa and the French Roman Catholic Mission at Bagamoyo, and mentions the Church Missionary Society and the Mission of the Methodist Free Church. He describes the Universities' Mission at considerable length, and is especially warm in his commendation of Bishop Steere. "This extraordinary man," he writes, "endowed with piety as fervid as ever animated a martyr, looms grander and greater in the imagination as we think of him as the one man who appears to have possessed the faculties and gifts necessary to lift this mission, with its gloomy history, into the new life upon which it has now entered. With all my soul I wish him and it success."

A little later, however, occurs a characteristic outburst, which illustrates the ideal of a missionary which was in Stanley's mind:

It is strange how British philanthropists, clerical and lay, persist in the delusion that the Africans can be satisfied with spiritual improvement only. . . . The missionary discovers the barbarian almost stupified with brutish ignorance, with the instincts of a man, but yet living the life of a beast. Instead of attempting to develop the qualities of his practical human being, he instantly attempts his transformation by expounding to him the dogmas of the Christian faith, the doctrine of transubstantiation, and other difficult subjects, before the barbarian has had time to articulate his necessities, and to explain to him that he is a frail creature, requiring to be fed with bread and not with a stone.

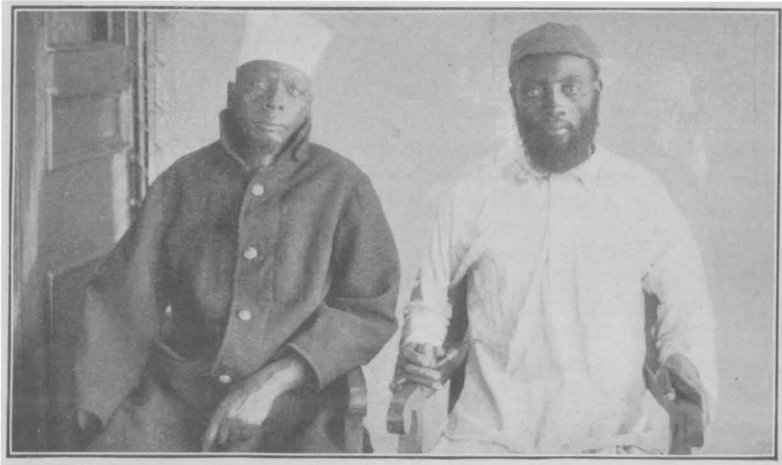
My experience and study of the pagan prove to me, however, that if the missionary can show the poor materialist that religion is allied with substantial benefits and improvement of his degraded condition, the task to which he is about to devote himself will be rendered comparatively easy.

\* In his article in *Cornhill* for January, 1901, Stanley states that as a boy he had determined to be a missionary.

† See below, in the account of what Stanley taught M'tesa.

This passage seems, at first, to advocate civilization as against evangelization, a rather favorite line with some critics of foreign missions; but the general tenor of Stanley's writing is against such an interpretation. He was a sound believer in the Christian faith, but his experience told him that the African needed instruction on the practical as well as on the spiritual side of life if Christianity was not to make him an idle loafer. Many supporters of missions, whose spirituality is unquestioned, are coming round to the same opinion, and Lovedale, Livingstonia, and other industrial missions are standing witnesses to its soundness.

II. With the English Baptist Missionary Society, Stanley's relations were more extensive. The English Baptists were invited to take up



THE LATE KING MWANGA, OF UGANDA, AND KABARAGA, OF UNYORO  
This photograph was taken on board the British steamer on their way to exile

work on the Kongo by Mr. Robert Arthington, in May, 1877. The committee's carefully considered acceptance of Mr. Arthington's proposal appeared in the *Missionary Herald* for the following September. On the 17th of that month, by a remarkable coincidence, the news reached England that Stanley, who had disappeared from view in the center of Africa a year before, had reached Boma on the Kongo. He had crossed Africa, had established the identity of the Lualaba with the Kongo, and had thrown a flood of light on regions hitherto unknown. The Baptist Missionary Society, as the Rev. W. Holman Bentley says in "Pioneering on the Congo," felt that its new field had immediately widened, and the possibilities had become magnified almost indefinitely. The mission was commenced by such men as Comber, Grenfell, and Bentley. Stanley returned to the Kongo in 1879, and remained at the head of the administration of what eventually became the Kongo State until the summer of 1884. Mr. Bent-

ley makes frequent references to the interchange of good offices between the explorer-governor and the missionaries. The gratitude of the Baptist Missionary Society was publicly expressed on May 28, 1885, when the Society entertained Mr. Stanley at a breakfast and presented him with an illuminated address. In the course of this document the society stated its obligations as follows, in words which succinctly convey the facts:

With regard to Christian missions to the Dark Continent, it is well known and gratefully recognized that the comparatively recent impetus given to missionary work in Central Africa owes its origin in a great measure to you. . . . It is in regard to your work on the Kongo River, however, that the Baptist Missionary Society feels its own particular deep obligations. Owing to the zealously guarded trade interests, our efforts to push the mission into the interior were viewed with suspicion and strenuously opposed by the natives, and the missionaries of the society were forced to have recourse to the route you were opening up from Vivi to Stanley Pool. Were it not for your presence with your strong but peaceful force at Stanley Pool, it is very doubtful whether the missionaries of the society would have been able to establish their station upon its banks or to launch their steamer upon its waters. This fact the society desires gratefully to recognize, showing, as it does, how much it owes to your work. Then, again, the constant and ready aid you have given to its missionaries, the wise advice and counsel, and specially the kind and successful efforts on your part to secure to the society suitable and permanent sites for its stations on the ground of the association and under its protection, at Leopoldville, Ngombe, Lukolela, and elsewhere, call for its warmest gratitude.\*

It must be confessed that not many modern governors of subject provinces, even under British rule, have exhibited a similar consideration for missionaries.

#### The Great Uganda Mission†

III. Without attempting an exhaustive enumeration of the missions which Stanley favorably commented on or directly encouraged, let us pass to the great mission with which he was most closely connected, and of which he was the instigator—the Uganda Mission.

In the course of his journey across Africa in 1874–77, Stanley found his way to the western shore of the great Central African lake discovered by Speke and called the Victoria Nyanza. There he found a kingdom which presented a great contrast to any state of things elsewhere in the interior of Central Africa. Instead of rude and naked savages broken up into little tribes and clans without unity and without settled government, he found a king who could put into the field an army of more than 100,000 men, and an extensive state which had the rudiments of government, and where something was known of industrial arts. The only native African kingdom parallel to Uganda

\* From *The Times* of May 29, 1885. Strangely enough, the *Missionary Herald* barely noticed this remarkable event.

† See also p. 212.

is to be found in military organization of the Zulus under Chaka and Cetewayo.

The King of Uganda, M'tesa, had been described by Speke in 1858-61 as a young man of unbridled passions, but when Stanley met him, in 1875, increasing years had sobered him down. He struck Stanley as intelligent and able, and of an inquiring mind, tho occasional outbursts of rage showed that his character had another side. The two men were mutually attracted, and Stanley stayed with him for some months. The full story of their intercourse is told in the first volume of Stanley's "Through the Dark Continent," and fills some of the most interesting pages of that still fascinating book. Stanley became bent on M'tesa's conversion. "Nothing



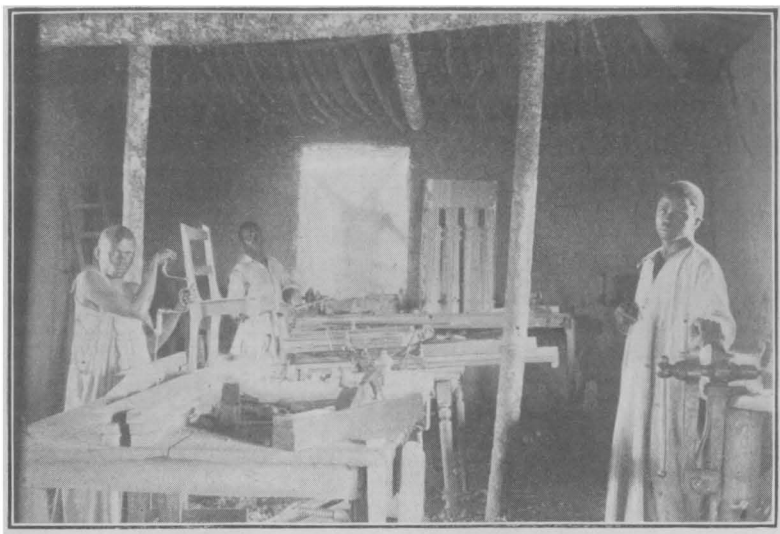
KABAKA DAUDI CHWA, KING OF UGANDA

This boy is a Christian, and has been educated by the C. M. S. missionaries from England. His throne is inscribed with the words "Light and Liberty"

occurred in my presence," he wrote, "but I contrived to turn it towards effecting that which had become an object to me—viz., his conversion. . . . I simply drew for him the image of the Son of God humbling Himself for the good of all mankind, white and black, and told him how, while He was in man's disguise, He was seized and crucified by wicked people who scorned His Divinity, and yet, out of His great love for them while yet suffering on the cross, He asked His great Father to forgive them."

In the early part of Stanley's stay with M'tesa, Col. Linant de Bellefonds, a member of General Gordon's staff, paid a visit to Uganda. He had journeyed up the Nile for the purpose. This officer was a French Protestant, and when examined by M'tesa on the subject of religion confirmed what Stanley had said. This confirmation enhanced the opinion which the king had of "Stamlee." At this time Stanley wrote an appeal to the Christians of England, which he entrusted to M. Linant de Bellefonds. The following were the most important sentences of the letter:

Oh, that some pious, practical missionary would come here! What



CORNER OF THE CARPENTER SHOP, INDUSTRIAL MISSION, MENGU

a field and harvest ripe for the sickle of civilization! M'tesa would give him anything he desired. . . . It is not the mere preacher, however, that is wanted here. . . . It is the practical Christian tutor, who can teach the people how to become Christians, cure their diseases, construct dwellings, understand and exemplify agriculture, and turn his hand to anything like a sailor—this is the man who is wanted. Such an one, if he can be found, would become the savior of Africa. . . . I speak to the Universities' Mission at Zanzibar and to the Free Methodists at Mombasa, to the leading philanthropists and to the pious people of England. Here, gentlemen, is your opportunity—embrace it!

Stanley left Uganda for the south of the lake, and when he returned M. de Bellefonds was gone. On his way back to his chief, alas! the Frenchman was murdered. There one might have supposed that an end came to the letter. Strange things, however, happen in Africa, and the property of white men who have died or been killed far away from any European have a habit of coming to light—as witness Livingstone and Hannington. It was so with Colonel de Bellefonds' effects. They mysteriously reached civilization again, and in one of his boots was Stanley's letter, which was duly delivered in England, and published in the *Daily Telegraph* of November 15, 1875.

When Stanley returned to M'tesa he continued his religious teaching, for M'tesa detained him until his war with the Bavuma islanders was brought to an end.

On one occasion Stanley happened to mention angels, whereupon he had to tell all he knew about them, and translated from his Bible into Swabili what Ezekiel and St. John say on the subject.

He had already translated the Ten Commandments for the king,



and now, with the aid of Dallington, a lad who had been in the schools of the Universities' Mission at Zanzibar, and a writer named Idi, he at length completed "an abridged Protestant Bible in Ki-Swabili, embracing all the principal events from the creation to the crucifixion of Christ. St. Luke's Gospel was translated entire, as giving a more complete history of the Savior's life." Before he finally left Uganda, Stanley was convinced that he had made a convert of M'tesa, tho he had doubts of the king's steadfastness.\*

Toward the end of the year Stanley resumed his march, which ended two years later at the mouth of the Kongo, as we have already mentioned. Meanwhile the appeal in the *Daily Telegraph* had produced a wonderful result. It had aroused not the Universities' Mission or the Free Methodists, but the Church Missionary Society. It is not necessary to retell the oft-told tale of the Uganda Mission. Suffice to say that by the time Stanley reached the mouth of the Kongo the first missionary, the Rev. C. T. Wilson, was already in Uganda, and a little later, Alexander Mackay, whose name is the most prominent in the early history of the mission, had followed him thither.

Twelve years later Stanley reached the confines of Uganda again. In 1889 his expedition to "find Emin Pasha" had passed through the



AN OPEN-AIR BIBLE CLASS FOR UGANDA WOMEN

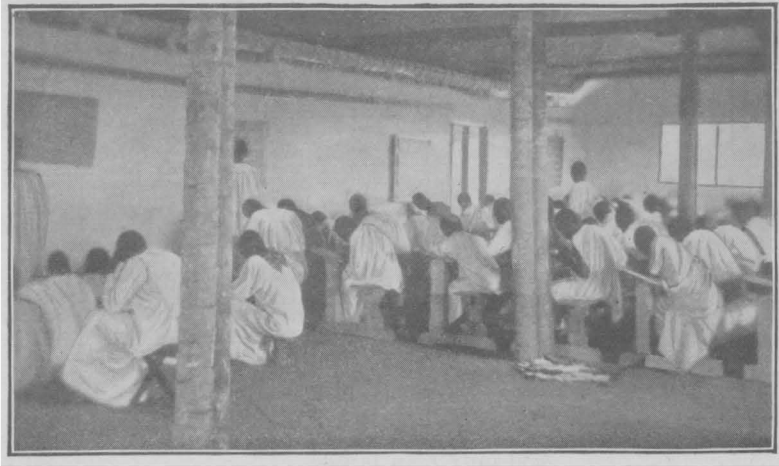
\* Stanley recapitulated the story of his visit to Uganda in an article in the *Cornhill Magazine* for January, 1901, entitled "How I Acted the Missionary, and What Came Of It." It is curious that this account varies in several particulars from the contemporary narrative in "Through the Dark Continent."

horrors of the primeval forest. Stanley had rescued Emin, half unwilling to be rescued, and was passing through Nkole (or Ankori) on his way to Zanzibar, when two Baganda chiefs, Samuel and Zachariah, came into his camp, with their followers. Events had marched rapidly in those twelve years. Missionaries had come and gone, converts had been made, M'tesa had passed away and Mwanga had succeeded him, martyrs had died for their faith, Bishop Hannington among them, Mwanga had been deposed, and now the Christians had been expelled by the Mohammedans. Samuel and Zachariah had at least two thousand Christian followers with them. They urged Stanley to assist them in placing Mwanga, now reputed to have become a Christian, back upon the throne. Stanley, tho sympathetic, refused, but the Christians, following his march for several days, repeated their request. It was with difficulty that Stanley escaped their importunity. Pressing on eastward, in August, 1889, the expedition reached Usamiro, where Mackay, who had been expelled from Uganda by Mwanga, was making the best of his enforced exile and preparing for his return. Half a mile from the mission station Stanley was met by "a gentleman of small stature, with a rich brown beard and brown hair, dressed in white linen and a grey Tyrolese hat." The mission station at Usamiro seemed to Stanley a haven of rest. There he stayed from August 28th to September 17th. Over Mackay he waxed enthusiastic—Mackay and his books, Mackay and his versatile mechanical ingenuity, Mackay and his devotion to his work. "To my grief," Stanley writes at the end of the chapter which recounts this visit, "I learn that Mr. Mackay, the best missionary since Livingstone, died about the beginning of February." As Stanley left Mackay's station behind, he reflected upon his past connection with Uganda, and remarked: "The bread I had cast upon the waters had returned to me after many days."

When he reached Ugogo, a little farther toward the coast, Stanley wrote a long letter to Dr. Livingstone's son-in-law, describing the Baganda converts he had seen, and reporting in great detail the story they had told him.\*

What would have pleased Livingstone so much is that a body of Christians can become in twelve years so numerous and formidable as to depose the most absolute and powerful king in Africa. . . . What can a man wish better for a proof that Christianity is possible in Africa? I forgot to say that each member of the deputation possessed a prayer-book and the Gospel of Matthew printed in Kiganda, and that as soon as they retired from my presence they went to study their prayer-books. . . . I take this powerful body of native Christians in the heart of Africa . . . as more substantial evidence of the work of Mackay than any number of imposing structures . . . would be. These native Africans have endured the most deadly persecutions. . . .

\* The letter appeared in the newspapers of January 7, 1890, and is to be found in the *Church Missionary Intelligencer* for February, 1890.



A SCENE IN THE MISSION SCHOOLROOM IN UGANDA

When Stanley returned to England he was received by the committee of the Church Missionary Society on July 1, 1890, but the interview, tho it elicited much interesting detail, was chiefly noteworthy as another evidence of Stanley's good will to the missionary cause. The great traveler ever afterward continued his sympathetic interest in Uganda. He helped to raise a fund to place a steamer on the Victoria Nyanza. The sum raised, however, was not sufficient for the purpose, and was amalgamated with another sum raised by *The Record*.

The latest developments in the Uganda Mission doubtless met with Stanley's cordial approval. Not only have industries been introduced, beginning with printing and followed by brick-making, brick-laying, building, carpentering, ironwork, and agricultural improvements, but the Baganda themselves have been encouraged to take independent action in these matters, and a public company, framed on semi-philanthropic, semi-commercial lines has been founded for the benefit of the Baganda.

Of the indirect services which Stanley rendered to missions there is no space to speak. More than any other man of our day he removed the veil which had hidden Africa from the knowledge of the civilized world. He did so at a time when the flowing tide was with the foreign missions, and men and money were forthcoming for the evangelization of the regions where he had pointed the way. The Baptist Missions, American and British, along the course of the Kongo, the Kongo Balolo Mission, the London Missionary Society's work on Lake Tanganyika, the Uganda Mission, and the string of C. M. S. stations to the East Coast, were all made possible because Stanley told of the need and showed the way.

## DO THE JAPANESE NEED CHRISTIANITY?

BY REV. GEORGE WILLIAM KNOX, D.D., NEW YORK

Author of "Japanese Life in Town and Country"

The success of the Japanese arms raises again the fundamental question of foreign missions. Here is an Asiatic empire which is recognized as a great world power. The intelligence and civilization and ability of its people are everywhere praised—their soldiers are as our soldiers, their sailors as our sailors, and their scholars as our scholars. Why should they, then, be treated as "heathen," and be made the object of foreign missions?

That such a question is raised is in part the fault of ourselves. Missions have been urged too often on the strength of statements as to the degradation of the non-Christian peoples—

Where every prospect pleases,  
And only man is vile,  
The heathen in his blindness,  
Bows down to wood and stone.

So we have sung and so we have preached. The darker aspects of Asiatic life have been so emphasized that many persons are astonished at this vision of a great nation coming forward into the front rank.

By a natural inference, as our own civilization has been called Christian, our religion has been identified with our general enlightenment, and books have been written to show that Christianity is profitable for this life; the wealth and science, and even the military force, of Europe and America have been set forth as the direct result of the teaching of the Prince of Peace, the Savior, who taught that the supreme revelation of God is in self-sacrificing love. We have forgotten that the first missionaries of the faith said nothing about these temporal things, and we have overlooked the advantage to early Christianity that the apostles were from an obscure province, and went not from but to the centers of light, culture, and civilization. They at least were not surprised to find that military power was on the side of the enemies of the Nazarene. The least reflection will show us that the cause of Christ is hindered and not helped by its identification with modern civilization, and we can easily discover that the greatest obstacle to the success of the Gospel in Asia is this notion that it is one with triumphant military force and successful commercial greed. So completely have we identified Christianity with our own peculiar social condition that we are apt to think all non-Christians to be barbarians, forgetful of the high civilization of "pagan" Greece and Rome.

But, after all, this is superficial, and Christians know better. If we are of Christ then the Gospel of His love is independent of all else, and is equally for cultured Greeks and for barbarians, for Japanese, Americans, and savage Africans. Neither is it important what

may be the philosophy of any nation or individual, or the ignorance of any such learning, since the message of the love of God is for all alike. To the Christian the Gospel is supreme, the dearest possession, the highest truth, the noblest treasure, and it is for all without distinction of race, or circumstance, or scholarship, or ignorance. If the questioning of the value of foreign missions to the Japanese makes this clear, and rids us of the cant of culture and civilization and science it will be well.

#### **Japanese Progress in Western Learning**

But, specifically, critics find so much that is beautiful and true in the religions of the Japanese that they regard our Christian missions as an intrusion and an impertinence. But so was the old Japanese civilization beautiful, and so likewise have many observers lamented that the Japanese have turned from it to modern science and modern forms of organization. These men would have the old preserved precisely because of its uniqueness, its other-worldliness, and its strange grace. But the Japanese knew better. When Europeans went to Japan in the sixteenth century the civilizations were approximately equal, and the question might have been raised seriously whether Japan would not do better to shut itself off from the world and thus maintain intact its own organization. Japan so decided, and as the result, while the West advanced Japan slumbered, until in the nineteenth century it was far behind. Then there could be no further question—Japan had to adopt and to adapt our enlightenment, or become subject to the virile nations which had mastered the secrets of the control of nature. It did not hesitate, and its present position shows the correctness of its choice, and because the Japanese only of all Asiatics grasped this truth have they alone shown themselves to be our peers. Scientific truth knows no distinctions of race.

Why should there be an exception in religion? Either Christianity is true or it is false. If it be false that is the end of it, but it is false alike for them and for us. Or it is true, and then its truth is for them as for us. When, now, we look at their religions we find them expressive of the civilization which is passing away. Buddhism gave great gifts to Japan and rendered an inestimable service. It contains much which is beautiful and true, but it can not satisfy modern Japan. As well might Chinese science attempt to hold its own in the university because it too contains undoubted beauty and truth. At its best Buddhism does not rival the best of the Greek religions, and, like them in the time of Christ, it is ready to vanish. Educated men in Japan long since rejected Buddhism, and for three centuries it has been only a matter of funeral rites, while faith in it has been left to women, children, and the ignorant. Once Buddhism commanded the allegiance of the intellect of the nation, but that time is long past, and it can never return.

It was replaced by Confucianism, the great system which goes under the name of the Sage of China. He was a prophet with a message of righteousness. But it too has lost its hold upon the Japanese. Its doctrines were never understood by the people, and now educated men do not attempt to master them. It too has passed away, and with the modern system of education it can not regain its place. Japan no longer looks to China but to Europe, and Confucianism has vanished so completely that few young men understand its teachings.

There remains Shinto. It is the old national religion, without dogma or code of ethics. It has become the expression of the national sentiment, and the embodiment of patriotism. This is a new development, and the government itself has refused the name "religion" to Shinto. It is the most primitive form of religion professed by any civilized people, and it can not permanently coexist with an advanced civilization—at least, as more than the expression of an emotional loyalty.

Often have I heard educated men in Japan lament this condition of things, regretting the religious interregnum, and hoping that their sons at least would find in Christianity the satisfaction of their spiritual needs. So far as I can judge, the choice is between Christian faith and none, and with that clearly perceived the result can not be doubtful.

If any one asks, What is the specific superiority of Christianity to these ancient faiths? the answer is clear. They all, in one fashion or another, consider man as part of the great machine we call the universe. In himself he is valueless, and he has worth only from his station, precisely as a part of an engine is good for anything only as it is in place. Such a conception may call forth high heroism, and a lofty self-devotion, but it does not develop in the same degree the personality. For thus men and women owe no duties to themselves, and there is nothing sacred in their own souls. Suicide is, therefore, the natural resource when man can no longer perform his function as a member of society, and a woman may sacrifice her chastity at the command or for the aid of her father.

Christianity comes with its message of the Fatherhood of God, and the sonship and brotherhood of man. Under its influence the personality develops, and man acquires a value in himself. He is no longer merely an insignificant wheel in an immense machine, but he is born to an immortal destiny, and is to be made worthy of his relationship to God. Under this powerful influence life assumes a nobler aspect, and a man acquires true worth.

It is true we may have erred in placing too great emphasis upon the individual, causing many to suppose that the salvation of their own souls is the end of religion. Doubtless we may learn lessons from the East of the value of the organisms, but Christianity at its

highest, in its noblest interpretation, understands that the individual finds his blessedness as he seeks not his own happiness but the welfare of his fellows. For this also Christianity is needed, helping men to understand the value of all men and our true relationship to them.

Our science and culture will not remain unchanged in Japan. It will not be a mere copy of the West. On the basis of the common principles of truth it will build its civilization, making the result truly its own. So will it be with Christianity. Its fundamental truth of self-sacrificing love will be adopted and given a characteristic expression, so that the result will not be the mere transplantation of our Western forms and peculiarities, but a genuine development—a Japanese Christianity true to the Master, but expressive of the national spirit.

If we are to be the gainers by this wonderful advance in Japan we must seize the opportunity to distinguish essential Christianity from its varying expressions, and we must introduce the soul of our religion, leaving the Japanese, under God, to give it a fitting body. We shall not merely cease to confound it with our civilization, but we shall also cease from confusing it with our sectarian peculiarities and the particular forms it has taken in our historic development. With Christianity thus presented, it must prevail, for the deepest needs of men are everywhere the same, and the truth knows no differences of latitude, longitude, or race.

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## JAPANESE PROGRESS AND PURPOSE

BY REV. SIDNEY L. GULICK, D.D.\*

Author of "The Social Evolution of the Japanese"

There are two extremes noticeable in the modern view of Japan and the Japanese. There is a tendency to exaggerate the degree of Japan's Westernization, and to minimize it; to magnify her indebtedness to the Western world, and to attribute all that she is doing and has been doing to her ancient civilization and religion. There is danger lest some in America may think of her as well-nigh perfect. Following the teaching of Confucius, we should avoid both these extremes and seek the golden "mean."

Let us glance at Japan's material progress within the past ten years. Japan's business companies increased between 1894 and 1904

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\* Dr. Gulick has recently been made Professor of Systematic Theology in Doshisha, and granted two years' absence, the half of which time was to be spent in Germany. Dr. Gulick has been connected with the American Board for seventeen years past, eight of which he has spent at Matsuyama, about one hundred and eighty miles southwest of Kobe. While there he had an opportunity of seeing the treatment accorded by the Japanese to Russian soldiers. He found in one hospital he visited cut flowers in every room, and, at the time, a nurse for every two of the twenty-two "guests," as the Japanese persisted in calling them. The leading citizens of the outlying villages had come to visit the soldiers to offer their condolences that they had been unfortunate.—EDITORS.

from four thousand five hundred and ninety-five to eight thousand six hundred and twelve. Their capital stock from three hundred and eight millions in 1894 to six hundred and three millions in 1904. Japan's foreign trade rose in the same ten years from a hundred and fifteen million dollars to three hundred and three million dollars. The income of the government from forty-nine millions of dollars in 1894 to a hundred and twenty-five million dollars in 1904. Japan's money in circulation in 1894 was a hundred and thirty-eight millions of dollars, whereas in 1904 it had a circulation of two hundred and ninety-six millions. In 1894 the principal clearing-houses of the cities had accounts which aggregated a hundred and twenty-six million dollars; the same clearing-houses in 1904 showed a billion seven hundred and sixty-three dollars of clearances. Against fifteen hundred miles of railroad in 1894 there were in operation in 1904 forty-three hundred miles of railway service. That is to say, in ten years Japan's financial ability and prosperity had about doubled.

As has been repeatedly affirmed by those who know the Japanese well, Japan is not fighting to gain territory on the Asiatic continent. She does not fight to possess Korea, nor yet from a desire to measure her strength with a European power. But she does fight because she feels that her very existence as a sovereign power, as a state and nation, are involved; the permanent peace of the Orient, the interests of China and Korea, as well as her own, are at stake; she fights because she feels that international policy should be honest and reliable. This statement of the causes of the war does not by any means exhaust the subject either negatively nor positively. It does not exhaust its meaning. More is being fought out than most of us appreciate.

Among other things, two great questions are up for settlement. These are: First, Can the white man continue with impunity to exploit for his own selfish interest the yellow man and the brown man? The so-called "yellow peril" is only a future possibility. The reality is the terrible white peril to the yellow and black races. The second question is: Is the Far East to come under the full influence of the Anglo-Saxon civilization, commercially, politically, and religiously, with Japan as a leading exponent of it, or is the Far East to be dominated by Russian absolutism? Either victory or defeat will strengthen the better life of Japan, in constitutionalism, popular education, individual rights, and political, intellectual, and religious freedom. The war, with its suffering and heroism, is deepening the moral and religious life of the people. The sympathy of America and England is knitting Japan to Christendom. Those who fear that Japan will suffer from the "big head" show thereby how little they understand Japan. Now is the unique opportunity to show our sympathy with Japan and do it a real service.



## PAST AND PRESENT CHRISTIAN WORK FOR JAPAN

BY WILLIAM ELLIOT GRIFFIS, LL.D.

Author of "The Mikado's Empire," etc.

A wild statement has been going the rounds of the press that the sum expended on modern Protestant missions in Japan amounts to one hundred millions of dollars. My own opinion is that not over thirty millions, all told, have been thus expended.

However, suppose \$100,000,000 had actually been given to make the Japanese Bible-readers and followers of Jesus, or even imitators of the best Christian public example, could money be more wisely expended, judging both by the fruits and the leavening? For here is a nation with a public policy actually based on Christian institutions and civilization. Judging by the fruits—as Jesus taught us to do—Japan is more Christian than Russia. Yet it is certain that the mass of the Japanese people are not Christians in the Christianity which Jesus taught, but neither are the Russians. None more than the Christ denounced the religion of lip and word only. None more than He now, were He on earth in the flesh, would denounce the ikon, the fetish, the superstition of Russian ecclesiasticism. In my belief, the Master would look alike on Daruma, Jizo, Daikoku, and all the idols of the Japanese, and upon the images of invoked saints, virgin, and the idols, black with smoke of incense, in churches varnished with the name of Christian. Let us also hate, in both Japanese and Russian, what the Master would hate, and love what He would love. "And the idols he shall utterly abolish" is as true of us, of Russia, and of Japan, as of Assyria or Israel.

I give thanks to God, in the year of our Lord 1905, that he gave to awakened Japan, in her cradle days, such men as Verbeck, Brown, Hepburn, and Williams, who for over ten years—1859 to 1870—virtually had all Japan to themselves. They were fine nursing fathers of the new nation. They accomplished, under God, fully as much as the average missionary (or apostle) of the first century. They did not give the Japanese his ability; God did that. But they directed the nation in the course and career of Christian civilization. Thirty—yes, one hundred millions of dollars were well spent to do this. This Russo-Japanese war is His ploughshare, I believe, ripping up alike sham Christianity and proud paganism. And in speaking of "sham Christianity" I mean the American as well as the Russian sort.

Now, and for some months to come, is the moment for the Good Samaritan type of missionary propaganda. Let metaphysics and scholastic theories and Christian rationalism, in which so many graduates of the schools waste time or confuse the heathen, rest on their pegs or between their book-covers for a time, and let the "man from Jerusalem" get down off his horse and take out his balm and oil.

Yes, let him carry the bruised and wounded patient to the inn, and pay out his pence. *There are at least one hundred thousand sick, wounded, convalescent, war-broken Japanese and Russians now in Japan. A half million widows and orphans are in want.* Why will not American Christians see their golden opportunity, and for a while concentrate their efforts on the Good Samaritan form of work? \*

I believe, not with my emotions, but with all my logical understanding, that the Japanese are becoming and will become a great Christian nation. Their ambition is not military. It is commercial, and in the direction of material and moral development. They are fighting for food, for the right to trade and colonize, in defense of the virtue and chastity of the Asiatic woman against the brutal lust of Europeans, for the integrity of China, for Japanese manhood, and to curb the earth-hunger of European governments. They are sure to succeed. I have known the Japanese pretty intimately for thirty-seven years, and their history is a mirror of their character. Some day their magnificent loyalty and manifold noble qualities will tell in the Kingdom of God. He is using them as the great middle term of the reconciliation of Orient and Occident to make one new man—in Christ Jesus.

Yes, the Japanese will be Christians—yet not like us. They will never deluge their land with blood over Romanist and Protestant, or Calvinistic or Armenian contentions as our fathers deluged Europe. They will have no inquisition and few if any heresy trials. Metaphysical theology will be at a discount. But the fundamental truths, as Jesus taught them, the remaking of the home and family on Gospel foundations, the establishment of marriage with love—"as Christ loved the Church and gave himself for it"—the curbing of lust and intemperance, the securing of a Lord's Day of rest and worship, the rehabilitation of the merchant's character—a thousand other things that are just, honest, lovely, and of good report, they will strive for.

My heart and sympathies go out deeply and widely to the "rennant" in Japan—the true Christians, few in number, but genuine. They will win the day for their Master. Japan will be a Christian nation, for the zeal of the Lord of Hosts shall perform this.

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\* Rev. Henry Loomis, agent of the American Bible Society at Yokohama, will personally distribute ANY illustrated matter, pictures, magazine cuts, half-tones, etc., or forward to the hospitals. All men can read pictures. Send sweet, tender, helpful, manly transcripts of our best life. Let women and children take up this work. The Franklin Trust Company, 140 Broadway, New York, the MISSIONARY REVIEW, or your own missionaries in the field, will distribute your money to the needy directly.



W. E. Hampson

Li, an ex-official

Dr. Frank Keller

MISSIONARIES AND CHRISTIANS OF THE CHANGSHA CHURCH

## "THE CHURCH IN THE HOUSE" AT CHANGSHA\*

BY HARLAN P. BEACH, F.R.G.S., NEW YORK  
Educational Secretary of the Student Volunteer Movement

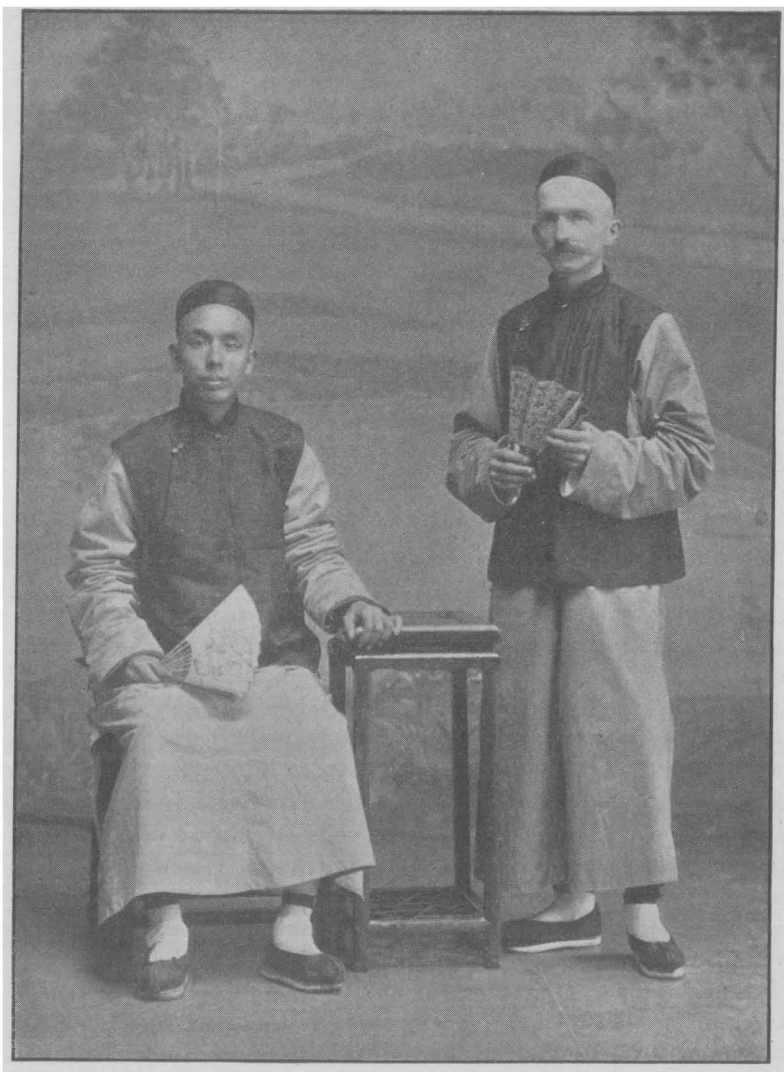
Imagine yourself in the cleanest and one of the best built cities in China, whose inhabitants look westward up the mountain side to a rude stone structure sheltering one of the oldest inscriptions in the empire, the Tablet of the Great Yü, reputed to have reigned more than two hundred years before the traditional date of Abraham, and who won his throne in consequence of having been a Chinese Noah, the savior of the people from an awful inundation of that early time. While Yü doubtless did not perform his herculean labors in that part of the empire, the ancient tadpole characters of the inscription give that impression, and the people in general possess something akin to the pride of American *élite*. At the foot of this mountain is one of the oldest and most famous of Confucian colleges, antedating the great universities of England. Heirs of such an antiquity, and with the reputation of having supplied China with far more than their proportion of officials and famous scholars, it is not surprising that the Hunanese refused to admit trade and the Gospel into the province until within four years, tho beginnings had been made before 1900.

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\* A tour of mission fields presents so many examples of superlative work that to single out for special description that of any one station or mission may seem to suggest that other work is less worth describing. In selecting the station of the China Inland Mission at Changsha, in the heart of China, such an implication is especially to be deplored, since all of the missions located in that capital are worthy of warm commendation. The work established by Dr. Frank A. Keller and his associates, Dr. Barrie and Mr. Hampson, has been chosen because in less than three years, and in the capital of the most anteforeign province in China, a work has been built up that is remarkably symmetrical and fruitful, and with the simplicity of apostolic days when "the church in the house" was the usual center of Christian life.—H. P. B.

Dr. Frank Keller, the founder of this mission, after being persecuted almost to death at a city to the southeast of Changsha, entered the provincial capital in 1901, being the first foreigner to gain permanent foothold within the walls. Providentially he rendered medical assistance to influential officials, one of whom immediately secured for him temporary premises, and their endorsement and the grip that medicine and Christian love gained upon the people soon made it possible for him to secure permanent buildings, which he and his colleagues have made into a most complete plant for the varied activities of the mission.

Let the reader again imagine himself near the south gate of Changsha, on College Street, about fifteen minutes' walk from the steamer landing. Many of the residences on this street belong to well-to-do families, and the mission compound is simply an adaptation to church uses of one of these courts, with its ranges of buildings running parallel to the street. On the right of the great central gateway is a chapel capable of accommodating as many as three hundred who hear the Gospel preached by missionaries or earnest native helpers. On the opposite side of the great gate is a book-room, supplied with an abundance of tracts, Bibles, and Scripture portions, as well as with scientific works and other productions of the presses of Shanghai, and presided over by a scholarly Chinese, who is a local encyclopedia concerning matters Christian and Occidental, and who regards it all as a bait to catch those who incline to literature. Farther back and adjoining the book-room is a day-school for boys and girls, in which Western learning, and even English, are taught to as wide-awake a company of boys and girls as you can find in China. Rooms for inquirers and for the gate-keeper fill the remaining buildings of this first range. On the east side of the court, lying between the first and second range of buildings, is a well-stocked reading-room which has visitors most of the day—young scholars and sometimes older literati, who desire to come in contact with those who can answer the thousand questions that arise in the mind of New China, or to read in quietness secular and religious periodicals. At the left in the second range of buildings is a guest-hall, just such as one sees in the best homes; and here, in surroundings which are perfectly familiar to well-bred gentlemen, they and officials are received as politely as in any most ceremonious home of wealth. An addition to the usual China guest-hall is a neat case containing Christian books, concerning which visitors naturally inquire, thus making it easy for the missionaries to turn conversation into Christian channels. Corresponding to the guest-hall at the western end of this range is the prayer-hall, where each morning, except Sunday, some fifty men, women, and children gather for prayers—not formal prayers with which we are familiar, but a most helpful three-quarters of an hour spent in joint study of a care-



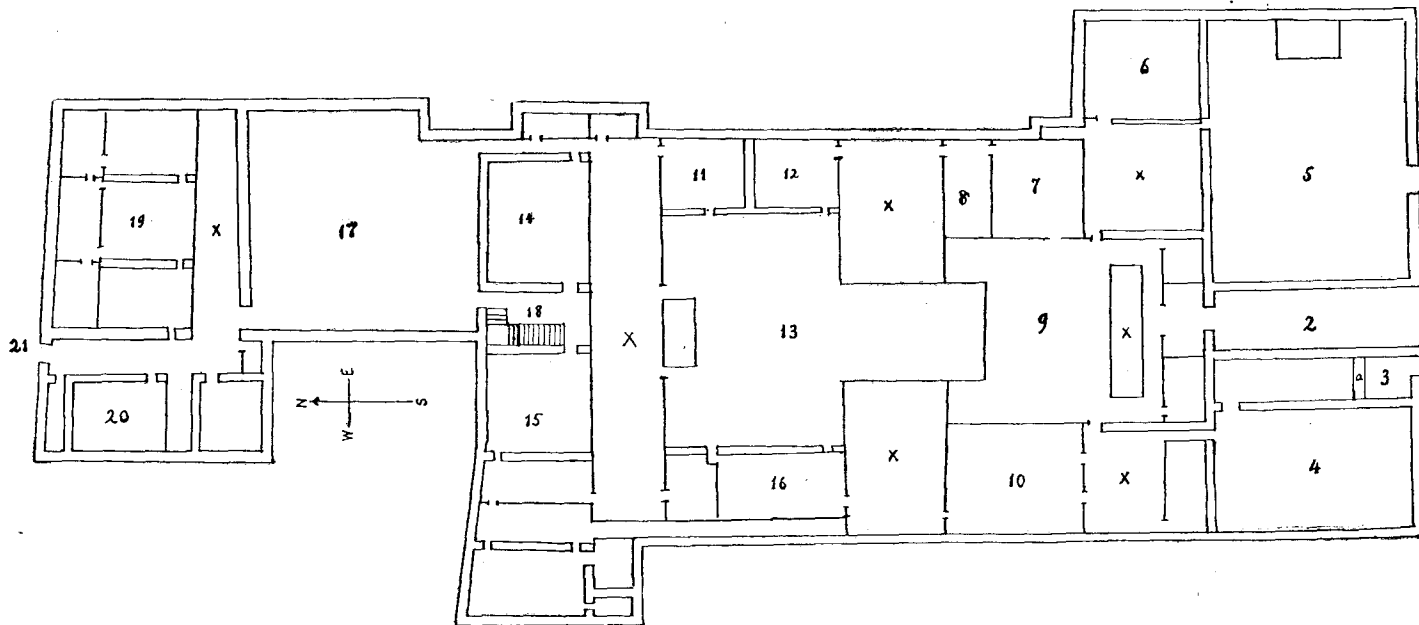
**EVANGELIST LI AND DR. FRANK KELLER**

fully prepared passage of Scripture, in prayer, and in singing. So highly is this service enjoyed that not a few who are employed in shops arrange for absence an hour each morning, working later at night in compensation.

The central range of buildings is literally "the church in the house"; for the church occupies most of the lower floor of that range, as well as a traverse hall, which thus constitutes a sort of nave. Every Sunday finds this building crowded for the afternoon and second morning service, while the first morning meeting is a most interesting and helpful communion service. Tho the missionaries or helpers preside, all those present have a part in the service, and some of the thoughts that find expression would bless Christians the world round. Individual cups were used—native wine-cups in trays—which each communicant arose to receive. The Sunday morning service is a marvelous adaptation of the Gospel to the two classes of hearers represented—some of them well acquainted with Christian truth, and others hearing the teachings for the first time. Older Christians of dignified bearing see to it that raw heathen make no disturbance, and so it happens that the audience lacks the riotous character of many such gatherings in newly opened fields. One sermon that the writer heard there was a most powerful and interesting object-lesson, illustrated by a clock, Chinese characters, etc. The afternoon church service has mainly in view the instruction of those who are ignorant of the Gospel, and is generally conducted by a former well-known "wind-and-water doctor," or geomancer, now one of their earnest preachers. His wide reputation and prominence in conservative reform circles attract large audiences, who are delighted with his learning as well as with the fascinating way in which he presents the new truths of Christianity.

On the east side of the church room are the studies of two of the missionaries, who are ready at all times, when at home, to receive private inquirers who would not permit themselves to be seen in the more public guest-hall. West of the church room is the women's guest-hall, where ladies of rank, as well as poorer members of the congregation, are received, and where various every-day classes and meetings are held for them.

The next range of buildings, across a narrow court, is occupied by the missionaries. A hallway with stairs to the second floor, where the bedrooms are located, is in the center. At the right are two connecting rooms furnished with a piano and other furniture such as one sees in parlors at home, and at the left is the dining-room with kitchen beyond. This communal dining-room has in one corner a table well supplied with the best American and English periodicals, both secular and religious, which any of the missionaries may come in and read at their pleasure. Back of the parlor is a beautiful piece of turf, dotted with flowers, palms, and vines. The last range of



KEY TO PLAN OF THE CHINA INLAND PREMISES AT CHANGSHA, CHINA

(Dimensions, about 84 x 212 feet)

1. College Street, upon which the premises face.
2. Entrance to the premises.
3. Bookstore; a, counter running across it.
4. Day-school room for boys and girls.
5. Street chapel, accommodating 300.
6. Reading-room for Chinese, especially young scholars.
7. Guest-hall for gentlemen callers.
8. Native pastor's study.
9. Vestibule of church and shelter for guests' sedan-chairs.
10. Room for daily prayers and church prayer-meetings.
- 11, 12. Studies of the two foreign pastors.
13. "The Church in the House."

14. Common parlor of all the missionaries.
  15. Dining-room of all the missionaries.
  16. Guest-hall for the women.
  17. Open courtyard, turfed and containing palms and flowers.
  18. Hall and stairway leading to the sleeping-rooms of the missionaries.
  19. Rooms for the native pastor's family.
  20. Room for entertaining native Christians from outside the city.
  21. The back street on the north of the premises.
- xxxxxxx. Spaces open to the sky. Other portions of the premises, except the plot marked 17, are under roof. The plan illustrates the labyrinthine character of well-to-do homes in Central China.

buildings is occupied by Dr. Keller's friend and coworker, Pastor Li, and is also used for foreign guests.

It is interesting to notice how the members of this united family spend their time. The rising hour is half-past six; breakfast comes precisely at seven, for exact punctuality is a rule of the house. After breakfast follows an hour for personal Bible study and prayer. Then comes the daily prayer service already mentioned. The work of the station occupies the morning, afternoon, and evening. In the midst of the day, however, comes a blessed half-hour, when the missionaries gather in the drawing-room for united Bible reading, song, and intercession for fellow missionaries. One of the company is appointed for each week to make a special study of the book of the Bible that is being read, and the results of the work are given in the form of a helpful exposition. This hour is the most dynamic in the day.

The duties of each member of the missionary circle are carefully allotted, and the day's program is faithfully carried out. It is in this respect, and particularly in the matter of absolute punctuality, which the writer has not seen elsewhere, that the work of this station is so unique. The native helpers are held as strictly responsible, as are the foreigners, to the definite and prompt fulfilment of allotted duties; and an attempt is made, with some degree of success, to enlist every Christian, even the most humble, in Christian service.

Outside this "church in the house" much is done. The hospital, half a mile away, is the center of important medical and evangelistic efforts, and the work of itineration is wide-spread, methodical, and unusually fruitful for a new field. So contagious is the example of their foreign leaders that of their own accord the Chinese Christians have established a chapel in the south suburb and hold services there of great power. They have also established prayer-meetings in heathen homes, which thus early have been the means of bringing some into the church-membership.

Some of the results that have come from less than three years' work in a most hostile and antforeign city are worth noting.

(1) Officials and persons of rank and importance have become exceedingly friendly, and not a few of them come in their chairs to classes and services at the compound. Even the son and daughter of Chou Han, a man who for years was the most pronounced leader of the antforeign faction and the instigator of riots not a few, and who is now imprisoned because of his crimes, are visitors at the mission. This prominent woman has started a school for ladies of rank, in which Western learning is taught, as is the use of the sewing-machine, and even English, to teach which latter branch she desires to secure one of the missionary ladies. A Manchu lady of rank is an habitual attendant, and has so far overcome the tyranny of custom that one day while we were there she refused to wait for her sedan chair, but





and loving a church." The missionaries give themselves to the people with a Christlike abandon at all hours of the day, and the "church in the house" is made like a large Christian family, where all are welcome, reminding the visitor of the halcyon days of the early Apostolic Church.

(4) Native leaders in this mission, who come from a better class of society than in most new sections of China, are very carefully trained, both in the Bible and in methods of church work; but what is vastly more important, they are led to feel that no fruitage can be expected, if there is not a true and constant abiding in the Vine. The example of their shepherds, and the object-lessons of the lives of the leading Chinese pastors, are not without influence. Because of this superlative heart and head training, there is no mission



MRS. FRANK KELLER (AT THE RIGHT) AND HER CLASS OF CHINESE WOMEN AT CHANGSHA

in the province from which so many helpers have been drawn off by sister missions as from this station of the China Inland Mission.

(5) The casual visitor will wonder at some things which he sees. Thus he will question the advisability in a non-liturgical church of having a weekly communion service, especially for such creatures of form and ceremonial as the Chinese. As a matter of fact, it has thus far been a sweet and holy rite, as precious as was the daily or weekly eucharist of the early Church. One also notes that the contribution-box is not passed, and wonders if the obligation of giving is omitted from the church life. Inquiry reveals the fact that the members and regular attendants are contributing quietly more than a tenth of their income on the average, and that the reason why contributions are not taken in the large meetings is that it might create the impression that money was the object desired, and that the contributions were expected, much as is the price of admission to a lecture at home.

(6) This Changsha community has proven that the Chinese can be speedily organized and trained in habits of prompt and effective voluntary service, not for the money that it brings, but for the sheer

love of blessing others and of serving a Christ who is made so real to them by the work and life of the missionaries that He seems almost visible. Its members have proven to foreign visitors that there is a depth and joy in Christian life and service that the vast majority of workers in China and in America have not attained unto. When mingling day after day with such workers as constitute the Changsha group one feels that missionary efficiency can be vastly increased by the emphasis which they place upon the primary importance of the missionary's personal relation to Jesus Christ, and one realizes that love writ large across every act and sounded forth in genuine tones through every word will make the "church in the house" in any mission land a true Bethel and a place of Pentecostal power. As Professor Christlieb used to contend, "The Christian is the world's Bible," and nowhere so emphatically as in a land where a strong and pure system of ethics prevails, but where no one tries to live according to well-known ethical requirements. What is needed in China is living epistles which can be clearly read of all men, and there is no better setting for these epistles than such a Christlike shrine as is exemplified by the Changsha "church in the house."

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## THE NATIVE CHRISTIAN CHURCH IN INDIA

BY REV. JOHN H. WYCKOFF, TINDIVANAM, ARCOT MISSION, INDIA

Missionary of the Reformed (Dutch) Church in America, 1875-

Looked at from every standpoint, the Christian community in India is not only making marked progress, but has in it immense potentiality. We notice a few of the many results that it is accomplishing.

1. In the first place, the native Church is doing more than any other influence to disintegrate the caste system of India. The great vitality of Hinduism is the institution of caste. This may be said to constitute the practical religion of nine-tenths of the Hindus. Now the Christian Church, by levelling up the depressed classes, is striking a blow at caste which must eventually end in its entire destruction as a religious system. It is sometimes charged as a reproach to the native Church that its members are so largely drawn from the lower classes. But it is not hard to see the hand of God in calling these low-caste people first to share the blessings of the Gospel. For had the Brahmans been the first to accept Christianity, the gap that separates them from the Pariahs would have been even further widened, and the latter would have been practically shut out of the Church altogether.

This finds confirmation in Jaffna, where the bulk of the Christians are from the higher classes, and where it is now well-nigh impossible to make any impression on the lower orders, whose presence in the

churches and schools is resented by the Christians themselves on social grounds. But by beginning below and working upward, God is preparing the way for the breaking up of the terrible system of caste, and the establishment of a universal brotherhood in India. Nearly all the headmasters of mission schools are now Christians, with Brahman subordinates, and high-caste boys sitting at their feet learning not only English, but also the Word of God. Christians are now found in all the different departments of government, elevated to places of trust and responsibility. It may be gratifying to our pride to see the Brahmans and cultured classes coming into the Church, and many of the friends of missions in this land might look with shame and disgust upon the poor and despised and dirty outcasts that make up so large a portion of the membership of the native Church, many of whom would not gain admittance to our luxurious churches here, and yet with "these things which are despised" is God bringing "to nought things that are; that no flesh should glory in His presence."

2. But not only is the Church in India proving a destructive force, it is likewise constructive, establishing in the place of caste a universal brotherhood in India. Altho Hindus in these times talk a great deal about the brotherhood of man, honest Hindus acknowledge that it is an idea utterly foreign to their religion. Only a few years ago a Brahman official, to whom the Madras government gave the important duty of writing the "Progress Report" of the presidency, pointed out that from a Hindu standpoint there was no hope for the social amelioration of the out-caste Pariahs within Hinduism. The Brahmanic system, he observed, makes no provision for the uplifting of these races. There is but one way for them to rise, and that is for them to accept either Mohammedanism or Christianity. No Hindu has challenged that statement made in a public report to government. But a still more emphatic testimony has been made by the Brahman census commissioner of Travancore, and submitted in a state paper to the native prince. Speaking of the educational work of missions among the lower orders, he says:

The heroism of raising the low from the slough of degradation and debasement is an element of civilization unknown to ancient India. But for the Christian missionaries in the country these humble orders would forever remain unraised. The Brahman community of southern India is not doing for the lower classes what the casteless Britisher is doing for them. The credit of the philanthropy of going to the houses of the low and distressed and the dirty, and putting the shoulder to the wheel of depraved humanity, belongs to the Christian. It is a glory reserved to this century of human progress, the epoch of the happy commingling of the civilization of the West with that of the East.

Our native Christians are foremost in this philanthropic work. Rev. Dr. Narayan Sheshadrai, a distinguished Brahman convert, spent

the last thirty years of his life in a mission established by himself among the out-caste of Jalna. Rev. M. N. Bose is conducting a similar mission in Bengal. It is a standing marvel to high-caste Hindus how Christians from even the Brahman community can bring themselves to move and to labor among the lower orders as it was to the proud and exclusive Jews to see the apostles laboring among the Gentiles. In the native Christians, then, we see a body of people bound together by ties of common brotherhood. It is not hard to conceive what a power they must become in enforcing this ideal upon India, and what a standing protest they are against the caste assumptions of the Hindus.

### The Native Church a Social Force

3. Again, not only does the native Christian stand for universal brotherhood in India, and reach out his arms to the despised and the depressed, but the native Christian Church is a social force among the people. It is not simply interested in saving individual souls whether of high caste or low, but it also aims to benefit men collectively as members of organized societies. The highest philosophy of the Hindus teaches selfishness. The supreme end of life, according to the Hindu, is the attainment of *Modsha* (heaven) for the individual Jivatman. Handicapped by the *karma* of past births, each Jivatman has to accomplish his union with the *paramatman* as best he can. The most direct way is to cut himself loose from society altogether, and in the retirement of the forest seek by contemplation to realize his oneness with the Supreme. The other way, which allows a man to remain in society and work out his salvation by certain prescribed methods, is scarcely less selfish, for it makes the accumulation of personal merit the aim and end of all religious and social obligations. For unalloyed selfishness, I am sure the Hindu stands supreme. A Hindu commenting on the absence of the sociological idea in Hinduism recently said: "There was never in India any such organization as a Hindu Church corresponding to the Christian Church in Western countries. The mutts and monasteries established here and there are centers of spiritual education to keep alive ecclesiastical authority and ancient tenets, but they never professed to concern themselves with the general condition of the people."

Hence, not only in its cruel treatment of the out-caste does Hinduism stand condemned, but it has no mission to society in general. Organizations for the alleviation of poverty, the suppression of vice, the detection of crime, are foreign to Hinduism, as are hospitals for the sick, asylums for the poor, institutions for the insane and the blind. All these institutions may now be found in India, but they are the product of Christianity, not of Brahmanism. We see, then, that the Christian Church has introduced another altogether new idea into

India, and that the native Christian, as the living exponent among the Hindus of this spirit, stands unique among the people of that land. He it is that is showing to his fellow countrymen that "none of us liveth unto himself," that we are our brother's keeper, and that to be indifferent to the evils that threaten society is criminal.

4. Again, the native Christian in India is introducing among the Hindus the true ideal of the family. Nothing has been so much extolled by European writers on India as the Hindu family system. It has been said that the Hindus have been practically the only people who have solved the problem of pauperism; that by a law which requires each family to provide for all of its inmates, the state is relieved of the burden of caring for the indigent, which is such a tax upon the governments of the West. This is not the place to enter into the discussion of this question, except to show that while it is admitted that the Hindu family system is not entirely wanting in good features, yet it has other characteristics which are positively hurtful, and condemn it as one of the greatest impediments to India's advancement. Its tendency is to completely annihilate individuality. This will be made clear when I describe the life of the Hindu child.

The Hindu child finds himself in a family consisting of grandparents, parents, uncles and aunts, and cousins to the second or third degree. His grandfather, or possibly his grandfather's eldest brother, is the head of the family, and when he dies he is succeeded by his younger brother, or the eldest of the second generation. He finds that he has been betrothed before he could understand anything about it, or when he is seven or eight years old the head of the family chooses a wife for him, and the betrothal takes place with great rejoicings. He hears nothing but the affairs of his caste; he looks forward to no career but assisting his father or uncles in their trade or profession; and when he gains anything it does not belong to him individually, but is thrown into the common income of the family. When he is seventeen or eighteen he takes his wife to his father's house, and a new branch is added to the family. As his grandfather, father, and uncles, elder brothers or father's elder brother die—for all these relationships are distinguished by separate names in India—he floats on the patriarchate of the family to look after the duties and marriages of the younger members.

Thus throughout his whole life there is no room for any play of individuality. His whole course is marked out for him by the lines of inexorable custom. He can not disentangle himself from family ties, much less break loose from caste fetters. That this system also puts a premium on indolence is likewise evident. In every family there are members who are utterly indolent and worthless, and who yet have a claim upon the hard-earned gains of the educated and industrious ones. A father may feel that the best thing he can do for his stupid son is to keep him single until such time, at least, as he is able to shift for himself, and earn enough to support himself and his

family. But such is the tyranny of the system that his father is bound to marry him as soon as he arrives at man's estate, even tho he has, to the last day of his life, to support himself, his wife, and all the creatures they may bring into existence. In not a few Hindu families as many as fifty souls are dependent on the earnings of a single member. I happened to be present at a railway station some time ago when a Hindu friend of mine, a government official, was moving his family from one town to another to which he had been transferred, and he had actually to charter two compartments, at a cost of thirty tickets, to move his numerous family, consisting of wife and children, uncles and aunts, grandparents and grandchildren, and other relations, any one of whom would curse him and his posterity to their latest day if he failed in his duty to them as members of a family of which he was the constituted head. But this system will pass away. Already a bill has been introduced into the legislature, called the "Gains of Learning Bill," by an orthodox Hindu, whereby an educated man can claim exclusive right to ownership of all properties acquired by him through his education. The bill has met with great opposition, as it is a serious blow to the joint family system, and what will be its fate we can not predict; but it is interesting, as showing the tendency of the times.

But greater than any other influence—and this is what I want especially to emphasize—that is being brought against the Hindu family system is the Christian home that is being reproduced in India. All over the land, in the cities and towns and villages, are ideal homes being founded by native converts. Marrying at suitable age, the wife educated as well as the husband, the young people go to their own home, and the children, as they appear, are nurtured in Christian truth, while the voice of family prayer and sweet Christian hymns of praise show that God the Father and His eternal Son are honored beneath the roof. We can appreciate the remark made by a Telugu mother whose son had become a Christian: "My Christian son's home is heaven, and I would never wish to see a better heaven; but my Hindu son's home is a dunghill—yea, hell itself!" Not that every Christian family erects the family altar, nor that every Christian home is what it should be, but every year shows the number of such homes increasing, and shedding their fragrance, not only on the inmates of the family, but also on the heathen neighbors around. The influence of this new factor in the life of India can not be overestimated. And what with the rapid advance of female education among the native Christian community, have we not the most sanguine hope that this result will, in an increasing measure, be realized?

5. Lastly, in the native Christian community alone lies the hope of the development of a true national spirit in India. One of the keenest criticisms made by the Hindus against the Christian converts is, that they are wanting in patriotism. By abandoning the ancient

faith and attaching themselves to a foreign religion, they have brought themselves the ill-will of the orthodox Hindus, and are regarded as the foes of a restored India. This is a very natural criticism for the Hindu to launch against the Christian. St. Paul had to endure in his day, as had, indeed, all the early Christians of the Church; but the injustice of the charge will be manifest on a little reflection. Patriotism, as it is known among Western nations, has been wholly wanting among the Hindus. Max Müller well observes that "the Hindus never knew the feeling of nationality." Caste has quenched all feeling of national unity. In recent years a strong feeling of nationality has been rising in the country, but it is the product of Western, not of Eastern, thought. On its religious side it has manifested itself in a revival of ancient Hinduism. Put on their mettle by the advancing power of Christianity, the Hindus have fallen back upon their ancient philosophies as the main support of their religion, and are now seized with the patriotic attempt to harmonize its higher ideals with those of Christianity. It is the old story of Julian in the fourth century attempting to revive paganism, and what was said of Julian applies exactly to the present-day Hindus, that "they turned their faces to the past and their backs to the future." On its political side, the Hindu revivalism is manifested in the Indian National Congress, which meets in large numbers every year to discuss the burning questions of the day, and, feeling that they belong to a great historic nation, they proudly attach themselves to the historic religion of the land. But right here lies the weakness of the movement, for "while the Hindu revivalist looks to the national faith with regard to religion, he yet turns to the West for his social and political ideals. In this strange divergence, he confesses the utter weakness of Hinduism as a social force, acknowledging that there is nothing in its ancient institution to revive which will fit the nation for its keen struggle for existence, but that for the establishment of a better order of society it must look outside of himself. This severance of religion from sociology, this failure of Hinduism as a reforming agency, as a regenerator of society, an instrument of progress, robs it of half of its strength,"\* and checks the development of a true national spirit. One of the most impressive sights that I have ever witnessed in India was the meeting of the Indian National Congress at Madras a few years ago, when as many as a thousand delegates from every part of the empire assembled for their annual gathering, to discuss grave questions relating to the political and social welfare of India. Bengalis and Banjabis, Mahrathis and Sikhs, Parsis and Gujrattis, Tamils and Telugus, Maliyalis and Canarese, Brahmans and Rajputs, Jains and Sudras, clad in varied Oriental attire, met to discuss, in the English tongue, as to how best the progress of the whole of India

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\* T. E. Slater.



might be furthered. The sight, I say, was a truly impressive one, and yet not unmingled with sadness; for one who apprehends the real situation knows that nine-tenths of the talk that emanates from this Congress has its source in a pseudo-patriotism, and is not prompted by feelings of true loyalty. What avails it that a Brahman orates eloquently in faultless English concerning national unity, while at the same time he clings tenaciously to caste, refusing so much as a glass of pure water from a foreign ruler, for fear of personal defilement. How unseemly for a man to clamor for political self-government who marries his son to an infant, condemns his widowed daughter to a life of cheerless desolation, and keeps his own wife hid behind zenana walls! The truth is, the modern Hindu is trying to make the good fruit of Christian civilization grow on the corrupt tree of paganism. Vain attempt. Those great principles that the Anglo-Saxon has won after centuries of struggle and bloody sweat will not take root in a soil so utterly foreign to that which gave them birth. "Either make the tree good and his fruit good, or make the tree corrupt and his fruit corrupt; for the tree is known by his fruits. Do men gather grapes of thorns, or figs of thistles?" The native Christian also hails with expectation the advent of a united India, but he is conscious that it can only be realized when the seeds of a common brotherhood have not only taken root, but have blossomed in the hearts of his countrymen. When caste shall have been dethroned; when woman shall have been elevated to her rightful position; when the out-caste shall have been reclaimed; when infant marriage, polygamy, and idolatry shall have been overthrown; when personal morality and the altruistic spirit shall have become dominant factors in the life of the people—then, and not till then, will the Hindus be competent to take the reins of government and rule a united India.

In conclusion let me give a word of caution against expecting a too speedy accomplishment of our hopes respecting India. It is quite time that this principle of the Divine working—the time-factor in missions—be fully grasped by the Church. Changes so radical, and reaching so deeply into the life of society, can not be hurried and rushed by artificial methods. What are fifty or even a hundred years in the plans of God? Think of the long ages required for the physical universe to assume its present condition, or contemplate the slow development of nations. How many centuries elapsed from the calling of Abraham till the time the Jew was sent on his mission to the world. See how slowly the Roman race was compacted by eight centuries of discipline before it was fitted to take the rule of the earth. The Anglo-Saxon race is the product of events which have been distributed over a period of no less than thirteen centuries and a half. Dr. James Martineau in one of his noble passages says, "In proportion to the excellence and dignity of any form of existence it is long in coming to maturity. The

cycles of things are great in proportion to their worth. The most rapid of social changes is found in the progress of material civilization. The expansion of intelligence is a slower process, "but slower still is the religious civilization of a country."

We are too apt to assume that the rate at which we travel and erect buildings and make fortunes must have its counterpart in the work of missions, and hence the impatience for immediate results. "Architects and builders adjust their work to the temper of the day, but the Eternal Workman heeds not the varying moods and fashions of His creatures, but in spite of the demand for rapid production is at this hour as slow and sure in His work as at any past time in His history." Does the sun shine any different from what it did in Adam's day? Do the trees of the forest grow any faster than in Solomon's time? Do the tides ebb and flow with more rapidity than when Alexander I. beheld them on the shores of India?

When the Church realizes that the conversion of the whole world to Christ is the task committed to her, and enters upon this work with the consecrated zeal and unflinching energy which characterized the early Church, then will the day of India's redemption be hastened, and it will be found that the success which has hitherto been attained is only the first-fruits of the harvest that is in store for us. Yes, the harvest time is coming—such a harvest as has not yet been dreamed of—when the Lord Himself "shall see of the travail of His soul and shall be satisfied."

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## THE FOREIGN MISSION BOARDS IN CONFERENCE

BY REV. HENRY OTIS DWIGHT, LL.D., NEW YORK

Criticism of missions by the casual traveler commonly includes certain stock phrases which are the recourse of ignorance. One such is the very common statement that the denominational differences of missionaries bewilder pagans by conflicting definitions of truth, while the bickerings and recriminations of the competing groups repel those who might be won. Men who so glibly assert that denominational rancor brings missionary effort to failure are rather nonplused when they learn that in Great Britain, in Germany, and in North America representatives of the missionary societies of different denominations confer together every year upon means of making missionary effort more effective, and that in these Conferences the wisdom of study and experience belonging to any one denomination is freely made the property of all, as if the meeting were that of the board of managers of one great enterprise. The fact is so important as a sign of the times and in its far-reaching results that churches and people ought to know more about these Conferences than they do.

The missionary societies of the United States and Canada have

this year (January 11-12) held their twelfth annual Conference. The origin and character of this Conference will be found of general interest.\*

In 1892 the Council of the Presbyterian Alliance held a meeting in Toronto, at which it was proposed that all missionary societies in the United States and Canada be invited to send representatives to a meeting to be held in New York in 1893, on the day following the regular meeting of the representatives of the Presbyterian Alliance. In response to this invitation, on the 12th of January, 1893, the secretaries and other representatives of twenty-three societies and committees engaged in foreign mission work (including the American Bible Society and the International Committee of the Young Men's Christian Association) met together at the Presbyterian Mission House, 23 Centre Street. Eight of these were of different Presbyterian denominations, three were of different denominations of Baptists, three of Methodist doctrine, five were interdenominational, and one each, Protestant Episcopal, Disciples of Christ, Seventh Day Adventists, and Congregationalists.

Whatever misgivings may have been felt in any quarter as to the outcome of such a gathering, the meeting proved interesting, helpful, and inspiring. All present found it good to be there. The questions discussed were perplexing but living questions on which light was thrown by discussion. There were questions of society administration, like the method of securing the best men for the missionary service, and the means of securing the most economical disbursement of missionary funds. There were questions of ways and means, like the cultivation of a missionary spirit in Young People's Societies; there were questions of methods in the field, like that of developing spiritual power and a missionary spirit in the young churches, or of educating native workers in Europe or America, or of the relative place of preaching among methods of missionary work. Before the day was over a thoroughly cordial and fraternal relation was shown to exist between those present; men asked each other why such a conference had not been thought of before, and it was unanimously voted to hold a similar conference in January, 1894.

From this beginning the larger of the societies mentioned above have sent representatives to the Conference each year; societies of other denominations, as the Lutherans, the Moravians, the United Brethren, and others, have been added to the roll, raising the number of societies to thirty-five or more, and the interest and value of the meetings have steadily increased. No society is under obligation to continue attending the meetings. Each year the question is put anew, and each year there is great unanimity of desire to meet the next January as usual. There is no organization, except that a committee of

\* See note in "Intelligence Department, page 225."

arrangements is appointed at each meeting for the next, and usually one or two committees engaged in study of some special topic hold over from one meeting to the other. No action taken is of a nature to bind any society. Resolutions adopted are only expressions of opinion upon practical questions of missionary policy. The meetings are like those of scientists interested in biology, for instance, where each one brings forward the results of study and seeks to make his facts clear. He may propose deductions and hypotheses if he chooses, but there is no compulsion upon other biologists to accept either deductions or even detailed facts which have not come within his own experience. The meetings of the Missionary Conference are not public because they are business meetings and the time is short, while the busy men who compose them have no time to spare.

By the time that three meetings had been held it was seen that one day was too short for the proper consideration of great questions, and, beginning with 1896, two days have been allotted to the Conference, with two sessions each day, each session occupying about two and a half hours. The fact is that these Conferences bring together men keenly alive to one thing in their own hearts (that is, the deep spiritual needs which Jesus Christ supplies), and who all are engaged in one difficult and perplexing work—that is, the work of taking to other men, who have the same deep and unappeasable spiritual need, the news that Jesus Christ is its natural and perfect satisfaction. It has become almost a matter of course, under such circumstances of community of interest, that the Conference will be continued year after year.

The aim of the Missionary Conference is the study of knotty problems of missions and the fostering of a mutual understanding. Legislative functions it has not. It makes no pronouncements. Its resolutions are merely statements of fact respecting missionary problems that have been investigated. It even declines to record its views upon issues, of whatever claim to attention, that are not directly connected with missions. The involved complexity of the problems of missions compels limitation of the attention of the conference to its own field. A glance at the range of subjects discussed at these meetings will be to many a revelation. Few realize the extent of knowledge demanded of a missionary secretary. Leaving out of account the spiritual, devotional, and cultural interchanges of thought which are among the privileges of the Conference, the topics discussed group themselves under three general heads—namely, Questions of the Home Constituency, Questions of the Administration of the Society, and Questions of the Mission Field. The home problems relate to the means of arousing and cultivating interest at home in missionary work abroad, and of securing the necessary financial support. In connection with these problems almost every meeting of the Conference has

given some consideration to the relation of Young People's Societies and Sunday-schools to missionary societies. It is in this connection, too, that the improvement of missionary literature and questions of improvement in the dissemination of missionary information (including the establishment of the Bureau of Missions) have received considerable study. Questions of administration relate to the improvement of efficiency in the machinery of the society, the choice of missionaries, their qualifications, the most economical means of transporting them to the field, regulation of their salaries, furloughs, and so forth. The relations between the societies or their missionaries and governments at home and abroad have also received careful study. Such details as uniform blanks for statistical reports, improved forms for financial returns, and even a cable code suited to the needs of missionary societies, have been thoroughly and effectively considered.

Questions of the missionary field which the Conference has to consider are endless. They include interdenominational comity and co-operation; the formation and culture of the native Church, its development of self-support and self-extension; the education of native workers and of young women who can be life-partners of educated men; methods of work, such as evangelistic tours, educational, medical, literary, or industrial enterprises; the religions found in the different fields, and the best means of approaching their adherents. All of these subjects have been considered by the Conference, and many of them received profound study from special committees which have laboriously gathered material of great interest and value.

### Some Results of the Conference

One of the first results of the Conference was the growth of a spirit of fellowship between members, a sense of the essential unity of the various branches of missionary enterprise, and, therefore, of the interdependence of all engaged in it. The inspiration to be found in realizing this unity of aim, spirit, and purpose naturally suggested a more general missionary conference of the same character. At the fifth meeting—held in January, 1896—it was decided to arrange for a general conference of the missionary societies of the world, to meet in New York in 1900. The Ecumenical Conference on Foreign Missions, with its splendid setting forth of the state of the missionary work, its valuable discussions of missionary methods, its inspiring presentation of the one motive and aim of missions, and its convincing manifestation of the unity of Protestant Christendom, was the fruit of the labors of the Conference of the Foreign Mission Boards of the United States and Canada. That great gathering alone proved the value of these annual meetings, whose members planned it and supervised the execution of the plan.

The Conference has also steadily forwarded solutions of the home

problems of missions. Growing interest in missions, the development of Young Peoples' Movements, and improvements noticeable in missionary magazines and other literature, all owe something to the careful study given to these subjects during several years. It has done a good work, too, in finding practical applications in the field for the spirit of comity between denominational missionary societies, which has been so marked a feature in these meetings. But a further great work of this Conference has been the steady building up of a permanent Science of Missions, covering a long series of great questions, from the financial administration of the societies, and the choice, qualifications, and preparation of missionaries, to methods of evangelization in the field, and the establishment and nurture of the churches and the formation of the local pastorate which is one day to carry on the work of evangelization in place of the missionary. The printed reports of the Conference, taken together, form a valuable library of missionary science. The Bureau of Missions has made for its own purposes a complete index to the proceedings of the whole series of meetings. It has furnished a transcript of this index to the Secretary of the Conference, which, when published, will greatly increase the value of the reports as contributions to general missionary literature.

Whatever else this Conference has done, enough has been said already to show that it makes impossible in the missionary field the denominational rivalries and bickerings so often ascribed to missionaries by ignorant and imaginative critics. As was well said by one of the members of the Conference as early as the third meeting: "These meetings bring out fellowship and promote activity. Hearts are drawn together, minds are illumined as each gets benefit from the experience of others; men can work more courageously after a gathering like this." Its great work has been continuously to foster that essential unity which was in the mind of our Savior when He prayed that His followers might be one.

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## THE GREATEST NEED OF CENTRAL AMERICA

BY D. H. SCOTT, PARIS, TEXAS

Treasurer of the Central American Mission

When Christ told His disciples, "Go ye into all the world and preach the Gospel to the whole creation," He meant just what He said. At that time the whole earth, except Palestine, worshiped idols, and it, in the main, nominally worshiped God according to the Mosaic law; in fact, the Jewish nation then claimed to be the only people in the world that worshiped the true God according to His word, of which Word they were the custodians by Divine appointment. Notwithstanding this, Christ included the Jewish nation as a part of the whole creation to which the Gospel was to be preached, for He

said to His apostles: "Ye shall be my witnesses, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth."

If Jerusalem, Judea, and Samaria needed the Gospel, what shall be said of Central America—a land which for four hundred years has been steeped in idolatry and superstition. Here, until within the last few years, the rule of Rome has been absolute and without a rival. And yet one of the Roman priests of that land said to a Protestant missionary: "If you can not do any better for Central America than we have done, the case is hopeless."

The mental and material condition of a people is not the criterion of their need of the Gospel, and yet it is true that when the religion of Jesus Christ pervades a nation its well-known effect on those who

accept it is soberness, chastity, uprightness, industry, frugality, kindness, and love. Even its incidental effects are manifest in public and private life, on both man and beast, and especially on woman. But in traveling through Southern Italy, where Rome has ruled till her cup has run over, we have seen the curse of idolatry everywhere, especially in the swarms of beggars and fakirs that infest the travelers, and in the sickening evidence of poverty.

Conditions are far worse in Central America than in Italy, because papal superstition and error have been in full control. Having little of Italy's tempting climate and ruins to entice the outer world to become acquainted with her deep darkness, Central America long remained in as great obscurity as Central Africa. There was no Livingstone, with aching heart and burning brow to search out its hidden mysteries or reveal its deep needs, but latterly a number of spirit-filled children of God have put their lives in His hands and have entered this land to preach the everlasting Gospel. They found not quite so much ignorance as Livingstone found in Africa, but as much superstition and far more prejudice against the Word of God and His messengers. This opposition is inspired by many of the priests,



PRAYING FOR THE DEAD IN COSTA RICA

because even a little study of the Bible opens the eyes of the people to see the ungodliness of the lives of the priests, and destroys their influence.

Some years ago in Costa Rica two missionaries of the Central American Mission went to the village of Desamparados to preach the Gospel and circulate the Scriptures. An old priest stirred up a mob to kill them. One of these missionaries wrote:

We are in the midst of a mob. I was standing in front of the post-office. Out from behind the church came the swarm. I stood my ground, while my companion walked boldly up and stood beside me. The mob hesitated—two believers stepped up and stood beside us, also the town magistrate and policeman. Then began a bedlam. We stood still, not knowing what a moment would bring forth. Finally the magistrate bore us away to the town office, where we were imprisoned, and could hear the mob's triumphant huzzas till a company of soldiers could come and disperse them. Is it not strange how they hate the simple Gospel? I can imagine now how Paul felt when being let down in a basket over the city wall. The detachment of police arrived on horse and dispersed the mob, which, we are told, numbered over five hundred.

This is only a sample of a number of such instances that have been experienced by missionaries, women as well as men, in almost every part of Central America. Generally the numbers are smaller, but almost without exception the mob has been stirred up by the priests. Many of the people, uninfluenced in this way, are rather kind and gentle, and when they have been truly converted to Christ would shame many Christians at home in their faithful endurance of persecution.

The physical condition of Central America is wretched. There are only a few railroads, and these are much of the time made impassable by washouts and wrecks. There are no public roads worth mentioning, hence all the interior traffic and travel must be done with mules and ox carts. The latter is the most uncomfortable of all methods of travel. The houses of the people seem built to produce misery rather than comfort. They are made of adobe, without light or ventilation, with dirt floors, and, in many cases, the domestic animals and people occupy the same rooms.

Intellectually the situation is not much better. Of the adults about seventy-five per cent. can not read or write, but the younger generation are taking advantage, to some extent, of the public schools and colleges which have recently been established.

The moral condition of the people is most deplorable. Concubinage is, in many places, more common than regular marriage, and many priests, especially in the interior districts, are no better than others, many of them having several concubines and large families of children. The Roman Church is responsible for this by forbidding her priests to be lawfully married. One case was reported of a priest having



sixty children. More than half of the children in Central America are born out of wedlock. One of the chief causes of this fearful condition is the high price asked by the priests as a marriage fee. Few are able to pay, and as Rome recognizes no marriage not celebrated by her clergy, most of the couples live together as husband and wife, many hoping some day to be able to marry. Priests allow this, hoping some day to receive the fee. Their own sinful lives also prevent them from rebuking such conduct.

One of our native evangelists, in a report of his visit to an interior town, writes: "Family life scarcely exists, matrimony has fallen into



THE SAN MARCOS SUNDAY-SCHOOL OF THE CENTRAL AMERICAN MISSION

disuse; drunkenness, vengeance, and adultery reign unrestrained. There were a few hospitable families and individuals of good deportment, where we were well received."

Drunkenness is another national sin prevalent in Central America. We know that this sin has a fearful hold upon some of our so-called highly civilized countries, but in Central America the priests, almost without exception, are addicted to drink, and many of them are drunkards. The religious feasts are simply Bacchanalian orgies, into which men, women, and children of all classes and conditions plunge, without let or hindrance, for from one to two weeks at a time. While these feasts go on the government authorities look on with indifference, or actually join in the drunken revels. In some of these feasts the enemies of our Lord in the great tragedy of His trial and crucifixion are imitated by mock proceedings, in which the priests and even bishops take active parts.

One missionary, in writing of one of these feasts, said: "We are on the eve of the great civil and religious feast of Salvador, which con-

tinues some fifteen days. It will be anything but civil and religious—rather a time of debauchery, immorality, and crime. In front of our mission there is a piazza where they have erected a lot of shanties for rum-selling and gambling. When the thing is in full blast we have a sample of hell.”

Gambling is another national sin, running through all classes of society. In many places the right to conduct gambling dens is sold by the government for a cash consideration. In many of these nefarious gambling schemes the Church of Rome is the instigator and beneficiary. This is the land to which the Louisiana Lottery took its flight when expelled from that State. Altho hampered by many rivals, this festering sore still flourishes under legal protection in Central America.

As in other Roman Catholic countries, many of the people are surfeited with the rule of Rome. It is a common thing for our missionaries to hear them say: “We have no confidence in the priests, and we are sick and tired of these forms and ceremonies.” But being in ignorance of the Gospel, they turn to materialism, spiritualism, and other forms of unbelief. Here is our opportunity—yea, here is our privilege as the ambassadors of the Lord Jesus Christ—to give them His glorious Gospel.

#### **Work Among the Indians**

The Spanish-speaking people of these countries comprise only about half of the population. There yet remains the aborigines, or native Indians, who are scattered in tribes and settlements all over this land. They speak different languages, and have varied manners and customs, and are almost entirely unmixed with the Spanish.

In each republic there are large tribes of these Indians, but more are in Guatemala than in any other. One of our missionaries, after much investigation, gives us the following surprising facts:

(1) Of the 1,538,000 inhabitants of Guatemala, 1,000,000 are Indians.

(2) There are twelve distinct dialects spoken among them, of which the following are the principal ones:

El Quiche, spoken by 280,000 Indians, living in seven departments; El Capchiquel, spoken by 130,000 Indians, living in three departments; El Quekshi, spoken by 87,000 Indians, living in six departments; El Ponchi, spoken by 20,000 Indians, living in two departments—making 517,000 Indians speaking these four dialects, and the remaining half million speak numerous dialects, and a few speak Spanish.

(3) Of the total population of Guatemala, Spanish and Indians, 1,250,000 can neither read nor write.

(4) Statistics state that of the whole population (1,350,105) are Catholics. All the Indians are nominal Catholics, their ancient paganism and idolatry have only been Romanized, and that only partially.

(5) Of the 41,672 births reported in a certain recent year, 22,589 were reported as illegitimate—this includes Spanish and Indians. So far as I am able to learn, the Gospel of Mark, printed in Quiche, is the only

printed work in any of these dialects. The whole land is indeed desolate, because no man layeth it to heart. Who has ever shed tears because of the darkness of the shadow of death that encircles these poor Indians? Who is grieved because Rome in proselyting them has made them two-fold more the children of hell? Oh, that the children of God might manifest something of the zeal that Rome has shown in her labors of destruction, which has brought such spiritual darkness and superstition, not only to these poor Indians, but to millions throughout the earth! For years and years preachers have gone by, leaving them to Rome, to Satan, to everlasting death. Where are the men and women of God who will pray for the needed laborers to give them the Gospel? Where are the devoted workers who will give themselves to learn these dialects, that these despised ones may have the truth of God?

The Indian tribes of Guatemala mostly occupy the higher altitudes, and live in the towns from a few hundred population to numerous cities of 10,000 to 25,000. Now is the time for vigorous work in Guatemala.



SEMI-CIVILIZED INDIANS OF COSTA RICA

What is said here of the Indians of Guatemala describes in general those of the other republics. Rome has not attempted to reach any, except with many of the small tribes, or has found it too hard a task. Since the above letter was written, a godly man and his wife have gone to labor among this Quiche tribe, and are doing an excellent work, and one of our recent missionaries has dedicated his life to these aborigines. The Moravians carry on a good work among the Mosquito Indians, on the coasts of Nicaragua.

We verily believe that there are more crowns of rejoicing within the reach of God's children in this special field than in any other. These people have never heard the Gospel of Christ; they are close to our doors, and our Master's command to go, and the marvelous blessings He has bestowed upon this work, should be all-sufficient to send missionaries and money enough to that land to speedily evangelize every part of it. All of these five republics guarantee freedom for the Gospel, and there are far more wide open doors than we can enter with our limited force and means.

But when He saw the multitudes, He was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then said He unto His disciples, The harvest truly is plentiful, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest.

## THE PROGRESS OF CHRISTIANITY IN EIGHTEEN HUNDRED YEARS\*

MAPS BY REV. G. C. F. BRATENAH, WASHINGTON, D. C.

In the accompanying series of maps the world is shown, first of all, as it was at the end of the first century. The Western hemisphere is, of course, in outer darkness, so is nearly all of Africa, Asia, and Europe, Christianity is practically confined to the southern shores of the Black Sea and the eastern extremity of the Mediterranean, tho it stretches along the eastern shore of the Red Sea for some little distance, finds firm lodgment in Macedonia and Thessaly, and is found in scattered communities on either shore of the Adriatic, at Rome, and sporadically elsewhere in Italy. The map also indicates the presence of Christianity in the British Islands.

The second map represents the geographical status of nominal Christianity in 1549, a year memorable in Anglican annals because it witnessed the issue of the first Book of Common Prayer and the supersession, through act of Parliament, of the Latin missal by the English liturgy.



Courtesy of *The Churchman*

THE CHRISTIAN (WHITE) AND NON-CHRISTIAN WORLD, A.D. 100

Spain has now become, at least nominally, wholly Christian. The entire Scandinavian peninsula is Christianized, the larger part of what we now call Russia in Europe, and most of the territory now covered by the Balkan States. There has indeed been loss. The Moslems have conquered and held what is now Greece and Turkey; they have conquered Asia Minor; but the territorial gain far exceeds the loss, and once more it is the virile populations that have embraced Christianity, or perhaps it would be juster to say that the populations that have embraced Christianity have shown increased and enduring progressive powers. But even after these fifteen centuries and more Christianity is still known only in a corner of the world.

The third map represents the world in 1900. How complete is the transformation when we turn from the situation in 1549 to that in 1900.

\* Condensed from *The Churchman*.



Courtesy of *The Churchman*

THE CHRISTIAN AND NON-CHRISTIAN WORLD, A.D. 1549

Only four centuries and a half have intervened, a period less than that between the first Crusade and the Reformation, yet now, thanks to that Reformation and to the missionary spirit that it reinfused into the Church, the relation of Christian to pagan is transformed. We do not have to look for light amid the darkness, but rather seek out what still remains of darkness in the flooding light. Africa alone remains still the dark continent; subtropical Asia still beckons to missionary enterprise; but the whole North Temperate zone and almost the whole South Temperate zone is Christian, and if there are still blotches of black in South America, these districts are not yet Christianized only because they are sparsely inhabited and hardly habitable. Much indeed remains to be done, but it is relatively little in contrast with what has been achieved. No wonder that missionary optimism looks forward to the Christianizing of the world "in this generation."



Courtesy of *The Churchman*

THE CHRISTIAN AND NON-CHRISTIAN WORLD, A.D. 1900

## THE WINNING OF UGANDA FOR CHRIST\*

### The Development of the Mission Since 1893

BY REV. G. K. BASKERVILLE

*The Revival of December, 1893.*—It was in December, 1893, that a little band of five missionaries were in Mengo awaiting the return of Messrs. Walker and Gordon with a new party. The new party was detained for some time, and the waiting-time proved a time of blessing. The late Mr. Pilkington was away on the island of Komé, and there, through reading a little tract, realized, as he had never done before, the power of the Holy Ghost, and came back full of this new revelation and told the others about it. They, too, were blessed by his testimony, and some claimed anew and others for the first time this same power. After much prayer it was decided to have a mission, and for some days large numbers met morning and afternoon in the great church, and the fact of *present* salvation from the *power* as well as the penalty of sin was put before them, and God gave a great blessing which gradually spread through the country. One result was that during the following year there were 614 baptisms in Mengo, and a total of 1,037 for the mission, not counting children; and, more significant still, the number of teachers in the mission grew from 70 in 1893 to 294 in 1894, and of these 22 were working in other countries. Another immediate result of the revival was the building of some twenty churches in the immediate neighborhood of Mengo, to which preachers were sent Sunday by Sunday. Churches were also built in many country places. Another feature of this time was the great increase in the sale of books, and it was most unfortunate that a large part of the stock in hand had been burnt in a fire. It is very significant that at a time of special mission services in August (1894), one and all testified that it was "reading the Word of God that enlightened them to see the way of salvation, and each of them gave us passages (mentioning the chapter and verse) that had most appealed to them."

*The Native Ministry.*—In January, 1893, the first candidates for ordination were chosen by the Uganda Native Church Council. All were tried workers and Christians of some years' standing, and had previously received a lay reader's license from the bishop. After a time of special preparation these men were ordained in May of that year. Two of them were great chiefs and retained their chieftainships, as it was thought that as chiefs their influence would be more widely felt. Now, in 1904, we have thirty-two native clergy, eighteen of whom are in Orders, several of them being in charge of separate districts in which there are no European missionaries. With the advance of the country, owing to European influences, increase of trade, and gradual changing of the mode of living, these clergy are beginning to ask about their scale of allowances. We believe it would be a retrograde and altogether unwise step to utilize any money collected in England for the paying of these clergy, or indeed any native teachers; and we also believe that, did our Christians here realize their responsibility, they could give quite sufficient to not only so augment the allowances made to all native Christian workers, but also to have a good sum in hand for extension work. The Europeans must, however, for many years be the overseers and the organizers.

\* A series of articles condensed from the *Christian Missionary Intelligencer* (C. M. S., London).

*The Opening of Country Stations.*—Up to the year 1893 very little had been done outside the capital, Mengo. A beginning had been made in Busoga, but it could not be permanent, owing partly to ill health and partly to the fewness of the missionaries and the unsettled state of the country. The province of Budu had also been occupied for a short time, but the civil war of 1892, and consequent redistribution of the country by which Budu became a Roman Catholic province, made work there for a time impossible. The year 1893 was, however, to see a real beginning of country work in Uganda by the opening of out-stations. Christmas, 1892, had seen the return of the bishop with a large party of reinforcements, and after taking counsel with the senior missionaries and Native Church leaders, he decided to open up out-stations in Kyagwe and Singo, two of the most important provinces. By September of the same year there were thirty-seven teachers working in the two provinces, twelve converts had been baptized, and sixty others were reading for baptism.

*The Synagogs.*—We have already seen that as an immediate result of the revival of December, 1893, a number of churches or reading-rooms had been built near the capital. Pilkington, during a journey in 1894, found that Mr. Fisher had in his district of Singo built a number of little houses, which he named "synagogs," at important villages. These he visited and held services in, and also sent out native Christians to them on Sundays and at other times. These little prayer-houses soon became permanent centers of teaching, and native Christians were appointed as teachers. At the present time in Uganda and the surrounding countries there must be considerably over one thousand places of worship, and all of these have been built by the natives at their own expense, and generally without even any European supervision.

*Missionary Meetings.*—Another means of creating and stimulating interest in the evangelization of the country, which also dates from the revival time, is the practise of having a monthly "missionary meeting," not only in Mengo but in all our principal centers. Accounts of work are given by teachers fresh from their churches, new teachers are "dismissed," and collections are taken in money and kind, the people bringing their gifts up to the communion-rails—always an impressive sight.

*The Islands.*—The same year of 1894 saw the large province of Bulemezi visited for the first time, and also an extensive tour was made among the Sese Islands. During Lent, 1894, 25 young men responded to an appeal to go as evangelists to the islands, and 13 of these were approved and sent forth by the Church Council. When the islands were subsequently visited it was found that 14 churches had been erected and some 76 people were found ready for baptism, and 190 were under instruction for the same sacrament, and some 5,000 people were regularly being instructed.

*The Arrival of Lady Missionaries in 1895.*—We may justly call the arrival of lady missionaries the next great factor in the evangelization of the country, for through their work the women of Uganda have been reached in a way men could never reach them, and also stirred up to become teachers. Their arrival found 44 women teachers in the country, the next year found double that number, and last year's statistics gave 392, while last year in one of our country districts alone there were 8 women under instruction as senior teachers and 30 as junior teachers.

*The Year 1897.*—During this year many remarkable events took place. The chief of these was the arrival of the first complete Bibles in Luganda,

which Pilkington had completed and seen through the press during his furlough. Their advent was hailed with great delight, and up to last year the Bible Society had supplied 5,945 complete Bibles, which have all been sold in the country. In addition to complete Bibles, the same noble society has supplied 41,466 New Testaments and a large number of single books of the Bible. The Bible Society has, as usual, made a free grant of all these books, but some two-fifths of the cost of production and transport has been repaid from the sale of the books in Uganda.

The same year saw the first mission hospital put up in the country. In the spring of the year had arrived Dr. A. R. Cook and Miss Timpson (now Mrs. A. R. Cook), a trained nurse, and a permanent medical mission was established with in-patient and out-patient departments. Good medical work had been done before this by others, but this was the first *permanent* start of a medical mission. The influence of the Mengo medical headquarters and the branch dispensaries reaches all over the country, for patients are brought in for treatment from all parts, and often return home not only healed in body but also in soul, and preach the Jesus whom they have first learned to love in the hospital or at the dispensary services. Not to mention Mengo figures, at the dispensary at one of our out-stations last year some 16,000 cases were treated.

*Work among Children.*—The late Rev. Martin J. Hall pointed out that very little had as yet been done for the children. The first children's schools were started when the ladies arrived in Mengo, and for some time Miss Chadwick carried on a large mixed school. Later on Mr. Hattersley relieved her of the boys' section, and since then there has been a European missionary in charge of each section. A very important work has been done in the training of young men as schoolmasters, and a large number of these are now in charge of schools in the country districts. The first returns of scholars in the yearly statistics are in the report for 1898: Nine schools (six at Nassa), 245 boys (150 Nassa), 228 girls (200 Nassa); and there is an additional foot-note which states that some of the "boys and girls" are in reality men and women! There are now in the mission schools: Boys, 13,846; girls, 7,841.

*Theological Teaching.*—This is a very great work indeed, now, for whereas the first teachers were sent out solely with reference to their Christian zeal and fitness, now our teachers are carefully trained—at least, those who receive allowances from the Native Church Council. The classes in Mengo for these purposes are so large that they employ the time of three European missionaries and much of the time of two of the senior native clergy. There are similar courses of training for women teachers. Teachers' classes are held not only in Mengo, but at several of the country centers.

*Industrial Work.*—We feel that industrial work will be a real help in finding occupation for many of our young men and boys, and in time there may thus be raised up a number of Christian mechanics whose influence must be very large. They will also be possessed of what in this country is considerable wealth, and if they are real heart-Christians the Church funds should gain considerably, and so make the work of evangelization easier from the money standpoint.

*Concluding Remarks.*—This is a testing-time for the Baganda Christians. Whether they stand the test or not depends very much on the prayer put up on their behalf. Will they embrace the rich opportunities which are opening up on every hand of carrying the Gospel into other



countries? They have done this time after time. Busoga, Bunyaro, Toro, Koki, Nkole, Bukedi, Usukuma, have all been opened up by Baganda Christian teachers. Will they do more? Will they continue to support the work of the Native Church in Uganda and these other countries? They are well able. In spite of government taxation, they are far richer than they used to be. The scale of living, especially in dress and houses, is going up rapidly. No men and very few women are content with the bark-cloth now, but want European cloth. Mud houses are replacing reed ones, and brick houses mud ones, and some chiefs even rise to corrugated-iron sheeting in place of the old thatch. The people need educating in the duty of giving. When the gifts of the few whole-hearted Christian chiefs are subtracted, the amount given yearly per head to God's work is lamentably small.

Another deplorable fact is the falling off in the *week-day* attendance at church. Let us again take Kyagwe. The communicants are returned for 1903 as 992; the week-day attendance at church at 996. This latter number includes all catechumens, returned as 250, and a number of baptized people reading for confirmation, which shows that a large portion of our communicants only come to church on Sundays.

There is a very real band of earnest Christians in Uganda, but there is a very large number of those "who have a name to live, but are dead." I want this brief paper to send those who read it to their knees, for if ever Uganda and its Church and its missionaries needed prayer, it is now.

### Social Life in Uganda as Influenced by Christianity

BY G. R. BLACKLEDGE

In Uganda Christianity has been preached for about twenty-five years, and the result, from an evangelistic standpoint, marks out this mission as one of the most wonderful of modern days. But while Christianity has thus had its evangelistic success, has it brought with it those social blessings which are all combined under the phrase of Christian civilization? Under the word "Christianity" I wish to include the forces which God has brought to bear upon the Baganda—namely, the direct work of a Christian mission and the indirect work of a Christian government.

*Slavery.*—Slavery, before the advent of Christianity, was an integral part of the national life of the Baganda. It was a great evil in the land, and in Mackay's time there must have been thousands upon thousands of slaves in this country. To obtain these slaves the surrounding countries were raided, and, what was worse, a large number of Baganda were in bondage to their fellow countrymen. How different is it now! What indignation is shown if a man in a fit of anger makes a claim that such-and-such a person is his slave! The very idea is alien to the native Christian mind. And what has brought about this change? The Word of God came to the Baganda, and it taught them two great truths—namely, the Fatherhood of God and the brotherhood of man, and the days of slavery in this country were numbered.

*Cruelty.*—The Baganda were notorious for their cruelty, and from the king downward there was an awful system of punishing slight and trivial offenses by mutilation, flogging, or burning. Many are the sad stories we hear of what was done before Christianity came to the country. Stories of King Suna, who seems to have rivaled Nero in the

ferocity of his character; stories of King Mtesa, who received the name "Mukabya"—i.e., "Causer of tears"; stories of King Mwanga, who burned and tortured to death those who professed Christ. The cruelties thus practised by the kings were imitated by the chiefs and people. No one was safe. Even now we see men and women without hands, noses, lips, ears, teeth, or eyes, and they make an eloquent testimony to the truth that the dark places of the earth are full of cruelty. And yet this awful evil has come to an end as if it had never existed. The Word of God came and taught the Baganda that man was created in God's image, and that those for whom Christ died could not be so dishonored; and Christian chiefs and Christian men having learned this, the shameful evil was put an end to.

*Position of Woman.*—The lot of woman in this country has always been a sad one, and while the spiritual forces set in motion through Christianity have done much to raise her up, yet it is one of those social evils which can only be made right by process of time. The women have from time immemorial been mere chattels, to be sold, bartered, or exchanged. They have always been more or less in the position of slaves, the cultivators of the soil, the hewers of wood and the carriers of water. But owing to Christianity a happier day has dawned for them, and while still the greater part of the work is theirs, yet the maltreatment and contempt, the regarding them as mere machines for the purposes of cultivating, cooking, and child-bearing are gradually passing away. Especially is this the case as the Christian doctrine of monogamy is driving out the heathen custom of polygamy. We see in many homes the woman taking her right position as wife and mother, and being treated with respect and consideration; and this is especially marked among the more important Christian chiefs. Then, again, women are being educated to go forth as teachers, and now they are to be found, not only in every county of Uganda, but also in the surrounding countries, where they are carrying to their sisters that Gospel which has been such a great blessing to themselves.

*Immorality.*—The sin of immorality is one of the greatest evils in this country. The Baganda call it "the king of sins," and it is from sad experience of what this sin is to the Baganda that we realize that this title is only too sadly appropriate. It is the most terrible temptation which besets our Christians, and, alas! in so many cases overcomes them. Yet there is a great change, thank God. Christianity has worked and worked wondrously, and where before its advent there was not a pure man or woman, while purity in the home was a thing unheard of, yet now we know from the closest personal acquaintance and knowledge that there are hundreds of pure men and women, and hundreds of pure homes.

*Houses.*—A man's environment of necessity closely affects his life, and a decent house is no small item in the domestic social life of a man. This is true of the Baganda. There was no home-life among them, and their houses were an outward symbol of that sad fact. They were round, very dark inside, having only one opening; there were no partitions beyond those made by hanging bark-cloths; and in these beehive-shaped houses the people lived. It could not be a wholesome life, and it was not an inducement to purity of life. Such were the houses throughout Uganda a few years ago. But now a great change has come, and while many of the old style of houses are still seen, yet they are rapidly giving

way to the oblong European style of house which allows proper apartments to be made. The improved style of building provides a home in which the private life can be lived, and it does away with that commingling of sexes which was practically unavoidable in the old native houses.

*Clothes.*—A great evolution has taken place as regards the dress of the Baganda. In the old days the garments which were worn were made of skins, in the preparation of which the Baganda are very skilful. Then the bark-cloth came in, and this in turn is rapidly being succeeded by European calico. Now cloth is seen everywhere, especially being worn by men, the women as a rule wearing the pretty dark red bark-cloth over a calico loin-cloth. But there are certain functions at which public opinion demands that cloth only shall be worn—namely, at weddings, baptisms, and confirmations.

*Work.*—The Muganda, like every other African, is naturally averse to work, and systematic labor was formerly a thing unknown to him. There was little or no occasion for such labor. In his garden were the bark-cloth trees which provided him with his clothing, and in that same garden were the wonderful plantain-trees which provided him with his food and drink, while the work of cultivating the garden was consigned to the women. Under such conditions the Baganda lived, and work such as we understand it was an unknown term to these naturally favored people. But Christian civilization is altering all this. The lesson of the dignity of labor is being learned, slowly but surely. The houses which are now being built mean labor; the clothes which the people wear have to be bought, and to get the wherewithal means labor; the government have introduced a three-rupee tax, and to procure this the natives must work. Every encouragement is given to the natives to cultivate all kinds of produce. Then, over and above all this, European trades are being introduced, such as carpentering, printing, brickmaking, and building, in all of which the Baganda are proving apt and ready pupils. But, what is better still, the sloth and idleness which are so deeply rooted in the native character are being undermined, and work will be an instrument in God's hand for making His people in this country stronger and better and more liberal Christians.

*Family Life.*—The contrast between the life in a heathen home and that in a Christian home is still very marked. In the former we see ignorance, superstition, drunkenness, degradation of woman, and all the uncleanness which one associates with heathenism. In the true Christian home how different is the picture! The man is the husband and not simply the master, the woman is the wife and not simply one of the many so-called wives who were treated more as slaves. If children are given they are looked upon as a gift from God and cared for accordingly. Then God's Word is read and family prayer is held. The treatment of children in such a home is a wonderful contrast to the old days. There is a peculiar idea among the Baganda that the parents of a child can not bring it up, and therefore at an early age the child was given to a relative or friend, and thus grew up practically as a stranger to its parents. This foolish custom is now being dropped by the Christians, who realize that it is impossible for a child to honor its father and mother if it grows up in another home. Now the children are not only being brought up in their own homes, but are daily being sent to school, and there learn, besides the truths of religion, to read, write, and do arithmetic. The results of all this upon the future generation of Baganda will be, by God's blessing, incalculable for good.

### Recent Statistics of Uganda and Their Lesson

BY THE RIGHT REV. BISHOP TUCKER

The statistics of the Uganda Mission for last year are as follows: Native clergy, 32; native Christian lay teachers: male, 2,076; female, 392; native Christian adherents: baptized, 43,868; catechumens, 3,324; native communicants, 13,112; baptisms during the year: adults, 5,492; children, 2,829; schools, 170; scholars: boys, 13,846; girls, 7,841; seminarists, 542; native contributions, Rs. 7,029 (\$2,343).

These statistics indicate a marked advance all along the line. The number of adult baptisms is very striking (5,492). Teachers at work and teachers under training show a notable advance. Under the former heading the advance is from 2,199 to 2,468; and under the latter from 292 to 542. The results of this will, I doubt not, be apparent in the years to come, in a still larger increase in the number of candidates for baptism.

The main lesson, I think, to be learned from these statistics is the great need which there is for reinforcing us this year as strongly as possible. Here you have in the last twelve months baptized in Uganda a number which is more than half the total baptisms in the *whole* C. M. S. field. To send, under these circumstances, two or three men would be simply absurd. Candidates for baptism and confirmation last year were more than 10,000. Then look at the seminarists under instruction—518. Mr. Roscoe has been attempting the instruction of 100 at once! The thing is impossible. Then, again, look at the number of children under instruction in one way or another—21,000! Mr. Hattersley is hard at work training school-teachers. But what is he among so many?

But besides the actual work in hand there are the great openings all around—in Acholi, Kavirondo, and Bukedi. The former country must certainly be entered, even if we weaken our centre. Kavirondo must be strengthened, even tho we may rob Busoga of some much-needed workers.

### The Outlook for Uganda: Christ or Mohammed

BY J. J. WILLIS

The present missionary force available cannot possibly meet all the claims and enter all the open doors in Uganda. We are, therefore, forced to decide which of these conflicting claims can *least* afford to wait. From a missionary point of view the Kingdom of Uganda occupies a remarkable position. Tho the large majority of its population are still heathen, it may be almost regarded as a Christian country, inasmuch as its legislature is practically Christian, and most of its leading men are Christian by profession. And as a Christian country it stands in the center of Equatorial Africa, surrounded by heathen countries, north, east, south, and west. Beyond this belt of Paganism lies another belt, west, north, and east—Mohammedanism. To the south there is none, and there is no advance of Mohammedanism to be feared from that quarter, but in the remaining three directions there is.

Paganism, natural religion based on no literature, is necessarily a weak religion. It is vague, formless, and takes no really strong hold. Christianity and Mohammedanism are both strong religions, which men hold to the death. Between these two religions the battle in Africa will be fought. It seems more than probable that, before very many years are past, one of these or the other will be the dominant power among the tribes around Uganda who are at present heathen.

Of the three possible directions from which Islam may advance, the most remote is the west. The Mohammedan states near the West Coast of Africa are separated from us by an immense distance; they are barred by vast stretches of pathless forest, and countries under another administration lie between. In any case, we have the Kingdom of Toro, some two hundred miles to the west, standing as an outlying fortress in that quarter.

A more serious danger looms in the north, from the Mohammedanism advancing slowly from Egypt southward through the Sudan. Every year is bringing Egypt nearer to us, as communication by river and road is perfected, and travel from north to south facilitated. The future of the Nile tribes will not be long undecided, and much will depend on whether Christianity or Mohammedanism is first in the field. Many of the Nile tribes farther north are already nominally Mohammedan, but the tribes lying immediately to the north of Bunyoro are not only Pagan, but have, in one instance at least, expressed a strong desire to be taught. Now is our opportunity of extending to the north, and we rejoice that it is being seized.

But if the possibility of Mohammedan encroachment from the north is an eventuality clearly to be reckoned with, a very much more pressing danger threatens from the east. Here the distance from the coast, once to be reckoned by months, is now to be reckoned by days. It was inevitable that with the railway should come in a gush of Swahili; inevitable, too, that they, with their long experience of civilization, should exercise a dominant influence over the tribes in East Africa still in their infancy; and it was clear that with the coming of the line the simple and untaught natives through whose lands it passes should become increasingly more difficult to reach and influence for good as they became more and more under the influence of unprincipled strangers from the coast and from India. There has already been a serious deterioration, yet no hand was stretched forth to save them. For many years past missionary caravans have passed through these lands on their way to Uganda; yet none has remained behind to tell the story of the Cross. The work now must be very much more difficult than it might have been five years ago. Already, as in Uganda, the Swahili are asserting their influence and are widely looked up to. To know a few words of Swahili is counted a badge of distinction, and the highest ambition of some is to be taken for Swahili. The natural and inevitable sequence is the adoption of the *religion* of the Swahili—Mohammedanism. Before us in East Africa lies an immense field and a great opportunity, but it is an opportunity which may not always be open to us.

As we look at the Diocese of Uganda we can not but be conscious that "there is yet very much land to be possessed." From Hoima, in Bunyoro, our present farthest northern station, to Gondokoro is a distance by road and water of about three hundred miles. In the whole extent, while the government has three stations, Wadelai, Nimule, and Gondokoro, we have none. From Port Florence to Naivasha, a distance of some two hundred miles by rail, we have no station and no missionary. These are the two directions in which, more than any other, we are bound to advance, unless we are to find the field already held in force by another. The claims are urgent enough in all directions, but they are imperative in two: northward along the line of the Nile, and eastward along the line of the railway.

## MISSIONARY WORK OF THE RUSSIAN CHURCH\*

BY J. GANGUIN

Taken as a single church, the Greek Church has not participated in the modern missionary movement. But one of its three branches, the Orthodox Russian Church, has made, and is still making, efforts to disseminate its faith among the pagan peoples of the immense Russian Empire.† . . .

Undoubtedly she is the least zealous of the three great Churches which share Christianity among themselves. So far as I know, the branches of this Church in Turkey and Greece have done nothing in the domain of missions. It is necessary to attribute this fact, for the most part, to the Turkish oppression which has checked them during long centuries. On the other hand, the Russian Church, powerfully supported by political power, has had from all time the purpose of uniting under its banner the peoples of the empire.

Nevertheless, before becoming official such efforts were those of individuals, tho officially encouraged. Without going back so far as the celebrated Stephen of Perm, called "the Apostle of the Zyrians," who lived 1340 to 1396, and who was the means of the conversion of a Finnish tribe in the districts of Wologda and Archangel, one has to mention the activity of the metropolitan Filofei Lesczinski (1650-1727), a missionary and "the Apostle of Siberia." Upon the order of Peter the Great he made annual missionary tours, after 1711, in Siberia, in the course of which he burned, in the name of the Czar, idols and pagan temples, and baptized, without previous instruction, numbers of Ostiaks, Woguls, Samoyedes, and Tartars. In the palmy days of the Dutch East India Company, Protestants proceeded in like manner on the coast of Tranquebar and in the Sunda islands. From 1794 to 1837 the monks of the monastery of Balaam (Alaska) worked in a more rational and evangelical fashion, but without lasting success in that cold peninsula of the American continent. The Archimandrite Makari Glushareff (1792-1849) devoted himself to the evangelization of the inhabitants of the Altai mountains.

It was only in 1870 that Innocent, metropolitan of Moscow (Iwan Benjaminoff, 1797-1874), who had rendered long service as missionary in Alaska and Kamchatka, was able to found a "Society for Orthodox Missions." Opinion had made progress, and it was, in general, with joy that his undertaking was approved and seconded. This society is well organized, is placed under the patronage of the Holy Synod, and is supported by fifty-four local committees scattered through almost all the dioceses of the empire. Thus it is able to carry on a fruitful propaganda. The local committees are formed exclusively for the task of collecting gifts, of holding public missionary meetings in order to make the work known, and of distributing appeals and printed reports. The contributions to the society amounted, in 1901, to \$311,570.

Official support seems unfavorable to a spiritual work. It is certain that in these missions converts are baptized after an insufficient period of preparation. Too often, in fact, the preaching of the missionaries consists in an enumeration of the material benefits assured to pagans by their conversion to the orthodox religion; religious instruction and

\* Translated and condensed for the MISSIONARY REVIEW from the *Journal des Missions*.

† All the details in this article are taken from the fourth edition of *Die Evangelische Mission*, the indispensable volume of H. Gundert. Calw and Stuttgart, 1903.

grounding in Christian faith are left to be attended to after baptism. Since it is often impossible to give effect to these good intentions, it is found that the faith of the proselytes is *nil*, or at best without depth, while their Christianity shows itself only by outward and formal participation in church ceremonies. The successes of the Russian missionaries in Siberia are found, for the most part, among the Shamanist (Animist) tribes; Buddhists and Mohammedans energetically resist them. . . .

The work which the Russian Church carries on among pagan tribes in European Russia, in the Caucasus, and in Siberia need not long detain us, for it is in those regions particularly that one may note the deplorable and almost unavoidable influence of official control.

Russian missions work chiefly by means of schools. A special enterprise, called "the Brotherhood of St. Guri," was founded at Kazan in 1867, which, by opening schools, by translations, and by colportage, renders valuable services to religious and educational effort. In 1901 this society alone maintained 147 schools with 3,986 pupils.

In European Russia missionary efforts are being made among the Tartars of Riazan, the Bashkirs, and the nomad Woguls of Ekaterinaburg, the Cheremises of Perm, the Orenburg Kirghiz, the Kalmucks, and Kirghiz of Astrakhan, and the Kalmucks of Stavropol. In the Caucasus a "Society for the Restoration of Orthodoxy" was founded in 1860, and works among natives already known as Christians.

Many are the mission fields in vast Siberia, where brave and devoted missionaries wander over frozen solitudes in order to extend the knowledge of their religion. We will not burden our readers by a mere catalog of the names of tribes among which the Society for Orthodox Missions is working. Suffice it to say that it seeks to Christianize all, from the icy borders of the Arctic Ocean to the frontiers of China, Afghanistan, and Persia.

The peninsula of Alaska is a field of labor of the Russian Church which is quite flourishing. The Aleuts, to the number of 2,125, have been entirely Christianized by this means. Bishop Benjaminoff, who became Archbishop Innocent of Moscow, translated the New Testament into their language, and from Sitka he worked with ardor among both Indians and Eskimos. To this day the Russian government supports a bishop for Alaska, who resides at San Francisco, and has under his direction eight missionaries at as many different stations, which represent very broad fields. For instance, the Russian priest at Ikomiut, on the Yukon, is at the head of a parish of about four thousand Eskimos scattered along the Yukon and the Kuskokwim. Without question, the culture of these missionaries leaves much to be desired, and so, consequently, does the religious and spiritual development of the native Christians. As the Russian Church is in its own land, so it must reveal itself also when outside.

In Japan missionary activity of the Russian Church was inaugurated in 1861 by Nicolai Kassatkin, chaplain of the Russian embassy. He did not succeed until 1869 in baptizing three Japanese. It was then that he received abundant financial resources which let him go to work with vigor. Success was not slow to reward his efforts. Many members of the impoverished petty nobility of Hakodate were converted, and the native priests whom he prepares in his seminary zealously disseminate the orthodox faith in the Empire of the Rising Sun. In 1901 the mission had 38 priests (among whom 4 only were Russians), 259 parishes, and 26,680 baptized members. At Tokio, besides a theological seminary, there is a training school for catechists and a girls' school. The mission publishes also three newspapers, one of which is especially for women. It is said that the religious and moral worth of these Christians leaves something to be desired, and that many superstitions are still mingled with their Christian faith. One can not restrain one's self, however, from admiring that which Bishop Nicolai has done as a true and noble Christian.

## EDITORIALS

### Answering Attacks on Missions

Dr. Toyokichi Iyenaga is a Japanese to whom we are indebted for some quite lively tho fleeting impressions of the character of his fellow countrymen. In the course of the winter he has also given some "illuminating talks" on missions in *China* to audiences willing to accept him as an expert authority on this subject. Taking his lecture on China at the Polytechnic Institute in Brooklyn as a sample of what he has to offer, his criticisms on missions are second-hand, old, and have been fully refuted. He made no logical presentation of a case, and cited neither names, dates, nor located facts. He simply rehearsed the usual vague, intangible criticisms of "missionaries," as tho what applies to one must apply to all; he said, in brief, that they are uneducated, that they are impolite, that they reach only the lowest classes of the people, that they were active in looting Peking, that they attack the Chinese sacred books, that they meddle in Chinese politics, that they buy good land when they build, and that they confuse the people by sectarianism, and by anathematizing one another.

People often wonder why effective answers are not made which shall end such attacks on missions. Answers are made, but they attract few readers because pages may be required to show the insincerity of some general sentence that seems hopelessly to condemn the missionary enterprise in twenty words. In Dr. Brown's "New Forces in Old China," for instance, one who chooses to seek will find complete refutations of almost every one of the glib allegations of Dr. Iyenaga,

There is, however, another reason why such attacks on missions do not stay answered. They are really

directed against the work of Jesus Christ; against His truth, not, by first intention, against the "earthen vessels" in which the truth is carried. We are not to attach weight to words of those who attack the missionary in order to discredit the missionary's Master and the work for which the Savior died. Wisdom is justified by her works. The work of Christ proves its character by its results. Men sneer at Morrison's missionary methods because in a life's work he made a Chinese dictionary and three Chinese converts. But the sneer dies on the lips before the question of accounting for the 100,000 Chinese evangelical Christians to-day. The fact of the steady growth of the Church of Christ in China is the really conclusive answer to such criticisms of missionaries and of the Gospel which the missionaries preach.

### James Wright, of Bristol

A cablegram informs us of the decease of James Wright, of Bristol, son-in-law and successor in work of the late George Müller. Hedied of carbuncle, on January 29. Mr. Wright was in his seventy-ninth year, but up to within a few weeks in very vigorous health. The great work Mr. Müller inaugurated he has successfully carried on with the help of his true yoke-fellow, G. Fred. Bergin, on whom now the human share of the great burden falls. Few appreciate the vast outreach of this work, of which the orphan work on Ashley Down is but a part. It embraces four other departments scarcely less important, such as Bible distribution, colportage work, establishment of Christian schools in other lands, and support of missionaries, of whom as many as 100 have been aided at one time. In fact, the whole of this fivefold work has been directly and indirectly missionary and evangelistic. May we ask much prayer for Mr. Bergin in the sudden and overwhelming burden of responsibility rolled on his shoulders?



## BOOKS FOR THE MISSIONARY LIBRARY

**NEW FORCES IN OLD CHINA.** By Arthur J. Brown, author of "The New Era in the Philippines." 332 pages, with maps. Illustrated. Price, \$2.00. F. H. Revell Co., New York. 1904.

One naturally wishes to understand the Chinese, now that they are said to be passing through changes which may shift the balance of the world. The wish is thwarted at every point by what seems to be a deliberate Chinese purpose to hide facts.

People in this dilemma will find Dr. Brown's book a marvel of lucid interpretation of the black-eyed, yellow-faced men of the queue. The first section of the book carries one into actual life scenes in China by means of an attractive picturesqueness of description that not only shows the crowded streets, but makes audible their din, and causes one with a too inquisitive nose to think that he knows experimentally their unfragrance.

Tho these unveilings of Chinese life in Dr. Brown's book are mere glimpses, they insure some understanding of deeper things later on. The forces now at last taking effect upon the stagnant life of China are described intelligibly and in order. First, there is the commercial force, revolutionizing economic conditions, embittering the struggle for bread, and lashing like a taskmaster's whip distant peasants who have no word for "competition," and who never saw steamer, railway, or white man. Second, there is the political force—the great world-powers pressing upon the frontiers, like a rising tide that threatens to submerge the old empire while it is still debating whether the ancient dikes should be strengthened, or whether buoyancy should be sought by which to rise with the tide. Third, there is the missionary force and the Chinese Church, partially recog-

nized as the only one of the three forces that has humanity enough among its qualities to offer the yellow nation a source of uplift suited to the emergency.

One lays down this book with a vivid and startling impression of the gravity of China's day of crisis and of the brevity of Christendom's moment of opportunity there. Incidentally, the facts carefully marshalled upon these luminous pages emphasize the causes of the savagery which has more than once blindly struck out at the foreigner who stands for all disturbing forces. Incidentally, too, these pages shed much light upon the folly of inadequate writers who ascribe to "blundering missionaries" the untoward stages of the travail out of which a noble nation, let us hope with Dr. Brown, is shortly to be born.

**HEROES OF THE CROSS IN AMERICA.** By Don O. Shelton. 12mo, 304 pp. Cloth, 50c., paper, 35c. Young People's Missionary Movement, New York. 1904.

This is a mission-study text-book, but full of living human interest. Of the five heroes sketched, only two—David Brainerd and Marcus Whitman—have a wide interdenominational reputation. The other three are, however, heroes worth knowing about. John Mason Peck was a Baptist pioneer in Missouri and Illinois. It is well for us to review occasionally the conditions in the middle West in these early days, and to honor the men who were used of God to establish a Christian civilization in place of barbarism. John L. Dyer, a Methodist pioneer among the miners in Colorado and New Mexico, was known as the "Snow-shoe Itinerant." His life was filled with noble self-sacrifice, the fruit of which is seen to-day. Joseph Ward, a Congregational preacher

and founder of Yankton College, South Dakota, was another of the makers of the West. He found Yankton, a village 63 miles from the railroad, one of the worst of the river towns, and left it a thriving city, with many established Christian institutions. The closing chapter sets forth America's greatest need—namely, men and women who heroically purpose first of all to do the will of Jesus Christ. Pastors and young people will find the volume an excellent basis for definite home mission study.

**THE MORMONS.** By Rev. Samuel E. Wishard, D.D. 16mo, 121 pp. 35c. Presbyterian Board of Home Missions, New York. 1904.

Dr. Wishard writes from personal knowledge and a wide experience with the Mormons in Utah. He has given us by far the best brief statement of their history, beliefs, and characteristics, together with a short—too short—account of the Presbyterian missionary work among them. This might well be used as a pamphlet to inform those who do not know what the Church of the Latter Day Saints really is and teaches.

**THE BURDEN OF THE CITY.** By Isabelle Horton. 12mo, 222 pp. Cloth, 50 cents; paper, 30 cents. Fleming H. Revell Co. 1904.

We are rejoiced to see growth in the study of home and city missions. The superintendent of social and educational work in Halsted Institutional Church, Chicago, has written this second volume of the Interdenominational Home Mission Study books. She does so under the headings of "Settlement Work," "The Modern Church," "Deaconess Work," and "Children's Work." The city is the vortex of American life, and the work there is complex with problems and difficulties. Miss Horton well calls attention to the need of the rescue of the individual for the

reformation of society, and has learned from experience that social settlements which leave out religion do not accomplish the best results. To our mind, the author devotes too little space to distinctly rescue missions in proportion to some other phases—such as deaconess work. The closing chapter is an indirect but strong plea for cooperation for the redemption of the cities. There is need of all good agencies under the sun, together with the power of God, to accomplish this result.

### NEW BOOKS

**THE BLUE BOOK OF MISSIONS, 1905.** Prepared by the Bureau of Missions. 12mo. \$1.00, net. Funk & Wagnalls Co. 1905.

**UGANDA'S KATIKIRO IN ENGLAND.** By Ham Mukasa. 8vo. 10s. 6d., net. Hutchinson & Co., London. 1904.

**THE STORY OF CHISAMBA.** A Sketch of the African Mission of the Canadian Congregational Churches. By H. W. Barker. Canada Congregational Foreign Missionary Society, Toronto, Canada. 1905.

**INDIA.** By Colonel Sir Thomas Hungerford Holdich, Late Superintendent Survey of India. With maps and diagrams. Cloth, 8vo, 375 pp. \$2.50. D. Appleton & Co., New York. 1904.

**VALLI.** A Story of the Todas of India. By P. A. Grover. 16mo. Paper. 6d. Church Missionary Society. 1904.

**THE KINGDOM OF SIAM.** Edited by A. Cecil Carter. Illustrated. Cloth. Decorated cover. 8vo, 280 pp. \$2.00. G. P. Putnam's Sons, New York. 1904.

**CROSS AND CROWN.** Stories of Chinese Martyrs. By Mrs. Bryson. 12mo. 2s. 6d. London Missionary Society. 1904.

**A THOUSAND MILES OF MIRACLE IN CHINA.** (Fleeing from the Boxers.) By the Rev. Archibald E. Glover, M.A., of the C. I. M. 12mo. 6s. Hodder & Stoughton, London. 1904.

**SILVER GILT.** A Mission in China. By Margaret Faithful Davis. 16mo. Paper. 6d. Church Missionary Society, London. 1904.

**THE LAND OF RIDDLES.** (Russia of To-day.) By Hugo Ganz. Translated from the German and edited by Herman Rosenthal vi. 331 pp. \$2.00. Harper & Brothers, New York. 1904.

**A PECULIAR PEOPLE.** The Doukhobors. By Aylmer Maude. 8vo. \$1.50, net. Funk & Wagnalls Co., New York. 1905.

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

#### **The Missionary Secretaries in Conference**

The Twelfth Annual Conference of the Foreign Mission Boards of the United States and Canada was held at the Bible House, New York, on January 11 and 12, 1905. Twenty-eight Boards were represented by eighty-six secretaries or other officers. The subjects discussed were: The Establishment of a Committee of the Conference for Reference and Arbitration; the Young People's Missionary Movement; Missionary Exhibits; How to Enlist Large Givers to Foreign Missions; Missionary Magazines; European Communities on the Mission Field; Outlook in the Kongo Free State; Dealing with Candidates for Missionary Service; Survey of the Last Decade of Missions, and the Relation of the Mission to the Native Church and Its Leaders.

A bystander could not fail to be thrilled by a sense of the importance of this body in relation to the progress of the Kingdom of Christ. For these men of different societies and different religious denominations discussed the practical topics before them without the slightest hint of denominational differences of opinion. They talked with a freedom and a cordial sympathy that suggested an assembly of directors of a single great enterprise.

Perhaps the topic of greatest general interest discussed at the Conference of Missionary Secretaries was a study of the hindrances to missionary effort issuing from the European communities living on the mission field. The paper on this subject was carefully drawn up, reciting thoroughly verified facts. After all exceptions to

the rule have been gratefully noted, such communities, as a rule, oppose Christian teaching by disorderly living and by aggressive hostility. Their influence is the influence of Antichrist. It is with special satisfaction, then, that we learn of the purpose of Rev. Dr. Howard Agnew Johnston shortly to labor with the members of such communities in the Levant and the Far East. Dr. Johnston is to make a tour of some sixteen months among the Presbyterian missions, giving to the missionaries, the churches, and the students, also to the European business communities, a message of individual responsibility for teaching Christ to those who know Him not. The Presbyterian Board has done wisely in asking Dr. Johnston to undertake this important work.

It was decided to meet next year in Nashville, Tennessee, immediately before the Student Volunteer Convention in that city.

#### **A Decade of Progress**

The secretary of the Conference, Mr. William Henry Grant, read a paper, giving a "Brief Survey of the Decade." In addition to the forward movements toward interdenominational fellowship, comity, and cooperation at home and abroad, and the progress in self-support and self-propagation in the native Church on the field, the figures for numerical and material advance are very encouraging. According to these statistics, foreign workers in mission fields have increased during the last decade 60 per cent., and native Christian workers over 56 per cent. (probably 65 per cent.). The income of Foreign Mission Boards from home sources shows an advance of 50 per cent., and from

native contributors 96 per cent. to 100 per cent. The mutual reflex influence of home and foreign work is noticeable. Increase of faith and sacrificing service on the part of home churches is followed by similar symptoms in foreign lands, and, *vice versa*, the larger activities and quickenings in mission fields awakens new interest and stimulates giving at home.

**Episcopacy and the American Negro** The *Church Calendar* for the current year gives this presentment of facts: Our duty to the cause of civilization and humanity in this land requires that we should leaven the life of the 9,000,000 negroes in this country with Christian principles. How inadequate our expenditures are to such a task may be the better understood by remembering that the \$65,000 appropriated annually for work among these millions of black people is less by 20 per cent. than the amount spent last year to maintain one parish house on the East Side of New York, in the midst of a population of about 100,000 people. Missionary work among the colored people is carried on in 21 dioceses and 3 districts by 127 clergy—many of them colored men. There are nearly 15,000 baptized persons, and nearly 9,000 communicants. Last year confirmations numbered 882.

**Benevolent Giving in 1904** The estimate of large gifts last year for public purposes reaches a total of almost \$62,000,000. Of this sum, \$18,189,000 went to educational institutions; to galleries and museums, nearly \$9,000,000; to churches and Y. M. C. A., nearly \$5,000,000; to hospitals, \$2,500,000; to libraries, \$1,500,000; and to miscellaneous objects, \$16,000,000. Besides this, nearly \$10,000,000 were sent abroad, divers missionary objects receiving quite a large proportion.

**Religious Statistics for 1904** Rev. Dr. H. K. Carroll has again put forth in the *Christian Advocate*, his annual statistical tables relating to the progress and condition of the several religious denominations of the country for the year 1904:

DENOMINATIONS	SUMMARY FOR 1904		Net Gain for 1904—Communicants
	Mn- isters	Communi- cants	
Adventists (6 bodies)	1,590	92,418	2,942
Baptists (13 bodies)...	85,713	5,150,815	85,040
Brethren (River) (3 bodies).....	151	3,605	.....
Brethren (Plymouth) (4 bodies).....	.....	6,661	.....
Catholics (8 bodies)...	13,521	10,233,824	241,955
Catholic Apostolic.....	95	1,491	.....
Chinese Temple.....	.....	1,277	.....
Christadelphians.....	.....	101,597	.....
Christian Connection.....	1,348	.....	.....
Christian Catholic (Dowie).....	104	40,000	.....
Christian Missionary Association.....	10	754	.....
Christian Scientists.....	1,222	66,022	5,739
Church of God (Winebrennarian).....	460	38,000	.....
Church of the New Jerusalem.....	133	7,982	13
Communitistic Societies (6 bodies).....	.....	3,084	.....
Congregationalists.....	6,127	667,951	7,551
Disciples of Christ.....	6,635	1,233,866	20,480
Dunkards (4 bodies).....	3,258	114,194	61,000
Evangelical (2 bodies).....	1,423	164,709	1,716
Friends (4 bodies).....	1,445	117,065	510
Friends of the Temple.....	4	340	.....
German Evangelical Protestant.....	100	20,000	.....
German Evangelical Synod.....	945	209,791	.....
Jews (2 bodies).....	301	143,000	.....
Latter-Day Saints (2 bodies).....	1,560	343,250	1,178
Lutherans (22 bodies).....	7,471	1,789,766	73,856
Mennonites (12 bodies).....	1,200	60,953	1,061
Methodists (17 bodies).....	39,977	6,256,728	69,244
Moravians.....	130	10,327	232
Presbyterians (12 bodies).....	12,658	1,697,697	36,175
Protestant Episcopal (2 bodies).....	5,139	807,924	25,381
Reformed (3 bodies).....	1,994	401,201	10,423
Salvation Army.....	2,367	25,069	.....
Schwenkfeldians.....	3	600	294
Social Brethren.....	17	913	.....
Society for Ethical Culture.....	.....	1,500	.....
Spiritualists.....	.....	45,030	.....
Swedish Evangelical Theosophical Society.....	291	93,400	.....
United Brethren (2 bodies).....	2,385	273,200	66,914
Unitarians.....	555	71,000	.....
Universalists.....	727	54,000	462
Independent Congregations.....	54	14,126	.....
Grand total in 1904.....	51,113	30,313,311	582,878
Grand total in 1903.....	149,439	29,730,433	889,734

**An American Gift to Mexico, China, and Manila**

Mr. John H. Converse, of Philadelphia, has recently visited the Presbyterian mission in Mexico, and as an expression of his interest in that work has generously contributed \$50,000, to be used especially in the purchase of land and buildings needed by the college and theological seminary at Coyoacan, Mexico City. Mr. Converse submitted the gift with the stipulation that a certain proportion might be diverted for such purposes as the Board judged more urgent. In view both of the original purpose and the supplementary proposal of Mr. Converse, the Board has voted to appropriate \$39,279 to the institutions named in Mexico, \$6,721 to be used for hospital and residences in the Hunan Mission, China, and \$4,000 for the new Training School for Christian Workers at Manila, in the Philippines.

**Baptists in Our Islands**

Since the close of the Spanish-American War the membership of American Baptist Churches, North and South, has increased in the regions affected from zero to more than 4,700, divided as follows: Cuba, almost 2,000; Porto Rico, 1,000; and the Philippines, 1,700. The churches formed within five years number 48.

**The Water Street Mission, New York**

The thirty-second annual report of the old Jerry McAuley Mission tells of a year of difficulty and of blessing under the noble superintendent, Samuel H. Hadley. The past year has been one of exceptional trials, because the work grows faster than the income. Thousands of ex-convicts come to this mission, because they have heard that here they will find a friend to help them. Many of these find Christ,

and are saved for this world and the next. There is no note of complaint from Brother Hadley and his wife, who are giving themselves to this hand-to-hand and heart-to-heart work, but there is a note of sorrow that they must be handicapped by lack of support from Christian people. The deficit for the present year is \$2,103.20.

**Work of the American Board**  
**Up to Date**

Work is carried on in all the fields in 1,693 places, where regular Christian services are held. The number of missionaries is 570, of whom 184 are wives and 182 are single women. There are 4,179 native Christian laborers engaged with our missionaries in the work of education and evangelization. Of these, 272 are pastors, and 2,178 are teachers. Twenty-three new churches have been organized, making a present total of 558 churches, with a membership of 62,123. These churches added to their numbers last year upon profession of faith 5,708 new members, while there are over 70,000 pupils in the Sunday-schools. These missions have 14 theological schools, with 18 collegiate institutions. In these there are 2,345 students in training, with nearly 7,000 in high and boarding schools, and nearly 44,000 in village schools. The total number of pupils under instruction in all of the institutions of the Board is 70,818—an increase of more than 3,000 during the year. The native peoples contributed for the support of this work \$173,184.

**A Notable Centennial in Store**

The centenary of the prayer-meeting held by college students under the haystack at Williamstown, Mass., is approaching, and a proposition has already been made that the annual meeting of the American Board in 1906 be held in the vicinity of Williamstown, so that suitable

commemoration may be made of that notable event. Unfortunately, tho not strangely, neither the month nor the day of the month can be given to which that immortal "haystack meeting" belongs. As Secretary E. E. Strong states, "All that comes to us is that it was 'on a sultry afternoon in July or August.'"

**A By-product of Y. M. C. A. Work**

The Boston Young Men's Christian Association has 1,586 students in its evening institute, which it calls its "mis-fit factory." One of the students was a sailor who, after a course in clay modeling, has become a sculptor, and now earns four times as large a weekly wage as he did before. Another who was a freight clerk is now a house physician in a hospital. A printer has become a successful lawyer, and a grocery clerk a well-to-do engineer. The association teaches over 70 branches. Many a man has powers and possibilities in him of a kind unsuspected by himself and his neighbors. The school or institution that gives a new direction to old capacities does a useful work in any community.—*Zion's Herald*.

**A Missionary Social in Oberlin**

It may not be generally known that Oberlin College can scarcely be matched for evangelizing zeal and effectiveness, since from its walls have gone forth to the ends of the earth almost 250 men and women, while nearly three times as many have wrought in home fields. Besides, missionaries' children are cared for in Tank Home, with more than 40 boys and girls now finding shelter and nurture within its walls. One evening, not long since, a reception was given in the Home to Miss Mary Porter, just returned from North China (and through

whom the money for the large and commodious building was secured), at which missionaries were in attendance from Austria, Turkey, Africa, India, China, Japan, and Micronesia. No less than 116 adults and children from the foreign field are sojourning in the near neighborhood.

**Canadian Church union in Saints Coming Together**

Canada between Presbyterians, Methodists, and Congregationalists is progressing favorably. A joint meeting of the committees of the three bodies was held at Toronto, and there was a full discussion on the five points of doctrine, polity, administration, preparation for the ministry, and legal tenure of property, and it was the united conclusion that all these points could be so disposed as to make union possible.

**Dr. Grenfell, Dr. W. T. Grenfell, of Labrador**

Dr. W. T. Grenfell, Oxford man—physician and surgeon, master-mariner, author, adventurer, founder of a system of co-operative stores, and administrator of hospitals and a hospital ship—is now in the United States, prepared to tell of his work, which God has so abundantly blessed. Mr. Norman Duncan, the author, who has seen his work, writes: "Dr. Wilfred T. Grenfell, of the Royal National Mission to Deep-Sea Fishermen, is not a missionary of the familiar type; he is less a preacher than a physician, and not more a physician than a philanthropist and industrial inspiration and organizer of the most sane and practical sort. Moreover, he is the devoted champion of the simple folk among whom he labors. These folk inhabit some two thousand miles of what has been called by seamen 'the worst coast in the world.' What with fog, wind, reefs, and ice, navigation of those waters is a

matter of extreme difficulty always; and often of hardship and dreadful danger. Nevertheless, in summer and winter, Dr. Grenfell manages to make his professional round—in summer by the little hospital ship *Strathcona*, in winter by means of dog-team and komatik. It is a proverb on the coast that he regards neither hardship nor peril."

**Canada Needs** According to the  
**Bibles in** *Presbyterian Rec-*  
**Twenty-seven** *ord*, the British and  
**Tongues** Foreign Bible So-  
ciety has such a

task on in the dominion. The Upper Canada Auxiliary has its headquarters in Toronto. The issues last year from this depot alone included the following foreign languages: Arabic, 2; Armenian, 3; Chinese, 50; Cree, 9; Danish, 22; Dutch, 8; Finnish, 44; Flemish, 3; French, 341; Gaelic, 27; German, 761; Greek, 26; Hebrew, 135; Hungarian, 994; Icelandic, 7; Italian, 150; Japanese, 400; Norwegian, 30; Polish, 69; Rumanian, 31; Russ, 371; Ruthen, 2,084; Spanish, 3; Swedish, 41; Syric, 3; Welsh, 1.

**An Awakening** A Union Evangel-  
**in Mexico** istic Movement has  
recently been un-  
dertaken by the Protestant  
churches of Mexico City with splendid results. The pastor of Union Church was a delegate to the Congregational Council at Des Moines, and carried back with him a message which is being followed by a concerted effort to reach the unchurched members of the English-speaking colony in the capital of Mexico. Union prayer-meetings have been held, the pastors are pressing home the responsibility of Christians as evangelists, and special united services are being held February 12 to March 5. Let earnest petitions be offered in behalf of our brethren in this neighboring land that the Holy Spirit

may work with them to change many lives into consecrated service to Christ.

## EUROPE

**British** *Medical Missions*  
**Medical** for January con-  
**Missionaries** tains, as usual, the  
names of all med-

ical missionaries holding British degrees or diplomas, together with the countries of their present residence and the societies under which they serve. The total is 357, as against 339 a year ago. The Church Missionary Society leads with 66, the United Free Church of Scotland follows with 59, the London Society with 37, Established Church of Scotland, 21; Presbyterian Church of England, 20; Irish Presbyterian Church, 16; Society for the Propagation of the Gospel, 15; Church of England Zenana Society, 14; Baptist Society, 14; China Inland, 13; Wesleyan, 13; and 31 other societies with less than 10, and most of them less than 5.

**The Religious** This organization  
**Tract Society** has recently passed  
its first centennial.

It was formed to promote the circulation of religious books and treatises at home and abroad, and now has printed important tracts in 250 languages, dialects, and characters. Its annual circulation is over 46,000,000, and its total distribution up to March, 1904, was 3,586,000,000. During the past twelve months the society had printed in all 492 new issues, of which 140 were tracts. The total circulation from the home depot, including books, tracts, periodicals (counted in numbers), cards, and miscellaneous issues, was 26,936,260, of which 11,563,900 were tracts. Grants to Sunday-schools and other libraries amounted to 303; and 2,311 Bibles, 4,367 Testaments, and 935 other publications have been given to 20 school boards.

**The New Bible Society Magazine** According to previous announcement, the British and Foreign *Bible Society Reporter* was transformed into the *Bible in the World* as the new year opened, or the former ceased while the latter began to be. As to paper, type, illustrations, and contents, the initial number is most excellent. Among the more than a score of contributors appear the names of such as the Bishops of London and Durham, the Earl of Stanford, Principal Fairbairn, J. Monro Gibson, and Ian McLaren. As many other eminent contributors are promised for the next issue.

**Departure of British Student Volunteers** The *Student Movement* for December gives a list of British student volunteers who have sailed for the foreign field during last year. They number 93 in all, and they appear to represent every evangelical church and society at home, as well as every university and many colleges, while they go forth into all parts of the world.

**Religious Changes in France** France, which was at one time the mainstay of the papacy, is now gradually but surely demanding a separation of Church and State. This will be a gain to Protestants, but not without some hardship, as Protestants as well as Romanists have received some support from the State. The step will, however, lessen the power of the churches to control local and national politics. M. Buisson, president of the commission on the Briand Bill, says that "there is in France a current of opinion so manifestly favorable to the separation of the Church from the State that the deputies and senators can not do otherwise than vote in conformity with the

wishes of the electors." That it is impracticable immediately to realize the ideal of a free Church in a free State "is the terrible result of a Military State, the ruling classes in which do not believe in Christ, struggling with a Jesuitized Church, which frightfully misrepresents Him and the Gospel He proclaimed and the Church He founded. The Paris Missionary Society is already feeling the result of public absorption in the political aspects of the question. The contributions to the society's work have fallen one-third in the last year. We believe the separation will come, and that ultimately it will be a blessing.

**General Booth in Germany** The General of the Salvation Army has recently had a remarkable success in Berlin. All classes have crowded to his meetings, and greeted him with the utmost enthusiasm. The general speaks in English, his words being translated sentence by sentence by a German officer. This is General Booth's thirteenth visit to Berlin, and each time he has clearly seen how much greater hold the Army has on public opinion.

**The Gospel Spreading in Bulgaria** Mr. Porter, of the Austrian Mission of the American Board, writes in the

*Herald* :

Recently we have had a Macedonian call from near Macedonia itself. In St. Helena a Bohemian colony, located near where the Danube leaves Hungary for Serbia, enjoyed for a little time, several years ago, the services of our dear brother Chorvat. He was forced to leave them, but the good seed has been bearing fruit. Several families have removed from St. Helena to Bulgaria to enjoy the privileges of the Gospel. They joined the Methodist Church there. This last summer we received a letter begging us to "come over and help them." Forty-seven had



left the State church, which is ministered to by a dissipated clergyman who can not speak Bohemian, altho the larger part of his congregation speak no other tongue. They had not attended the communion service for years. Children were unbaptized. And there was a real longing for the services and consolation of a "man of God." We sent down the editor of our church paper, who spent several days with them, organized a church of 43 members, baptized children, and strengthened them spiritually. They are to support wholly a promising young man, a Slovak, who will minister to them as he can. We shall visit them occasionally also.

### ASIA

**Moslems** In the British Syrian Mission, the  
**Petitioning** schools, established  
**for Schools** in 8 villages, are doing

much to raise the women from a state of degradation, and the educated girls take quite a different position in their homes. The sheiks of 13 more villages are petitioning for schools. Many Druses, as well as nominal Christians, have received the Gospel message. A Christian traveler, lately passing through Syria, came in contact with missionaries and native teachers of various organizations and missions in Syria and Palestine, and saw what they were doing, and says that he was struck with the noble young men and young women converted to God by these missions; and as he noted the physical beauty, wonderful intelligence, and Christian knowledge of all these young people, he felt that the flower of the youth of Syria had been laid hold of.

**Turks** The annual report  
**Attending a** of last year's work  
**Commencement** in Euphrates College, Harpoot, Eastern Turkey, ends thus:

Let me close this letter with a few words of some Turkish officials which were reported to us. These

men were present at our graduating exercises, and later, in speaking of the audience of women, said: "What a remarkable gathering that was! Think of those women sitting in such an orderly way! Our women don't care for anything but low talk and dirt. Those women seemed modest, even if their faces were uncovered. They are receiving an education, and rising up to a level with the men. We Turks are nowhere. We have no schools for our girls, and the education which our boys receive does not amount to much."

**Selling Bibles** The latest despatches from Turkey indicate that

the insistence of the American and British ambassadors, that the right to sell Bibles in the Turkish domains, has been effective. The British and Foreign Bible Society agents had been forbidden to sell Bibles in Uskub and other places, and appealed to the representatives of the Christian powers. The reason for the opposition of the Turks is peculiar—that is, that the Bibles are so cheap. The prices are "so ridiculously low" that it gives the transaction the appearance of a "propaganda." They are not used to reasonable prices in religious matters. A propaganda of the truth is what the Turks fear. It endangers their system of errors and superstitions.

**Murderers in** United States Minister Pearson, our  
**Persia to** representative in  
**be Punished** Persia, has earned the congratulations of President Roosevelt and the Department of State by the effective way in which he has brought the Persian government to terms in the settlement of claims arising out of the murder of Rev. B. W. Labaree. All the offenders are to be punished, and the widow of the murdered missionary is to receive \$30,000, altho she did not ask it. It appears that the chief criminal is a lineal de-

scendant of Mohammed, and hence is possessed of such sanctity that the Persian authorities scarcely dare to take his life. Mrs. Labaree has not asked for the money; she and the father and brother of the murdered missionary are giving their lives for these Persians.

**First General Assembly in India** Very important meetings of the Presbyterian Alliance of India have recently been held at Allahabad to consummate, if possible, a union of the eleven Presbyterian Churches in India into one Church. These eleven bodies are scattered over the five provinces and 33 presbyteries and 332 churches, with 22,167 communicants, 39,049 adherents, and a total Christian community of 73,983. Forty-eight delegates from these assembled on December 15th to form a General Assembly. Rev. K. C. Chatterji, D.D., was elected moderator. A Confession of Faith, which had been prepared at previous meetings of the alliance and submitted for approval to the home churches, was adopted, a Provisional General Assembly was formed, and the utmost enthusiasm and good will prevailed. This is the first occasion in which Churches of Europe and America have united, and it is a hopeful augury for the future.

A. H. EWING.

**Hindu Christians** The *C. M. S. Gleaner* contains this **Self-supporting and Self-governing** hope-inspiring statement: "A well-known colleague of Mr. Mott and Mr. Robert Speer, in the person of G. S. Eddy, Secretary of the Y. M. C. A. of South India, during a recent interview, brought before the committee some facts of a highly encouraging character. Mr. Eddy, in company with a devoted Indian worker—a product of C. M. S. missions—has

recently conducted a series of largely attended meetings for the deepening of spiritual life among Tamil converts and agents in South India and Ceylon. His observation of the native Christian communities led him to notice some hopeful instances of the springing up of indigenous societies (entirely self-supporting and self-governing) in Ceylon and Tinnevely for evangelizing other parts of India; and other instances of native Christians holding (on their own initiative and by their own agents) conventions for fellow-believers. This is cheering news, which we hail with thankfulness."

**A Moslem Convert from Afghanistan** The son of a Mohammedan Afghan robber chief has left his father's castle, crossed the frontier, and made public profession of faith in Jesus Christ at the C. M. S. mission in the bigoted Mohammedan city of Peshawar. He has done this at the imminent risk of being shot by his angry father, and he is himself still little more than a half-tamed savage, liable to lose control of himself when anything stirs his wrath. Yet there he is to-day trying hard to be humble, gentle, and Christ-like. He is, therefore, within reach of the prayers of Christians.

**A Christian Woman Lawyer in Bengal** The appointment of Miss Cornelia Sorabji, daughter of the late Rev. Sorabji Kharsedji, of the C. M. S., as legal adviser to the Bengal Court of Wards is a forward step on the part of the government, as *purdah* ladies will now have the advantage of conferring about their legal business with a trained lawyer of their own sex, to whom they can speak face to face, without the intervention of a screen. Miss Sorabji was the first female native of India to qualify for the bar. She

is an I.L.B. of Bombay University. Mrs. Sorabji, her mother, is engaged in important educational work in connection with the Zenana Bible and Medical Mission at Poona.

**A Remarkable Movement in India**

The Rev. H. D. Griswold, of Lahore, tells of a remarkable religious movement in the Punjab called, after its founder, "Chet Ram." This man was a Hindu Baniaa by birth, who died in 1895, at the age of 60. He was at first the disciple of a Mohammedan fakir. While under the fakir's influence he is said to have had a vision of Christ, who commanded him to build a church. This was between 1860 and 1865, and from that time Chet Ram professed to be a believer in Christ, and began to gather disciples in His name. His religious creed is a strange amalgam of Hinduism, Mohammedanism, and Christianity, while the adoration paid to the Bible as a book is not unlike the worship of the *Granth Sahib* by the Sikhs. The members of the sect seem, as a rule, to identify Chet Ram with Christ. There are two classes of followers—ordinary lay members, who are householders and engage in their own occupations, and the monks, who are celibates, live on alms, and spend their time in preaching. There seems to be some sort of initial rite, corresponding to baptism, which admits to the community, and there is also a curious ceremony of "earth baptism" performed, when a lay member of the sect tears off his clothes, casts dust upon his head, and becomes a Chet Rami monk. The sect is said to number about 5,000, but accurate returns are not available. Caste is so far observed that converts from different castes eat their food separately from each other. There does not seem to be

any recognized form of worship; and altho all Chet Ramis are supposed to possess a Bible, very few are able to read it.

The central sanctuary at Buchhoke is generally regarded as a relic chamber. At night a *chiragh* is burned as at the tombs of Mohammedan saints, and worshipers prostrate themselves and deposit their offerings.—*The Christian Patriot* (India).

**Christ Preached in Lhasa**

A converted Eurasian Buddhist, who has worked among Nepalese and Tibetans, and who accompanied Col. Younghusband's expedition into Tibet, wrote as follows from the sacred city:

We are just encamped on a park right in front of the Potala (the residence of the Dalai-Lama). We passed by the biggest monastery, containing 9,000 monks, some two miles from here. It is a massive building situated at the base of a mountain; at a distance it looks like a beehive. The second largest, called Sera, is just on our left side, it is also an immense building, with more than 5,000 monks. The Potala stands on a prominent hill, the golden roof was shining as we entered the west gate. The medical college is built on a very high hill, and is adjacent to it. The gate of the city is built where the two hills meet.

There are Chinese, Mohammedan, and Nepalese residences in the city permanently. The Mohammedans have a mosque. All these people inter-marry with the Tibetans, and the population is a mixed one already. When we asked the people why they would not agree to the mission or the Europeans coming, they said the religion was different. But this is only an excuse. The truth is they are afraid of losing their independence. They have repeatedly told the commissioner that they are fighting for their religion. While at a village called Yong, I asked an old man what there was in the four "Chortens" (hollow stone tombs), seen at a distance; he said there was a "Lha," a god, and they worship him.

Farther on I saw the tomb of an Indian Buddhist missionary who had lived in Tibet twelve years, preaching and teaching, and now they worship him as a saint. He is known as "Atisha." It is a pity there are no Christian missionaries inside Tibet. I have had some opportunities of witnessing for Christ on the way, and I hope, D. V., to be able to do something among the people as soon as I have an opportunity. One soldier was converted, and others are anxious to be taught. I do pity these people, who bow down to idols and do not know the true God. However, I am sure God will give them a chance of hearing the good message of salvation, and I am glad in my soul that the day is not far distant. I have been able to preach the Gospel in Lhasa, and have distributed some copies of the Gospels.

DAVID MACDONALD,  
Assistant Antiquarian, Tibet Com.

**Influence of Christian Women** Dr. J. P. Jones, of the Marathi Mission, has written:

It may be well to add emphasis here to the position of women in the native Christian community as a direct result of mission endeavor in India. The new womanhood of the infant native Christian community has begun to impress itself upon the land. There are nearly 500,000 women and girls connected with the Protestant missions of that country today. They are being trained for, and introduced to, new spheres and opportunities such as the women of India never dreamed of before. Thousands of them are engaged as teachers and Bible-women. Some practise medicine; others adorn and cheer the homes, beautify the lives, and strengthen the work of pastors and preachers, of teachers, doctors, and other professional men. They grow into the full bloom of womanhood before they leave their school-training, and they go forth well equipped intellectually, morally, and spiritually for the manifold duties of life.

**Hindus Losing Zeal** A wealthy Hindu in Calcutta, anxious to promote Hinduism, and especially the "Vedantic philosophy," engaged at a handsome salary one of the

most learned Vedantist philosophers in Calcutta to lecture in the Calcutta University. The lectures were free to the general public, and a prize was promised to the best pupil. A missionary went to see the learned professor in his gorgeous robes, and to listen to his "wonderful philosophy." Was the hall crowded, as one might expect? On the contrary. There were but two hearers present, and sometimes only one; not enough to take competitive examinations for the prize.

REV. F. W. WARNE.

**A C. M. S. in China** This strange story comes through the columns of the *C. M. S. Gleaner*.

Three Chinese Christian doctors, two of whom had been educated at Trinity College, Ningpo, and afterward had been transferred to Dr. Main's medical class at Hang-chow, met together in the summer of 1901, and reflecting on how they had received the grace of God from their childhood, wondered what they could do to manifest their gratitude. They then offered prayer, read their Bible, and thought of subscribing money to help some evangelist. Following on this meeting, and after surmounting various difficulties, a regular Chinese Church Missionary Society was started in 1902, with branches in Ningpo, Shanghai, and Hang-chow. The committee consists of 11 members, 7 of whom are Trinity College men. With the consent of the C. M. S. Conference, the new society has successively engaged as its first missionaries 2 former pupils of Trinity College. They have been planted at stations some 15 miles apart (some 40 to 60 miles from Hang-chow), in the districts of Fuyang and Sin-chang. Bishop Moule visited these places in July last, catechizing, baptizing, confirming, and celebrating Holy Communion. The 2 missionaries, Mr. Tsong and Mr. Tsang, having been recommended to the Bishop as candidates for ordination by their committee last spring, and, each candidate doing excellently in his examination, he admitted them both to Deacons' Orders at Hang-chow on

Sunday, August 14th. He was assisted in the examination and at the service by 5 other Trinity College, Ningpo, men.

**A Griffith John Memorial for Hankow**

The Central China Religious Tract Society reports a constant increase in the circulation of Christian literature. Last year over 2,100,000 publications were sold. The increase in the work calls for a depot at Hankow, which they wish to secure as a memorial to the first and only president the society since its commencement in 1875, who now attains the fiftieth year of his work in China. Dr. John has always taken a large share in the hard work of the society, and it is most fitting, therefore, that the extension of the tract society's work be associated with the jubilee of Dr. John's missionary work. The society desires to obtain a plot of ground and to build a depot, a bookshop, a committee-room, and rooms for a depot superintendent, which shall be the property of and a home for the Central China Religious Tract Society, and a permanent memorial of Dr. John's jubilee. About \$15,000 is needed for this purpose, but much of it must probably come in small sums.\*

**Marked Growth in China** L. Lloyd writes as follows in the *C. M. S. Intelligencer*:

"I would notice as a cause for deep thankfulness the growth of the native Church and of our work generally throughout the province, and the large increase in our staff of workers. Looking back fifteen years, I find that the number of missionaries is Fuh-Kien was less than 20 all told, of whom only 3 or 4 were single ladies. Now we num-

ber 87, of whom about half are single ladies. Then we had only 7 native clergy, now we have 19. To the above must be added the devoted band of ladies, 42 in all, sent us by the C. E. Z. M. S., all of whom, side by side with their C. M. S. sisters, are rapidly solving the problem which so long perplexed us in bygone days, how to reach the women and children of Fuh-Kien, and of whose self-denying labors and quiet fearlessness it is impossible to speak too highly. Fifteen years ago we had only 1 medical man and 1 hospital; now we have 7 medical men, 6 qualified lady doctors, and no less than 8 hospitals. Surely this large increase in our staff of workers calls for loud praise to the Giver of all Good, who, among His other gifts, gives men and women for His work."

**Japan in Formosa**

By her conduct of affairs in the Island of Formosa, which she acquired in 1895 as a result of the war with China, Japan appears to be giving satisfactory proof of her ability as a colonizing power. Formosa had been under the rule of several European powers before it came into the possession of the Chinese, but its population, as a whole, had never been completely subdued until in 1901 the Japanese army succeeded in making a complete conquest. The administrators sent out from Japan have given proof of their ability and efficiency, and great sums of money have been expended on the island. More than 1,000 miles of highway have been built and nearly 100 miles of railway, and \$15,000,000 are to be spent upon the railroad system of the country. There are 2,600 miles of telegraph and 1,300 miles of telephone lines in operation. The population has increased from 2,455,357 in 1897 to 3,082,404 in 1903. The

\* Send to Rev. Joseph S. Adams, Treasurer American Baptist Missionary Union, Hankow.

opium traffic was made a government monopoly, not for the purpose of deriving a revenue, but to discourage the use of the drug, which was sold only to confirmed opium smokers, who must also obtain a license. This policy is said to have worked very successfully, so that the number of opium users is constantly decreasing and the amount of opium imported has fallen from a value of 3,392,602 yen in 1900 to 1,121,455 yen in 1903.

### AFRICA

**Medical Missions in North Africa** The ever-growing importance of medical missions is referred to in the opening pages of the yearly report of the North Africa Mission. At the present time that mission has only 3 male doctors and 1 lady doctor, while there are 11 stations to be occupied. In Algeria, French laws prevent work being done by any except those holding French diplomas, but in Egypt the facilities for medical assistance are numerous. Consequently, Morocco, Tunisia, and Tripoli are the fields occupied. There are 3 hospitals and dispensaries in Morocco, a *quasi-hospital*, or *hospice*, in Tunisia, and a dispensary in Tripoli. The work at the Tulloch Memorial Hospital, Tangier, is the oldest medical work of the mission. During the year 3,370 attendances were registered and 200 in-patients treated. At Fez, the largest city, the northern capital and seat of the government, a spirit of conviction rarely seen among Moslems was very noticeable. Many opportunities for faithful Gospel preaching occurred. To Tripoli patients came from far and wide, and the missionaries are now recognized as friends. Open-air preaching and tract distribution are out of the question, except in quite a few places. "Discussion meetings" have, however, been

successful for the end in view, and have, through God's blessing, led to some souls seeking Christ.

**A Prince in Uganda Seeking Light** Prince Ramazan, one of the relatives of the native King of Toro, Uganda,

Central Africa, is a boy of fifteen and a Mohammedan. Because the Mohammedans of that region are very ignorant, a Christian lad has been employed to teach him to read and write. This has led the prince to write to the Prime Minister of Uganda, asking to be educated as a Christian. His letter contains this passage: "This is a very bad religion; it is a religion of death. I want to become a Protestant and join Mr. Hattersley's school for chiefs." The boy wants education; he may find Christ.

**A New Station in Angola** At last, after many attempts, a station has been opened among the Bachi-bokwe—the tribe that lies between the Bihé and the Luvalé countries. The Portuguese and natives have both assisted and welcomed the missionaries, and it does appear as if God's "set time" has come for blessing to many there. Blessing has broken out at Dr. Fisher's station, Kazombo, and 30 adults have professed, "both men and women."

Here in Bihé the work grows steadily, both in quantity and quality. Some of the natives who have been steadfast for years are now showing how God can, by His Spirit, teach and instruct them as they read the Scriptures.

I am very thankful to report in the highest possible way of the value of the work of our colored brethren and sisters from Demarara, British Guiana, the grandchildren, *in a sense*, of Mr. Muller's faith and toil in supporting that work. The West Coast of Africa is

so strewn with colored failures from the West Indies and North America that it is a great mercy to see these "Strongites," as they are called in British Guiana, proving their call to be from God.

F. S. ARNOT.

**Missions Threatened in the Kongo State** Traders and missionaries in the Kongo State have repeatedly declared

that the pledges of King Leopold, to give equal rights to all, have been broken, that natives are maltreated, trade restricted to concessionaries, and the very life of the Protestant missions is threatened. The missions most affected are those of the Baptist Society and Kongo Bololo Mission, of England, and the Baptists and Southern Presbyterians of America. Letters from Rev. Motte Martin, of the Presbyterian mission, show that a part of the work in Africa seems to be in particular peril. Mr. Martin says that King Lukenga, of the Bakuba tribe, was summoned to Luebo to meet a State officer, and was treated with such indignity that he went back greatly incensed against the State. A later cablegram from Mr. Morgan, of the English mission, states that the Bakuba tribe is in revolt, and that the mission station at Ibanj has had to be evacuated. This will probably bring on a State punitive expedition, in which it is to be feared African Christians will suffer in common with the other members of their tribe. It is said that Leopold and the State authorities have determined, if possible, to drive out the Protestant missionaries from their territory.

**Relief for Suffering Missionaries** So great have been the ravages of fever among the French missionaries upon the Zambesi River, so distressing the discomforts from inundations,

mosquitoes, white ants, and other pests, that sympathizing friends have undertaken to secure funds for providing them with better dwellings. Houses are to be sent out in sections, to be put together when they reach their destination. Four of these houses are to be built directly, in a way which shall protect their tenants from many of the dangers to which their present dwellings expose them. It is a beautiful charity, and if the experiment proves successful it will be followed up till all the stations of the Paris Society are supplied with sanitary homes for the European missionaries.

**Remarkable Communion at Bandawé** A notable communion service at one of the mission stations in Living-

stonia is thus described by *The Aurora*, published at Bandawé:

"On Wednesday afternoon reports were given of the vacation work of teachers in the west. On Thursday contingents began to pour in from the lake-shore villages to the north and east, and also from the hill villages to the south. At midday on Friday work ceased, and in the afternoon the meetings began by a large united gathering in the open air. For the sake of more definite instruction, most of the other meetings were divided into those for church-members and catechumens as one part and for hearers and others as the second part.

"The communion service was to be held in the open air, but the unsettled weather made it advisable to hold the new work-shop so far ready as a reserve. A cold, drizzling rain came on, and so in the upper room the table was spread. There were 152 communicants. Catechumens and others were present, and the floor below was crowded by people listening to the

voice of the speaker through the unfinished flooring above. To the surprise of all, it was found some 3,000 people had stowed themselves away above, and an equal number below and at the door.

**The British Annexation of North Ngoniland** The Rev. Donald Fraser writes to the *Missionary Record* of The United Free Church of Scotland: "On Friday, September 2, Sir Alfred Sharpe met the chiefs and indunas of North Ngoniland at Ekwendeni, and finally arranged for the administration of the country by the British government. This is an event of no small importance in the history of the protectorate; and for Ngoniland it opens a new chapter, which should be a record of peace and prosperity.

"The North Ngoni are possibly the strongest tribe in the protectorate. The pure Ngoni, who are the governing caste, have come from different tribes south of the Zambesi. But the main population is composed of Tonga, Tumbuka, Chewa, and Senga, who have been absorbed into the tribe, and have received a deep impress from their masters."

The annexation of this territory has come by the will of the people as a benefaction, and is hailed as a blessing.

**Praise for the Zulu Mission** M. Jalla, of the Paris Mission on the Zambesi, who has been visiting a number of mission stations in Africa, thus expresses himself about the American Congregational mission at Amanzintote. "It has accomplished a great work among the Zulus; the 23 churches all have black pastors, many of whom are very capable, and all of them superintend a certain number of annexes, to which native evangelists are attached. They have, among other things, a

theological school with 15 students, an industrial school with 70 pupils, and a school for young Zulu girls, which is greatly appreciated. I was profoundly touched by the great humility of our American brethren, who consent to take the second place in order that the Zulu churches may learn to govern themselves in everything. Occasionally the black pastor forgets all that he owes to these missionaries who drew him out of the mire; and yet they give him a free hand, contenting themselves with the part of counsellors, whether they are listened to or not."—*Journal des Missions Évangéliques*.

**A Memorial Mission** For many years the American Board has had in contem-

plation the opening of mission work at Beira, the port on the East African coast from which our missionaries start inland for Mount Silinda and Chikore. The work has been delayed because of lack of funds. The deputation to Africa last year finished their work and embarked from Beira on their homeward journey, greatly impressed with the strategic importance of this place, from a missionary point of view. It will be remembered that on the homeward voyage the wife of Dr. Sydney Strong, who was most efficient in her services with the deputation, died suddenly. At the recent annual meeting of the board, at Grinnell, an impressive address was made by Dr. Strong, and a suggestion was made by some friends that the \$6,000 needed for the opening of a mission station at Beira be raised as a memorial to Mrs. Strong. This was done very heartily, and the \$6,000 were given or pledged on the spot. The work will be opened speedily, and will bear the name of the Ruth Tracy Strong Station.—*Congregational Work*.



**The Effect of the Herero War** The Herero war in German South-west Africa has broken up some of

the stations of the Rhenish Missionary Society, but it has placed the missionaries at liberty to serve as nurses and chaplains in the German army, where they are winning high praise.

### ISLANDS OF THE SEA

**The Gospel in Sumatra** The number of Sumatran Christians under care of

the Rhenish Society is 55,685. The *Calwer Monatsblätter* says:

When we read the reports of the various stations, we see how diligently the work is carried on in the schools, and in the care of souls, in attendance on sick and well, on young and old; how, more and more, by means of missionary sisters, the female sex also is brought under Christian influence and training. Relapses into heathenism, and yet more into Mohammedanism, do occur, but of the apostates and excommunicated, many return after a while. Taken all in all, we gain the impression that a day of salvation has dawned for Sumatra; that it behooves us to redeem the time, before the night cometh, in which no man can work. The great point in Sumatra is to anticipate Islam, which is pressing in from the East Coast.

**Protestantism in the Philippines** Secretary of War Taft, formerly civil governor of the Philippines, recently said: "I am asked the question

if there is any room for the Protestant denominations in the islands. I can not too strongly emphasize the answer that there is! Nothing will do those islands so much good as the introduction of Protestant clergymen to maintain charities, schools, hospitals and Protestant churches. I do not favor proselytism, but the presence of Protestant churches, showing the existence of complete religious freedom, is most

healthful. You can never elevate the tone of the island people there so much as by the presence of ministers."

### MISCELLANEOUS

**Twelve Years' Growth of the Kingdom** At the close of the Preface of the second edition, the editors say: "In

sending out this new edition of 'The Encyclopedia of Missions,' we can not refrain from mentioning the astonishment mingled with awe in our own minds by our close study of the growth of the missionary enterprise since the first edition was issued. It is our belief that if any will study this rapid advance and growth, they will find the conviction unavoidable that this enterprise and its present power in the non-Christian world is the fruit of more than a merely human impulse. This book presents again an illustration of the fact that the 'stone which the builders rejected is become the head of the corner. It is the Lord's doing, and it is marvelous in our eyes.'"

**How Christianity is Presented to the Jews** Archdeacon Sinclair, of London, preached the annual sermon of

the London Society for the Conversion of the Jews, and in the course of his sermon drew attention to an important point. "Consider," he said, "how Christianity is presented to them. In Russia there are said to be 5,000,000; in Austria, 1,644,000; in Germany, 562,000; in Rumania, 263,000; in Turkey, 105,000; in Holland, 82,000; in France, 63,000; in Great Britain, 92,000; in Italy, 40,000; in Switzerland, 7,000; in Scandinavia, 7,000; in Servia, 3,500; in Greece, 2,600; in Spain, 2,000. How does popular Christianity offer itself to them in Russia? By an ignorant peasantry, by the superstitious worship of pictures, and by bitter oppression. In

Austria, in France, in Spain, popular Christianity has sunk many into the worship of the Virgin, Joseph, and the saints. In England the great mass of them live, alas! among a population Christian only in name, neglected in the past, herding together in the dreariness of London slums, indifferent altogether to religion. The best of Christianity—the quiet, orderly, peaceful homes of the middle class, the charm of Christian village life—they do not see, and have no opportunity of seeing.” The Archdeacon then pointed out that we have to show the Jew what Christianity really means.

**A Missionary Spirit—How to Get It** All attempts to make a missionary spirit predominant or powerful in the Church which do not begin with the individual drawing nearer to Jesus Christ for himself are as vain and foolish as it is to move on the hands of a clock with your finger instead of increasing the tension of the spring; you will only spoil the works, and as soon as the outward pressure is removed, there will be the cessation of the motion. I have the profoundest distrust of all attempts to work up Christian emotion or Christian conduct in any single direction, apart from the deepening and the increasing of that which is the foundation is the foundation of all—a deeper and a closer communion with Jesus Christ.

DR. MACLAREN.

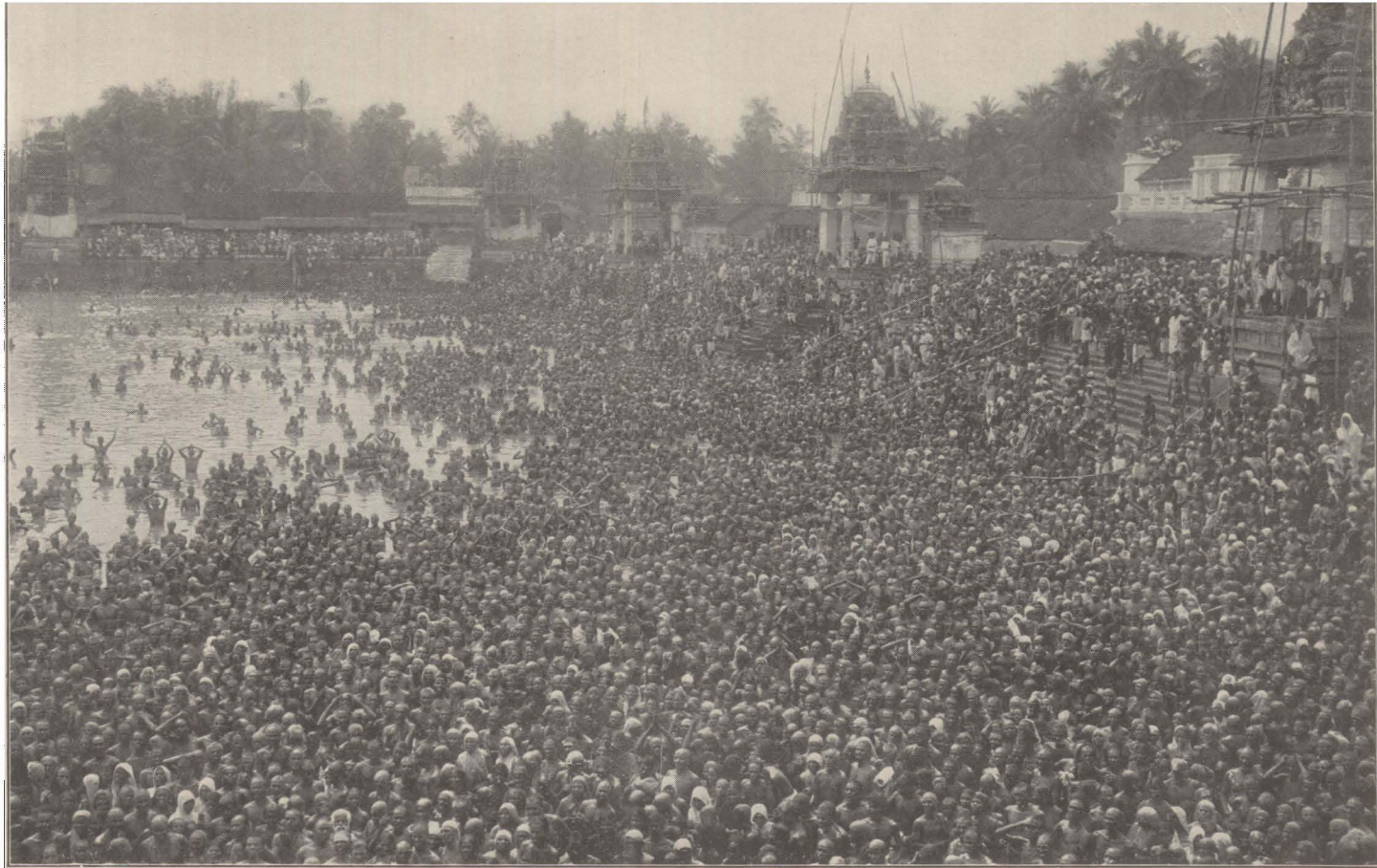
**Only Christ Can Lift Humanity** There is no other uplifting force that takes men out of the lowest strata of life and lifts them up into the likeness of God. The Briton, with his Druid worship, and skins of beasts, and club, is lifted up into Victorias and Gladstones. Out of the veins of African cannibals comes a Booker T. Washington. Out of

the depths of woman's degradation in India Christ raises Pundita Ramabai, with her shelter for 2,000 child widows, deserted wives, and famine orphans. Out of Fiji cannibals, two of whom ate 900 victims, who used men as rollers to launch their canoes, buried them alive, killed the sick and three-fourths of the children born, Jesus Christ made an Africander whose noble character Queen Victoria was glad to honor. J. F. COWAN.

## OBITUARY

**Dr. Lovett, of London** The Religious Tract Society has sustained a great loss in the death of the Rev. Richard Lovett, on December 29th, in London. He had spent twenty-two years in its service as book editor, and then as secretary. His series of missionary biographies, such as Gilmour, of Mongolia, and Chalmers, of New Guinea, have been an inspiration to readers of all Churches, and his monumental history of the London Missionary Society will be eagerly consulted by generations of workers. Mr. Lovett's hobby was his study of the English Bible, and his shilling primer on that subject is a masterpiece. At the time of his death he was at work on a biography of Griffith John, of China. He was a man of rare force of character, and all who know him will regret that such a worker is taken away in the height of his power and influence.

**Dr. Graybill, of Mexico** Word is received of the death, on January 21, 1905, at Linhares, Mexico, of the Southern Presbyterian missionary, Dr. Graybill. He was busy at his work, and had just read in family prayers Revelations xxi. His last words were his prayer. He spent thirty-one years in Mexico; seventeen were in Linhares. Catholics and Protestants alike honored his memory. It is a great loss to the mission. His wife was a Miss Ottaway.



By courtesy of the *Spirit of Missions*

### A MASS OF IDOLATROUS HUMANITY IN SOUTHERN INDIA

The number of people in this picture is estimated at about 2,000. It would need to be multiplied by over 100,000 to represent the unevangelized souls of India. These people are gathered at a heathen festival in the sacred tank at Kodambakam, in Southern India. They are celebrating the great festival, and are waiting for the appearance of the Golden Idol, as a signal to immerse their bodies in the sacred waters of the tank, in the vain hope that thereby they will cleanse their souls.

# THE Missionary Review of the World

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## OUR LORD'S TEACHINGS ABOUT MONEY

BY THE EDITOR-IN-CHIEF

One huge barrier always more or less obstructs the mission work of the Church—the *want of money*. The fear of debt often prevents forward movement, and the fact of debt compels retrenchment. Even when men offer to go, Boards are often unable to send and support them. We believe that all this ought not so to be. Our Lord's teachings as to money gifts, if obeyed, would forever banish both these limitations on church work and all concern about supplies. These teachings are radical and revolutionary. So far are they from practical acceptance that, altho perfectly explicit, they seem more like a dead language that has passed out of use than a living tongue that millions know and speak. Yet, when these principles and precepts of our Lord on giving are collated and compared, they are found to contain the materials of a complete ethical system on the subject of money, its true nature, value, relation, and use. Should these sublime and unique teachings be translated into living, the effect not only upon benevolent work, but upon our whole spiritual character, would be incalculable.

Brevity compels us to be content with a simple outline of this body of teaching, scattered through the four Gospel narratives, but gathered up and methodically presented by Paul in that exhaustive discussion of Christian giving in II. Corinthians viii., ix.\*

I. The basis of Christ's teaching about money is the fundamental conception of stewardship (Luke xii:42, xvi.:1-8). Not only money, but every gift of God is received in trust for His use. Man is not an owner but a trustee, managing another's goods and estates, God being the one original and inalienable owner of all. The two things required of stewards are that they be "faithful and wise," that they study to employ God's gifts with fidelity and sagacity—fidelity, so that God's entrustments be not perverted to self-indulgence; sagacity, so that they be converted into as large gains as possible.

This is a perfectly plain and simple basal principle, yet it is not the accepted foundation of our money-making and using. The vast majority, even of disciples, practically leave God out of their thoughts when they engage in finance. Men consider themselves owners; they "make money" by their industry, economy, shrewdness, application; it

\* See also MISSIONARY REVIEW, vol. xi., pages 81 and 241 (1898); vol. ix., page 352 (1896), and vol. vii., page 481 (1894).

is theirs to do as they will with it. There is little or no sense of stewardship or of its implied obligation. If they give, it is an act not of duty, but of generosity; it ranks not under law, but under grace. Hence there is no felt inconsistency in hoarding or spending vast sums for worldly ends and appropriating an insignificant fraction to benevolent purposes. Such methods and notions would be utterly turned upside down could men but think of themselves as stewards, accountable to the one Master for having wasted His goods. The great day of account will bring an awful reckoning, not only to wasters but to hoarders; for even the unfaithful servants brought back to their lord the talent and the pound, at last, but without profit, and the condemnation was for not having used so as to increase the entrusted goods.

### The Principle of Investment

II. In our Lord's teachings we find this kindred principle of investment: "Thou oughtest to have put my money to the exchangers" (Matt. xxv: 27). Money-changing and investing is an old business. The "exchangers," as Luke renders, are the *bankers*, the ancient *Trapezitæ*, who received money on deposit and paid interest for its use, like modern savings institutions. The argument of our Lord refutes the unfaithful servant on his own plea, which his course showed to be not an excuse but a pretext. If it was true that he dared not risk trading on his own account, why not, without such risk, get a moderate interest for his Master by lending to professional traders? It was not fear but sloth that lay behind his unfaithfulness and unprofitableness.

Thus indirectly is taught the valuable lesson that timid souls, unfitted for bold and independent service in behalf of the Kingdom, may link their incapacity to the capacity and sagacity of others who will make their gifts and possessions of use to the Master and His Church.

James Watt, in 1773, formed a partnership with Matthew Boulton, of Soho, for the manufacture of steam-engines—Watt to furnish brains, and Boulton, hard cash. This illustrates our Lord's teaching. The steward has money, or it may be other gifts, that can be made of use, but he lacks faith and foresight, practical energy and wisdom. The Lord's "exchangers" can show him how to get gain for the Master. The Church's Boards are God's bankers. They are composed of practical men, who study how and where to put money for the best results and largest returns, and, when they are what they ought to be, they multiply money many fold in glorious results. The Church partly exists that the strength of one member may help the weakness of another, and that by cooperation of all the power of the least and weakest may be increased.

III. Another most important principle is the subordination of money, as emphatically taught and illustrated in the rich young ruler

(Matt. xix: 16-26). This narrative, rightly regarded, presents no enigma. With all his attractive traits, this man was a slave. Money was not his servant, but his master; and, because God alone is to be supreme, our Lord had no alternative. He must demolish this man's idol, and when He dealt a blow at his money the idolatry became apparent, and the slave of greed went away sorrowful, clinging to his idol. It was not the man's having great possessions that was wrong, but that his possessions *had* the man; they possessed him and controlled him. He was so far the slave of money that he could not and would not accept freedom by the breaking of its fetters. His "trust" was in riches—how could it be in God? Behind all disguises of respectability and refinement, God sees many a man to be an abject slave, a victim held in bonds by love of money; but covetousness is idolatry, and no idolator can enter the Kingdom of God. How few rich men keep the mastery and hold money as their servant, in absolute subordination to their own manhood and the masterhood of the Lord!

IV. We ascend a step higher, and consider our Lord's teaching as to the *law of recompense*. "Give and it shall be given unto you" (Luke vi: 38). We are taught that getting is in order to giving, and consequently that giving is the real road to getting. God is an economist. He entrusts larger gifts to those who use the smaller well. Perhaps one reason of our poverty is that we are so far slaves of parsimony. The future may reveal that God has been withholding from us because we have been withholding from Him.

It can scarcely be said by any careful student of the New Testament that our Lord encourages His disciples to look or ask for earthly wealth. Yet it is equally certain that hundreds of devout souls who have chosen voluntary poverty for His sake have been entrusted with immense sums for His work. Instance George Müller, conducting for over sixty years enterprises requiring at last some hundred and twenty-five thousand dollars a year, and William Quarrier and Hudson Taylor, and D. L. Moody and Dr. Bernardo. Such servants of God, holding all as God's, spending little or nothing for self, were permitted to receive and use millions for God, and in some cases, like Müller's, without any appeal to men, looking solely to God. This great saint of Bristol found, in a life that nearly rounded out a century, that it was safe to give up to God's purposes the last penny at any moment, with the perfect assurance that more would come in before another need should arise. And there was never one failure for seventy years!

V. Kindred to this law of recompense is the law of *superior blessedness*. "It is more blessed to give than to receive" (Acts xx: 35). Paul quotes this as a saying of our Lord, but it is not to be found in either of the Gospel narratives. Whether he meant only to indicate what is substantially our Lord's teaching, or was preserving some precious words of our Great Teacher, otherwise unrecorded, is not

important. It is enough that this saying has the authority of Christ. Whatever the blessedness of receiving, that of giving belongs to a higher plane. Whatever I get, and whatever good it brings to me, I only am benefited; but what I give brings good to others—to the many, not the one. But, by a singular decree of God, what I thus surrender for myself for the sake of others comes back even to me in larger blessing. It is like the moisture which the spring gives out in streams and evaporation, returning in showers to supply the very channels which fill the spring itself.

#### Computation by Comparison

VI. We rise a step higher in considering God's *law of computation*. How does He reckon gifts? Our Lord teaches us that it is *by comparison*. No one narrative is more telling on this theme than that of the poor widow who dropped into the treasury her two mites. The Lord Jesus, standing near, watched the offerings cast into the treasury. There were rich givers that gave large amounts. There was one poor woman, a widow, who threw in two mites, and He declared her offering to be more than any or all the rest, because, while they gave out of a superfluity she gave out of a deficiency—they of their abundance, she of her poverty.

She who cast her two mites into the sacred treasury, by so doing became rich in good works and in the praise of God. Had she kept them she had been still only the same poor widow. Are not two sparrows sold for a farthing? and the two mites "make a farthing." He who, as the superintending Providence of Nature, watches the fall of a sparrow, so that "one of them is not forgotten before God," also, as the overseer of the treasury, invisibly sits and watches the gifts that are dropped into the chest, and even the widow's mite is not forgotten.

He tells us here how He estimates money gifts—not by what we *give*, but by what we *keep*—not by the amount of our contributions, but by their *cost* in self-denial. This widow's whole offering counted financially for but a farthing (*Κοδραντης*, a quadrant, equal to four mills, or two-fifths of a cent, or three-fourths of an English farthing). What could be much more insignificant? But the two mites constituted *her whole means of subsistence*. The others reserved what they needed or wanted for themselves, and then gave out of their superabundance (*περισσεμοντος*). The contrast is emphatic; she "out of her *deficiency*," they "out of their *supersufficiency*."

Not all *giving*—so-called—has rich reward. In many cases the keeping hides, with God, the giving. Self-indulgent hoarding and spending spread a banquet; the crumbs fall from table, to be gathered up and labeled "charity." But when the one possession that is dearest, the last trusted resource, is surrendered to God, then comes the vision of the treasure laid up in heaven.

VII. We ascend still higher to the law of unselfishness in giving. "Do good and lend, hoping for nothing again" (Luke vi:35). Much giving is not giving at all, but only lending or exchanging. He who gives to another of whom he expects to receive as much again, is trading. He is seeking gain, and is selfish. What he is after is not another's profit, but his own advantage. To invite to one's table those who will invite him again, is simply as if a kindness were done to a business acquaintance as a basis for boldness in asking a similar favor when needed. This is reciprocity, and may be even mean and calculating.

True giving has another's good solely in view, and hence bestows upon those who can not and will not repay, who are too destitute to pay back, and too degraded, perhaps, to appreciate what is done for them. That is like God's giving to the evil and unthankful. That is the giving prompted by love.

To ask, therefore, "Will it pay?" betrays the selfish spirit. He is the noblest, truest giver who thinks only of the blessing he can bring to another's body and soul. He casts His bread seed beside all waters. He hears the cry of want and woe, and is concerned only to supply the want and assuage the woe. This sort of giving shows god-likeness, and by it we grow into the perfection of benevolence.

#### Sanctified Giving

VIII. Our Lord announces also a law of sanctification. "The altar sanctifieth the gift"—*association gives dignity to an offering* (Matt. xxiii:19). If the cause to which we contribute is exalted it ennobles and exalts the offering to its own plane. No two objects can or ought to appeal to us with equal force unless they are equal in moral worth and dignity, and a discerning giver will respond most to what is worthiest. God's altar was to the Jew the central focus of all gifts; it was associated with His worship, and the whole calendar of fasts and of feasts moved round it. The gift laid upon it acquired a new dignity by so being deposited upon it. Some objects which appeal for gifts we are at liberty to set aside because they are not sacred. We may give or not as we judge best, for they depend on man's enterprises and schemes, which we may not altogether approve. But some causes have Divine sanction, and that hallows them; giving becomes an act of worship when it has to do with the altar.

IX. Another law of true giving is that of transmutation. "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke xvi:9). This, tho considered by many an obscure parable, contains one of the greatest hints on money gifts that our Lord ever dropped.

Mammon here stands as the equivalent for *money*, practically worshiped. It reminds of the golden calf that was cast out of the earrings and jewels of the crowd. Now our Lord refers to a second trans-



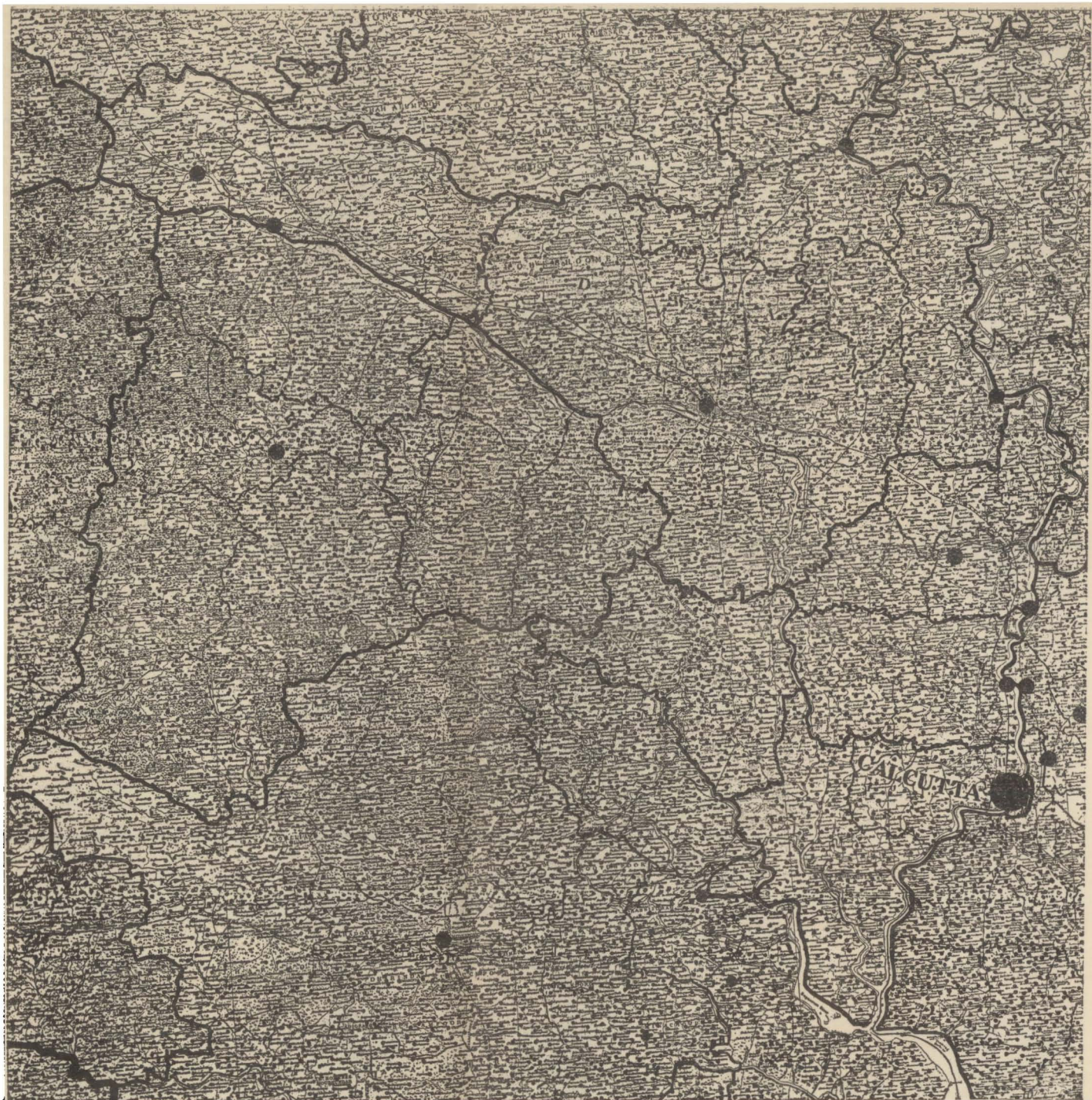
mutation. The golden calf may in turn be melted down and *coined into Bibles*, churches, books, tracts, and even *souls of men*. Thus what was material and temporal becomes immaterial and spiritual and eternal. Here is a man who has a hundred dollars. He may spend it all on a banquet, or an evening party, in which case the next day there is nothing to show for it. It has secured a temporary gratification of appetite—that is all. On the other hand, he invests in Bibles at ten cents each, and it buys a thousand copies of the Word of God. These he judiciously sows as seed of the Kingdom, and that seed springs up a harvest, not of Bibles, but of souls. Out of the unrighteous mammon he has made immortal friends, who, when he fails, receive him to everlasting habitations. May this not be what is meant by the *true riches*—the treasure laid up in heaven in imperishable good?

What revelations await us in that day of transmutation! Then, whatever has been given up to God as an offering of the heart, “in righteousness,” will be seen as transfigured. Not only the magi’s gold, frankincense and myrrh, and the alabaster box of ointment of spikenard, very precious, and the houses and lands of such as Barnabas, but fishermen’s boats and nets, the abandoned “seat of custom,” the widows’ mites, and the cup of cold water—yes, when we had nothing else to give, the word of counsel, the tear of pity, the prayer of intercession. Then shall be seen both the limitless possibilities and the “transcendent riches” of consecrated poverty.

Never will the work of missions, or any other form of service to God and man, get the help it ought until there is a new conscience and a new consecration in the matter of money. The influence of the world and the worldly spirit is deadening to unselfish giving. It exalts self-indulgence, whether in gross or refined form. It leads to covetous hoarding or wasteful spending. It blinds us to the fact of obligation, and devises flimsy pretexts for diverting the Lord’s money to carnal ends. The few who learn to give on scriptural principles learn also to *love* to give. These gifts become abundant and systematic and self-denying. The stream of beneficence flows perpetually—there is no period of drouth.

Once it was necessary to proclaim to the people of God that what they had brought “was more than enough,” and to “restrain them from bringing” (Ex. xxxvi.: 6). So far as known, this is the solitary historic instance of such excess of generosity. But should it not always be so? Is it not a shame and disgrace that there ever should be a lack of “meat in God’s house”? When His work appeals for aid, should there ever be a reluctance to respond or a doling out of a mere pittance? Surely His unspeakable gift should make all giving to Him a spontaneous offering of love that, like Mary’s, should bring its precious flask of spikenard and lavish its treasures on His feet, and fill the house with the odor of self-sacrifice!

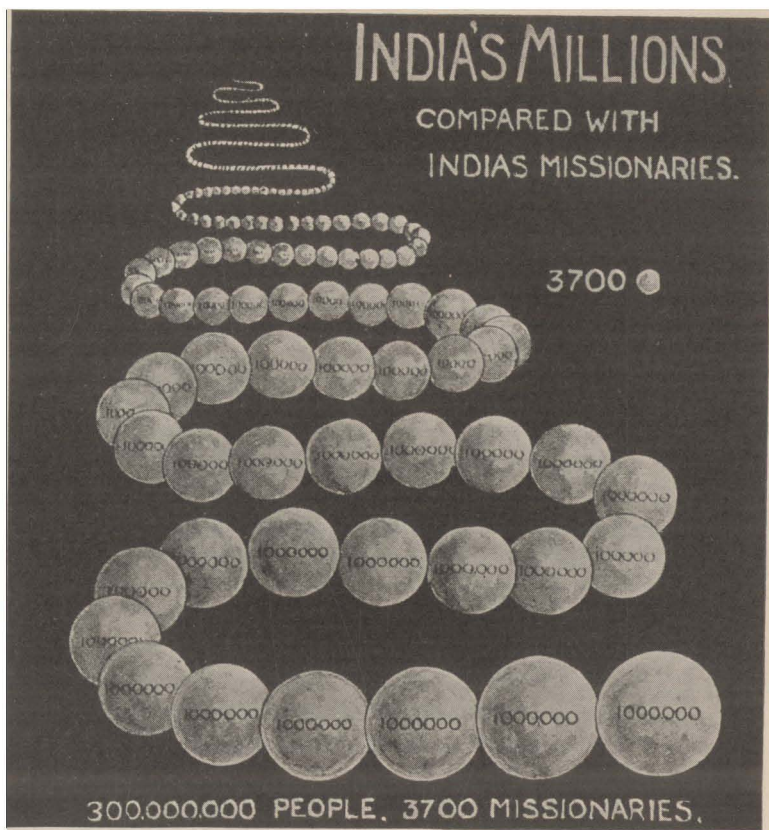




**ONE OF THE "OCCUPIED" FIELDS OF INDIA**

**This map shows the villages in less than one-hundredth of the area of India. Every small spot represents a village with an average population of 353. There are about 1,000 villages in this area of 110 miles square. The large spots represent mission stations. The population of this district is estimated at 4,000,000 souls, for whom there are only 13 mission centers.**





A GRAPHIC ILLUSTRATION FROM "ACROSS INDIA"

By Lucy Guinness Kumm (statistics corrected). The number of missionaries (3,700) includes 1,100 ordained, 500 unordained men, 900 wives, and 1,200 unmarried missionary women.

## THE UNOCCUPIED FIELDS OF INDIA\*

BY G. S. EDDY, KODAI KANAL, SOUTH INDIA

With a population equal to all Europe, save Russia, India represents a fifth of the inhabited world, crowded into one-thirtieth of the world's area. Its population of 294,361,056 is twice that of North and South America combined, but is included in a territory half as large as the United States. It may be said to-day to be the great religious arena of the world, for within its borders are to be found all the great historic faiths, save only those of China. The progress made by these various religious bodies during the decade 1891 to 1901 is a matter of more than passing interest. The population of India, as a whole, increased only  $2\frac{1}{2}$  per cent., plague and famine being the main causes of the retarded growth. The Hindus, partly because they suffered most from these fatal causes, and partly because nearly 600,000 con-

\* Consult Beach's Atlas for maps with all mission stations and work indicated.

verts came over to Christianity, actually decreased one-fourth of one per cent., falling to 207,147,026. The Jews, who now number 18,228, gained six per cent.; the Parsis (Zoroastrians), with 94,190, gained four per cent.; the Buddhists, with 9,476,759, made the large increase of thirty-two per cent.; but even so, did not keep pace with the thirty-nine per cent. increase of general population in Burma, to which region they are almost wholly confined. The Mohammedans increased a trifle less than nine per cent., reaching a total of 62,458,077, or nearly one-third of the Mohammedan population of the globe. Christians during the same period gained over thirty per cent., and *Protestant* Christians (foreigners being excluded in both cases) between forty and fifty per cent.!

Thus encouraged by what God has already done, we need not be disheartened as we look at the fields as yet unoccupied and calculate the number of workers still needed. The Decennial Missionary Conference in Madras, in December, 1902, representing the entire missionary body of India, drafted, after mature deliberation, a "General Appeal to the Home Churches," in which they said: "We ask that there be one male and one female missionary for every 50,000 of the population, and this would mean a quadrupling of our present number." While the bulk of the work must be done by Indian evangelists, and while in the South, where large Christian communities and a large native force already exist, a missionary may supervise a field covering a larger number than 50,000, yet in all pioneer fields we can not hope to "fully preach the Gospel of Christ" with any less number, if we mean seriously to give the Gospel to the world in our own day. If we recall the fact that in the United States and England we have one minister and a body of workers to very much less than every 1,000 of the population, it will not be exorbitant to ask for one man and one woman to every 50,000 in heathen lands, where the difficulties are so much greater.

### The Distribution of Workers

Turning to the various presidencies and provinces of India, let us begin with the South and the portions which are best occupied.

The MADRAS PRESIDENCY,\* with a population of forty-two mil-

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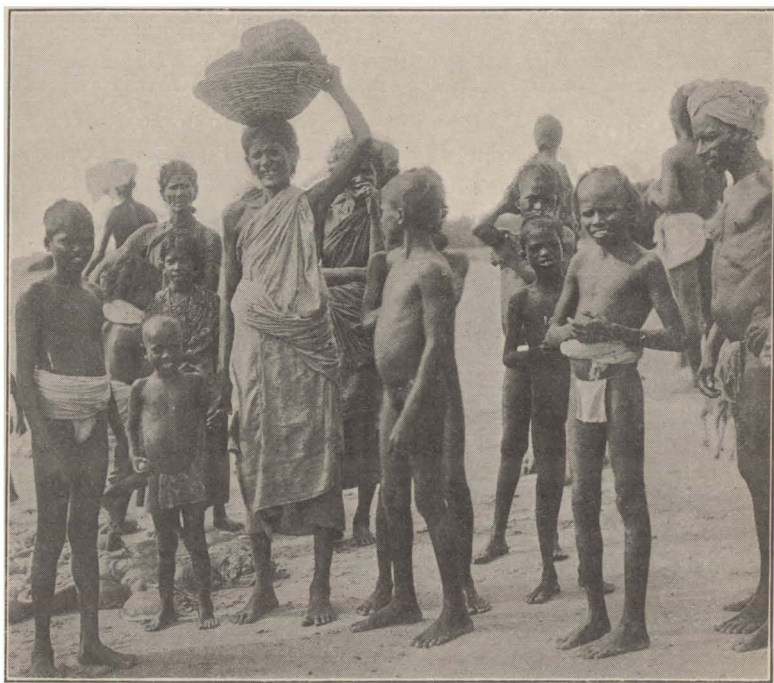
\* The statistics for this article were gathered chiefly from the Government Census Report of 1901, from which were taken the facts regarding population, religions, and the number of Christians in each district. The missionary statistics are from the decennial tables of the Calcutta Conference, and from more recent sources. To ascertain the mission work going on in the needier districts, letters were sent to over one hundred representative missionaries. The very inadequacy of some of the replies, and the want of knowledge of unoccupied fields often directly adjoining, showed the need of more accurate general information regarding India's unevangelized portions. Two tables are added to the article, the first showing the proportion of Christians and missionaries in the various provinces of India, and the second showing the *taluks*, or subdivisions, with a population of over 50,000 which have no Christians, or almost none. Even where there are a few Christians, it does not follow that there is mission work in a district. A far larger number than this list includes have a few Christian coolies or tradesmen in the towns, and these often Roman Catholics, but have no form of mission



[From Beach's "India and Christian Opportunity." Used by permission of the Student Volunteer Movement.]

lions, or greater than that of France, has now 1,038,854 Christians—an increase of over 100 per cent. in the last 30 years, or nearly five times as great as that of the population generally. In every 100 persons, 91 are Hindus, 6 Mohammedans, and 3 Christians, while in the native State of Travancore (included in Madras Presidency) the Christians form more than a third of the whole population.

This presidency, and this alone, may be said to be occupied. There is, however, a part of the Bellary district, with a population of a hundred thousand, which is unreached, two *taluks* (sub-districts) in Gan-



SOME WHO ARE WAITING FOR THE GOSPEL IN INDIA

jam, with over a hundred thousand heathen and no Christians, and four *taluks* in Vizagapatam, aggregating over two hundred thousand, without a catechist or Christian. The latter are claimed by the Schleswig-Holstein Lutheran mission, but are not occupied. This raises an important principle which will apply to all parts of India. In a resolution adopted unanimously by the South India Missionary

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work going on in them. Nearly all of the districts mentioned in the second table, and many more, are unoccupied. The larger divisions mentioned and the location of existing missions may be found by consulting the "Geography and Atlas of Protestant Missions," by Rev. H. P. Beach, published by the Student Volunteer Movement, No. 3 West Twenty-ninth Street, New York City. It is wonderfully accurate in the location of occupied and unoccupied fields.

Conference of 1900, and which must commend itself to any unprejudiced person, it was said:

A mission ought not to exclude others from territory which it is not really working itself. . . . The Conference would with equal emphasis place on record its strong sense of the injury done to the cause of India's evangelization by societies making exclusive claims to fields manifestly inadequately provided with workers. With any policy which would aim at preventing other agencies from beginning work in such districts, this Conference has no sympathy, but, on the contrary, would earnestly counsel withdrawal from such positions, wherever they may exist, so that room may be made for other missions better able to undertake the work (Res. I : 2, 5).

It is true that, with its growing native agency, a mission should have room for expansion; but, on the other hand, if a society can not adequately occupy a district, and others are able to do so, it is surely not the spirit of the Gospel to exclude them. Plainly it is the duty of the home Boards to press upon the churches the adequate occupation of their fields, or else to cease to claim them to the exclusion of others.

BOMBAY PRESIDENCY has a population of 25,425,325, or nearly that of England. Three-quarters are Hindus, one-fifth Mohammedans, and 216,118 Christians. The census report shows some thirty-three *taluks*, each containing a population of over 50,000, or a total of 2,500,000, without a single Christian! This list was published in the *Bombay Guardian*, that it might be verified by the missionaries of that region, and it was found that three of these thirty-three *taluks* were "claimed," but not worked. This does not, of course, represent the total number of unevangelized portions. Mr. Modak's directory for 1900 shows that there are twenty-seven missions or societies in the Bombay Presidency, yet the tables of the Decennial Conference show only one ordained missionary to every 227,000 of the population. Neither climate nor language forms any serious obstacle to the evangelization of this presidency, ninety per cent. of the population being within the reach of four languages—Marathi, Gujarati, Kanarese, and Sindhi.

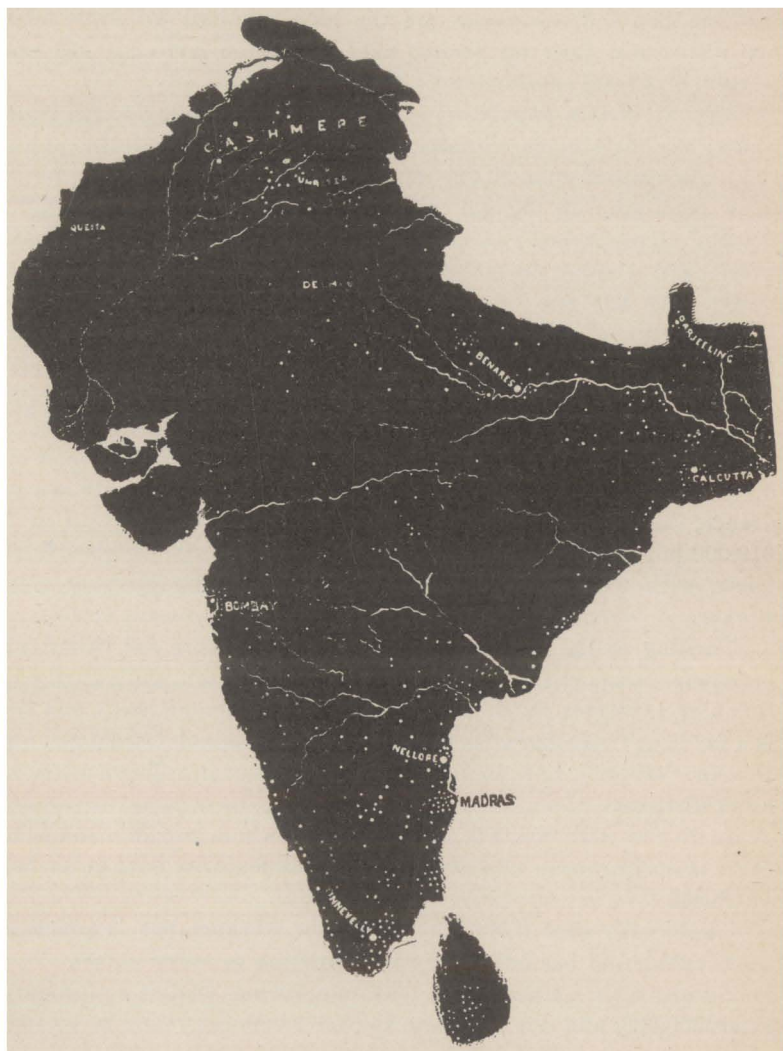
In *Sindh* the C. M. S. and C. E. Z. have three stations, but there are four districts, with a population of over two and a half million, with only twenty native Protestant Christians. A C. M. S. missionary writes of whole *taluks* where "there is no attempt being made by any society to evangelize them," and adds that workers of other societies would be welcomed.

*Cutch*, "with an area of 6,500 square miles and a population of half a million, is still unoccupied, and has never had a missionary."\*

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\* The "Kurku and Central Indian Hill Mission," according to Beach's Atlas, has a native worker at Kothara, with a leper asylum, chapel, village and Sunday school.





#### A MAP OF DARKEST INDIA

The white spots indicate the distribution of mission stations, and show more than the proportion of Christians to non-Christians in India.



*Kathiawar*, with 2,329,196, has only five missionaries in four stations. "Thousands have never heard of Christ."

*Gujarat*, with 9,016,457, has, according to the leading missionary there, some "thirty-eight men and forty-two women. If we assume that one man and one woman are the least required for every 50,000 non-Christians, then we should have 157 more men and 153 more women, or a total reinforcement needed of 310."

BENGAL, with a population of 78,493,410, about equal to the United States, has but 278,366 Christians, or only one in 300 of the population. As against some 80,000 ministers in the United States, for the same population in Bengal we have but 735 missionaries, including wives of missionaries! In northern Bengal there is only one ordained missionary to every two millions. With the same proportion, Chicago would have but one minister and New York would not have two! Mr. Anderson, of Calcutta, in the *Indian Witness* of February 18 and 25 of last year, has an excellent article on the "Unoccupied Fields of Bengal." In *Chuta Nagpur* he mentions five native states, with a total population of 583,117, without a missionary; the rajah is unfriendly to missions. *Hill Tipperah*, with 150,000, is in the same condition. In *Palamau*, where, however, the unhealthy climate is a hindrance, there is no missionary nor a single native Christian in all the 619,000 population. In brief, Mr. Anderson reports twenty-five districts, with over 300,000 in each, without a missionary or native worker.

Turning to the Census Report, we find that there are thirty-seven populous *thanas* (districts), with over 50,000 in each, and a total population of 4,000,000, *without a single Christian* among them, and there is a far larger number with a few scattered nominal Christians, often Roman Catholics, but no mission work whatever. To mention only a few districts:

In *Bogra*, with 854,000, 82 per cent. of whom are Mohammedans, there is no European missionary. The vast majority have never heard of Christ.

*Gaya*, with over 2,000,000, has a few workers, but is practically unoccupied, and has but one native Christian to every 10,000.

*Saran*, with 2,409,509, has but one worker (native or foreign) to every 300,000, and one Christian to over 9,000.

*Champaran*, with 1,790,000, and one Christian to 8,733, is scarcely being touched by the two feeble missions there, and is "practically unoccupied."

*Angul*, with 191,000, has no missionary.

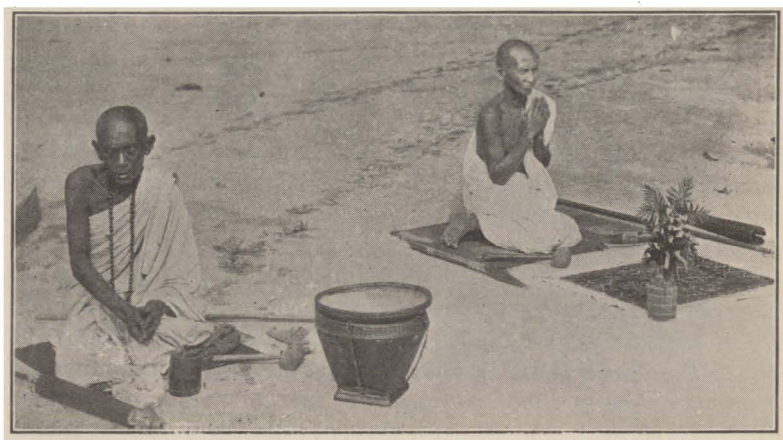
In *Rungpore* there are three or four districts, with half a million population in each, without a worker.

*Maldah*, with over 800,000, has only three or four Indian workers and no European missionary.

*Palamau*, in Chuta Nagpur, with 613,763, is, for the most part, unoccupied, as are many of the native states of Chuta Nagpur.

In *Purniah* there are half a million without a worker, native or foreign.

Looking at Bengal as a whole, the number of districts with over 100,000 in each which are without a missionary or a native worker, or even a single Christian, are too numerous to mention. In the partially occupied fields there are in 12 districts, with a population of over seventeen million, only 94 European and native workers, or one to every 183,000. If Bengal had but one missionary to every 50,000, or half the ratio asked for by the Decennial Conference, it would still



THE BEST THAT HINDUISM CAN DO—SOME "HOLY MEN" OF INDIA AT THEIR DEVOTIONS

require 835 more missionaries. Among the twenty-two millions of West Bengal, North Bengal, and Orissa, there are but 23,660 Christians, or only one per 1,000. In *Bihar*, with its 21,547,538, there are but 1,623 Protestant native Christians, or one to 20,000! For this population, which is almost equal to South America, there are but 21 ordained foreign missionaries and 14 women, (one ordained missionary to a million souls!) while in South America, which is sometimes called the "Neglected Continent," there are 682 missionaries.

If the United States had the same proportion as Bihar, she would have but 80 ministers, or less than one-fifth the number in New York City alone, while England would have but 32, instead of the 30,000 in the Church of England alone! Dr. Weitbrecht, an authority in North India, writes: "Behar is, I believe, the most neglected part of India directly under British administration, and I am sure the C. M. S. missionaries who work there would be glad to see part of this great country evangelized by others." One of the local missionaries says: "Quite half the province has never even heard the sound of the Gos-

pel. The need of workers is tremendous and the darkness awful." A statistical authority writes: "Every province in India has vast unoccupied districts, and Bengal is the worst off of all the provinces."

In addition to Behar, the neediest districts are Chuta Nagpur and Northern Bengal, the former having only 55 ordained missionaries among 59,000,000, and the latter 5 ordained men among over 10,000,000! Thus, Chuta Nagpur has a population far greater than either Great Britain or Japan. Comparing the three fields in respect to the number of ordained ministers, we have in Great Britain some 45,000, in Japan 252, and in Chuta Nagpur, 55! While Northern Bengal has a population greater than Korea, we have in Korea 51 ordained missionaries and in Northern Bengal only 5. It is not too much to say that in these neglected districts of Bengal over forty millions are unevangelized.

The UNITED PROVINCES OF AGRA AND OUDH, with a population of 47,691,782, or nearly as great as Germany, has but 68,841 native Christians, or less than one to every 700 of the population, tho the Christian community has trebled in the last decade. The Christians are divided chiefly between the Catholic, Anglican, American Methodists, and American Presbyterian missions.

Bishop Thoburn states that in the districts claimed by the Methodist mission there are tens of thousands of converts who could be gathered if only there were funds and workers to adequately occupy their fields. The North India Mission of the Presbyterian Church has sent an urgent appeal to the home churches for 75 more missionaries in three years to work among the 7,500,000 scattered in the cities and 14,000 villages of their field, in which the death-rate is 160,000 a year.

Turning, now, to a few details of this combined province:

In the *Gorakpur* division we find only one native Christian to every 5,000 of its 6,333,012 population.

In *Ballia*, of the Benares division, there are only 4 native Christians among its 987,768, and it is unoccupied by any missionary agency.

In OUDH, with a total population of 12,833,077, there are only 11,674 Christians, or not one in 1,000. As to the missionary force, we find but 15 men and 23 women, or one ordained missionary to nearly a million heathen. Large districts are entirely unoccupied, and missionaries are called for.

In the *Faizabad* division we find only 1 Christian to about 3,000 of its 6,855,996.

Outside of Faizabad and Lucknow, we have, in Oudh, only 2,925 Christians among eleven million heathen, or about one to every 4,000. If the United Provinces could have one missionary to every 50,000, it would still require 548 new missionaries, for it now has only 406. In the United Provinces as a whole, Dr. Lucas, of the Presbyterian Mis-

sion, writes of "at least 500 towns of from 3,000 to 5,000, in which there is not a single Christian, and 100,000 villages in which there is not a single preacher or teacher."

The PUNJAB, with its 26,880,217, or a population greater than Spain, Sweden, and Norway combined, has but 71,864 Christians. Tho the native Christians have almost doubled in the last decade, there is still only one to every 700 of the population. Of the population 10,000,000 are Hindus and 14,000,000 Mohammedans. In thirteen of the neediest sections we find only 80 native Christians (some of whom are Catholics) among a population of 3,336,329, or one to over 40,000.

*Kalsia, Nahan, Bilaspur, Mandi, Suket, Faridkote*, and other sections, with a population of over 50,000 in each, are without a Protestant missionary worker or Christian. In the South the *Montgomery* district and others are unoccupied. *Sirsa* and *Hissar* have little work going on in them.

Among the native states, *Patiala* has a Presbyterian mission, but only 122 native Christians among a million and a half of population. Except a small school in Bahawalpur, and some evangelistic work about Simla and Kangra, the great mass of the population of the thirty-five native states (4,424,398) are entirely unevangelized. The *Peshawar* district is only partially occupied. *Hazara*, with 516,000, and *Kohat*, with over 200,000, are hardly touched.

The United Presbyterian mission, after a careful study of their field, sent an importunate appeal to their home churches for one man and one woman for every 50,000 of the population. According to this estimate and that of the Decennial Conference in Madras, the Punjab should have over 1,000 missionaries. At present it has only 407, including wives of missionaries.

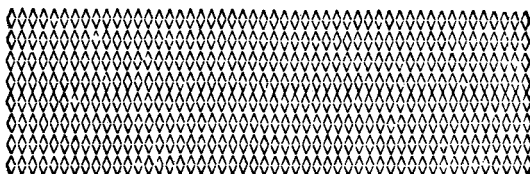
The CENTRAL PROVINCES, with a population of 11,873,029, or greater than Scotland and Ireland combined, has 56 ordained missionaries (a total force of 242 missionaries, including wives), with one Christian to every 475 of the population. While most of the districts in the British territory have been entered, there are 9 *tahsils*, each with a population of over 50,000, and several native states which are without missionaries, native workers, or Christians. Among the neediest of the native states are: *Kanker* (103,536), *Kawardha* (57,474), the Hindu population of *Raigarh* (174,929), *Sarangarh* (79,900), *Bamra* (123,378), *Sonpur* (169,877), *Patna* (277,748), and *Kalahandi* (350,529). Among the 2,000,000 in the native states there are but 566 native Christians, or only 4 in 10,000. *Chanda*, with an area of 10,794 square miles, 2,700 villages, and a population of 700,000, is, according to the comity committee of the Madras Conference, without a missionary. The Episcopal Church of Scotland has, however, two men in one portion of the district.

Turning, now, to the native states, and taking them in the inverse order of their need, we have:

HAIDERABAD, with 11,141,043, or a population greater than Norway and Sweden combined, with 22,996 Christians, or one to every 500. It has 22 ordained missionaries, or one to every 500,000, and a total foreign force of 69. The neediest portions which are open for mission work are Bider (766,129, Canarese language), Sirpur Tander (272,815, Marathi and Telugu), Nander (503,684, Marathi), Birh (492,258, Marathi), Oosmanabad (535,027, Marathi), Parbhani (645,765, Marathi). Four of these divisions lie together, with a population (chiefly Hindu) of 2,000,000 open for mission work. Only 3 per cent. in Hyderabad are educated. It is a noteworthy fact that while only 25 Hindus in 1,000 can read and 54 Mohammedans in 1,000, among Christians 443 per thousand that can read!

◊ = AVERAGE PARISH OF A MINISTER AT HOME—1000 souls.

AVERAGE PARISH OF A  
HYDERABAD MISSIONARY  
433,000 souls. —→  
(Each ◊ = 1000 people.)



BARODA, in Western India, has a population of 1,952,692, with 7,543 native Christians (or one to 260), and only 3 men and 5 women missionaries (of the Methodist Church). In seven *taluks* of the Kadi division (population, over 600,000) there are no workers nor Christians. Seven *taluks* of the Nausari division, with a population of 300,441, are in the same condition.

GWALIOR, about the size of Scotland, has a population of 2,933,001, and only 635 native Christians, or one in 4,500. There are a few missionaries of the American and Canadian Presbyterian Churches in the state, but at least two of its three millions are beyond the reach of the Gospel. A local missionary writes: "There are many large towns in the state and the need is great." Another says: "Invite the attention of societies seeking a field of labor to Gwalior and Bundelkhand; a number of large places in them are unoccupied." (Some of these are mentioned in Table II.) Tho the Christian population has trebled in twenty years, the state is still "a stronghold of Hinduism."

RAJPUTANA has a population of 9,723,301, or larger than Scotland and Ireland combined. It has 15 ordained men and a total foreign force of 25, chiefly of the United Free Church of Scotland. There are only 2,840 Christians, or one to 3,400. The United Free Church occupies Jaipur, Jodhpur, Udaipur, Alwar, and Kotah. The south-east is unoccupied, including the native states of Jaisalmer (73,370), Bundi (171,227), Tonk (143,330), Jhalawar (90,175); also Bauswara

TABLE II

Showing some of the neediest fields of India

The spelling of proper names follows, in general, that of Beach's "Geography and Atlas of Protestant Missions." The fields mentioned here do not include Assam, Burma, Ceylon, Madras, Mysore, Northwest Frontier Provinces, Kashmir, Sikkim, Bhutan, Nepal, Baluchistan. Some of these include large unoccupied or neglected districts.—Edwards.

BENGAL			
DIVISIONS AND SUBDIVISIONS	Thanas	Popula- tion	Chris- tians
Bardwan Division :			
Katwa.....	3 Thanas	248,806	1
Kalna.....	3 Thanas	233,269	28
	Ausgram	87,560	.....
	Raona	105,365	.....
	Khandaghosh	61,747	.....
Bardwan.....	Jamalpur	72,947	.....
	Satgachia	108,699	.....
	Sahibganj	80,041	.....
	Galsi	93,239	9
Midnapur Division :			
	Debra	67,872	1
Midnapur.....	Keshpur	86,580	.....
	Sabanj	153,805	.....
	Ghatal	92,082	.....
Ghatal.....	Dasper	130,664	3
	Nandigram	124,344	.....
	Pataspur	99,294	.....
Contai.....	Bhagwanpur	120,728	.....
Howrah Division :			
	Amta	166,939	.....
Ulubaria.....	Bagnam	72,439	.....
	Saiaampur	84,487	.....
Nadiya Division :			
Kushha.....	Kumar Khali	144,882	1
Khulna Division :			
Satkhira.....	All Tahsils	488,217	.....
Dacca Division :			
	Sealoo Archa	159,920	.....
Manikganj.....	Harirampur	101,250	1
Maimansingh Division :			
	Phulbaria	110,347	.....
Maimansingh.....	Nandail	115,773	.....
Netrakona.....	Kendna	189,421	.....
Jamalpur.....	Sherpur	146,502	.....
	Kalihiti	230,807	.....
Tangail.....	Gopalpur	271,702	5
	Katiadi	154,387	.....
Kisorganj.....	Bajitpur	267,419	5
Faridpur Division :			
	Bhanga	214,064	.....
Faridpur.....	Awanpur	104,271	.....
	Bushana	95,548	.....
Madaripur.....	Sibchar	189,846	.....
Bakurganj Division :			
	Mahdiganj	165,675	5
Bakurganj.....	Barphal	110,583	.....
	Amtalai	124,690	2
Patuakhali.....	Galachipa	90,102	2
	Barmuddin	119,745	.....
Dakshin Shahbazpur....			
Patna Division :			
Behar.....	All Thanas	?	10
Monghyr Division :			
Jamui.....	Shaikpura	181,879	1
Orissa Division,			
Cuttack District :			
Kendrapara.....	Aul	111,339	.....
Puri Division :			
Puri.....	Gop	142,439	.....
Chittagong Division :			
	Mirsarai	102,359	.....
	Sitakund	74,048	.....
Chittagong.....	Satkania	156,613	.....
	Banskhal	128,165	.....
Cox's Bazaar.....	All Thanas	200,169	8

BOMBAY PRESIDENCY			
DISTRICTS, OR NATIVE STATES	Taluk, or Subdivisions	Popula- tion	Native Chris- tians
Ahmadnagar.....	Akala	70,566	.....
	Amalner and Petrola	111,293	.....
	Pimpalner	56,638	.....
	Raver	80,368	.....
Khandesh.....	Shahada	59,758	.....
	Sherpur	50,177	.....
	Sinkheda	76,811	.....
	Dindori	66,464	.....
Nasik.....	Peint	53,392	.....
	Javli	52,852	.....
	Khanapur	86,049	.....
Satara.....	Tasgaon	92,412	.....
	Walra Shirala Petha	52,919	.....
	Hungund	83,615	.....
Bijapur.....	Sindgi	82,638	.....
	Bankapur	90,361	.....
Dharwar.....	Chiplun	119,017	.....
	C. Guhagar Petha	71,729	.....
	Khed	95,594	.....
	Sauger Meshrar	129,412	.....
	Badin	81,790	.....
Sind, Haidarabad.....	Tando Bago	74,876	.....
	Kambar	86,527	.....
	Labdarya	68,872	.....
Shikarpur.....	Nasirabad	56,544	.....
	Rato-Dero	72,312	.....
NATIVE STATE Division			
	Rewa Kantha Bala-sinor	32,618	.....
	Bariya	81,579	.....
	Chota Udepur	64,621	.....
	Lima Veda	68,967	.....
South Maratha Jagirs.	Jath and Daffapur	68,665	.....
	Mudhol	63,001	.....

CENTRAL PROVINCES			
DISTRICTS	Tahsils	Popula- tion	Chris- tians
	Rehli	138,030	.....
Sagar.....	Banda	72,829	.....
	Hatta	102,010	.....
Damoh.....	Shihora	186,424	.....
Jabalpur.....	Chhindwara Jagir	60,001	2
Chhindwara.....	Sansar	121,148	.....
	Arvi	137,737	1
Wardha.....	Katol	162,588	6
Nagpur.....	Brahmapuri	141,550	.....
	Brah. Zamin	78,908	.....
Chanda.....	Sakoli	167,395	1
Bhandara.....	Rajpur Zamin	203,761	10
	Drugtahsil Zamin	75,073	.....
Raipur.....	Chandrapur	67,492	.....
	Bargah Zamin	152,430	.....
Sambalpur.....			
NATIVE STATES			
Ranker.....		103,536	.....
Kawardha.....		57,474	.....
Rajgarh.....		174,929	7
Sarangarh.....		79,900	3
Bamra.....		123,378	3
Sonpur.....		169,877	4
Kalahandi.....		350,529	1

RAJPUTANA			
NATIVE STATES		Popula- tion	Chris- tians
Jaisalmer.....		73,370	.....
Bauswara.....		149,128	.....
Partabgarh.....		52,025	5
Dungarpur.....		100,108	.....
Bikaner.....		584,627	51
Dholpur.....		270,973	8
Karauli.....		150,736	4
Jhalawar.....		90,175	5
Tonk.....		142,330	1
Bundi.....		171,327	.....

BERAR			
DISTRICTS	Taluk	Popula- tion	Prot- estant Native Chris- tians
Amraoti.....	Morsi	143,734	1
	Akot	137,683	2
Akola.....	Balapur	104,495	.....
	Jalgaon	87,192	4
Ellichpur.....	Darnyapur	114,698	1
Buldana.....	Mehkar	120,792	.....
	Darwha	156,679	.....
Wun.....	Kelapur	103,657	.....
	Wun	82,562	2
	Mangrul	91,062	.....
Basim.....	Pusad	109,028	.....

CENTRAL INDIA			
NATIVE STATES	Villages	Popula- tion	Chris- tians
Indore.....	3,382	850,690	97
Rewa.....	5,500	1,327,335	61
Bhopal.....	3,078	665,961	210
Datia.....	468	173,759	.....
Charkari.....		123,954	.....
Chhatarpur.....		156,139	.....
Dewas.....		107,216	4
Bijawar.....		110,500	.....
Panna.....	1,009	192,986	18
Orchha.....	707	321,634	.....

GWAJIOR			
Gwalior.....	In 5 Districts	881,423	.....
Isagarh.....		883,949	26 N.C.
Malwa.....	In 4 Districts	557,231	.....

HAIDERABAD			
NATIVE STATES		Popula- tion	Prot- estant Chris- tians
Bidar.....		766,129	3
Sirpur Tander.....		272,815	2
Nandair.....		503,684	1
Bhir.....		492,258	9 N.C.
Usmanabad.....		535,037	50
Parbaini.....		645,765	15 N.C.

UNITED PROVINCES			
DIVISIONS	Districts	Popula- tion	Native Chris- tians
Gorakhpur.....		6,333,012	1,199
Benares.....	Ballia	987,768	4
	In Oudh	6,855,996	2,437
	Gonda District	1,403,195	321
Faizabad.....	Bahraich	1,051,347	221
	Sultanpur	1,083,904	103
	Partabgarh	912,848	102
	Bara Banki	1,179,323	188
Oudh.....	All Divisions	12,833,077	11,674
Tihri Garhwal.....	Native State	268,885	7

THE PUNJAB			
DIVISIONS	Districts	Popula- tion	Native Chris- tians
	Kalsia	67,181	.....
Amballa.....	Nahan	135,687	11
Simla.....	Bilaspur	90,873	.....
	Mandi	174,045	.....
Kangra.....	Suket	56,676	.....
	Malerkotla	77,506	2
Ludhiana.....	Faridkot	124,912	1
	Patiala	1,596,692	122
Phulkian.....	Nabha	282,003	10
Shahpur.....		524,259	21
Jhang.....		378,695	11
Multan.....	Bhawalpur	720,877	6
Muzaffargarh.....		405,656	17

(149,128), Partabgarh (149,128), Dungarpur (100,103), Karauli (156,786). States like Bikaner, with a population of 584,627, are only partly occupied, several *tahsils* having no Christians whatever.

In the Merwara State, with some 2,000,000, there are nine *tahsils* with no Christians. In six sections of Jaipur, with 2,658,666, there are none. In Baratpur and Alwar there are twelve sections, with over 50,000 in each, without Christians or workers. On the basis of the Madras appeal, Rajputana would require an addition of over 300 missionaries!

CENTRAL INDIA, with 8,628,781, or nearly twice the population of the Netherlands, has but 8,114 Christians, or one in 1,000, with 13 ordained missionaries, or one to over 660,000, and a total foreign force of 57 workers. In Indore State, occupied by the Canadian Presbyterians, there are four *zilas* and over 3,000 villages without Christians.

*Rewa*, a native state with over a million inhabitants, is apparently without missionaries or workers. *Bhopal*, nearly as large as Belgium, with 3,078 villages and a population of 665,961, has one station of the Friends' Mission at Sehore. Tho a Mohammedan state, only 12 per cent. are Mohammedans and the remainder chiefly Hindus. Only three of its thirty-three divisions contain any Christians, and its people are in great darkness.

*Datia*, with 173,759, and *Dholpur* are without a missionary. The native states of *Charkhari*, *Chartarpur*, *Dewas*, *Bijawar*, *Panna*, *Orcha*, and others, each with over 100,000 population, are unoccupied, and only two have a single Christian within their borders. There is some difficulty in gaining access to a few of these, but they are among the most needy and neglected of all India.

Turning, lastly, to the outskirts of India:

BALUCHISTAN is a British agency, with an estimated population of 1,049,808, chiefly Mohammedans. Among the 502,500 in the agency, there are no Christians whatever, and there are only 425 native Christians in the whole country, chiefly soldiers, immigrant servants, etc.—not indigenous. The only Christian missions are the C. M. S. and C. E. Z., with 13 missionaries, 7 native agents, and 53 communicants. The masses of the people are ignorant and very needy. The missionaries are trying to gain a foothold by medical work especially.

KASHMIR has about 3,000,000 population, of whom 74 per cent. are Mohammedans, and only 202 native Christians, or one in 10,000! It has been entered by the C. M. S. and C. E. Z., who have a total foreign force of 34, with some 5 native workers and 10 communicants. Tho occasionally visited by the C. M. S. or Moravian missionaries, the following districts, among others, are unoccupied: The Punch State, Kishtawar Province, Chilas, Hunza Nagar, Astor, Gilgit, and Chitral.

NEPAL, BHUTAN, and TIBET, the three closed lands, are still un-

reached save by missionaries on the border and by a few native workers of the Church of Scotland from Sikkim. Following the recent treaty with Tibet and the opening of new trading stations, these doors will probably now gradually open to missionary efforts, adding further "unoccupied fields." \*

TABLE I

Some very needy districts, such as those in the Northwest Province, are omitted from this table, and will be briefly dealt with in supplemental articles by Dr. Arthur Neve and Rev. J. Tunbridge in our May number. Assam, Burma, and Ceylon are not included in the present paper. Other valuable statistics and facts will be found in Beach's "India and Christian Opportunity."

PROVINCES	Population	Hindus	Moham- medans	Chris- tians	Chris- tians per 10,000	Missionaries
Madras Presidency .....	42,398,000	37,026,000	2,733,000	1,038,854	245	1,020
Bombay Presidency.....	25,424,235	19,919,000	4,601,000	216,118	86	509
Bengal.....	78,493,410	49,691,000	25,495,000	278,366	36	735
United Provinces.....	47,691,782	41,316,000	6,974,000	102,469	22	406
Punjab.....	26,880,217	10,344,000	12,183,000	71,864	27	407
Central Provinces.....	11,873,029	9,746,000	307,000	25,591	21	242
Assam.....	6,126,343	3,429,000	1,581,000	35,969	59	94
NATIVE STATES						
Haiderabad.....	11,141,043	9,871,000	1,156,000	22,996	21	69
Rajputana.....	9,723,301	8,090,000	925,000	2,840	3	25
Baroda.....	1,952,692	1,547,000	165,000	7,691	39	6
Gwalior.....	2,983,001			795	2	
Central India.....	8,628,781	6,983,000	529,000	8,114	9	57
Kashmir.....	2,905,578	689,000	2,155,000	202	1	34
Beluchistan.....	1,049,808	38,000	763,000	N.C. 425	4	18
Other Districts.....	17,140,090	8,458,026	2,891,077	1,110,947	654	487
Total.....	294,361,310	207,147,026	62,458,077	2,923,241	100	4,104

### The Need and the Call

Viewing India as a whole, the neediest portions seem to be Bengal, the United Provinces, and the native states. The Mohammedan population is especially needy, having but a handful of workers among its 62,000,000, representing one-fifth of India. This is one-third the Mohammedan population of the world; and tho half of the 250,000,000 Mohammedans are under Christian rule, "it is said that not one-sixtieth of them have ever been reached by a Christian missionary." †

We do not plead for India in opposition to, or at the expense of, other fields; but with men and money enough for all, this we ought to have done, and not to have left the other undone. The triumphs of the past in India, the resources of the Church at home, and, above

\* Miss Annie Taylor, with her shop and modest dispensary at Yatung, is the only missionary residing over the border in Tibet.—Errors. † Madras Conference Report, p. 69.



all, the promise and power of our God, ought to encourage us to go up and possess the land. With twenty million church-members in the United States alone, possessing twenty-five billions of dollars in wealth, and adding yearly, after all expenditures, seven hundred and twenty-five millions to that wealth, who shall say that we can not fully occupy all these fields, *if we will*? If the whole Church were giving in men and money anything like the proportion of the Moravians, we could evangelize the world in this generation. Or, to take a single denomination for example: if the Methodists, according to one of their leading exponents, would give but one in two hundred of their members, and a tithe of their wealth and income, using half of it abroad, it would furnish the men and money necessary for all the world to hear of Christ in the next fifty years. Think again of the resources of our God! Think of the needs of India. Think of the condition of these millions without Christ. Let us, in the spirit of Carey, by prayer, by personal sacrifice and effort, rouse ourselves to one mighty and unceasing purpose for the evangelization of these millions.

## RECENT BUDDHIST EVENTS IN BURMA

BY REV. JULIUS SMITH, THAN DAUNG, BURMA

Author of "Ten Years in Burma"

Missionary of the Methodist Episcopal Church, 1890-

Buddhism in Burma is an ever instructive study for the missionary in this most interesting mission field. Southern Buddhism is most nearly the original belief in Gautama, tho there is always more or less of change in this form of religion—if, indeed, Buddhism may be called a religion. With no deity, nor real prayer, nor forgiveness for transgression of any law, and only the annihilation in Nirvana as a hoped-for goal, it is difficult to look upon Buddhism as a religious belief. It is rather a pessimistic philosophy accepted as a substitute for a religion.

But one can well leave the theory of Buddhist text-books and forget something of its history, and yet be greatly interested and instructed by its present-day aspects. The side-lights on Buddhism, as believed by the people of Burma, have been many of recent years. The facts brought out by the incidental and unexpected circumstances that have recently transpired are of the most striking kind. They all show the barrenness of this system of teaching.

Yet Buddhism is by no means dead, nor is it really decaying in Burma. It is doubtful if it is dying anywhere. It has been recently said that there was more money spent on the repairs of one Buddhist temple in Japan last year than by all Christian missions in Japan for the same period. The same is true in Burma. There was vastly more money spent on the great pagoda at Rangoon during 1902-1903 than all missionary societies spent in Burma for the same period. Two of these great enterprises were the repairs of one of the shrines at the base

of the pagoda, and the other covering the upper two hundred feet of the pagoda with *gold plate*. This pagoda is three hundred and twenty-eight feet high, and it is thirteen hundred and fifty feet around its base. For a very long time the Buddhists have covered the acres of its surface with gold-leaf. They have repeated this often. They have not grieved that the monsoon beat the gilding off. They immediately prepared to renew it, believing that they gained much merit for such an act of devotion to the pagoda. Perhaps the average durability of the gold-leaf on the pagoda surface was about three years. It transpired that often one portion of its surface would be shining with the brightest new gilding, while other portions would be weather-beaten and rusty. This in time would be repaired, while the other portion would show signs of wear and decay.

A movement was started some time ago to *plate* all the higher and narrower portions of the pagoda, including the umbrella at the top. The money for this was gathered, and the work completed about the middle of 1903. The cost of this plating was about *two hundred and sixty thousand dollars* ! This large sum of money, collected from people the most of whom are very poor, was an enormous undertaking. Its accomplishment indicates the present-day activity of the Buddhists in Burma. But great as was the task, it was done without seriously hindering improvements on any other shrine in Rangoon or in Burma. People all over Burma contributed to this fund, but at the same time they regilded hundreds of other pagodas and built many new ones. One can not easily understand the extent of pagoda building. Everywhere small pagodas are erected near large ones. The pagoda at Rangoon is surrounded by smaller pagodas, both within and without the encircling court, where the worshipers congregate. The devotion to this kind of work of merit is even greater in upper Burma than in lower Burma. There is a spot on the Irrawaddy River, west of Mandalay, comprising EIGHTEEN SQUARE MILES, which is literally covered with pagodas. The centuries of patient labor required to erect and multiply these shrines is an ever-increasing wonder to the missionary. The dreary round of sacrifice of time and money and work, with the hope of getting merit to aid in reaching the dreary abyss of nothingness, set forth in the Buddhist Nirvana, makes the heart unspeakably sad.

While at Rangoon the colossal improvement at such a cost has been going on on the great pagoda, another like improvement and extensive repairs has been put forth on one of the shrines at the base of the pagoda. There is a great shrine at the south, east, west, and north of the pagoda. Within these shrines are images of Gautama, and here much of the worship, the offering of food, and the burning of incense is carried on. Hence next, perhaps, to building the pagoda, or repairing it, if not indeed quite as meritorious as these, is the repair-

ing of one of these shrines. During the period named the shrine on the west of the pagoda was repaired by a Burman and his wife, living in east Rangoon. When the work was completed they had erected six tablets of stone, two on each of the exposed sides of the shrine, and cut in these tablets in English the name of this Burman and his wife, and the statement that this work has been done as "a work of merit," *at a cost of 120,000 rupees (about \$40,000)*. Of course every Burman knew that this work was done to gain Buddhist merit, but the donor of the funds seemed to wish that every European traveler should see it when visiting the pagoda, and so he had the tablets cut and placed where they would be most conspicuous. The letters were cut in English. These present-day circumstances reveal the deep-seated nature of the Buddhist system of religious teaching as it is in Burma. To gain merit is a fundamental endeavor of the Buddhist.

### Buddhist Prayers

It is commonly charged that Buddhism has no prayer and nothing to pray to. Some years ago a Bishop saw a Buddhist monk coming away from a shrine, and asked him what he had been doing there. He replied that he had been "praying." The bishop asked:

"To whom have you been praying?"

"To nobody."

"For what have you been praying?"

"I have been praying for nothing," was the no less startling reply of the monk.

Praying for nothing to nobody is about what Buddhist prayer comes to. There is no personality that can hear or help, and hence nothing can be given.

One of the most remarkable exhibitions of the Buddhist system contrasted with all other systems of religion was brought out when King Edward was stricken with illness just before his coronation. When it became known that the king was desperately sick, all representative peoples of the Indian Empire betook themselves to prayer, except the Buddhists. The Christians of every name were fervently moved to prayer. Some regiments of soldiers remained on their knees for an hour, in supplication for the recovery of the king. The Mohammedans resorted to their mosques and prayed for his recovery. The more theistic Hindus did likewise in their temples. But the Burmese Buddhists made no such demonstration of the spirit of prayer. Some would contend that they "did pray in their way." Being unsatisfied with this response, I took care to make diligent inquiries of the leading Buddhists that I met. The first one was a government official. I knew him very well, so I felt free to ask him. He said at first, "We never pray for an individual, but we pray for everybody in general," the implication being that they could not bring

their prayers to bear on an individual case, even that of a king. But when I pressed him more closely, he excused himself, saying he "was not posted in religion so as to discuss the question." This I knew to be only an excuse, as he was thoroughly versed in Buddhism. He may have been a little shy of me lest I tell of his lack of religious zeal for the king when he was an officer under the English government.

But I knew where I could learn just what the Burmese people did and why they did it. Going to a good friend, an old teacher of young missionaries, a most devout Buddhist, I put the same question. He frankly told me their system, having none to hear prayer, did not provide for such intercession. He told me some of the more zealous Buddhists did go to the pagoda, taking occasion by the king's sudden and unexpected sickness to repeat, over and over, the wail of Buddhism: "All life leads to desire, and all desire to misery. Therefore, the way to escape misery is to crush out desire, even desire for personal existence." The king's sickness only served as a demonstration to the Buddhist that this hopeless-life comment was correct. In all the range of being that make up the ladder of existence in the Buddhist system there is no stage of existence recognized as better than non-existence. Buddhism is the most desolate pessimism the world of religious thinking has yet produced.

Buddhism has often been praised for the freedom that it has given to women. Usually this praise comes from the observer who has seen the purdah system of India, and the generally helpless state of Indian women, and contrasts the Burmese women with their Indian sisters. That there is a striking contrast of outward conditions there is no doubt, but the moment you ask her place in religious thought she drops as low even as her Indian sister.

The Buddhist order, in the scale of being as relates to this earth, places the priest highest of all; the ordinary man, in a place of much honor; the sacred white elephant, nearly as high as a man; the ox, of much honor; and below these are lesser beasts, each a stage lower in the scale, till you come to the dog. The dog of the East is a despicable animal. But the woman is always said to be "in a status below the dog."

The common representation of this relation is seen in a social upheaval that occurred in Rangoon, in the early part of 1903. The director of public instruction gave out an order that all boys in the government schools should give the salute of special honor, called the "shikko," to their teachers on entering the school in the morning. In the Eastern countries the boys are always courteous to the teacher. For some time the Buddhist boys had been using the military salute, required by the educational department. But it was thought best for each nationality to use its own greeting of greatest respect. The Burmese "shikko" was made with folded hands held before you, and a

profound bow. This is the salutation offered to priests and to notables generally. Being the highest form of respectful attitude, it was required by the department of education. But immediately there was a real rebellion. The Buddhist boys left the schools rather than submit to this humiliation. In the discussion which followed, in trying to arrive at some basis of settlement, it was strongly urged that some of the teachers in the primary department of government schools were women, and to require the boys to give their salutation of "shikko" to women teachers, would violate all their sense of propriety. It was argued in the daily press of Rangoon by an educated Burman that this was a requirement impossible of fulfilment, as "the Burman boys had always been taught that a woman was, in 'spiritual status, below a dog.'" It was, therefore, intolerable that these boys should be required to give her the honor of the "shikko." The order was rescinded.

But there is an illustration of long standing in Burma showing the Buddhist's idea of the spiritual status of women. The priests are given to use this illustration. They say a mirror was let down from the skies which had the miraculous power of revealing the relative spiritual status of every being that stood before it. If the creature was high in the scale of being, there was a perfect image produced; but if low in that scale, there was but a faint image, or none at all. So it came to pass that an angry female dog and an anxious woman stood before the mirror to discover, each for herself, the secret of her merit and standing, when, lo! the dog made a perfect image, but the woman was not reflected at all! The immortal woman for whom Christ died, tho she knew not of His saving love, was classed by the heartless system of Buddhism beneath the outcast dog, the most miserable of the Oriental curs. And yet there are people of America who laud Buddhism especially for what it has done for women!

The understratum of spirit worship upon which the atheistic system of Buddhism rests in Burma was illustrated in a remarkable manner during 1903. When the plating of the pagoda was nearing completion, and the unveiling of the new adornments was being arranged, a circumstance transpired which profoundly stirred the superstitious Buddhist mind.

The sides of the pagoda slope upward gently near the base, but after ascending about one hundred feet the ascent is more rapid till near one hundred and fifty feet upward there is a rounded ledge, above which the surface is very steep. This narrow and steep upper portion was that which was *plated* with gold. Doubtless this portion was selected because it was smaller, and gold plate would go further in covering its surface, and because the improvement could be seen farther. It also made the scaffolding needed easy of erection, and the slim poles used for this work could easily rest on this ledge. To hide the work in process, and to protect the work and workmen from the

sun, all the framework was covered with bamboo matting. As the unveiling was being arranged it was planned to remove all this scaffolding, and suddenly present the great golden shaft to the admiring gaze of a multitude.

The workmen ascended by a car, which ran on ropes stretched from palm trees on the outside of the court, to the part of the pagoda under repair. But on going up to their work one morning they were frightened almost out of their wits by finding a tiger lying at ease on the narrow ledge behind their matting. It is the custom of the workmen to go to their daily task at eight o'clock. But the worshipers go to the pagoda from sunrise. As the unveiling was near at hand, and special interest centered at the pagoda, there were very many worshipers, perhaps some thousands, in the courts and about the shrines, all unconscious of the tiger hiding a hundred and fifty feet above their heads. The workmen gave the alarm, and a great commotion ensued. As it happens, the British garrison occupies the pagoda area in part, and a guard is always kept about the pagoda hill. An officer summoned a squad of soldiers, and, with a well-directed volley, they killed the tiger, and her body rolled down to the ground, spattering the blood over the sacred pagoda.

This circumstance was a most remarkable event, judged by any standard; but it was marvelous beyond any happening for a century past in the Buddhist's world. The tiger had been frequently seen after dark and before dawn by people in Rangoon for two weeks before this climax of excitement. That a tiger would come into a city of a quarter of a million people, and move about at night and hide in the daytime, is not easily believed on this side of the world. Yet that is what occurred in Rangoon. The daily papers informed us that the tiger had been seen several times in the two weeks. Where she would hide in the daytime was known to none but her own tigerish majesty. Probably she skulked in a new place every night, as is the custom of tigers. Perhaps this sense of deceit by which a tiger keeps enemies from finding her hiding-place accounted for the strange freak that led this specimen up the deserted pagoda steps in the quiet hours of the night, and to the unthought-of place on the pagoda side. But even this does not remove the wonder that the tiger should scramble up the steep sides of the pagoda when it is not a tree-climbing animal, and does not frequent inaccessible places as a rule, preferring to hide in the grass, or dense forest, or in some rocky gorge in the hills. To the superstitious mind, therefore, this event furnished every incentive to invention. When to superstition was added the desecration of blood on the pagoda, all religious feeling entered into the inquiry as to why the tiger came at that time, and what manner of tiger she was.

The story which quickly took shape witnesses at once to the fertile Oriental mind moved by belief in spirits ever present in their lives and

the lives of all creatures, and of the credulity of this bright Buddhist people. From being only a common tiger led by the usual stealth of her species, and so moved to do this freakish pagoda climbing, the common belief quickly settled around the following marvelous invention. It was said that this was no ordinary tiger, but that she was a "spirit-possessed creature." That she had been used by one of their famous "nats," or spirits, as his horse, upon which he was accustomed to ride on important journeys. That this "nat" lived in a tree in the forest back of Rangoon. And when the pagoda unveiling was approaching, these nats, in keeping with all Buddhist men, and all Buddhist inclined animals, were preparing to properly celebrate this unveiling. The nats had a favorite place for holding their counsels over the archway at the front of the main colonade on the south of the pagoda. Here the presence of nats is indicated, as in many other ornaments of the pagoda area, by grotesque figures of these ubiquitous spirits; hence, the nats, when assembling for counsel as to their part in the unveiling, appointed their gathering-place, as usual, over this arch. A messenger was dispatched to the forest to call in the great nat wanted for this counsel. He agreed to come. But being of such royal significance in the realm of nats, he would not come except on his royal steed, the tigress. She was far away in India raising her family, but she heard his call, and, forsaking her family, as did Gautama his wife and child, she too came to take her part in this great Buddhist ceremonial. She crossed the thousand and more miles of distance in an incredibly short time, and presented herself under the tree. Immediately the nat began his royal ride to the pagoda.

But the nat, knowing the tiger could not come to the pagoda without being in danger of being killed by the hard-hearted British officers, who could not appreciate a Buddhist sentiment, he told his tigress to hide in one of the many gardens back of the pagoda while he took up his place in the counsel of the nats. But this was a very pious tiger who wished to honor the great law-giver by worshiping at the pagoda. She too knew that if she came she would be killed. But she decided to make the sacrifice. She would give her life on the pagoda, and by this meritorious act she would gain a great reward in being advanced in the scale of being. She came quietly in and climbed the pagoda, and laid herself down with her head between her paws, as the Buddhists lay their heads between their hands, and quietly waited for the friendly bullets that helped to the complete sacrifice. This giving up of her life brought its benefits immediately. She was at once caught upward in the scale of being. Passing all lower animals higher than herself—for being a beast of prey, she is rated very low in the ladder of existence—past all men of every degree, she was brought, by this meritorious act, to take her place among the nats.

This explanation was immediately accepted by all Burma Bud-

dhism. All questions as to the fact or theory were swept away. Book-lets and cartoons innumerable were put out, representing "The Spirit-Possessed Tigress and the Pagoda." The theaters took up the public interest, and put in the advertisements of their plays: "Come and see the great Nat Tigress play." Taken altogether, Buddhism has perhaps not been so moved in centuries in Burma as it was by this freakish tiger hunting a place of concealment from the light of day. But it makes the heart ache with longing for a bright, interesting people, that they may be set free from such superstitious bondage, and be led to the assuring faith in Christ.

## CHRISTIANITY'S PRESENT OPPORTUNITY IN JAPAN

BY REV. GIDEON F. DRAPER, YOKOHAMA, JAPAN  
Missionary of Methodist Episcopal Church, 1880-

This great world is all included in the domain of our Lord. Usurpation and rebellion have robbed Him of His own for a time, and it is our duty—nay, our glorious privilege and greatest joy—to serve Him in His campaign against the powers of darkness until His reign shall be fully and permanently established.

Every land is feeling the enthusiasm of this wonderful forward movement, and while all fields are full of interest, and almost all are rich with promise of rapid success, none are more interesting at the present moment, nor are there any in which the situation is more critical, than this little island empire of Eastern Asia. Not only is the door wide open in Japan for the presentation of Christian truth with as perfect liberty and protection in our work as at home, but at the present juncture many hearts are especially prepared by sorrow and suffering to welcome the message of comfort and hope.

Christians in America and England who profess to be inspired by the love of Christ have it laid upon them especially to manifest deep sympathy with the Japanese by extending a willing hand to help them in the way of salvation, and in other practical ways as well.

Japan's wonderful progress since Commodore Perry made the treaty that brought the country into intercourse with the world of thought and invention forms a most forcible argument in favor of our special efforts on her behalf.

For centuries she had her face turned to the West, the land of the setting sun, and Chinese and Korean influences were predominant in all thought and action, tho of course that which thus came to Japan was adapted and modified to suit Japanese tastes and conditions. Now, during the fifty years that have elapsed since that first treaty was formed, Japan has faced Eastward toward the new world across the Pacific, and has thus become even more truly the Land of the Rising Sun.



In the old warrior class there was a spirit that despised learning for its own sake, but sought it mainly for its practical results. As Dr. Nitobe tells us, one of those *samurai* "compares learning to an ill-smelling vegetable that must be boiled and boiled before it is fit for use." In other words, it must be assimilated, made a part of the person's life before it shall be of true value. Just here is where Japan differs from China. The latter learned but did not digest its mental pabulum, and so failed to continue that perpetual forward movement which means true life for any nation.

Japan's period of isolation, of which we have all heard so much, did not mean stagnation; nor did she spring, Minerva-like, full armed with her panoply of modern equipment into the arena of nations. There were long years of preparation, centuries of petty warfare culminating in the feudal system, which, in its time, did so much for the nation. To be sure, its spirit was evolved largely from the teachings of the Chinese sages, Confucius and Mencius, but these were assimilated and infused with that spirit of loyalty which means so complete a self-sacrifice. This produced many true men and noble women, whose influence has had a wonderful effect on future generations. The repression and apparent stagnation of the more than two hundred and fifty years of strict seclusion did not quench the desire for progress. The old warlike spirit was kept alive by special training, and tho the *samurai*, as a class, were but a small proportion of the entire population, about five or six per cent., their influence on the nation at large was out of all proportion to their numbers. This is seen in many ways. A study of the popular drama or fiction will manifest the overwhelming predominance of such influence, so that the spirit of a special class has, in a measure, been infused into the entire nation.

The spirit of restlessness or dissatisfaction with the then existing conditions was fed and fostered by the very limited amount of occidental intercourse that was possible with the Dutch under the extraordinarily severe restrictions that were imposed. This spirit was like a charge of dynamite ready to burst the bonds of usurpation when the electric spark of Commodore Perry's treaty had done its work. The emperor was reinstated in his legitimate position as actual ruler, and under efficient leaders the nation moved forward rapidly and in an orderly progress.

This progress has been marked along political lines, and tho the nation is as yet far from a democracy, even with the constitution so freely granted by the emperor, there is little doubt but that there is as much of freedom for the individual as a large majority are able to appreciate and use advantageously. The advance of Japan was recognized by the governments of the world at length by the withdrawal of the special privileges each government had claimed for itself under

the early treaties. Nevertheless, it would seem that Captain Brinkley, of the *Japan Mail*, was correct in his criticism of the so-called Christian nations when he intimated it to be a sad comment on the reality of Christian civilization that Japan's progress in political, social, commercial, educational matters drew but mildly the attention of the world, and failed to give her the position she coveted among nations; whereas her ability to fight, as evidenced in the war with China ten years ago, aroused instantaneous interest and respect, and enabled her to obtain, as nothing else had, the recognition she sought. Who would have thought a quarter of a century ago that to-day Japan would be in close alliance with Great Britain, and wage so tremendous a war with the "Great Bear of the North"!

Then as we note her commercial prosperity, her banks and trading companies, her railways and telegraphs, her vast mercantile marine, and the constantly increasing manufactories, we realize what an important part of the world she is becoming—has, indeed, already become. In 1903 the tonnage of the shipping entering Japanese ports was thirteen and a half million, and her imports and exports for the same year amounted to over three hundred million of dollars. Japan's intellectual advance is also a marvel. From a condition of general illiteracy fifty years ago, education has been pushed so energetically that she is well on the way to be one of the best-schooled nations of the world.

All these things point one way! Japan—especially prepared for the leadership of Eastern Asia! With constantly increasing influence in China, and with a protectorate over Korea, she is in a position to exert a tremendous influence over hundreds of millions of souls. Here is the marvelous opportunity of Christian America. A Christian Japan at the front in the Far East means great possibilities for righteousness and truth; but if Japan is materialistic or agnostic her power of leadership will be weakened, or will be for evil rather than for good. It is a crisis in history. To us has been given—indeed, I may say, upon us has been thrust—one of the mightiest of opportunities. Are we ready to accept and improve it?

If this present war results favorably to Japan, as most of us hope it may, we shall see the doors wider open than ever for evangelistic effort. It may be that the Christians of America have done great things already, but when we consider how God has bestowed his good things upon us, and how we have used these bounties, it may well "give us pause." We are told that the principal farm crops of the United States, not including cotton, for 1904 have a valuation of about two and three-quarters billions of dollars; adding to this in our consideration the other products of our mines and industries, we can but realize that if the Lord's portion had been fully consecrated to him the Christians of America would be prepared to do the "greater things" that

the present situation so urgently demands in this great field of evangelistic effort.

Japan's development has not been unattended with evil. Modern civilization has not cast out the demons of lust, selfishness, and superstition, which have done and are now doing so much to injure the nation. For example, the march of industrial progress is bringing to the front new problems which must be solved in the light of Christian teaching. Socialism, a hitherto unknown phase of life in this land, is being heard somewhat; and as factories and mills increase, the questions it proposes will be brought more clearly to the front. At present, in many of the factories, long hours, insufficient food, and the utter lack of moral restraints, where the sexes are often herded together almost like cattle, are sowing the seed of moral and physical degeneration. In this direction the demands on and opportunities for Christian sympathy and effort are rapidly increasing.

How well prepared is the Church to do its work? There are 35 missionary societies at work in Japan, according to the latest reports, 26 of which belong to North America. This does not include the Bible societies, the Y. M. C. A., nor the W. C. T. U., tho they are all doing much valuable missionary work. There is a total of nearly 800 foreign workers in the Protestant ranks, including the wives of missionaries. The Roman and Greek Catholics have 239 foreign workers. The Protestants have a force of 1,229 native workers, including Bible-women, while the Catholics have 519. The proportion of ordained men among the latter is small.

Considering the Protestants only, there are 513 organized churches, 93 of which are reported as self-supporting, tho but few of these are able to do any very aggressive work outside of their own borders. The present war will, of course, seriously affect the financial efficiency of all the churches. Then, most of the missions find the amounts their society can furnish them to be totally inadequate for the demands of the regular work, thus making it almost impracticable to enter newly opened doors. Recent advices from Japan tell of increased prices in every direction, so that it will be more and more difficult to sustain the present work with the funds in hand.

Abundance at home and special need across the water should be a double spur to the generosity of all Christians on this continent. Have we yet emulated the devotion of Japan's soldiery in our service?

So anxious are they to obtain the glory of dying for their emperor that it is said not a few of the wounded picked up after a battle are suffering from self-inflicted injuries in part, showing that the maimed soldier preferred dying on the field of battle to falling into the hands of the enemy. We may not approve of such ultrapatriotism, but we can easily match it in the tales of early Christian martyrs, some of whom courted the glory of martyrdom. The Church of to-day does

not seem to be in imminent danger of suffering from a similar abandon of service. While we deplore unwise zeal, let us manifest our wisdom by a zealous devotion to the work of salvation. The forces in Japan should be sustained and largely increased, for she needs a practical, devout Christianity now!

Hear what one Japanese scholar says of the condition of Buddhism, concerning which he claims to have special knowledge. He says: "I have recently journeyed through the provinces, and inquired into the state of Buddhism everywhere, and what I have written represents the conclusions forced upon my mind by what I saw and heard." He states, first, that religion has a twofold purpose: the imparting of faith and comfort to the individual, and the reformation of society in general. Then, as quoted in the *Japan Mail*, he continues: "Now, looking at the whole Buddhist world, it can not be said that there is any religion which is sufficiently powerful to mold the belief and comfort the hearts of Japan's rising generation; and, as for our religion's undertaking to reform society, nobody thinks it possible. Instead of helping the progress of the nation, Buddhism too often acts as a drag on that progress. Notwithstanding the vast number of our professors throughout the country, it is quite manifest that our religion is a religion of custom, is a religion that has lost its energy, is a religion of empty ceremony, is the religion of the worldly man. To the higher cravings of mankind this religion makes no response. It is a religion only in name; all its significance has departed. Even the various Buddhists who represent diverse sects, who are naturally expected to expound religion to the modern world in a manner that shall make it comprehensible and attractive, entirely neglect their duties and pass their days in pleasure or idleness. All the old discipline wielded by abbots and chief abbots has gone."

Thus, according to one of its own critics, Buddhism fails to meet the existing condition in Japan, while Shinto has formally declared itself not to be a religion, so that it is apparent to all that Christianity is sorely needed, and the Christian Church of America is fully able to help the Japanese, who are now earnestly laboring for the Master, to enter in and possess the land for Christ.

It is no doubt true that the critic above quoted could bring serious accusations against the exemplification of Christianity in the world to-day. Too many Christians seem to have absorbed all too little of the Spirit of Christ; and yet, in America and in Japan, the Church is a living power making for righteousness. It is purifying society, comforting and inspiring the individual, and waging a successful warfare against the citadels of Satan. If only the Japanese sense of loyalty and patriotism be permeated with the Spirit of Christ's love, recognizing Him as supreme, we shall see this nation a mighty factor in the salvation of Eastern Asia.

## A SILVER DOLLAR MISSIONARY SERMON

### SUGGESTIONS FOR AN OBJECT-LESSON TALK ON MISSIONS

BY REV. H. E. ZIMMERMAN, DILLSBURG, PA.

Uncle Sam never dreamed that the designs he ordered to be placed on every silver dollar would be useful to teach the people of the United States something about their duty to the unevangelized.

1. The coin can only fulfil its intended mission by being kept in *circulation*. Locked up in public or private chests and vaults it will never do any good, but the more it is kept in circulation the more people it will benefit. The same thing is true of the Gospel. If it is to benefit men it must be passed on from one to another, not merely treasured in individual hearts or churches. Christ's command is to go and teach what He has taught us—"Freely you have received, freely give."

2. The very *date* is significant. It reminds us how many hundred years have passed since there came to earth from heaven the greatest Missionary the world has ever known. He sacrificed more and left a greater impression on the world than any other missionary has ever done. The length of time since He gave His Church their fighting orders may well cause us shame that the world is not yet conquered for Christ.

3. On the face of the coin are *thirteen stars*. These are heavenly bodies, which serve to guide us in our earthly voyage over the sea of life. They remind us that we must take our reckonings from above, and correct our earthly instruments and opinions by looking heavenward.

These stars also remind us of the promise given in Daniel xii:3—"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

4. Over the woman's head on the face of the dollar is the word "*Liberty*." Does not that suggest that the liberty which we enjoy comes to us through the Gospel of Christ? We have passed from "the bondage of corruption into the glorious liberty of the children of God," and know that "where the Spirit of the Lord is, there is liberty." Like Christ Himself, we are sent to "proclaim liberty" to those who are yet in bondage of superstition and shackled by the chains of sin.

5. A *laurel wreath* also rests upon the head of the Goddess of Liberty as a mark of victory. Christ has already conquered the devil, and has promised victory to His soldiers. But the Church is a Church militant, and we have a real contest to engage us. We must "fight the fight of faith." Paul says that in ancient contests they contended "to obtain a corruptible crown, but we are incorruptible." We have promise of victory, and those who fight under Christ's banner will receive "a crown that fadeth not away."

6. Another inscription proclaims the fact that "*In God we trust*."

What better motto could be selected for the Church? The task of merely preaching the Gospel to all the world seems enough to stagger one. To *convert* them is impossible with men, but not with God. To doubt the ability of the Church to evangelize the world is to leave God out of account. All things are possible to Him. Money is needed for the work, but without God we can accomplish nothing.

7. On the obverse side of the coin is an *eagle*, the "king of birds," who lives in the heavens and descends to earth. Christ is the King of Men. The time is coming when it shall be true that "the kingdoms of this world are become the kingdoms of our Lord and His Christ, and He shall reign for ever and ever." All Christians pray "Thy Kingdom come," and long for the time when at the "name of Jesus every knee shall bow, of the things in heaven and things in earth, and the things under the earth, and every tongue shall confess that Jesus Christ is the Lord to the glory of God the Father."

8. In the beak of the eagle is a streamer with the inscription, "*E pluribus unum*" (Out of many, one). As our many States are united under one government, and have one aim and one destiny, so the Church, tho divided, is one. The dissemination of the Gospel makes the whole world kin, and renders brotherhood in Christ a fact. What effects one effects all. "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." There is unity of purpose and power with diversity of name and gifts. In the kingdom of grace God will finally bring one great body of redeemed people out of all the nations and tribes of the world. The Gospel makes all nations "one in Christ" with "one Lord, one faith, one baptism, one God and Father of all."

9. In one foot the eagle clasps a *bunch of arrows*, suggesting weapons of speed and directness. "*Bis dat qui cito dat*" (He gives twice who gives quickly). A dollar given to missions may now be worth a hundred dollars ten years hence. When dying souls are in the balance "the King's business requireth haste." It is criminal to walk for a physician when a dying man needs immediate help. Souls are perishing. Let us make haste.

10. In the other foot the eagle holds an *olive branch*, a symbol of peace. Sin brings strife; the Gospel proclaims that Christ brings "peace on earth and good will to men." The peace of God passeth understanding, and is the great need of the heathen world. Christ says, "My peace I give unto you."

These are only a few of the most obvious lessons suggested by a silver dollar. If it be true that "money talks," then, as some one has remarked, "a dime whispers, a half-dollar talks, and a dollar shouts." May our dollars hereafter shout aloud in our ears God's call to evangelize the world, and may we speed them on their way to do the work which God intends them to accomplish.

## THE PRESENT RELIGIOUS SITUATION IN FRANCE

BY PASTEUR EMILE LENOIR, OF PARIS \*

The question now uppermost in the minds of those most interested in the religious condition of France is the probable consequences of the impending Separation between the Church and the State.

The recent Prime Minister (M. Combes) aimed to rend asunder, scatter, pulverize the Churches to such a degree that they could not form homogeneous bodies in the land. No central directing body (National Synod) being granted to them, no general administration, there would consequently be no common treasury. The Roman Church would not suffer much in such a case, because her central control is at Rome, and she can do without a common treasury, because she extends her ramifications into each of the Departments, and she is there so solidly organized as to have no need of the aid of members in the other Departments. But it is not the same with Protestants. They are more frequently distributed in districts, outside of which only a few isolated churches are found standing in centers that are overwhelmingly Roman Catholic. And it is exactly these isolated communities to which life will be hard if better-provided districts do not come to their aid. The representative Protestant authorities are making, at the present time, constant efforts to induce the government and the Parliamentary Commission on Separation to grant them a possibility of uniting through a national bond of federation.

Whatever happens, the Gospel has nothing to fear from Separation. Provided freedom is left to it, it will work out a way for itself in France as elsewhere. But just here the question arises, What amount of freedom will be left to the churches?

To a superficial observer it seems that the majority voting for Separation will be obeying nothing but the pressure of the irreligion of the masses, and it is sure that everybody is tired of religious squabbles provoked by the Concordat—that limping contract invented by Napoleon I. It is not less true to say that the country is enfeebled by the clericalism and the domineering spirit of the Roman Church. This Church arrogates the right to shape political tendencies, and to bring the republic to kneel before its theocratic claims. But there is at the bottom of the present ebullition of ideas something yet more imperious; it is that thoroughly just idea of the separation of civil and religious powers, of which Vinet, about 1840, made a masterly explanation in his "Essay on the Expression of Religious Convictions."

The fundamental error of the papacy has been the erection of the Church into an official power, with declaration of war against the civil power. This error formed its strength for some time. It is to-day its

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

weakness, and it has dragged into its downfall that Gospel which it should have proclaimed in all purity.

We find ourselves, therefore, to-day facing this lamentable condition: "The Gospel, a power for union and for emancipation, is reduced in the eyes of a superficial multitude to the condition of being an abettor of discord and a generator of the spirit of domination!" Men want no more of it! Separation, in the thought of many blind politicians, will lead to the death-throes of religious faith. Wherefore one has to fear that the scheme which is least liberal may finally prevail.

As for the Protestants, we ask nought but freedom and the common rights of man. But people fear to give the Roman Church these ordinary rights of man. So at a single blow they deprive the other communities of these rights because they dare not make exceptions in their favor. Nevertheless, let us hope that the most logical and most liberal solution will carry the day, and that Deputies will be found to insist upon free Churches in a free State.

I have not to concern myself here with the question of what will become of Roman Catholicism in France. There are those who say that in place of the forty-six millions of francs (\$9,200,000) which the government gives to it every year, it will have more than a thousand millions (\$200,000,000) at its disposal. Others say that at the end of twenty years from now its resources will have sensibly diminished. It is impossible to form trustworthy conjectures on this subject, but it is averred that it has great properties, personal and real, and that it has on its side the aristocracy and the great fortunes of France. The United States Ambassador at Paris was saying to some friends the other day that since the promulgation in Cuba of the principle of separation of Church and State the Roman Catholic bishop of that island "is dying of hunger." I do not think that in France the same measure would bring about the same result so quickly.

As to the Protestants, I do not hesitate to say that, in general, they will rise to the height of their new position, and will do their duty honorably. They will maintain their position in cities quite easily. In country districts this will be more difficult, and some complications are to be anticipated when it comes to maintaining the present division of churches and of evangelistic stations.

The grants made by the State to the Protestant Churches have amounted in these last few years to 1,600,000 francs (\$320,000) annually. It has been estimated, on the other hand, that the Protestants of France, numbering 650,000, give about 7,000,000 francs (\$1,400,000) each year for the support of their evangelistic and benevolent work at home and abroad—that is to say, ten and three-quarters francs (\$2.15) each. It is hoped, therefore, that they will be able, without too much strain, to reach the point of giving 8,600,000 francs (\$1,720,000), or



thirteen and a quarter francs (\$2.65) each per annum. But this will not come to pass without an awakening of piety, and it may especially be feared that apathy will set in at the end of two or three years if Protestantism in its entirety does not become more aggressive.

It is to be hoped, however, that the first effect of Separation will be to stir the interest of Protestants in religious matters. From the moment that the State does not concern itself any longer about these matters, the sense of individual responsibility will very quickly seize our fellow believers, and they will pay attention to the order and organization of their churches, to their mutual relations or divergences, to the choice and the training of their ministers, and to the proper conduct of public worship for their children's sake, if for no other reason.

As was said by the Paris correspondent of the *Journal de Genève*, "It is to be feared that Separation may bring with it local pains, may unsettle temporarily the position of a certain number of pastors. But no one thinks for a moment that it can lessen permanently the moral force of French Protestantism." In fact, it may be said in general that the moral position of Protestantism in France is very satisfactory. It has the good will of numbers of enlightened men in Parliament, in the University, in the Judiciary, at the Bar, and in commercial and industrial life. If French education were to develop further independence of character and more initiative, one would still more frequently see scrupulous people coming into its ranks. Among the people also Protestants are held in esteem. Among them, too, if the Frenchman were more accustomed to form his convictions for himself and to declare his independence; if woman especially were less superstitious, less terrorized by the menaces of the priest; if, in general, intelligence had not been molded during centuries by a religious theory which is subversive of all individuality, one might see people coming in large numbers into Protestantism. From this point of view, happy consequences can be hoped from Separation.

Moreover, there are already in existence various attempts at separated churches. What else are those free churches founded in 1848 by men like Frédéric Monod, Agenor de Gasparin, and Edouard de Pressensé? What, then, are the Wesleyan and Baptist Churches and the General Evangelization Societies? At the head of each are evangelists who are pastors and pastors who are evangelists. All these associations ask nothing of the State, and if they receive subsidies from abroad, do not accept them save for the extension of their work. The number of French ministers who receive nothing from the State has been estimated at three hundred, and the number of Protestants who live already under the system of Separation in France is estimated at eighty-five thousand.

The independent Churches, up to the present time, have enjoyed

a liberty which perhaps they will not have after the law has been passed. One might almost say that it is upon them that the Combes law will weigh most heavily if it is adopted in its present form. The Churches united with the State are preparing themselves for this change, and it will not surprise them. But churches which have been accustomed during fifty-four years to manage their own affairs, to place at their head whatever minister best suits them, whether he be Swiss, Belgian, Italian, or English; to have a pact of federation which binds them to other churches constituted according to the same principles; accustomed also to meet each year in Synods or legislative Conferences—these churches will suffer much on finding themselves deprived, between two days, of all these advantages. Can they endure it? Will they wish to do it? If some kind of a *modus vivendi* is not found they will be obliged after the event to request modifications and amendments of the law, for they will never consent to give up liberties necessary to their very existence.

The Lutherans have presented to the head of the government a resolution by which they seek, first, permission to create unions of associations outside of the limits of a Department and *without territorial limitation*; second, they ask that the properties which now constitute the patrimony of the Presbyterial councils and of the consistories be kept up, in order to be passed over by these ecclesiastical bodies to officially recognized associations that will be summoned, under the new law, to take the places of these establishments. The result of these requests is still awaited.

They decided, some months ago, to create a fund destined to meet the first difficulties, but among them, as among the Calvinists, it is going to be necessary to find regular sources of revenue, something which can not be done without measures applied with tenacity and perseverance. An educational campaign will have to be made among the Protestant flocks respecting the cost of maintaining religious worship. This necessity arises from the length of time during which government subsidies have been a pillow of ease for multitudes.

Something has been said of the possible schism and crumbling of the Reformed Church (Calvinist). It is certain that the two great sections of this body (Unitarian and Trinitarian) will separate in material and economic matters. They are separate already in spiritual matters, through the existence of the directing bodies which they have built up since 1872 (official Synod and "Liberal" Delegation), but up to this time there has been only one Church in the eyes of the State. Now this fiction will end, and one of the good results of the Separation will be to end also the painful bickerings and the humiliating excommunications with which the pages of the history of this cohabitation are encrusted.

But what will be the fate of the *Paris Missionary Society* when

Separation comes? This society is too strongly organized not to continue to group together all the Churches upon the ground of the Evangelical Alliance; and it is good, from all points of view, that a bond such as this shall continue between all of the evangelical communities. It is the expression and the instrument of that need which our Protestant Churches feel for spreading the Gospel outside of the boundaries of France. This need ought to be favored, for it brings with it inevitably a greater attention to home missions. The Director of the Paris Missionary Society, having been consulted upon the probable reaction of Separation upon missions to pagan lands, answered as follows:

For the mission enterprise, as for all others, there will be a time difficult to traverse. The fact is that our revenues do not come solely from true, warm-hearted, and decided Christians, but they come also from Protestants who give from duty or from habit, and who will make a pretext of their new duties in order to shake off the yoke of the old. This crisis will be temporary, for so soon as the healthy and vivifying effect of separation shall have made itself felt, all of the activities of the Church will start up again with a new ardor. The development of missionary activity in Switzerland, as in Scotland, followed the separation of the Churches from the State. Missions of the independent or free churches are the most active and most rich.

It is difficult to give figures as to the proportion of receipts coming respectively from free churches and from churches united with the State, but it is incontestable that, if the latter bodies furnish us some of our largest subscribers, it is still more sure that the free churches all unanimously interest themselves in missions, while among the churches united to the State there are still a great many who ignore them. It would seem just, then, to say that independence, while deepening the life of the Church, will develop its need of external activity. We have a right to believe this.

The number of calls to the ministry will certainly diminish; the ministerial career being less prominent, less official, will be less sought. But, then, in living Churches the need of consecration of the young to the service of God will take, perhaps more frequently, a missionary form. Missions will have, therefore, all to gain from the purification of the *definition of the Church* which has been vitiated—even in the best of the national Churches—by the mere fact of union with the State.

Our society will preserve *all* of its fields of activity. From the day that (please God it may not be) the society should divide itself into several church missionary societies (as in England: Anglican, Presbyterian, Baptist) there might perhaps be a division of fields of activity, perhaps with an increase, but in any case no decrease. Our committee of missions by its last vote, respecting the mission upon the Zambesi (December, 1904), has performed an act of faith worthy of mention. It has *faith* that in spite of this near crisis of the Separation, God will permit the union of the *evangelical* churches of France to preserve *all* of their missionary activity.

To sum up, it is with an optimistic heart that we go to meet this catastrophe. Even if the law which will produce it should be Dra-

conian, anything would be better than this hybrid union of Church and State, which is the cause of so great a spiritual slumber, of so much religious apathy, and of so much pride and arrogance in the midst of the clergy. The Gospel has everything to gain from having elbow-room. But on the eve of this crisis the French churches and missionary societies have great need of the sympathy and prayers of their friends in foreign lands. The interest of our American friends will be particularly useful and precious to us under these circumstances, since they themselves have lived for so long a time under the system which is now to become ours.

Since the above was written, the optimistic views of the Director of the Paris Society of Missions must be modified to a certain extent. Recent facts have led him to think that this society is coming to a more serious crisis than seemed probable a month ago. Undoubtedly the forward movement of the past few years has been succeeded by a period of depression and diminution. The income of this society three years ago was 1,260,000 francs (\$252,000), but last year (1904) it fell to 880,000 francs (\$176,000).

The director, Pastor Boegner, explains this in the following way: Immediately after the occupation of Madagascar, many Protestant subscribers gave largely under the power of secondary motives (reaction against the Jesuistic danger, Protestant patriotism, etc.), but these lacked perseverance. The society can not count upon any except the true friends of the Kingdom of God, and unhappily neither their number nor their resources have thus far reached to the amount required by the work.

The approaching Separation between Church and State absorbs the minds, and the claims and appeals of the society have lately encountered less response. The committee is seriously asking whether it will not be obliged to count upon *foreign* friends in order to pass through the present crisis and enable it to answer, as it must, to the appeals of God from the missionary field. American Christians will certainly sympathize with the difficulties and trials which threaten so seriously the future of our missionary work. Will they not stretch out a helping hand to us over that "Cape of Tempests"?—E. L.

The policy of the new French Ministry under M. Rouvier, with reference to the Separation of State and Church, was announced in a bill presented to the Chamber of Deputies on February 9th. It marks no backward step in the French policy toward the Roman Catholic Church. The Concordat that Napoleon concluded with the Pope in 1801 and modified in 1814 is to be abrogated, and all connection with and support of the Catholic Church in France are thus to cease. The new bill makes the separation of Church and State definite and final, but omits a number of details of the Combes bill, which aroused special antagonism. The essential points of the new measure are: (1) Abolition of the Concordat, whereby the relations of Church and State were established; (2) termination of all government aid and subsidies to religious sects or officials; (3) formation of Church associations into civil corporations amenable to the same laws as other organizations.

## THE PASTOR'S OPPORTUNITY AND RESPONSIBILITY

### A REVIEW OF JOHN R. MOTT'S "THE PASTOR AND MODERN MISSIONS"

BY REV. WILLIAM J. HUTCHINS, BROOKLYN, N. Y.

No minister who desires to sit at ease in Zion ought to read John R. Mott's book, "The Pastor and Modern Missions." It is not pleasant to be told that the glorious success or the awful failure of the "Divine Enterprise of Missions" depends, in a large measure, upon the pastor. With great good nature, the pastor generally casts the burden of responsibility upon the Boards and the general Christian public.

Mr. Mott, the able Secretary of the World's Christian Student Federation, first bids us look upon the field of missionary operations. The nineteenth century was the century of exploration. To-day almost all the regions still unexplored are uninhabited. The peoples of the world are known, and "their needs are articulate and intelligible." With slight exceptions, the world field is accessible. For example, every one of the one thousand seven hundred and more minor divisions of the empire of China is open to the missionary propaganda. Three hundred millions of people of less-favored lands are now politically related to the nations of Protestant Christendom. They have been brought within our easy reach. How significant is the fact that an offering made to-day in New York for the Indian famine sufferers may to-morrow be distributed in India.

The Christian forces of the world have already secured foothold in the strategic centers of many heathen lands. While the forces of heathenism are being weakened, the forces of the Christian faith are exerting a constantly deepening, widening influence. In India, Japan, China, and Korea we have a native Church so strong, so deeply entrenched, that it is impossible to think of its ever being dislodged.

In the success of modern missions lies their peril. For example: "At the present time in India far larger numbers of people are asking for Christian teachers and preachers than were actually brought into the Church during an entire generation of modern missions, beginning with Carey." Villages in Japan are throwing away their idols. But the disintegrating forces of heathenism are not dying; the white man's greed and infidelity and immorality are making swift inroads into the regions where overworked missionaries pray for helpers, and watch, like Gordon from the palace roof of Khartum, for the reinforcements that do not come.

Where lies the trouble? Mr. Mott insists that it lies with the pastors. He quotes Dr. Munger: "The weak spot in missions to-day is not in the field, nor in the administration of the Board, nor in the pews, but it is in the pulpit." He argues rightly that "any idea that

the pastor persistently preaches and prays for in the pulpit will be gradually accepted as a rule of conduct by the people."

But the author is not content to let the minister realize his responsibility. He helps him meet that responsibility.

1. The pastor is or may be a potent educational force, and his work as an educator is done primarily in the pulpit. "A study of twenty-five churches among those which have been yielding the larger results for missions shows that their ministers average five foreign missionary sermons a year." Perhaps even more helpful than the stated sermon are the frequent incidental allusions to mission work. There are surely no more effective illustrations of the minister's essential message than those drawn from missionary literature.

The monthly concert of prayer for missions ought to be revived, and the programs planned by a well-selected committee. Then there are marvelous opportunities for instruction afforded by the Bible School, the Young People's and Women's Missionary Societies, and by the Mission Study Classes. One particularly helpful suggestion is this: that the Men's Bible Class should, at one session a month, meet as a Men's Missionary Society. The year's missionary campaign ought to be planned at the beginning of the year by the pastor in conference with the presidents or superintendents of the different organizations, that there may be unity and effectiveness of work. In all this educational work a missionary library is invaluable. In the Appendix of his book Mr. Mott gives suggestions for a model working library.

2. The pastor may also be a potent financial force for the evangelization of the world. Disparaging fairs and festivals as a means of money-raising, he should seek for his church some plan of systematic beneficence. The support of a missionary by the individual church is very warmly commended. Mr. McConaughy's recent suggestion that the church's gifts be devoted to a mission station rather than to the salary of an individual missionary seems to us to obviate some of the disadvantages of the other plan.

Our people need to feel more keenly the possibilities of money in world evangelization. If the members of "the evangelical churches of the United States and Canada should give \$4.00 per member a year, it would yield \$80,000,000 a year, an amount sufficient to enable the North American churches to sustain fifteenfold greater missionary operations on the foreign fields than at present; and that, so far as the financial part of the problem is concerned, would enable them to make accessible to all people the saving knowledge of Jesus Christ." Perhaps no one factor will do more to increase the gifts of the average church than the increased gifts of the pastor himself.

3. The pastor ought, moreover, to be the great recruiting force for the foreign field. Sometimes, on the contrary, he seeks to place obstacles in the way of his best workers or of his own children. No

minister can faithfully preach foreign missions who has not for himself and for his dearest friends heard and prayerfully considered the call to heathen lands. After this he can, with good conscience, direct the thoughts of his elect young men and women to the foreign field. He can introduce into their homes returned missionaries; he can place in their hands the biographies of missionary heroes; he can help them in their more definite preparation.

4. Mr. Mott urges, finally, that the pastor must become a spiritual force. The great forward movements in mission fields have originated in revivals of religion at home. A spiritual church will be a praying church, and a praying church will be a missionary church. Depending for power on God rather than men, such a church will be supremely effective in the evangelization of the heathen world. But that there may be a spiritual church, there must be a spiritual pastor. Thus the fundamental need of to-day is "the need that the pastor himself preserve an ever-expanding spiritual life."

The most effective weapon for the world's conquest is waiting for the hand of the humble man who serves the obscurest parish in Christendom.

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## A BOYS' MISSIONARY CLUB, AND WHAT CAME OF IT

BY MISS V. F. PENROSE, GERMANTOWN, PA.

Author of "Opportunities in the Path of the Great Physician."

One of the best training-schools for boys is a missionary band or club. If a good knowledge of missions is equal to a college education, as one father put it, the boys who are becoming enthusiastic on this world-embracing subject are indeed receiving a university education.

In one club, where twenty boys are enrolled, the big brothers come with the little ones, the older taking a sort of supervision of the seven younger. The entrance fee is a subscription to the little missionary magazine, *Over Sea and Land*. This has proved an excellent feature. It is only twenty-five cents a year, and the monthly topic is invaluable.

Originally only one meeting was held a month, but the interest is far greater now that it meets every two weeks. The first meeting of the year was given to the general survey of the country, the second to written accounts of some missionary hero in that land. On the illustrated missionary postal card (a very much-prized notification of each meeting) each boy would be referred to some particular paragraph or section in the pages of *Over Sea and Land*. This was to be his "fact" for the meeting. Our program, in use for years, was made by a committee of boys who printed copies of it. It begins with prayer by the leader, at whose house they meet. The boys say: "We

do not know what to pray for till you tell us." A large map of the world,\* is the invariable accompaniment of each session, colored by the leader in water-color, yellow for Protestants, red for Roman Catholics, pink for the Greek Church, green for Mohammedan lands, dark gray for regions inhabited by pagans and heathen. It is a perpetual "mute appeal." The work of all denominations is indicated by spangles, sewed on, and their glitter is most effective. This map is the basis of that first prayer, a boy pointing out the country to be studied, the color showing the prevailing religion, the spangles "the petty done, the undone vast." A map of the country to be studied may be fastened beside with our own stations marked, underscored with red, but the map of the world is indispensable, and is, indeed, "the best prayer-book."

There are three periods of prayer. The second, midway to the close, is "Prayer by the boys." Each one offers a very brief prayer for the boys of that land, a mission station, some missionary, his children, the medical work, perhaps a special hospital. Each boy has already given his fact, asked a question if he wishes (and a great and standing joke is to ask "How many out-stations?"). Then Bible verses are recited, a number of portions being memorized and one used at a meeting: Psalms ii: 8; cxxxv: 15-18; Malachi iii: 8-10; Matthew ii: 1-6; John iii: 16; xv: 16; Romans xii: 1-2; x: 13-15; or each may give a verse beginning with the letter of the country for the month.

The offering next is taken in an incense-burner from China, an African basket, or a Persian bag. Curiosities have been lying in the center of the table around which the boys are gathered, not to be handled till the program demands them. They make the land so real, they prove it. The handling of an actual idol, perhaps of unknown antiquity, of some queer carving, or a doll of strangest construction, queer sandals or shoes, these are all a very definite portion of the "university education."

Finding the inestimable value of curios early in life, the leader earnestly set herself to secure some object from each mission land. Each was put to perpetual use, loaned in many directions, made to serve God, as a sort of trust fund. How those curios began to pour in after a time! missionaries finding their very active service would contribute a store of those inexpensive yet priceless trifles that make customs real.

One old woman in a little country church once said to the leader: "All my life I have wanted to see a Chinese woman's shoe." It came in that first lot of Chinese trifles, the determining factor of a now very remarkable collection. These have also served to start many another useful collection. The little book-marker made by "Miss Turtle," of Japan, never fails to stir to a deeper realization of the energizing

\* It is an American Board map, \$2.50 its cost, and colored according to Dr. A. T. Pierson's little map in his "New Acts of the Apostles."



power to Christ's love. She was hopelessly paralyzed from birth, and lay like a log for eighteen weary years, unwilling to learn anything. Then she heard of Christ, and at once was roused to a desire to help her family. Only able to move her head, she learned to use her mouth, teeth, and tongue to cut and make book-marks which readily found a sale. One marks the seventy-eighth Psalm: "*Can God?*" The marvels of His power are still manifesting themselves if one has but learned to recognize them.

The business part of the meeting was kept by the boys for the close, on the ground that "any fellow who comes late deserves to miss the best part." Thus the reports of secretary and treasurer came next, followed by new business. The yearly election of new officers makes the first fall meeting especially important.

The third period of prayer brings the hour to its prompt close. The other prayers have been made on the knees; now all rise and reverently repeat the Lord's Prayer, followed by a pause of silent prayer.

The second meeting of the year took up "Heroes of the Mission Field," a most stimulating topic. At the preceding meeting one was assigned, and some small curio was offered as a reward for the best written account. If information was not easy to find, a leaflet about the hero would be given to each boy, or if like Livingstone each might search for himself. The little "Hero Series" were often of service. The president was starting for England when we were to have Livingstone, so a letter informed him he was appointed to visit his grave at Westminster Abbey and tell us about it. This was a wonderful errand. A note from him reported the commission fulfilled, and the first fall meeting had as "new business" Herbert's reading of the full epitaph which he had copied. This was placed in the portfolio of the band, where are kept the sketches of heroes, the maps the boys have made, and other memorabilia.

At the Livingstone meeting the large map had an unusual decoration: lines made by a red ribbon marked his journeys, thus forming a crude cross in the interior. At the spot where his heart was buried there was a special mark.

For many years this band has been training boys, and two former members are Student Volunteers. Visiting at the boys' homes has always given an advantage in knowing the mothers. These mothers are mostly church-members who should be interested contributors to missions, but all are not. Could a double work be done? Why not try to draw in the mothers too? They were visited, or, when this was not possible, letters were written to them. The boys had previously, at one of their own enthusiastic meetings, been told to present the plan to their mothers that they were to become possessors of Dr. Arthur Smith's book on China. The boys meanwhile took up the delightful little companion volume, "China for Juniors," and if any

of the questions in it could not be answered from its pages, the mother's book was to be used. The mothers responded with delightful alacrity till nearly every home had a copy of "Rex Christus," and several sets of the illustrative pictures were also purchased. Thus for forty cents a "missionary library" was started.

When the plan was further explained, the mothers seemed very grateful for the training their boys were receiving in the mission band. They had felt that the "heroes," Livingstone, Nevius, and others, about whom the boys had been writing, had not only given them lessons in composition, but lessons in the greatness which merits the "crown that fadeth not away." The little prizes of some trifle from China or elsewhere showed the mother how each boy, little and big, was appreciated, and every one who came to that house would be shown the piece of palm leaf on which the Lord's Prayer was written in Laos, or whatever the prize might be.

But there was one thing more for the mothers. After the books for mothers and boys had been placed a few weeks, the mothers were one afternoon invited "to meet a lady from China." A number came and had a most interesting hour talking with the traveled guest, who had had so many interesting experiences beyond the Great Wall. They all expressed themselves anew about the benefits of the band, and perhaps some were a little amazed to learn that *their* boys were accustomed to pray so naturally at the meetings. The mothers seemed impressed as never before with the way their lads were cworking with Christ. The boys had felt a little jealous at first that the mothers were invited to a missionary entertainment to which they were uninvited, but it was pretty to hear how some had taken such pains that the home-staying mother should not miss the unusual occasion, and Tom's and Ed's mothers took great pleasure in telling how eager their boys had been for them to come.

The boys had their own little garden-party later on, but perhaps this year, instead of merely good times, they also will want to meet the lady from China. They are enthusiasts, and recognize that their work is the most inspiring, the most delightful, the biggest, the most worth while of anything. They simply insist that the boys shall come regularly and behave properly.

Of course, the leader of the club loves boys, and is willing that they should know it. She also prays continually for guidance, and is never satisfied, but constantly looks for better things. She does not believe in perpetual novelties of all sorts. The contagion of burning enthusiasm in work with Christ and for Christ supplies motive power, interest, attraction, and invests the whole range of the work with greatest dignity.

The summer vacation being unduly prolonged, owing to severe illness, each boy received a note last autumn asking him to come to the

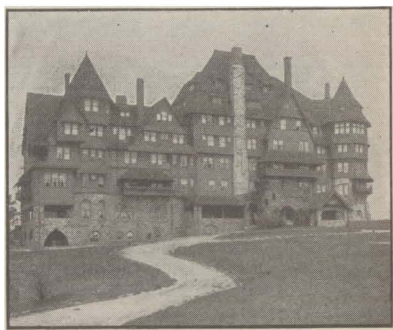
accustomed place and return the little birthday-bag that accompanied each note. In these bags a slip of paper asked in rhyme for as many pennies as each one had lived years. All the family were to help fill these dainty little silk bags. (One rule of the leader has been to always be as careful for dainty, artistic touches with the boys as with girls or older persons, and this is much appreciated.) We did not want our offering for our bed in a little African hospital to fall short because of no meetings. Over \$10.00 were brought in, tho some bags were forgotten.

The notes also told the boys that the next land in which they would travel was to be Japan. In the meantime, while "Japan for Juniors" was not yet published, each mother was to have "Sunrise in the Sunrise Kingdom," and the boys were to read the first two chapters, that when they met they might be properly started on a good foundation. There will be a Japan meeting or tea for the mothers later on.

This band has again and again proved the truth of the words of John Eliot, after whom they are named: "Let us not sit down and wait for miracle. Up and be doing, and the Lord be with thee. Prayer and pains, through faith in Jesus Christ, can do anything."

### VACATION MISSION STUDY

The summer Bible schools and conferences at Northfield, Silver Bay, Winona Lake, and other religious centers, have done much to solve the vacation problem for Christian workers, and at the same time have been a powerful force in awakening missionary interest and stimulating spiritual life. Vacation days for the average Christian worker could not be spent in a more satisfying environment or inspiring atmosphere than that which surrounds the Missionary Conferences for Young People's Leaders at Ashville, North Carolina, and Silver Bay, Lake George.\* The tendency to increase the number of meetings at some religious conventions not infrequently crowds out the recreation actually needed, depriving the delegates of any real rest, and sending them back to their duties physically unfit for the year's work. This is carefully avoided by the committee in charge of the Young People's Conferences.



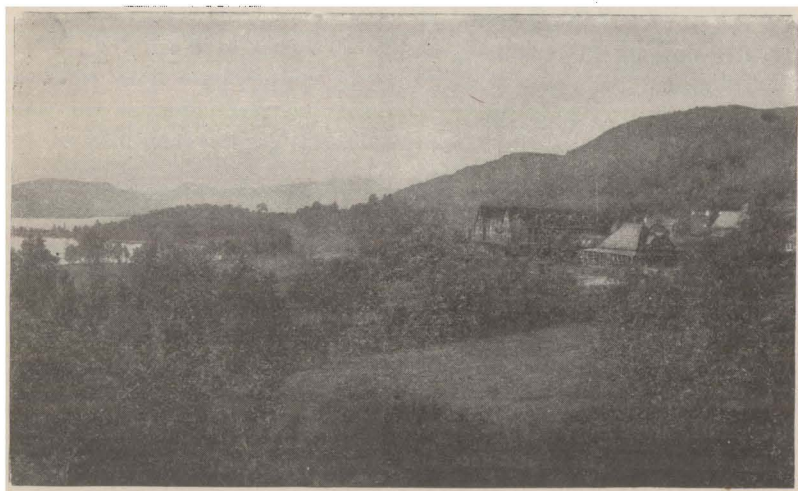
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\* The dates this year are: June 23 to July 3, at Ashville, North Carolina, and July 21-31, at Silver Bay, on Lake George, New York.

The definite purpose of these Conferences is to provide training-schools where Young People's Missionary Secretaries and Leaders in Sunday-school Work and Young People's Societies may spend ten days in uninterrupted conference and prayer in preparation for the ensuing year. During the past two years these Conferences have exerted a most pronounced influence upon the missionary activities and general spiritual life of the churches.

At the coming sessions the denominational Missionary Secretaries for Young People's Work, and national, State, and district officers of Sunday-schools and Young People's Organizations are expected to be present, and a special invitation is also given to churches, Sunday-schools, and Young People's Societies to send picked delegates.

The first half hour of each day will be spent in quiet devotional Bible study. This will be followed by an hour of conference concerning approved methods of work in Young People's Societies and Sunday-schools. Then come Home and Foreign Mission Study Classes, with symposiums on important topics, followed by one or more platform addresses by prominent speakers. The afternoons will be set apart for recreation, and the evening hour will be occupied by open-air vesper service, followed by denominational group meetings, where plans may be formed for the work of the ensuing year.\*



A VIEW OF SILVER BAY AND THE YOUNG PEOPLE'S HOTEL

\* The full announcement as to the speakers and the programs have not yet been made, but there is an assurance of the presence of a number of the foremost Christian workers and missionary leaders of the country. Among those who will be heard at Silver Bay are the following: Hon. Samuel B. Capen, President John F. Goucher, of Baltimore; Bishop James M. Thoburne, of India; Robert E. Speer, John R. Mott, Dr. Mason North, John Willis Baer, Dr. R. P. Mackay, Don. O. Shelton, S. Earl Taylor, John W. Wood, Dr. F. C. Stephenson, and others. An equally strong program is being arranged for the Southern Conference. Among those expected are: Dr. W. R. Lambuth, D.D., Rev. S. H. Chester, D.D., Rev. A. L. Phillips, D.D., Rev. John F. Goucher, D.D., Prof. O. E. Brown, President W. W. Moore, Rev. F. M. Rains, Rev. A. S. Lloyd, D.D., and Rev. A. W. Halsey, D.D.

Additional information concerning these Conferences may be had by addressing C. V. Vickrey, Secretary Young People's Missionary Movement, 156 Fifth Avenue, New York City.

## SOME KNOTTY PROBLEMS IN SOUTH AFRICA\*

BY LEWIS E. HERTSLET, SOUTH AFRICA

Not one-hundredth part of Christians at home have the least idea of the real condition of things on the mission fields. They know practically nothing of the problems which press for solution. How, then, can they possibly pray intelligently for the work or the workers? The following brief epitomy of some of the main points of difficulty which face all missionaries in South Africa may help you to "pray with the understanding":

### Hindrances to Spread of the Gospel

(1) The fact that there are at least thirty different societies doing missionary work—that in many cases they overlap, and in some cases there is actual rivalry. What effect must this have on the native mind—heathen and Christian—and how best to unite these many agencies into a more compact whole? Here is a problem indeed!

(2) The appalling apathy, in many cases actual antipathy, of colonials to missionaries and their work. They want the native to be put down and to be kept there; and as long as he remains a beast of burden they are satisfied, but nothing must be done to elevate him spiritually, mentally, or morally.

(3) The unchristian influence and immoral example of the white men in the towns. What can we say to our natives when they constantly see things which are condemned by our teaching done by white men?

(4) The degraded moral condition of the natives themselves. For generations customs have been common among them which are utterly vile and grossly immoral—and this is one of the causes of backsliding in professing Christians.

(5) Superstition and the power of the witch-doctors. How best to overcome their superstitious fear and their abject belief in the powers of their wizards! Here is a problem.

### Problems of Policy and Church Government

I. *Polygamy*. This is practically universal in the whole sub-continent, and is permitted by law. A few queries which at once come forward are: Can a polygamist be saved? May he be baptized? May he become a church-member? May he be appointed as a church officer? If he must put away his wives, which must go? What is to become of them? Who is responsible for them? May they marry again? What becomes of their children? Suppose that the parents of the wife object to her leaving her husband (as they have a right to do), what then? If she declines to go, what is to be done? Thus an endless number of queries force themselves upon us.

Most societies utterly decline to baptize a polygamist until he has

\* Condensed from *The South African Pioneer*, November, 1904.

put away all his wives except one. It is a very simple matter to sit in an arm-chair at home and dogmatize about these things; but when one has to *face* them on the field, it is not so simple.

II. *Ukulobola*. This is a custom of buying a wife with cattle or money. It is a universal native custom, also permitted by law. A native woman does not reckon that she is properly married unless the cattle have been paid. The custom is, to some extent, a check on polygamy. Is this to be absolutely stopped among Christians? If so, why?

III. *Non-Christian Marriages*. If a Christian young man wants to marry a heathen girl, what is to be done? In many cases the girl wants to become a Christian, but is not allowed by her parents to take the step until she is married; then she may follow her husband.

IV. *Utshwala* (native beer). Must every Christian give up drinking native beer, which is a food, and does not necessarily make a man drunk? If he gives up beer, must he also give up every slightly intoxicating native drink? If so, why? No rule is made for white Christians in this matter. If he does not give it up, may he be received as a church-member? Many missionaries say: No! Why not?

V. *Baptism*. How long is a convert to be kept on probation? Each society seems to go its own way in this matter.

VI. *Education*. Is it the duty of the missionary societies or of the government to educate the natives? Are missionaries right in teaching them more than reading and writing in their own language? Should we teach them English?

VII. *The Labor Question*. This is another great problem. What is to be our relation to this? Ought the natives to be forced to work? If so, why and how.

Some difficulties and hardships common to most missionaries are:

1. Isolation.
2. Apathy of natives to the Gospel.
3. Difficulty of educating their own children, and keeping them pure-minded.
4. Finding and training suitable men to take positions as native evangelists.
5. Overwork, small salary, and breakdown of health.
6. Scattered nature of population.
7. Constant moving of all able-bodied men to and from the towns.
8. Fever, poor food, and few doctors.
9. Preaching in a foreign language.

Another problem is the "Ethiopian Movement" on the part of the natives to establish a self-governing Church, independent of white missionaries. This is a growing and pressing problem, and most missionaries are agreed that at present the vast majority of the natives are incapable of self-government, much less of Church government.

## CHRISTIAN CAMPAIGNING IN NORTH MADAGASCAR

The Christian population of Madagascar is, for the most part, concentrated among the Hova race in the central plateaus of Imerina, with smaller groups to the south and east. Considerable districts in the northern part of the island are occupied by pagan tribes, which have not been reached to any great extent with the Gospel.

Rev. Mr. Russillon, of the Paris Evangelical Missionary Society, made a tour, in September and October last, among these pagan tribes. His description of his experiences is worth repeating. He went on his long tour as the representative of the Isan-Emin-Bolana,\* a local society for inland missions. He desired to visit the traveling evangelists of that society, and to form some idea of their work among the pagans. Of these he says:†

The preachers whom I planned to see are eight in number. Many times I have heard complaints of the apathy of the Malagasy people—their lack of initiative, their incapacity. Often I have heard that it is useless to rely on them for work that requires effort and that is not closely supervised. Our evangelists live in a situation where their faults might well conquer them. They are alone, far away, and without supervision, so that, in their case, one can make an experiment as to the value of the Malagasy Christian when left to himself. That experiment is decisive. It shows that these men can be trusted to do good work. At the same time, it should be said that they had been thoroughly trained beforehand, and that their hearts are filled with a love of their fellow countrymen, only equaled by their love for the work to which they have been called.

One of these evangelists, his skin shriveled over his bones, his back bent, his eye piercing, and his wits sharp, travels great distances with the one hope of bringing some soul to the Savior, of telling of God's love. These journeys he makes with his miserable extra clothing and his basket of rice on the end of a stick that rests on his shoulder. He does not know where he will pass the night, for the paths are untraveled and the villages far apart. He stops wherever night overtakes him. His wife, devoured by pulmonary disease, but likewise by zeal for the house of God, almost always goes with him, in spite of her feebleness. She spends herself, without measuring how much. Sometimes, worn out by one of these tramps, which last several days, or even two or three weeks, she seems unable to move again. But let an opportunity arise for speaking of her Savior, and she is instantly on her feet, her face illumined, giving testimony which shatters opposition, and making an appeal which draws tears.

Another of these native missionaries has such desire in his heart that it is the whole of a great province which he has gone over, making appeals to the peasants, bringing together his fellow countrymen of the

\* *Isan-Emin-Bolana* (Every-Six-Months). This is the name of the general assembly of delegates from the Malagasy churches of Imerina. The delegates represent the churches connected with the Paris Society, the London Society, and the Friends' Association. The assembly meets twice a year, but has a permanent committee in Tananarivo. Collections are taken up in all the Imerina churches for its work, and the money thus raised is used to maintain native evangelists among the Hovas scattered among the pagan tribes in northern Madagascar.

† Translated and condensed for the REVIEW by the Bureau of Missions from the *Journal de Missions Evangeliques* for January, 1905.



plateaus, and doing an amazing work. Each one of the evangelists might be characterized by some such special description. But a better testimony than mine is that of those among whom they have worked, in the midst of an entirely pagan land. At R— lived a Betsileo man who had become pagan, and, altho young, was a celebrated and terrible drunkard. *Betsabetsa*, the fermented juice of the sugar-cane, and *absinthe* are the great enemies of all the tribes which I have seen. This young man, who maltreated his household and was feared by all, came in contact with the evangelist, whom he ridiculed, and at whom he flung torrents of abuse. The injurious epithets of the Malagasy have no occasion to envy the horror of those of other nations. But the evangelist prayed, and with patience, coupled with perseverance, he continued his work. Thus I was able to see in the deacon's pew, in a church but three years old, a pleasant-faced man with a placid expression, who sang the hymns with all his heart. The drunkard has become one of the Good Shepherd's flock, saying little, but winning the confidence of all the people and of the government that employs him.

I could give many illustrations of the work of our evangelists, but I wish to note some other things that I saw. At M— there is a negro, black as ebony, who did not leave me during several days, and with whom I talked much. He was from Zanzibar. His name was Omar (a name that would show him to be a Mohammedan). Omar's simplicity touched me. He was a real Nathanael, and has the reputation among the people about him of being a Christian of the most authentic kind. I asked him his calling.

"Carpenter," he replied.

"How much do you get a day?"

"My rice only, boss."

"Your work is not highly paid. How long have you been at it?"

"Since three months, and until the end of the contract, boss."

"Ah! and who, then, is your master?"

"The Lord Jesus Christ, boss."

This negro was the master carpenter directing the work on a big church which was to seat four hundred people, and which he was building of wood and bamboo. Omar told me that he made this sacrifice in remembrance of that of the missionaries who had taught him to know God. I mention this for the comfort of many missionaries who see, not without disquiet, their converts go away into the great world, where so many temptations and evil influences await them.

"In the same town I became acquainted with Zafiny, of the Tsimhety tribe, descendant of the old kings of the north lands. She was a woman of forty or forty-five years, active, lively, full of good sense, and of a persuasive eloquence. A few years ago she might have been called a pious pagan: observing all the prohibitions, the lucky and unlucky days; believing the sorcerers, obeying their orders; making the necessary sacrifices. At the time of her marriage she knew neither reading nor writing. One day she chanced to buy an old Bible, in which she spelled out her first words. Even to this day she knows reading only. When, one day, her only child became ill, she brought in ten notable charms against sickness, following the rites in vogue, mingling them according to the rules, and paying the sorcerers whatever price was necessary. In spite of all, the child died. Then Zafiny flung away the charms, mocked the sorcerers, insulted her pagan brothers. She became a terrible and terri-



lying termagant. She wished all to leave her alone; but in order to divert her mind, she took up once more that old Bible. Having learned by her experience the uselessness of pagan practises, she decided to put the true God to the test. She informed her household of her purpose, immediately meeting violent opposition. No one was there to sustain her—no one to teach her how to pray, no one to guide her thoughts. The Bible became her comforter and instructed her in all matters. The Bible was her missionary and her evangelist—a guide that did not deceive her. When, some time afterward, an evangelist sent by the Imerina churches took up his residence in the place, he found Zafiny a most valuable assistant, to whose character all the natives bore hearty testimony, and for whom the Europeans (who commonly look at a Malagasy woman as a mere toy) were forced to admit their respect.

What most struck me about Zafiny was that she has reached a development of conscience much higher than that attained by most of her Christian fellow citizens. She has a lofty idea of right and of holiness which she tries to put into practise. This she has reached solely under the inspiration of the Bible. I have heard her speak, citing Scripture wisely and fitly, in a manner which many a preacher might well envy. Her eloquence has its source in an intense inner life. She wins those who hear her, she carries them away, she pushes them forward. And if I have seen a commencement of a revival in her church it is to her and a few women intimately associated with her that this awakening is due.

#### A Powerful Appeal

There are in North Madagascar a few small churches composed of Hovas, and about 450,000 pagans of other tribes, not under the slightest serious evangelistic influence. We give the main part of M. Russillon's appeal, published subsequently, because its burning words reveal how such need effects the heart of a true missionary.

I have been crushed—yes, crushed—by seeing these crowds. I have come back into Imerina because I could not do otherwise; but these Sakalavas, these Tsimahety, haunt me. I wake up suddenly in the night, as if hearing voices calling me. I receive letters that rend my heart, and I know, I know only too well, that we must go there—we must, if we do not wish to come under a heavy responsibility before the Church of the future and before God.

I beg of you, do not pigeon-hole my letters. Do not try to forget them, altho harassed by so many other cares. Do not say that it is impossible. We claim to-day—we, the missionaries of Madagascar—the honor of being the pioneers; we wish to go and plant the flag of Jesus Christ there, where no one has planted it. We wish to struggle for the souls of the Sakalavas; with paganism, which has already built two temples among them; with Mohammedanism, of which the mosques are numerous and the propaganda active; and also with the Jesuits, who astonish me by the largeness of their establishments and the smallness of their results. We wish to snatch the Tsimahety tribes from polygamy and from the darkness of animism.

People will talk to us of danger; there are dangers, but gold-seekers and archeologists manage to face them. I hope we are thought to be capable of loving Malagasy souls enough to do that which others are doing for a little yellow dust or a few old, petrified bones. People will make objections on account of our health; God gives health, and He

takes it away. They will urge the lack of money; if men for the work are found, the money will follow the men.

Furthermore, if it is necessary to begin small, to enter upon the work like the petty Malagasy tradesmen, whose whole furniture and stock in trade is carried on the head, we will bring ourselves to that. We do not ask for houses; we will live in huts until more hopeful days. We do not ask to scatter gold along our path; we ask people to let us open before this great mass of souls, for whom no one is taking thought, the gate that leads to heaven. We wish to make compensation to these poor people who are being soaked in rum, whose wives are being stolen by white traders, to whom is, being given a bargain-price civilization, and from whom the taxes of civilization are being collected. We wish, in compensation, to make them know our precious Savior, who will give them joy, power, regeneration, and pardon.

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## THE CHRISTIAN TIBETANS OF KALATSE

In 1904 mention was made in the *Moravian Mission Magazine* of the establishment, at Kalatse, of the converted Tibetan Lama, Khomfel, as an evangelist. This town, which appears to be in Kashmir, not very far from Leh, but nearer the Tibetan border, is the very place where Khomfel had been a priest of Buddha. The January number of the same magazine describes four other Tibetans of Kalatse (one of them a young girl) converted through the instrumentality of Khomfel, the ex-Lama. Some idea of the commotion caused by these conversions is conveyed by the story given below, chiefly derived from the statements of Rev. Mr. Francke, a Moravian missionary at Leh, now on furlough in Germany.

The Kalatse people, for the most part, do not wish to know anything whatever of Christianity, altho they suppose money and property would come to them through it. When the first rumors of the conversion of some of their friends were circulated, a considerable number of the Kalatse farmers made a conspiracy. They agreed to persecute our people at every step with sneers and jeers, and even to beat them. Already the candidates for baptism had suffered patiently many things, when a fierce quarrel broke out on the occasion of the Feast of Spring offerings.

On June 9th a she goat was slaughtered before the Khato (altar), and brought as an offering to the gods of the people. In order to celebrate this offering there was dancing for several evenings. One of the conspirators had the musicians play for himself alone, monopolizing the dancing-grounds. This excited the displeasure of the members of the family of Stobgyes (one of our Tibetan converts) who was absent on a tour among the higher plateaux. These relatives of Stobgyes kept asking more and more angrily to have a chance to dance, but were repulsed with the remark that they, too, were "Kilistan" (Christian). A greater insult could hardly have been given to these people. They could not get over their resentment that a member of their own family had become a pervert to that deeply hated faith, and now they were made to bear the despised name themselves! Immediately the dance became a furious fight. The conspirators fought against the family which had permitted one of its members to become a Christian. How wildly things went on we could guess the next morning, when the father of one of the conspirators urgently begged us to come to his aid, for his son lay at the point of death. Things were not quite so bad as that, but he had narrowly escaped being killed. We were shown a stone as large as a man's

head, which was covered with blood, and with which a very risky gash had been made in the head of that young conspirator. The fellow was laid up for one or two weeks. The shoulder of this man's father had been struck by a stone, and he could not lift his arm for a week. Two members of the Stobgyes family were laid up for a week with bloody wounds. But one result of this fierce fight was good; it broke up the conspiracy against the Christians.

Stobgyes stands firm, and expects to receive baptism on February 21st. But when he decided this, all of his ten brothers, as well as his father and mother, attacked him: "Be what you wish, even a Moham-medan, but never a Christian, else we will disinherit you." So the man has had to give up his relatives, even his wife and child, in order to become a Christian. To his bride he said: "I will teach you the truth, and you will become a Christian with me." But she retorted: "Never will I become a Christian. You must give me a written statement that this house and land belong to me." Stobgyes did that also, altho he was the oldest son, to whom, according to Tibetan custom, the whole property descends. He literally gave up all for Christ's sake!

## WHAT IS HINDUISM ?

### A Résumé of the Information in the Census Report of India, 1901 \*

BY J. E. BROADBENT

The decennial Census of India is a unique opportunity for the investigation of many problems, besides that of mere numbers, connected with the population—problems of race, religions, social institutions (including caste), and the material and economic conditions of the life of the people. The report is a volume of rather formidable dimensions, which is not likely to be read by many. It will, therefore, be of interest to give a brief résumé of the information it contains concerning the Hinduism of the present day.

The classification of the population by religions, as shown in the census, is as follows:

	Hindus.....	207,147,026
	Sikhs.....	2,195,839
Indo-Aryan.....	Jains.....	1,334,148
	Buddhists.....	9,476,759
	Mussulmans.....	62,458,077
Semitic.....	Christians.....	2,923,241
	Jews.....	18,228
Iranian.....	Zoroastrians.....	94,190
Primitive.....	Animistic.....	8,584,402
Miscellaneous.....	Minor religions, and religions not returned....	129,900
Total.....		294,361,310

Over two hundred and seven millions of people call themselves Hindus. What is the faith or religion which has such a vast body of followers?

Probably most people who think about the subject at all have a general impression, more or less indefinite perhaps, that there is such a thing as the Hindu religion or creed. Mrs. Besant, who has specially identified herself with the movement for a modern revival of Hinduism, would apparently wish us to think so. She is reported to have recently said

\* Condensed from the *Church Missionary Intelligencer*, February, 1905.

that "in every religion worship is paid to the same Being, tho a different name is used"; and in a letter published in the *Guardian* of August 31st last, she states that the object of the Central Hindu College is "to make good Hindus, men faithful to their own religion and courteous to alien creeds." But the Hinduism presented in the census report is very far from the idea which would naturally be suggested by these extracts. In the following paragraphs this is described in the actual words of the census report, only condensed by omissions and modifications necessary to bring it within the limits of our space.

Several definitions which have been given of Hinduism are first quoted by the census commissioner. Sir Alfred Lyall described it as "the religion of all the people who accept the Brahmanic scriptures"; he went on to speak of it as "a tangled jungle of disorderly superstitions"; finally he called it "the collection of rites, worships, beliefs, traditions, and mythologies that are sanctioned by the sacred books and ordinances of the Brahmins and are propagated by Brahmanic teaching." But Mr. Risley doubts whether even this definition conveys to any one without Indian experience even an approximate idea of the elements out of which popular Hinduism has been evolved, and of the conflicting notions which it has absorbed. From this point of view Hinduism may fairly be described as animism\* more or less tempered by philosophy. The fact is that within the enormous range of beliefs and practises which are included under the term Hinduism, there are comprised two entirely different sets of ideas, two widely different conceptions of the world and of life. At one end is animism, an essentially materialistic theory of things, which seeks by means of magic to ward off physical disasters, and which looks no further than the world of sense. At the other end is Pantheism combined with a system of transcendental metaphysics.

Illustrations of the former set of beliefs are, among the wilder tribes, the peculiar oaths which witnesses are sometimes (illegally) required to take in a court of justice, such as holding a tiger skin in one hand and devoting himself to be devoured by the power of the tiger if he tells a lie; and higher up in the social scale, the observances at the festival of Sri Panchami, when almost from the top to the bottom of Hindu society it is considered incumbent on every religious-minded person to worship the implements or insignia of the vocation by which he lives: the soldier worships his sword; the cultivator his plow; the money-lender his ledger; the Thags had a picturesque ritual for adoring the pickaxe with which they dug the graves of their victims; and, to take the most modern instance, the operatives in the jute mills near Calcutta bow down to the Glasgow-made engines which drive their looms.

At the other end of the scale, in the higher regions of Hinduism, the dominant idea is Pantheism—that is, in the words of Sir Alfred Lyall, "the doctrine that all the countless deities, and all the great forces and operations of nature, such as the wind, the rivers, the earthquakes, the pestilences, are merely direct manifestations of the all-pervading energy which shows itself in numberless forms and manners." It is everywhere intimately associated in India with the doctrine of metempsychosis, supplemented by the theory of self-acting retribution, which is known as *karma*. "According to this doctrine, every action, good or evil, that

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\* The exceedingly crude form of religion in which magic is the predominant element.

a man does is forthwith automatically recorded for or against him, as the case may be; there is no repentance, no forgiveness of sins, no absolution. That which is done carries with it inevitable consequences through the long succession of lives which awaits the individual soul before it can attain the Pantheistic form of salvation and become absorbed in the world-essence from which it originally emanated. ”\*

Between these extremes of practical magic at the one end and transcendental metaphysics at the other, there is room for every form of belief and practise that it is possible for the human imagination to conceive. Worship of elements, of natural features and forces, of deified men, ascetics, animals, of powers of life, organs of sex, weapons, primitive implements, modern machinery; sects which enjoin the sternest forms of asceticism; sects which revel in promiscuous debauchery; sects which devote themselves to hypnotic meditation; sects which practise the most revolting form of cannibalism—all these are included in Hinduism, and each finds some order of intellect or sentiment to which it appeals. And through all this bewildering variety of creeds there is traceable everywhere the influence of a pervading pessimism, of the conviction that life, and more especially the prospect of a series of lives, is the heaviest of all burdens that can be laid upon man. The one ideal is to obtain release from the ever-turning wheel of conscious existence and to sink individuality in the impersonal spirit of the world.†

How, then, is Hinduism to be distinguished from the other religions indigenous to India? The most obvious characteristics of the ordinary Hindu are his acceptance of the Brahmanical supremacy and of the caste system. But there are various offshoots from orthodox Hinduism of which the distinguishing features are, in their earlier history at least, the obliteration of caste distinctions and the rejection of the the Brahmanical hierarchy.

Of sects there is a legion. They fall into two main categories—viz., those who advocate the rival claims of one or other of the great Vedic deities, or of Pauranic accretions to the orthodox pantheon, such as Durga; and those who either neglect or deny the regular deities. To the former belong the Saivas or Smārthas, Sāktas, Vaishnavas, etc.; and to the latter the followers of Kabir, Nānak, Darya Das, and Seonarāyan, the Stanāmis, the Pāñchpiriyas, and others. The causes of schism have varied from time to time according to circumstances.‡ Buddhism, Islam, and Christianity have all exercised an influence. The Vaishnavism of Chaitanya reflects the influence of Buddhism; he ignored caste and enjoined great regard for animal life, forbade sacrifices of all kinds, and taught that the true road to salvation lay in *bhakti*, or fervent devotion to God. The influence of Islam made itself most strongly felt in the revolt against polytheism and idolatry which distinguishes so many of the religious movements of more recent times, such as those inaugurated by Kabir, Dādu, and Nānak; these have usually a pronounced monotheistic tendency, coupled with the condemnation of idols. “One marked peculiarity of Hindu sects is their tendency to relapse into orthodoxy as soon as the zeal which inspired their earlier adherents has grown cold. . . . It is only where a movement is social rather than religious that it retains its vitality for any length of time.”§

\* Report on the Census of India, 1901, par. 633.

† *Ibid.*, par. 635.

† *Ibid.*, par. 633.

‡ *Ibid.*, par. 637.

The forms of worship vary and sects are numerous, but the actual religious ideas which underlie the outward ceremonial are much more uniform than might be supposed. In belief, tho seldom perhaps in practise, most Hindus are henotheistic, and recognize the existence of one supreme God. Their other deities fall into two categories, major and minor, and those of the latter class are regarded as of most importance from a personal point of view. They have an implicit belief in the doctrine of *karma*, the theory that a man's future life depends on his actions in his present state of existence. The belief in metempsychosis, tho general, is less universal, and some of the lower castes have an idea that when they die they will go direct to heaven or hell.\*

In recent times two sects have been formed, the founders of which clearly drew their inspiration from Western thought, the Brahmo Samaj and the Arya Samaj, the former founded in Bengal by a Brahman, Raja Ram Mohan Roy, who died in England in 1833, and the latter originated in the United Provinces by Dayanand Saraswati, also a Brahman.

The Brahmo Samaj is divided into three sections, the *Adi* or original, the *Nababidhân* or "New Dispensation," and the *Sadhâran* or "common" Samaj; but all believe in the unity of the Godhead, the brotherhood of man, and direct communion with God in spirit without the intervention of any mediator. The differences are ritualistic and social rather than religious. The *Adi* Samaj is the most conservative; while discarding idolatrous forms, it follows as closely as possible the rites of Hinduism, and draws its inspiration solely from the religious books of the Hindu. Inter-caste marriages are not allowed, but in other respects the restrictions of caste sit lightly on its members; they are careful, however, to describe themselves as Hindus. The *Nababidhân* Samaj, or Church of the New Dispensation, was founded by Keshub Chandra Sen. It is more eclectic and has assimilated what it considers just, not only in the *Shâstras*, but also in the religious teachings of Christianity, Buddhism, and Islam. Inter-caste marriages, tho not greatly disapproved, are rare. It is not clear whether members of this communion would return themselves as Hindus or Brahmos. The *Sadhâran* Samaj is the most advanced of these churches. It relies, like the *Nababidhân*, on the teachings of all religious systems, but is more uncompromising in its disapproval of ritual and set forms of worship. It rejects caste altogether. It is also strongly opposed to the *pardah* system, gives its women a liberal education, and allows them an equal voice in all matters of Church government. It freely permits inter-caste marriages. Most of the members of this section doubtless described themselves as Brahmos in the census schedules.

The Arya Samaj has laid down its fundamental beliefs and social aims in ten Principles, and is thus a more fixed and definite creed. According to these Principles, there are three eternal substances: God, Spirit, Matter. God is defined in a series of terms expressing man's highest ideals; He is All true, All knowledge, All beatitude, incorporeal, almighty, just, merciful, unbegotten, Lord of All, and so on. The *Mantras*, or hymns of the four Vedas, are stated to be the only inspired Scriptures, and were committed by God to four Rishis. These Rishis were human, but were distinguished by having completely passed through the cycle of rebirths in the world immediately before this.

\* Report on the Census of India, 1901, par. 639.

The Brâhmanas, Upânishads, Purânas, are not inspired, but have a position and use similar to the Apocrypha in the Church of England. The soul is incorporeal and unchangeable, but always distinct from God. It is subject to rebirth. Salvation is the state of emancipation from endurance of pain and subjection to birth and death, and of life, liberty, and happiness in the immensity of God. The sixth of the ten Principles of the Society declares that "the principal object of the Samaj is to do good to the world by improving the physical, intellectual, spiritual, moral, and social condition of mankind." The Arya Samaj holds to the fourfold division of the people into Brahmanas, Kshatriyas, Vaisyas, and Sudras; but the general trend of opinion seems toward the doctrines on this point in the Institutes of Manu and the Mahâbhârata, that caste should not be regarded merely as determined by birth. The Arya Samaj directs special efforts to reconverting as Aryas persons who have been converted from Hinduism to Christianity or Islam, and the descendants of such. According to the census returns of 1901 there are 92,419 Aryas; in 1891 there were 39,952. The increase, therefore, in ten years is 131 per cent. The Samaj is recruited almost entirely from the educated classes, and the higher castes greatly predominate among its members.

The progress of the Brahmo Samaj is less rapid. At the census of 1901 it claimed only 4,050 members, compared with 3,051 in 1891, an increase of thirty-three per cent, nearly. More than three-quarters of them are in Bengal. This apparently slow growth (compared with that of the Arya Samaj) seems attributable partly to the circumstance that many who are really Brahmos, other than the Sadhâran Brahmo Samaj sect, prefer to describe themselves as Hindus; and partly to the greater latitude of thought and practise allowed by modern Hinduism, especially in the case of persons living in Calcutta and other large towns.

The impression of Hinduism produced by a perusal of the sections of the census report relating to it, is that of something amorphous, fluid; terribly difficult to deal with because, like the waters of the ocean, it engulfs and chokes all merely human teaching directed against it, and can almost dispense with the necessity of offering active resistance. It would seem to be almost impossible to formulate any article of belief or ritual which a man *must* hold in order to be a Hindu, or which if a man holds he would necessarily cease to be a Hindu. But the inquiry into the actual religious ideas of the ordinary man carried out by Mr. Risley's orders in connection with the census has elicited information showing that in India, as in China, "the upward yearning of the soul for God, and the insatiable desire to know something about the soul and its future, and the unseen spiritual world," has not been altogether stifled. Movements like Brahmoism and the Arya Samaj are pathetic and tragic, showing the unrest of the unsatisfied soul; yet the search after something higher is directed on two wrong lines which will carry them, like all the movements of the past, into one or other of the arms of the sea of Hinduism, the Evil One using the lever of the things which are seen and temporal to switch the seeker onto the line that leads back to this world.

## EDITORIALS

### Some Easter Missionary Thoughts

In the Oriental Church a special salutation is used for Easter morning. Men meeting on the street or at church say: "Christ is risen!" The answer comes back: "He is risen indeed!" The custom springs from recognition of a perpetual need for Christians to remind one another of the meaning of the resurrection of Jesus Christ. "Jesus has risen!" He has proved death impotent, and, with death, all other enemies of which death is the type. He has placed the supreme mark of power upon His promise to give life to His followers.

All Christians, but in especial degree those engaged in missionary work at home and abroad, need to make this meaning of Easter present and fruitful in their thoughts. Otherwise the possibility that life shall spring where death has been may lose power to dominate thought.

A few weeks ago we could see a phenomenal action by a country farmer. Ice covered the roads and thick snow the fields, but the farmer was driving a slowly moving team through the snow, and evenly distributing fertilizers upon that chill surface. In that man's house was a stir of preparation. They were mending harness, and clearing up, and putting in order plows, harrows, and other implements, tho the soil was like rock in the grip of winter; they were getting ready seed for planting, tho soil for planting could not be seen because of the snow and ice. The earth was cold and dead. The driving winds kept it so; the bare branches, rattling like skeletons, proclaimed the death unyielding. Yet these people prepared, as if pressed for time, to break up soil and plant seed. Here was an act of sublime faith, none

the less notable because it is based on experience.

As the weeks go on this faith takes on a jubilant note in that farmer's house. The trees are still bare and dry, the winds are still icy, the ground is yet cold. But one day the whole family runs at the call of the mother to see a blue-bird! On another day the children go out, like Noah's dove, to search the land, and the whole house joins in their joy when they bring back handfuls of pussy-willows. And when they find a snowdrop the gladness is repeated. These are tokens that their faith is not vain in the power of the sun and the reviving of what seems dead. These signs assure them that shortly the whole land will be filled with the beauty of growth, and they are glad. The earth is alive, and it can no more go back to death.

Let this Easter time be to the seed-sowers of the Gospel of Christ a remembrance of Him who lives and has declared that He will give life to men. Let it be a reminder that the Sun of Righteousness can melt the coldest and most stony heart. Let it be a token that what He has said certainly comes to pass, so that there should be no question as to whether missions pay. His word proves that they are going to pay. Let this time be to us a parable of what we are bound to do in missions, altho the frozen ground says that wintry fruitlessness is permanent. We are bound to go on with our provision for working the soil and sowing the seed because He who is Master has promised the harvest. Let it be a parable to us, too, concerning attention to the forerunners of the new life, that we may rejoice over them. The children go out seeking catkins because they know from experience that spring



will come. Let us who believe in God and have had experience of His power in our missions at home and abroad watch for tokens of the awakening, telling one another, with joy, of every sign that it is near, and working our fields in trust that the awakening will end the dominion of death.

The lesson of Easter to Christians in respect to missions is: Believe, desire with joyful anticipation, and labor as those do who believe and anticipate. For Jesus Christ will bring to pass that great change which He came to earth to begin. He lives, and He will do it!

#### United Prayer for Missions

Perhaps no more vital outcome has resulted from the yearly Conference of Missionary Secretaries of Foreign Mission Boards in the United States and Canada than the program of United Prayer which has been prepared by a special committee, and which in leaflet form has been issued by the missionary societies by the hundred thousand to churches and to individuals in all parts of the country.

This custom of observing a week of prayer for missions has proved so helpful that Christians are asked to observe again this year April 16 to 23, the week commemorating the death and resurrection of our Lord, for special prayer on the following topics:

- I. FOR MISSIONARIES; for the Native Churches; for all inquirers and catechumens; for greater faith in God; for the establishment everywhere of Christian homes and the Christian Church, and the preaching of the Gospel to every creature.
- II. FOR REINFORCEMENTS—native and foreign—men and women of prayer and purpose, constrained by the love of Christ, of good judgment and humility who can not but speak the things they have seen and heard.
- III. THE EMPIRES OF EASTERN ASIA, Japan, China, Korea, Tibet, and Siam. For the cessation of war and the decay of

distrust; for friendship; for continued progress; for openness of mind and heart on the part of Confucianist and Buddhist toward the Gospel.

- IV. CENTRAL AND WESTERN ASIA, India, Afghanistan, Persia, Turkey, Arabia. For religious liberty; for the elevation of woman; for freedom from famine; for the conversion of the Hindu and the Mohammedans.
- V. THE CONTINENT OF AFRICA. For the extinction of the slave-trade and the liquor traffic; for peace; for justice in the Kongo Free State; for the evangelization of the Sudan, and all unreached tribes.
- VI. THE COUNTRIES AT OUR DOOR—Mexico and Central and South America. For the spread of purity of doctrine and of life; for the unreached Indians; for political righteousness and stability.
- VII. THE ISLANDS OF THE SEA—the Philippines, Hawaii, Cuba, Porto Rico, the South Seas, Madagascar. For the purification of American influence from all vice and irreligion; for confidence and service, for justice and peace; for the end of slavery and impurity, and the triumph of Christianity.
- VIII. THE CHURCH AT HOME. For ministers and people; for forgiveness for lethargy and indifference; for more prayer and more faith in God's desire to hear and answer prayer; for more love and obedience; that every member of the body of Christ may have the mind of Christ regarding foreign missions, and, abounding in the grace of giving, may yield prompt obedience to the command of our risen Lord.

We desire to emphasize the importance of a united spirit of supplication possessing the Church in these quiet days just before Easter, when every reverent heart must be following more or less closely the footsteps of the Savior. Why did He go aside to pray? Why did He gather His disciples about Him? Why did He walk the lonely way of humiliation? Why did He give Himself to the cross? but for the world's redemption.

No less purpose ruled Him than to do the will of His Father who desireth that *all men* shall come to the knowledge of the truth. Some will make this opportunity of united prayer a daily one, others will meet during the week in each

others' homes, some will gather in their churches to pray, but everywhere there may be the same sense of fellowship and that highest type of fellowship—unity in petition for a common good.

When the whole Church together shall in earnest approach the World's Redeemer for this cause, which lies nearest His heart, we may anticipate a new Pentecost. "Let us unite in prayer."

### A Series of Remarkable Revivals

During some four or five years a succession of religious awakening has attracted the attention of praying disciples. To go back no further, there was, for instance, a great work of grace in Melbourne, Australia, under the lead of Messrs. Torrey and Alexander. These revivals proved to be contagious, and a similar movement followed in other points in Australia. Then these evangelists visited England and Scotland, Ireland and Wales, with similar results; and the present wonderful awakening in Wales is no doubt in part traceable to Mr. Torrey's campaign.

Meanwhile, similar movements have been in progress in America—as, for instance, at Pittsburg, Atlanta, Binghamton, Terre Haute, Colorado Springs, Pueblo, Fort Collins, and Cripple Creek; and now, more notably, in Schenectady, Denver, and Los Angeles. In the last three places the work of God has gone on with very unusual power. In Schenectady one of the leaders in the movement, Mr. Adams, says there was practically no planning, but only a receptive, hopeful spirit, the great revival in Wales, already lasting nine months, having stirred up all denominations to hold union services. No outside help was asked for, but one of the home pastors did almost all of the preaching, and the whole city was moved. Saloons and theaters were

practically emptied, and the churches filled. Great crowds of people came to the meetings, whether at noon or night, and one day all the fifty churches in the city were crowded.

In Denver and Los Angeles the work was under the direction of Dr. Chapman, of New York, who was sustained by nearly a dozen evangelists and singers. He himself testified that he had *never seen anything equal* to the work in Denver. Not only were there great meetings and many conversions, but the work was largely characterized by visits to the saloons and other disreputable places. Two thousand people moved in procession, late at night, through the worst quarters of Denver, accompanied by members of the Salvation Army and volunteers. They sang hymns before the saloons and houses of ill-repute, and invited the inmates to come to the midnight meeting at the theater, where hundreds crowded in, and many were hopefully converted. One day was reserved as a day of prayer, and the mayor sent out a proclamation that all work should cease, and the four theaters were filled at midday. It is estimated that twelve thousand people attended the services.

One of the special features of the "new evangelism" seems to be *this midnight work* by the many respectable Christians among the out-cast classes. It is an attempt to bridge the gulf between them and the Church. This, in our opinion, is the keynote of all success. The Church is giving a practical proof of its interest in the more neglected part of the population. Thousands of people confessed conversion in Denver, and similar results followed in Los Angeles.

God is appealing to all disciples in all parts of the world to pray definitely and systematically for a world-wide revival.

### Government Appropriations for Missionary Schools for Indians

Roman Catholic missionary schools among the Indians have lately acquired prominence through their success in getting financial support from the Department of the Interior. Congress long since cut off such "contract schools" from its list of expenditures, declaring the appropriations made in 1899 to be the last, on the ground that public funds may not be used for the support of sectarian institutions.

Great astonishment was caused, then, by the discovery, in the latter part of 1904, that some Roman Catholic mission schools are still receiving money from the Department of the Interior on contracts for educating Indians. For the year ending June 30, 1905, the money which the department has contracted to pay such mission schools among the Indians amounts, in round numbers, to \$102,000, of this sum \$98,000 going to Roman Catholics and \$4,000 to Lutherans.

The justification offered by the government representatives for this action is that the money used for these schools is not public money, but belongs to the Indians under treaties, being held in trust and expended for their benefit by the department. The Indians are said to have asked that the money be paid to these schools, the Attorney-General has declared that no law forbids it, and the President has consented to the payment. Therefore, the department will continue to pay the money until the department sees reasons for a different action.

The shrewd distinction which lets a public officer grant to mission schools financial support repeatedly refused by Congress is the work of a master of casuistry. It appears

to have originated with Father Kitcham, the able Director of Roman Catholic Indian Missions.

Of course, the plea that trust funds belonging to the Indians be paid to sectarian schools has been attacked vigorously. The Indian Citizenship Association has done good service in this. Evidence has been produced tending to show that the alleged requests from Indians for these payments are unworthy of attention, because of insufficient number of signatures. It has also been shown that in some cases the amounts paid are double the amounts available in trust funds.

The cause of the blunder, if it is such, made by the Department of the Interior appears to us to be its misty impressions of the relation of the Indians to the department. The department is trustee of their funds because the Indians are not all fit to manage their own financial matters. The Indians are wards under guardianship. If they are wards they can not also execute valid assignments of funds. They certainly can not be both under guardianship and independent of it. Congress will probably take action that will prevent such mistakes in future. But any such action must be humiliating to the department, for the actual decision to traverse the spirit of our legislation by supporting sectarian schools has been made by the Department of the Interior. Any attempt to throw off responsibility upon Indian petitioners is as vain as Aaron's attempt to throw upon his wards the responsibility for the Golden Calf.

### DONATIONS ACKNOWLEDGED

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## BOOKS FOR THE MISSIONARY LIBRARY

A HISTORY OF THE BRITISH AND FOREIGN BIBLE SOCIETY. By William Cantor. With portraits and illustrations. 2 vols. 8vo, 500 pp. Each, 30s, net. John Murray, London. 1904.

These are the first two of four superb volumes which are to deal with a magnificent theme. The writer has done justice to his great subject, which is no small praise. The opening chapter is itself so invaluable a contribution to our religious literature that it compensates the purchaser for the price of the whole book. With a devout spirit the author traces the majestic march of a wonder-working God along the roadway of seemingly small and trifling events, proving how on a very minute hinge massive doors often turn, and that what men call mere "chances" are Divine providences.

With a master pen Mr. Cantor clothes the most prosaic facts and events with the attractive garb of fascinating poesy. He finds in the great religious awakening in the middle of the eighteenth century the real fountain whence sprang, with so many other movements and schemes, philanthropic and benevolent, for the home field and the world field, the Bible Society, with its numerous auxiliaries. Its real rise was thus in that wide concert of prayer to which Jonathan Edwards gave such impulse by his memorable "appeal" in 1747.

The author gracefully leads the reader to understand how the dearth of Bibles, especially in the Welsh language, led to the project for a society that should undertake to supply all such destitution of the Word of Life at home and abroad. But he beautifully records the incidental and scarcely subordinate blessings and benefits accruing from this, the main object in view. Just at the time when Christian

missions were about being planted in every land on a new and world-wide scale, God thus raised up, in this society, the main coadjutor and "comprobator" of the work of preaching the Gospel to every creature in his own tongue wherein he was born. This society took its stand alongside missionary boards and committees, helping them to give the Word of God to these strange peoples, and thus not only aiding but establishing and making permanent the work of missions and putting a rock foundation beneath the native Church. Another incidental benefit was the unifying of Christians of every name. At a time when denominationalism was waging its wars of antagonism and the Church was divided into hostile camps, and regiments firing into each other instead of uniting against a common foe—at a time especially when prejudice that verged on persecuting hatred parted "churchmen" and "dissenters," this society furnished an *irenicon*. It became the first institution that ever emanated from a Christian nation for the good of all, and led the way in displacing sectarian separation and strife by harmonious fellowship and cooperation.

Lovers of the Word of God, and those who delight to follow His golden footsteps in history, and see the Hidden Hand shaping the details of earthly events, will not be content without at least a loan of these volumes; and the missionaries of the Cross everywhere will recognize a great missionary society in that grand organization that, after a hundred years, still holds on its way, translating, publishing, and diffusing the priceless Bible that is the corner-stone of all human salvation, pure family life, prosperous and permanent

Church organization. and national righteousness and exaltation.

THE BIBLE A MISSIONARY BOOK. By Robert F. Horton, D.D. 192 pages. 2s. 6d. Oliphant, Anderson & Ferrier, Edinburgh and London. 1904.

This is a very suggestive statement of the relation of the new arrangement of the contents of the Bible according to critical views, to the acknowledged power of the Bible as a creative missionary force.

"There are two ways," says the author, "by which missionary zeal is created and maintained: one, the study of the missionary facts; and the other, the study of the Bible as the missionary book." To keep on to the latter is the object of this well-written and compacted argument.

The first point insisted on is that the New Testament should be considered apart from the rest of the Scripture, and first, as the flower should be observed before the root in attempting to come at the purpose of a plant. The New Testament, Dr. Horton finds to be, not in individual texts but in its entirety, charged with the missionary spirit. It is for all peoples, it must be for all peoples, to bring all into fellowship with God. Then he takes up the fourfold literature of the Old Testament, the Law and History and Prophecy and Miscellaneous Writings and Aims, to show how in their reconstructed form they are not less but more missionary in impulse than in the traditional arrangement.

His chapter on the Law and History seems to us to be inadequate, but the chapter on the Prophets is really striking and effective, and that on the Wisdom Books and the Stories and the Psalms of suggestive value.

The total impression from this brief essay—for it is hardly more—is that whatever may be the decision of scholarship as to the order

and arrangement of the literature of the Bible, it must be, and continue to be, a mighty force impelling men to give themselves for the building of the Universal Kingdom of Jesus Christ.

THE JEWISH ENCYCLOPEDIA. A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day. Complete in 12 volumes. New York and London. Funk & Wagnalls Company. 1904.

Nine volumes of this remarkable work are before us, and the reviewer does not know which one of the many excellences of it to name first. We admire the courage of the publishers who were willing to spend the immense amount of money involved in the preparation of this great work without much hope of a large demand for, it on account of its necessarily high price. We congratulate the editors on having enlisted the services of the best class of scholars, both Jewish and Gentile, so that even the most critical reviewer is able to find very little fault with the scholarship of the work. We are charmed with the numerous illustrations, some of them real works of art, which contribute immensely to the value of the volumes.

The main excellence of this work is, perhaps, its general impartiality and reliability. Orthodoxed Jews, Reformed Jews, and Christians have worked together in harmony to produce the result. The majority of the subjects are treated from the point of view of the devout few, as well as of the modern, high-critical scholar. We might not expect that a Jewish encyclopedia would devote much room to subjects connected directly with missions to the Jews, but we regret that no attention whatever has been given to this important subject. Aside from this omission, we find scarcely anything to criticize from the standpoint of the missionary worker. We recommend

the work because in a scientific way, without any color, it presents the achievements of the Jewish people in different ages and different countries, and shows how much this only too often despised people has done for the world. To the Christian Bible student the Jewish Encyclopedia is of greatest value, because it imparts information which can not be gained anywhere else by the English reader (except he is a great Hebrew scholar), and sheds light upon many, many passages of the Bible hitherto almost or altogether misunderstood. To the missionary worker who desires to reach the Jews with whom he comes in contact, the "Jewish Encyclopedia" will prove of wonderful help. There he finds the authentic information which he needs concerning their customs, distribution, and religion, as well as concerning their literature, their achievements, and their prejudices. A copy of the Jewish Encyclopedia should be found in the library of every theological seminary and in the library of every college, for the use of young men and women who have consecrated their lives to the spread of the Gospel.

IN THE KING'S SERVICE. Edited by Rev. Charles R. Watson. 12mo, 235 pp. Illustrated. Board of Foreign Missions of the United Presbyterian Church of North America. Philadelphia. 1905.

These six biographical sketches of men and women who have devoted their lives to service in Egypt and India are excellent examples of what missionaries are like and what they are doing. These chapters are for mission study classes, and include sketches of John Hogg, Martha McKnown, Sarah Lansing, Andrew Gordon, Sophie Johnson, and Robert McClure. The names are not well known outside of the United Presbyterian Church, but they stand for noble pioneer work. The book also contains some valu-

able hints for mission study classes, and a dozen interesting charts.

### The Gould Prize Essays

The first edition of the "Helen Miller Gould Prize Essays" on the comparative merits of Roman Catholic and American Revised Versions of the Bible has been edited by Prof. Melancthon W. Jacobus, of Hartford, and may be secured at 50 cents a copy from W. W. White, 541 Lexington Avenue, New York.

### NEW PUBLICATIONS

SOCIAL PROGRESS FOR 1905. Edited by Josiah Strong. 12mo, \$1.00, net. The Baker & Taylor Co., New York. 1905.

NEW INDIA. By Sir Henry Cotton, K.C.S.I. Revised edition, 1904. Kegan, Paul, French, Trübner & Co., London.

THE UNVEILING OF LHASA. By Edmund Chandler. Illustrated. Map. 8vo. \$5.00. Longmans, Green & Co., 33 Fifth Avenue, New York. 1905.

THE OPENING OF TIBET. By Pierce Landon. 8vo. \$3.80, net. Doubleday, Page & Co., New York. 1905.

THE STORY OF THE KONGO FREE STATE. By Henry W. Wack. Illustrated. Maps. 8vo. 650 pp. \$3.50, net. G. F. Putnam's Sons. 1905.

AN OBSERVER IN THE PHILIPPINES. By John B. Devins, D.D. Illustrated. 8vo, 400 pp. \$2.00. American Tract Society, New York. 1905.

THE COLOR LINE. By William B. Smith. 12mo, 281 pp. \$1.50. McClure, Phillips & Co., New York. 1905.

HATH GOD CAST AWAY HIS PEOPLE? By A. C. Gaebelstein. 8vo, 279 pp. Gospel Union Publishing Co., New York. 1904.

QUINTIN HOGG. By Ethel Hogg. 8vo, 400 pp. 12s. 6d. Archibald Constable & Co., London. 1904.

THE LIFE OF FLORENCE NIGHTINGALE. By Sara A. Tooley. Illustrated. 334 pp. \$1.75. The Macmillan Co. 1905.

WILFRED'S VOYAGE. From London to China. Illustrated. (For children.) 1s. Headley Brothers, London. 1905.

IN THE KING'S SERVICE. Biographical Sketches. Edited by Charles R. Watson. 12mo, 235 pp. Board of Foreign Missions of the United Presbyterian Church, of North America. 1905.

ORIENT AND OCCIDENT. A Weekly Moral and Religious Magazine. Edited by Rev. W. H. T. Gardiner and Rev. D. M. Thornton, Cairo, Egypt. 1905.

MISSIONARY POST CARDS. 3d. Friends Foreign Mission Association, 15 Devonshire Street, London, E. C.

ALL THE WORLD. Issued quarterly in the interests of the Forward Movement of the Board of Foreign Missions of the Presbyterian Church. New York. 1905.

THE STORY OF THE FRIENDS' FOREIGN MISSIONS—CEYLON, MADAGASCAR, AND SYRIA. Pamphlets. Each, 6d. Friends' Foreign Mission Association, London. 1904.

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**A Men's  
Missionary  
League** The United Presby-  
terian Church of the  
United States have

taken a noticeable forward step in the organization of a "Men's Missionary League," as a result of the resolutions passed at the semi-centennial convention in Pittsburg last December. It is recommended that such a league be organized in every congregation, "to promote more thorough intelligence regarding missionary problems, to offer united prayer for the coming of the universal Kingdom of Christ, and by example and effort to promote weekly proportionate and self-sacrificing giving to the work of the world's redemption." A constitution has been adopted, and an executive committee of seven has been appointed, with Thomas J. Gillespie as chairman. The headquarters of the league are at 616 North Avenue, West, Allegheny, Pa. May this movement spread to all denominations, and lead to an awakening of interest and an increase of self-sacrificing devotion to the world-wide work of Christ.

**A Great Step  
Forward for  
Silver Bay** It means much for the Kingdom that the Silver Bay Association for Christian Conference has secured the \$100,000 needed to purchase and put to its uses the property located upon Lake George, where already for several years large summer assemblies have been held. The price paid was \$70,000, less than half what the owner, Silas H. Paine, has expended upon improvements. A timber tract of 1,000 acres is included, and a lake full of islands, a hotel, and 7 cottages, able to supply 600 guests with board and lodging, an auditorium, steam laundry, boat-house, etc., with excellent and

unlimited facilities besides for camping out.

**Presbyterian  
Work for  
the Indians** The Presbyterian Church (North) has missions among

nearly 30 tribes in 15 states and territories, carried on by 27 white and 32 Indian ministers, with 81 white and 20 Indian teachers in cooperation. The churches number 96, with a membership of upward of 5,000, and some 2,500 in the Sunday-schools.

**Work for  
Chinese on the  
Pacific Coast** After toiling for more than thirty years among the Chinese in California, Dr. W. C. Pond declares that no one has ever taken hold of the work without becoming enthusiastic. He finds that the cream of this portion of the population is gathered into the schools and churches, that the Chinese are a very responsive people, the lives of the converts compare very favorably with those of American Christians, and they have much of the spirit of the first disciples in seeking to win others. None of the American churches comes up to the standard of giving set by the Chinese. About 300 contribute \$5,000 annually for church work and missions. They have a missionary society which works in China, and has one church building seating 1,500. One of their Christian Endeavor societies beats the whole world in its benevolent contributions. About 20 Chinese students are found in Berkeley University.

**World-work of  
the Bible  
Society** Rev. H. O. Dwight, Secretary of the "Bureau of Missions," has recently written as follows:

The American Bible Society gathers together experiences from

all the world, for it is the very right arm of every American missionary society at home and abroad. Its presses are not only at the Bible House in New York. Missionary or other printing establishments at Shanghai, China; at Yokohama, Japan; at Bangkok, Siam; at Beirut, Syria; and at Constantinople, some of them working while we sleep, are continually filling orders for the Bible Society. The Beirut Press reports that 75 per cent. of its output was on orders from Egypt, which is waking up. In two days orders for 28,900 volumes of the Bible, or parts of it, came up from the land where Moses received his commission to speak to the people for God. The Beirut press printed in 1904 nearly 5,750,000 pages more than in 1903, and nearly all of this increase was on work for the American Bible Society. Yokohama is another great printing center. Its presses in 1903 turned out in Chinese 59,000 copies, in various Filipino dialects 100,000 copies, and in Japanese (one-half of the expense falling to the American Bible Society) 235,000 copies of Bible, Testaments, and portions of Scripture. From all of the Bible Societies foreign printing centers together 841,068 copies issued during 1903, in addition to the 929,823 copies which issued during the same time from the Bible House in New York.

**The Labrador Mission** From a review of all the work of the Moravians (Unitas Fratrum) in 1904, published by Pastor Bechler in *The Evangelical Missionary Magazine* of Basel, we take the following interesting statements concerning the work in Labrador. This work celebrated its one hundred and fiftieth anniversary three years ago, and the station at Nain, which was founded in 1771, is still in existence. Pastor Bechler estimates the number of Eskimos living near the coast at about 2,000 (a little lower than other authorities), but he questions the truth of the oft-repeated statement that the Labrador Eskimos are dying out. The greatest danger to these Eskimos

comes from the numerous New Foundland fishermen who annually visit the coast and deprive the inhabitants of their at best slender living. The missionaries pay especial attention to these visitors, and also to the white settlers in the southern part of Labrador. In 1904 the laborers moved forward into new heathen territory. The peninsula Killinek (Kikkertanjak, in Eskimo) was occupied, so that it now will now be possible to reach the Eskimos on the western coast of Ungava Bay. This is the very territory which the Moravians tried to occupy a hundred years ago, but from which they were ejected by the Hudson's Bay Company. At present the Labrador Mission of the Moravians has 7 stations, 1,300 communicants, 12 ordained missionaries, 6 lay helpers, and 1 physician who is in charge of the hospital at Okak. The first Eskimo newspaper made its appearance 2 years ago, but is written and printed by the missionaries.

## EUROPE

**The L. M. S.** Says the *British Weekly* of February 9th: "An important event of the week was the opening of the London Missionary Society's new house at 16 New Bridge St., E. C. Over 1,000 delegates attended from Congregational churches in England and Scotland, and the City Temple was filled for three days with enthusiastic audiences. More than a hundred years ago this great society began its operations in a single room at Mr. Hardcastle's warehouse in Upper Thames Street. Seventy years ago it entered on its Blomfield Street house, but these premises have long been inadequate to the rapid development of the work. The new house occupies one of the most conspicuous positions in the city. It is close to the Bible



House and the Church Missionary Society. Among the principal features of the celebration were Dr. Horton's great sermon at the City Temple on Monday evening, the very able paper of the Rev. George Cousins on changes in missionary methods, and the conference on Tuesday morning on the policy of advancement or withdrawal. The spirit of the meetings proved that missionary interest is growing steadily among the churches, and that victories yet undreamed of may await us in the new century.

**The London Society as Seen in Figures** The London Missionary Society (Congregational) is second only to the Baptist (Carey's) for age, dating from 1795. It occupies 8 fields, and has gathered a church membership of 74,786, besides 525,000 native adherents. The largest numbers are in Madagascar, where, notwithstanding the political difficulties of the past ten years, there are nearly 30,000 members and 57,000 adherents. Next to Madagascar comes Polynesia, with more than 16,000 members and 38,000 adherents. In China the figures are 12,726 members and 10,435 adherents. The number of ordained native ministers is 11 in China, 43 in India, 505 in Madagascar, and 366 in Polynesia. The native churches contribute nearly \$110,000 annually to the society's income.

**Christian Endeavor in Europe** Mr. Stanley P. Edwards sends out the first number of a new Christian Endeavor monthly, *European Christian Endeavor*. The first words of the first page announce that during the six months since the European Convention in London, 1904, there have been formed on the Continent 219 NEW SOCIETIES! There were then 496 societies. There are now 715, distributed as follows:

Austria.....	10
Belgium.....	1
Bohemia.....	7
Bulgaria.....	15
Denmark.....	1
Finland.....	19
France.....	100
Germany.....	236
Hungary.....	13
Italy.....	7
Norway.....	5
Portugal.....	2
Russia.....	5
Spain.....	47
Sweden.....	218
Switzerland.....	19
Turkey.....	10

715

Greece and Holland alone are unrepresented. The topics and daily Bible-readings for 1905, however, have been translated into Dutch.

**Great Britain's** The British Empire 400,000,000 number 400,543,713 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	Population	Natives of U. K.
United Kingdom.....	121,392	41,609,091	All
In Europe.....	3,703	472,502	31,854
In Asia.....	1,849,259	300,604,864	117,669
In Africa.....	2,689,297	45,146,972	222,118
In America..	4,086,871	7,525,815	395,113
In Australasia.....	3,176,223	5,184,469	885,296
Total, British Empire.....	11,876,745	400,543,713	43,261,141

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

**British Bequests** The *C. M. S. Missionary Intelligence* reports that the late Mrs. Isabella Bird Bishop left several bequests for missionary work, and especially medical missions, in which she took the deepest interest. The Edinburgh Medical

Mission and the C. M. S. receive each £1,000, and, in addition, the former mission is left £800 to found and endow a bursary, to be called "The John Bishop Bursary," and the C. M. S. £1,000 toward the permanent endowment of the John Bishop Memorial Hospital in Kashmir, and £500 toward the society's hospital at Hang-chow. The Zenana Bible and Medical Mission, the China Inland Mission, and the mission hospital at Mukden of the United Free Church of Scotland, all receive £500. It will be noted that the total of Mrs. Bishop's bequests approximates to \$30,000.

**Mildmay Mission** The December  
to the Jews number of *Trusting and Toiling*,

the monthly magazine of this organization, contains a full review of the year's work in London. From this it appears that the opposition of the Jewish rabbis and leaders, which has been stronger since the beginning of October than it was for many years, has had very little influence upon the common people. The preaching services, the open-air meetings, the adult night-school, the dispensary, the sewing-classes for Jewesses, and the children's night-school and classes for elder girls, have been as well attended during the closing months of the year as they were before.

One is amazed, as he reads, to note how many agencies are successfully employed in overcoming the deep-seated prejudices of the Jew against his Christian neighbors and their religion, and can not but rejoice over the open door which the Word of God is finding among his chosen people. The Central Hall, the home of the mission, has 5 floors and 41 rooms, and is probably the most commodious Jewish mission hall ever built; yet it is already too small. The

number of attendances of Jews, Jewesses, and Jewish children during the year was more than 60,000. In regard to conversions, the review says: "We have to consider and praise God for the scores and scores, and scores and scores, literally, who have publicly confessed faith in Christ by baptism, several of whom are already useful missionaries in the Jewish field. Among the 300 Jewesses who gather weekly in our sewing-class there are many who, tho unbaptized, confess to the ladies their faith in the Lord Jesus Christ, and that they pray to God in His name."

The number of New Testaments and portions distributed by the mission among the Jews throughout the world is now 1,300,000. M.

**Statistics of  
German  
Missionary  
Societies**

From Dr. Grundenman's annual statistics of German Protestant missionary societies in the *Allgemeine Missions - Zeitschrift* (Berlin, January, 1905), we note that 23 German societies are sending the Gospel to the heathen. The oldest and largest of these is the Unitas Fratrum (Moravian), founded in 1732, and employing more than 300 European workers in 137 stations. Its communicants number 32,850, or including baptized but unconfirmed men, women, and children, 94,955. The expenses of this society in 1903-4 were more than \$450,000. The 23 German societies have 598 main stations, 995 European missionaries, and 117 female workers. 158 ordained and 2,782 lay native helpers are employed, and in 2,023 schools 112,457 scholars received instruction during the year. More than 50,000 heathen were being prepared for baptism, and 437,969 baptized heathen are members of the churches. The expenses of these 23 societies amounted to about \$1,750,000.

**American Board's Work in Austria** After more than thirty years of toil on this stony ground, the American laborers number 2, with their wives, 14 native preachers, and 7 other natives. Eighteen churches have been gathered, with a membership of 1,497, and adherents to the number of 5,650.

**A Wide-spread Awakening in Bulgaria** Mr. Thomson, of the American Board Mission at Samokov, reports a remarkable spiritual movement in many parts of that district. The native Christian pastors and preachers have an organization called the "Preachers' Brotherhood," which at its annual gathering last August felt stirred to pray and plan for revival among the churches. Mr. Thomson writes: "The first thing that opened our eyes was when our autumn conference met at Ichtiman in October. Work has long been carried on there, but with very meager results. When we arrived we found that very great interest had been excited in the town, and we had large and sympathetic audiences. The little church was crowded, and the aisle and windows and door filled with a standing mass of listeners. At that conference plans were made for holding special evangelistic meetings in the churches, to be preceded and followed by times of special prayer and work. When this Samokov church held its meetings the interest was so extraordinary that we had to continue them longer than expected. Samokov has seemed to be a hardened, God-forsaken town which nothing could move, and yet, when these special services were advertised, night after night the church was crowded with audiences of between 400 and 500, and a very deep impression has been made."

**Church Union in Italy** Word has been received of the consummation of negotiations which have been going on for more than a year looking toward the uniting of the Evangelical Church of Italy with the Methodist Episcopal Church in Italy and with the Wesleyan Methodist Church. The churches and stations which come to the Methodist Church by this union are scattered all over Italy, from Udine in the extreme north to Scicli, the southeastern part of Sicily. By far the larger number of the stations, however, are in central and northern Italy, most of them within the bounds of Rome district. By this union there have been united 16 stations, having a total membership of about 500, besides 200 probationers. There are good schools at 3 points. In 6 of the cities or towns there is good church property, estimated to have a total value of about \$47,000. The most valuable church properties are in the cities of Venice and Leghorn, in the first of which the Methodist Church hitherto has had no church property. Of the stations already mentioned only 2 are in cities—namely, Venice and Pisa, where our Church is already at work.—*World-Wide Missions.*

**The Work of the Waldensians** The oldest and strongest of the Protestant churches of Italy is, of course, that of the Waldensians. They are not large numerically, but are strong in faith and in devotion to Christ, and are doing a magnificent work among their fellow-countrymen. Last year they reported a membership of 13,400, with 104 pastors, 11 of whom are in foreign lands, most of the remainder laboring as home missionaries in Italy. In this home mission field are 139 ordained and unordained workers and 6,555 members, of whom 832 were added during the past year:

## ASIA

**The Bible in Siberia** An agent of the British and Foreign Bible Society says: "Our colporteurs in Siberia, while not relinquishing their normal duty of selling the Scriptures, have also been occupied since hostilities began in free distribution among the Russian regiments, as these were on their way eastward to the seat of war. The reports from April to the beginning of October show that altogether 23,500 copies have been thus given away. Nearly 13,000 of the books were the Four Gospels in Russ, and about 8,500 were copies of the Russ Psalter. The chief center for this distribution is the railway station at Cheljabinsk, on the Siberian railway, east of the Urals, where the transport trains all halt on their journey. Here our depository Michailoff, in six months, has given away no fewer than 17,500 copies. His journal shows us vivid glimpses of how the society's gifts were received."

**A Half Century of Growth in Central Turkey** On the 3d of December last the Protestants of Marash celebrated the fiftieth anniversary of the organization of the First Evangelical Church of that city. The present edifice, in which a meeting was held, will accommodate 1,500 people, but it was necessary to repeat the services, first for men only, and then for the women, and the church was filled at both sessions. At the communion service 1,000 church-members were present. The fact was recalled that the first evangelical Christians, when they began to study the Bible, met in a ditch outside of the city, and when the church was formed, December 3, 1854, it had only 16 members, and the place of meeting was known as the "Pumpkin Shed." From these

humble beginnings the work in the city of Marash has grown, until there are now 3 churches, with nearly 1,400 members.—*Missionary Herald*.

**Scots and Danes Cooperating in Arabia** The Danish Lutheran Church is carrying on mission work in Arabia, and its representative, the Rev. Olaf Hoyer, is now at Sheikh Othman. As the result of most friendly negotiations, and with the approval of all parties concerned, an agreement has been made for cooperation in the work for three years, after which further arrangements may be made. The result of this agreement meanwhile is that the two Churches join in carrying on the mission, which is still recognized as the Keith-Falconer Mission of the United Free Church. The Danish Church will have charge of the scholastic and industrial part of the work, and the Scottish missionaries of the evangelistic and medical work. But each will help the other as required. The arrangement is another illustration of that happy trend toward union which shows itself in Churches that realize the common end for which they live and labor.—*Missionary Record*.

**Bible and Hospital Work in Arabia** The Arabian Mission of the Reformed (Dutch) Church tells of 17 extended tours in localities never before visited by missionaries or colporteurs. The number of Scriptures sold on these journeys was 2,160. In addition 1,635 were disposed of at the Bible-shops, 200 by missionaries, and 18 given away—a total of 4,013 in 17 languages. Of these, 3,523, or nearly 88 per cent., were received by Moslems. An entrance has at last been obtained into Kuwait, where a new out-station is to be worked by native

agency. At Busrah there were 9,928 dispensary cases, and at Bahrain the Mason Memorial Hospital has now had its first full year of operation. The patients numbered 16,939. A windmill, given by the young people at home, and installed in the hospital compound, performs good service. Here is found the one school connected with the mission, with 36 scholars, of whom all except 10 are children of Moslems. Work among women, also, is as yet confined to this place. Two hundred and thirty houses were visited, and a weekly prayer-meeting had been begun.

**Methodist Jubilee in India Planned For**

The North India Conference of the Methodist Episcopal Church convened in Lucknow for its forty-first annual session on January 5th and closed on the 11th. Of the 100 members whose names are on the rolls, 84 responded to the roll-call, and of the W. F. M. S. ladies there were 38 in attendance.

The closing sessions were devoted to a consideration of the celebration of the Jubilee in 1906-7. An interesting report by a special committee was brought in and adopted with great enthusiasm. Among other suggestions, were the following:

(1) That spiritual interests be paramount; (2) that the lapsed and neglected of all classes be reclaimed; (3) that special efforts be made for reaching accessible non-Christian classes, but that we confine ourselves to no particular classes; (4) that new churches be built and congregations be organized; (5) that an average of one rupee per member be the minimum amount to be raised; (6) that we pledge ourselves as a conference to give one month's salary for the fund; (7) that our celebration be held at Bareilly, and, if possible, the Central Conference be brought there to hold its session at the same time; (8) that prominent Methodists of America be invited to visit us at that time; (9) that we

recommend the establishment of a Bishop Thoburn Missionary Endowment of \$30,000 in each conference; that the fund in this conference support a missionary in Pauri, Garhwal, the scene of a most interesting part of Bishop Thoburn's apprenticeship.

**A Native Missionary Society in India**

Following up the interesting testimony to the spontaneous evangelistic movements of

Indian Christians has come to hand a deeply interesting document—the first annual report of the Indian Missionary Society of Tinnevely, written in a tone that causes us profound thankfulness. The spontaneity of the movement is one of its most encouraging features. The necessity of obeying the Savior's last command, if spiritual life is to be preserved, was borne in with power upon the hearts of some of the native leaders five years ago, and has issued in the establishment of a society, having for its object the spread of the Gospel by Tinnevely Christians in unevangelized districts of India and other countries. Samuel Pakkianadhan, who had been largely instrumental in founding in Tinnevely the Children's Special Service Mission, was the first missionary to be sent forth in 1903, proceeding to the Khammamett district in the Nizam's territory, among a population of 60,000 destitute of the Gospel. A total contribution of Rs. 1,443 for the year has been given by native Christians to the funds of the society. In addition to this effort, companies of lay evangelists have been sent out during the year into the Tinnevely district on preaching tours with marked success.

**In Memory of** Good, cheap literature for the masses is necessary for the best results in missionary work. The pioneer of this work in India,

Ceylon, Burma, and the East was the late Dr. John Murdoch, who passed to his heavenly home on August 10, 1904, in Madras. He spared not himself in seeking India's highest good, but spent his life and substance to provide Christian literature for the masses. It is now proposed to build in Madras a memorial that will continue and increase the work he had so deeply at heart, and will serve as headquarters for the Christian literature and the religious tract societies. A large representative committee has been formed to receive contributions toward the fund of \$3,500 which is needed. Friends in England can send their subscriptions to the Rev. G. Patterson, Secretary of the Christian Literature Society, 9 Duke Street, Strand, London, W. C., or to the Rev. H. Gulliford, Memorial Hall Compound, Madras, India.

**A Remarkable Story from Burma** From the Baptist mission station at Kengtung among the hill tribes of Burma, comes another cheering story of readiness to receive the Gospel. It was two years ago that the first of the Muhsos—a tribe of 16,000—confessed Christ, and the first converts were baptized last October. The seed has taken root, and there are promises of an abundant harvest. Villages that were debauched with drink two years ago have so completely reformed that it is said to-day there is in them not one who drinks. This district is located near the Chinese border, about 250 miles southeast of Mandalay. The Baptist missionaries at work there tell a remarkable story of two native teachers from China who came to the mission with about 60 followers. They had been traveling for 14 years preaching to the Muhsos to turn from evil because "God was com-

ing soon." At last they said they had found Him in the Christian God. They told of traditions of their tribe, similar to Karen traditions, with an account of the creation, Fall, Flood, and Ten Commandments, corresponding closely to the Biblical accounts. They also say that God once dwelt among them, but has gone away. There seems to be an almost universal belief that foreigners would bring them the knowledge of the true God. For some years they have worn cotton cords about their waists, to indicate their purpose to believe in one God and to express their hope that the foreigner would soon come to teach them. When Mr. Young, the missionary, first visited some of their chapels, they cut these cords and carried out votive offerings, saying that since he had told them of Christ they no longer needed these things. These people seem wonderfully prepared for the Gospel truth. They have leaders ready to become native preachers, and multitudes are flocking to Christ; 110 were baptized in one week. This is an open door which presents a great opportunity to extend the Kingdom of God.

**Light Upon the Situation in China** A fascinating light upon the situation in the East is thrown by another year's story of that interesting "Society for the Diffusion of Christian and General Knowledge Among the Chinese." Possible friction between the East and West is shown to be beyond compute, owing to the almost entire lack of mutual interests on the higher plane. War is a constant and fearful menace unless "education and Christian charity" extends its influence at once and rapidly in China. The Chinese are waking up, but are depending too much upon Japanese tutelage for the as-

surance of the best results. Japanese professors are coming to China, and picked scholars by the hundreds from every province are being sent to Japan for education. As, however, Japan is not professedly a Christian nation, it is necessary that those nations who have the fuller light should immediately exert their influence in China.

The Christian Church has already worked wonders. It was the first to translate Chinese literature into Western languages. It was the first to open modern schools in the East for men and women. It was the first to introduce the training of medical men and women along modern lines. It was the first to travel far and wide and lecture on the comparative merits of the different civilizations and religions. It was the first to start the press in the Far East. It was the first to prepare text-books for the use of modern education. It was the first to prepare books on general subjects of all kinds, setting on foot great reforms.

In 1901 the Roman Catholics had in China 904 European priests, 471 native priests, 720,540 converts, 3,584 schools, and 60 colleges (mainly theological). Protestants who have only been working 60 years now have 1,233 male missionaries, 6,388 native workers of both sexes, 112,808 communicants (representing a Christian community of about 500,000), 10 high schools and colleges, 1,819 day schools with 40,000 pupils. There should be, says this story of present conditions, a model Christian college in every province, and at least one model Christian university for all China. The subject of peace is one which interests the Chinese, and they are looking forward to the possible "evolution of a Supreme Court with the leading nations of the world united to forbid further war."

At a recent conference in Shantung the leaders of Confucianism, Buddhism, and Taoism, and other religions, met with the missionaries to consider how to revive religion in China. Over 30 Mandarins and the leaders of all religions attended and took a friendly interest in the discussions. The missionaries in Shantung were invited to elect three of their numbers to meet the governor of the province to consider the best methods of understanding between Christian missions and the authorities. The governor asked for copies of the New Testament to present to his subordinates, that they might better understand the aim of Christians.

The report calls for at least three literary missionaries for each province, who shall give themselves up to translation and the circulation of Christian literature wide-spread about them. It is certain that China is ready for such movements.

#### **The Missionary Forces in China**

The latest statistical summary for all missions in China is that furnished by Dr. Hykes, Agent of the American Bible Society, in the *Chinese Recorder*, January, 1904. His total of Protestant missionaries is 2,950, classified as follows: men, 1,233; women (married), 868, (unmarried), 849. Of this number, 1,483 are British, 1,117 are American, and 350 from the European Continent. Sixty-seven regular missionary societies are represented, and of this number, 25 are American, 19 are British, 22 are European, and 1 (China Inland) is international. There are, besides, 32 missionaries not connected with any regular society. Bible and tract societies and Y. M. C. A. workers form a valuable additional contingent in the missionary ranks of China. The China Inland Mission reports the largest list of work-

ers—622; followed next by our own Presbyterian Mission, with 233, and the Church Missionary Society, with 219, and the Methodist Episcopal Church, with 173.

**J. Hudson Taylor** The Rev. J. Hudson Taylor, founder of the China Inland Mission, has

been resting in quiet retirement in Switzerland during the past four or five years on account of a complete breakdown in health, which rendered him unfit for work of any kind. During the past few weeks, however, he has been feeling so much better that he has decided once more to undertake the journey to China. He recently returned to England, and sailed for America on February 18th. After a brief stay in this country, he will leave for the land which he first entered as a medical missionary fifty-one years ago. He will be accompanied by his son, Dr. Howard Taylor, and Mrs. Howard Taylor (*née* Geraldine Guinness).

**Memorials in China** The past few months have been notable for the number of memorial buildings opened or projected in China. On October 4th a fine new hospital was dedicated at Paoting-fu in memory of Dr. George Yardley Taylor, who, with Pitkin and others, died as martyrs there during the Boxer uprising. Many Chinese officials attended, and the people of 13 neighboring villages presented the hospital with a red silk banner on which was inscribed in gold letters the sentence: "This place bestows mercy on the Chinese People." In the same city has been opened a Hodge memorial hospital for women.

At Swatow, Southeastern China, a theological seminary is to be erected as a gift from the veteran missionary, Dr. William

Ashmore, and his family. This was announced on Dr. Ashmore's eightieth birthday. The Presbyterian station at Canton has received a similar gift from some of its missionaries. Rev. Dr. H. V. Noyes and his wife and their son, Rev. W. D. Noyes, have given funds for a building for the theological seminary at Canton as a memorial of Mr. R. V. Noyes, who died at Canton last year.

Another memorial building—but to a veteran missionary happily still in service—is that at Hankow for the theological school of the London Missionary Society. This was made possible largely through the generosity of Dr. Griffith John himself. Steps have been taken to secure funds for Griffith John jubilee buildings to house the Central China Religious Tract Society, of which Dr. John has been president for over 25 years.

#### **A Railroad Benefits Missions**

It may seem strange that a German railway, built in China, should have a beneficial effect on American missions, but such is the expectation. The Tsingtau-Chinan Railway, which has just been completed, is 250 miles long and cost \$14,000,000. It was built with German capital, and is under German control, altho China has the difficult and delicate task of guarding it. The road connects three important Presbyterian mission stations, Tsingtau, Wei-Hsien, and Chinan-fu, and several intervening stations of English Baptists. Its opening is opportune, from a missionary standpoint, because it will aid greatly in the union education plans of the religious bodies named. Nearly 9,000 Christians, about two-thirds of the entire Protestant population of Shantung Province, live within fifty miles of this new railroad on either side.



**Missionaries in Mukden** The battles raging around Mukden call especial attention to that as a missionary center. Some of the Irish and Scotch Presbyterian missionaries, who, before the Russo-Japanese war, accomplished so much in Manchuria, are still in the field, tho the battles are raging around them. General Kurapatkin's army is quartered in that region, and Dr. Christie, writing from Mukden October 15, 1904, speaks of the attacks as going on incessantly, the booming of the artillery being sometimes terrific. The villages around Mukden have been completely destroyed, and thousands of refugees are flocking into the city, some of them bringing a few of their belongings. But the majority had left all behind them. He reports that there were at that date 20,000 refugees in that city, and crowds of starving women and children were gathering daily about the gates. The Red Cross and the Refugee Aid Society are cooperating with the missionaries, and are doing all that is possible for the relief of the poor people. The native officials are extending their sympathy and help, subscribing liberally to the funds. The Chinese viceroy has appointed two officials to sit with the missionaries in committee, and they are working harmoniously together. Dr. Christie reports that they have at present 36 refugees, in which 5,500 people are daily fed and housed, while a thousand more are provided with food to take to their homes. The wounded are all about them, and they are doing what they can to bring these sufferers on stretchers to the hospitals.

**An American's Gift to Korea** The new Severance Hospital at Seoul, Korea, has been made the subject of a special report to the State Department by

the Hon. Horace N. Allen, American Minister to Korea. The funds necessary to complete the entire hospital plant, amounting to about \$20,000 gold, were donated by Mr. Louis H. Severance, of Cleveland. The current expenses are met by the Board of Foreign Missions, by receipts from some of the patients, by professional fees received by the physicians from foreigners, and by the voluntary contributions of friends. Mr. Allen's report gives a full description of the buildings and equipment of the hospital. The buildings are modern in construction, with every provision for the comfort of patients, and every arrangement to facilitate the work of the medical, surgical, and nursing staff. The main building accommodates 30 patients, and can be made to receive 40 in case of necessity. Other buildings are accessory, and among others include an isolation ward. A Pasteur's institute has been established, and facilities have also been provided for the modern treatment of tuberculosis. A laboratory is furnished for all bacteriological investigation, and apparatus is also provided for aseptic requirements, for proper fumigation, for the use of hot air, compressed air, the treatment of the nose and throat, for X-ray examinations, and other electrical facilities.—*Assembly Herald*.

**Scenes in a Japanese Hospital** A C. M. S. missionary at Kokura, Japan, describes a service with the wounded in hospital there. When permission was given, the condition was laid down that there must be neither a long sermon nor loud singing. The Japanese ladies of the four Christian churches—Methodist, Baptist, and Episcopal—sang to the soldiers, and a Southern Baptist convention missionary did the preaching. The officer who

gave the qualified permission listened throughout, and then declared it so good, that such a service might be held every day. One does not know whether to be most pleased at the softening of the Japanese through need in a great crisis, or at the union of the Christian denominations in a purpose to use for their Master the opportunities of the crisis.

**A Flourishing Christian College in Japan** Few institutions of learning have a more interesting history than the Doshisha, founded as it was by Joseph Neesima. In 1889 the Doshisha had 900 students, and of those of them who were heathen no fewer than 172 came forward within that year to confess Christ. After the death of Neesima it appeared for a time as tho the distinctively Christian character of the institution would be suffered to fall into abeyance, but happily that disaster was averted, and the Doshisha is now under the management of the American Board. The number of students in it is just over 500, of whom 23 are in the theological department, and 110 in the female department. The list of graduates contains the names of about 1,000 men who, with but few exceptions, have remained true to the high ideals of Christian service. Of these over 80 are preaching, 161 are teaching, 221 are in business, 156 are engaged in further study, 27 are officials, and 16 are editors. These men have had no small share in making Japan what she is proving herself to be.

## AFRICA

**A New Mission in the Eastern Sudan** Perhaps foremost among the happenings of the last month should be named the announcement of the Church Missionary Society in rela-

tion to beginning work far up the Nile, adjoining Uganda upon the north, lying between Abyssinia and the Kongo Free State, coupled with a ringing call in the *C. M. S. Missionary Intelligencer* for men and money in order that a great opportunity may be improved. The British authorities have steadfastly refused to allow evangelizing work among the fanatical Moslems of the Khartum region, but put no hindrance in the way of efforts to reach with the Gospel the millions of pagans dwelling farther south. The United Presbyterians of this country have opened a mission upon the Sobat, the Austrian Roman Catholics one in the Bahr el Ghazal and region, the C. M. S. is likely soon to follow with a third. The undertaking proposed is to include in addition to evangelistic effort that which is medical, educational, linguistic, and industrial. This is the call:

A band of men is required at once—men of practical capacity, manliness of character, good physique, tact and judgment; above all, men full of faith and the Holy Spirit. Who will offer? And who will help to support such a mission?

**Literature for Moslems** The importance of Christian literature for Mohammedans can scarcely be overestimated. These people have an innate reverence for the printed page and tracts can not hear "back talk." The "Nile Mission Press" has been started on an unsectarian basis to scatter Christian books and leaflets among Arabic-speaking people. The Beirut press has had remarkable success in this same work. A press has now been set up in Cairo, under the management of Mr. Arthur T. Upson. A new weekly religious paper has also been started in Cairo called *The Orient and Occident*. It is printed in Arabic and English, which lan-

guages, being read in opposite directions, conveniently meet in the middle.

**Remarkable Progress in Central Africa** The statement is abroad, and appears to be in full accord with the facts in the case, that twenty-five years ago there was not a single school in Central Africa; to-day there are nearly 170 in the Livingstonia Mission alone. Twenty-five years ago no one in Central Africa knew a letter of the alphabet; to-day there are more than 20,000 scholars in the schools. Twenty-five years ago there was no Christian in all the country; to-day 300 native teachers preach Christ in the villages every Sabbath day. Twenty years ago there was but one inquirer after Christ; last year there were more than 3,000 catechumens in the baptism classes, and in a single day, at one of the stations, more than 300 adults were received by baptism into the Church of God.—*Southern Workman*.

**Work Begun in Greater Uganda** Toward the end of the summer last year Bishop Tucker made a journey through the eastern half of his diocese, which is likely to result in the opening of a mission in Kavirondo. In a private letter to a friend, the Rev. J. J. Willis, who accompanied the Bishop, wrote on October 27th:

Last July and August I had a most interesting journey with Bishop Tucker through Busoga to Mount Elgon, and then southward through Mumia's to the Kavirondo country, whence I went on alone to visit the Lumbwa country. One practical outcome of that journey has been the definite location of myself to work in Kavirondo, probably in the neighborhood of Port Florence. At present the only mission at work in that country is a Quaker mission, with a single station some twenty miles from Port Florence. Kavirondo has a popu-

lation of probably 1,500,000, whereas that of Uganda is now under 700,000. Yet all our efforts have so far been centered on Uganda. Lately we have been extending more thoroughly, entering the Acholi country to the north, and now Kavirondo country to the east. I do not expect that the work in Kavirondo will compare with that in Uganda for rapidity of results, as the people are very different and much lower in the social scale. In Uganda a great deal has been done through the influence of the chiefs, and where a chief became a Christian all his followers naturally were prepared to listen to the Gospel; but in Kavirondo there are no really important chiefs, and the work must begin in the individuals.

Port Florence, the terminus of the Uganda railway, lies at the head of Kavirondo Bay, a large shut-in gulf on the northeast of the Victoria Nyanza.—*C. M. S. Gleaner*.

#### **Trouble in Southwest Africa**

The Rhenish missions in German Southwest Africa are still in deep trouble. The Herero tribes have been driven off from the German settlements. But a rising among the Namaqua Hottentots farther south has forced the Rhenish Society's missionaries to withdraw from most of their stations among them. The leader of the Namaqua insurrection, Henry Witboi, is a Christian who was thoroughly trusted. He has been convinced that the "Ethiopian movement" leader in that region is a prophet sent from God to free the blacks from white domination, and he has thrown himself heart and soul into the plans of those who are preaching a black Church for black men in Africa.

One of Witboi's first acts after deciding to revolt was to kill one of the Rhenish missionaries, Mr. Holzapfel, a layman stationed at Rietmond. On the 3d of October Mr. Holzapfel received a letter

from Captain Witboi, who was then staying at Rietmond, demanding all the cartridges and all the powder on the reservation farm, because he (Witboi) had "broken with the German government." Holzapfel hastened to the captain and tried to turn him from his design, but Witboi maintained his demand. The brave missionary positively refused to give up the ammunition, and returned immediately to his house and hid the gunpowder in a safe place. The next morning a wagon stopped at his door. The captain had ordered his men to make the Holzapfel family immediately get into the wagon to be taken to the Boer farm near Marienthal. This was the place where shortly before the government official von Burgsdorf had been shot. When they reached the place Mr. Holzapfel was harshly ordered to get out of the wagon. The men would hardly give him a respite that he might pray with his wife. He prayed also for his murderers. Then he climbed down from the wagon, and was shot before the eyes of his wife. So he died, because he had done his duty—died at the hand of Christians to whom he had brought the Gospel! Two other missionaries—Berger, of Gokhas, and Spellmeyer, of Gibeon—shortly afterward came to Marienthal. They escaped the same fate only through flight on their swift horses.

**Roman Catholic** Pastor Paul, of  
**Missionaries in** Strehla, Saxony,  
**German** summarizes in his  
**East Africa** bulletin of missionary news for Janu-

ary 26th statistics of Protestant and Roman Catholic missions in German colonies, which have been published by the *Kolonialblatt*. A curious fact appears in these tables. It is the strong Roman Catholic missionary force concen-

trated in German East Africa. In this colony there are 58 Roman Catholic stations and 272 missionaries, of whom 77 are women belonging to religious orders. The missions maintain 295 schools with 17,833 scholars, and report 25,707 Roman Catholic adherents. In the same colony 6 Protestant societies (4 German and 2 English) have 60 stations, 123 missionaries, of whom 15 only are unmarried women (wives are not included in these tables), 227 schools with 10,073 scholars, and 5,414 baptized Christians. A large area in German East Africa on the south of Lake Victoria Nyanza and extending to Lake Tanganyika is entirely in the hands of the Roman Catholics. In that region are concentrated one-half of the missionaries and Roman Catholic converts in the whole of the great colony.

**The Swedish** The mission to the  
**Evangelical** Gallas in East  
**Society in** Africa, begun by  
**East Africa** the Swedish Evangelical National So-

cietiy in 1865, is to be counted among the most difficult missionary undertakings. The fanatical Arabs of Somaliland have thus far successfully opposed every effort to reach the southern tribes of the Gallas. The northern Galla tribes, now included within the bounds of Italian Somaliland, are beginning to show signs of the fruit of faithful Christian labor. The Evangelical National Society reports among these Gallas now 9 stations, 17 missionaries, 5 sisters, 3 native pastors, 24 native helpers, and about 600 communicants.

**A Step** A few months ago  
**Forward in** the various repre-  
**South Africa** sentatives of the  
eight missionary

societies working among natives in Durban, Natal, formed themselves into a United Mission.

aries' Meeting, for prayer, conference, and mutual help. One important outcome of this has been a meeting for the native preachers in Durban and district. The first gathering was held on Wednesday, January 18th, and there were present some ninety natives, twenty missionaries, and forty other white people. Seven nationalities were represented—English, American, Swedish, Norwegian, Danish, Zulu, and Xosa.

Mr. Hans Nilson, of the Swedish Holiness Union, was in the chair, and gave an address. Other missionaries also spoke, the prevailing thought being the unity of believers, and the harmony which should characterize their fellowship and service. Two native ministers spoke most effectively. One said, in the course of his address: "I have been in the Lord's work in Durban for ten years, and I have never seen such a meeting as this." All expressed joy over the spirit of the gathering, and it was unanimously voted to hold another in the near future. It is a remedy for Ethiopianism.

**The Situation in Madagascar** The present situation of missions in Madagascar is a difficult one because of the bearing of French officials. The Paris Evangelical Society finds there a blind hostility to everything religious. Secular lectures Sunday mornings and games and gatherings of all kinds Sunday afternoons are eagerly attended. European infidelity is pushing a dangerous propaganda among the natives, who are poorly prepared for weighing philosophical teachings, and are sometimes confused by the contradictory forms of belief and of conduct which invite their support. Some churches are shaken by deep-seated movements—here religious movements, true awakenings of

conscience mingled with curious and disquieting elements; there political movements, shaking the confidence of the Malagasy people in their missionaries and pushing the communities toward an independence for which they are not ripe. Meanwhile the best minds occupy themselves with study of the conditions under which local Christianity may rightly reach a sane and manly emancipation. It is a time for an exceptional exercise of faith and for special sympathy on the part of the home churches.

There is an encouraging fact, however, in the fact that the Y. M. C. A. has begun to grow in Madagascar. Mr. Ravelojaona, one of the leading members, and head master in the Paris Missionary Society's school at Tananarivo, has just gone to France to study Y. M. C. A. methods. A building for the association is being planned in Tananarivo, and when Mr. Ravelojaona, after some months, returns to Madagascar he will be the general secretary of the Malagasy branch of the Y. M. C. A.

### ISLANDS OF THE SEA

**Four Years' Progress in the Philippines** A good record of growth has been made by Rev. H. C.

Stuntz, who has in charge the Methodist Episcopal work in and about Manila. He says: "The force of workers has been small and their knowledge of the vernaculars of the provinces naturally the most rudimentary during much of the quadrennium; and yet the latest statistics show 3,091 full members, 3,751 probationers, 4,180 adherents, 35 chapels, 3 ordained and 67 licensed Filipino helpers, with \$3,220 (Mexican) given for self-support, and \$210 (Mexican) for missions. The missionary body now consists of 9 male missionaries, 7 wives of missionaries, and 2 women of the Woman's Foreign

**Missionary Society.** The work has spread from Manila and the Province of Luzon, until now it is also carried on in Bulacan, Pangasinan, Tarlac, Nueva Ecija, Bataan, Pampanga, and Rizal—8 provinces in all—with preaching in 4 languages. A mission press has been established, the publication of the *Philippine Christian Advocate* in 3 languages has been started, and a Deaconess Home and Training School has been opened.

**The Dutch and Missions in Java** The government of Holland has not hitherto shown as much consideration

for Christian converts of missionary societies in its colonies in the East Indies as for pagans, and especially for Mohammedans; in fact, its officials in Java have often been charged with favoring the spread of Mohammedanism and frowning upon conversions to Christianity. In some of the Dutch colonies native Christians have been required to remain under the direction of heathen or Mohammedan chiefs, and to obey their mandates and regulations. A new law has been prepared, however, designed to set Christian converts free from this constraint, and to provide laws suited to their needs in matters of the family and of inheritance, and a more civilized criminal legislation. Prejudice against missions is no longer to be allowed to govern the Colonial policy. A complete revolution in Dutch Colonial policy toward the spread of Christianity seems to be impending. Islands of the East Indies inhabited by between 30,000,000 and 35,000,000 people will be affected by this liberal policy.

#### NOTICE

The Summer School for Women's Foreign Missionary Societies will be held at East Northfield, Mass.,

from July 24th to July 31st, inclusive. The first lecture on the next book in the United Study Course, "Christus Liberator" which deals with Africa, will be given on the morning of the 25th. Societies that had delegates present last year have felt the benefit in all the meetings this season, and it is confidently expected that a larger number of churches will be represented this common summer. Circulars and particulars may be secured from the Woman's Board of Foreign Missions of each denomination.

#### OBITUARY

**Dr. Schauffler,** Rev. H. A. Schauffler, D.D., who died in Cleveland February 15th, was superintendent for many years of the work among the Slavs carried on by the Congregational Home Missionary Society, and was widely known throughout the country.

Dr. Schauffler was born in Constantinople, September 4, 1837, was graduated from Williams College in 1859, and after courses at Andover Seminary and the Harvard Law School went to Constantinople as professor in Robert College. From that institution he entered the service of the American Board as missionary, first among Mohammedans and among the Bohemians, with headquarters at Prague and later at Brünn. Returning to this country, he became superintendent of the work among the Slavs under the auspices of the Congregational Home Missionary Society. He established churches, and paved the way for the education of many Slavs who desired to work in this land among their fellow countrymen. His daughter was the wife of the Rev. B. W. Labaree, who was murdered in Persia last year.

## CHILDREN'S MISSIONARY MAGAZINES

The numbers refer to those magazines reproduced in the Frontispiece

1. *The Day Star* (Reformed Church in America).
2. *The Little Missionary* (Moravian, U. S. A.).
3. *The Round World* (Church Missionary Society, England).
4. *Over Sea and Land* (Presbyterian Church, North, U. S. A.).
5. *The Children's Missionary* (Presbyterian Church, South, U. S. A.).
6. *The Children of the Church* (Society for the Propagation of the Gospel, Church of England).
7. *The Children's Missionary Magazine* (United Free Church of Scotland).
8. *The Mission Day Spring* (American Board, Congregational).
9. *Junior Builders* (United Brethren, U. S. A.).
10. *The Day-Break* (Presbyterian Church, Ireland).
11. *The Juvenile* (London Missionary Society).
12. *The Young Christian Soldier* (Protestant Episcopal Church).

### OTHER CHILDREN'S MAGAZINES NOT REPRODUCED IN OUR FRONTISPIECE

*Morning Rays* (Church of Scotland).  
*The Children's Missionary Friend* (Methodist Episcopal Church).  
*Around the World* (American Baptist Missionary Union).  
*News from Afar* (London Missionary Society).  
*The Messenger for the Children* (Presbyterian Church of England).  
*Missionsblatt für Kinder* (Basel Missionary Society, Germany).  
*The Juvenile Missionary Herald* (Baptist Missionary Society, Eng.).  
*The King's Messengers* (S. P. G., Church of England).  
*Holianna* (Berlin Missionary Society).  
*Gleanings for the Young* (British and Foreign Bible Society).  
*The Junior Missionary Magazine* (United Presbyterian, U. S. A.).  
*The Little Worker* (Methodist Episcopal, South).  
*Day-Break* (Church of England, Z. M. S.).  
*Spirit of Missions, Children's Number* (Protestant Episcopal Church).  
*At Home and Abroad* (Wesleyan Methodist, England).



SOME CHILDREN'S AND YOUNG PEOPLE'S MISSIONARY PAPERS AND MAGAZINES



# THE Missionary Review of the World

*Old Series*  
VOL. XXVIII. No. 5 }

MAY

{ *New Series*  
VOL. XVIII. No. 5

## MISSIONARY METHODS IN FOREIGN FIELDS THE DEPARTMENTS OF MISSIONARY WORK—A ROUND TABLE DISCUSSION

BY REV. JAMES L. BARTON, D.D., BOSTON, MASS.  
Secretary of the American Board of Commissioners for Foreign Missions

In early modern missionary operations the conversion of the individual and his baptism were generally considered the supreme end of all effort. This was called "evangelistic work" as over against what was named "educational work." In the eyes of most people the missionary was sent out only to "evangelize."

In these days our conception of "evangelization" has enlarged. The baptism of the individual is but an incident in mission enterprises, and only the first step toward the consummation of the missionary idea. This step, however, as a sign and seal of regeneration, is absolutely essential to all true missionary work. The missionary now plans to organize a balanced Christian society, at the center and foundation of which shall always stand the native Christian Church, which shall be intelligent, self-respecting, self-directing, self-supporting, practising the Christian virtues and exhibiting the Christian graces.

*Christian schools* and Christian literature are as essential in mission countries for the permanency and power of the Christian Church and the stability of Christian society as they are in America or England. No country can be evangelized except by and through an independent, self-directing, enlightened native Christian Church and a recognized Christian society, all dominated by trained native Christian leaders. All educative work directed to the above ends is missionary and fundamental to permanent evangelization.

The *medical work* is not primarily humanitarian, but illustrative of the foundation principles of Christianity. The medical missionary and the Christian hospital and dispensary demonstrate to the natives that the high and the low, the rich and the poor, in the light of Christianity, are regarded as equals. The poor beggar is surprised that he receives any attention, while the man of rank is surprised that he does not absorb it all. To this is added the ocular proof that the Christian missionary is interested in relieving distress without respect of persons, and all in imitation of the life and works of Christ. The devout medical missionary is a mighty preacher of the Gospel of equality,

brotherhood, and unselfishness up to a certain limit, after which he becomes a mere healer of diseases. Profitable medical missions must be limited in number, and made subservient to the idea of an organized Christian society with native Christian physicians.

The native Christian community should be self-respecting and self-supporting; hence, it must be industrious. *Industrial schools* develop habits of industry and self-respecting manhood in their pupils or they are failures. Their primary object should be, not to teach a trade, but to teach independence, industry, perseverance, and thrift. If this results in a permanent trade, so much the better; but never a trade at the sacrifice of intelligent, sturdy Christian independence. It is only a step from the most helpful industrial training to the boldest industrialism and commercialism—the former absolutely essential to the permanent Christian society and the independent self-supporting Christian Church, the latter having no proper place in missionary operations.

All missionary operations and departments of work must aim at a well-balanced, intelligent, devout, self-respecting, self-propagating, and independent native Christian society, neither dependent upon the missionary for its continuance, nor asking help from foreign lands for its support. Whatever contributes to this end is truly missionary, and all else is superfluous or positively harmful.

### THE RELATIVE IMPORTANCE OF VARIOUS METHODS

BY ALONZO BUNKER, LOIKAW, BURMA

Author of "Soo-Thah"; Missionary of the American Baptist Missionary Union, 1866-

In missionary work, *evangelistic work* easily takes the first place. By this we mean the proclamation of the Gospel message. This, tho foolishness to men, is declared to be the wisdom of God. This must be true for the following reasons: (1) Jesus gave a definite command to His disciples to evangelize the world; (2) His uniform practise agreed with this command; (3) most great spiritual victories since Christ have grown out of obedience to this command.

In like manner, *medical missions* fall into the second place in importance. Indeed, they are often so interwoven with that work that it is difficult to separate them. The importance of medical missions has been shown on many fields. This is supported by the example of Christ and His apostles, as by experience in modern missions; also by their fitness to meet human need, and to open the way for the Gospel message. The proclamation of the Gospel is always necessary in all lands, but this is not always true of medical work. Yet, when combined, their union has been most helpful in opening the way to the Great Physician of souls.

As to *educational work* (schools and literature), the latter, led always by translations of the Holy Scriptures, is necessary for the

spiritual growth of converts. Here we are well within the limits of the "all things" commanded by Jesus in our teaching, as we are also in such school work as that in which He engaged when traveling with His disciples. Schools must, however, vary in importance in mission work in different lands; but, generally speaking, they fall under one of three classes: (1) Evangelistic schools with a distinct evangelistic aim; or (2) secular schools under missionary control without such an aim, save incidentally; or (3) secular schools usually under joint missionary and governmental control.

There can be no doubt as to the usefulness of the first class for evangelizing the nations, nor of the second within suitable limits; but the third class, we believe, conceals a very grave danger to evangelistic work, and is calculated to deceive, if it were possible, the very elect. Paul distinctly condemns such joining of forces in his warning against being "unequally yoked with unbelievers." Experience also warns us of such control with an ever-increasing protest. It weakens, undoubtedly, the singleness of aim, on the part of converts from heathenism, for the glory of God, their dependence upon Him for temporal as well as spiritual good, and, we believe, the devotion of both converts and their teachers. It is opposed to healthy self-help, and tends strongly to divert native helpers from evangelistic to secular pursuits, and, finally, it puts unnecessary and heavy burdens on missionaries, who should be free for evangelistic work.

In the light of the above remarks we have no difficulty in placing *industrial work*. Like medical work, its necessity varies with the conditions which surround the converts. In short, granting the prime importance of the proclamation of the good news at all times, in all lands, all other missionary work readily falls into the place intended by Christ, and, by the blessing of the God of missions, will surely lead to glorious results. Any departure from this Divine order, substituting the wisdom of men for that of God, must inevitably lead to failure.

### THE DIFFERENT FORMS OF MISSIONARY WORK IN INDIA

BY W. J. WANLESS, M.D., MIRAJ, INDIA

Missionary of the Presbyterian Board (North), U. S. A., 1889-

It is now generally acknowledged that the evangelization of the world involves not only the simple proclamation of the Gospel message to every creature, but the projection of the Church of Jesus Christ into all the regions beyond. Not necessarily, and indeed not desirably, the Church of the West, with its ecclesiastical bag, baggage, and bric-à-brac, but the the Church in Spirit and practical life, modified and adapted to suit the conditions and environment of the place of its planting; hence, the occasion for composite missions.

The relative importance of any department of missionary work will

necessarily be determined by the consideration of several factors: 1. The country in which the work is established. 2. The degree of civilization obtaining. 3. The spiritual conditions of the people. 4. Their educational status. 5. The social and physical needs. 6. Industrial development. 7. The attitude of the ruling power, and, possibly (8) the *personnel* adaptability of the missionary body in a given field.

#### Education in Relation to Evangelization

In India it may be said that while the relative preponderance of a given department of missionary work will vary somewhat according to local conditions, the order of preference for all India of the different departments, technically so called, appears to be as follows: 1. Educational. 2. Evangelistic. 3. Medical. 4. Industrial.

In the order of *importance* it would probably be agreed that the evangelistic should stand first, but in actual time consumed in its activities the evangelistic can not be said to hold the first place. This is not because missionaries do not regard the purely evangelistic work of lesser importance than other forms of mission service, but because all departments are essentially evangelistic in their aim, and also in consideration of the further fact that a considerable portion of the time expended in conducting educational institutions is consumed indirectly evangelical teaching. Another fact influencing the present relative status of evangelistic itineration and preaching *per se*, is that apart from, and unprecedented by some form of educational or other preparative effort, the purely evangelistic work has been comparatively barren of the number and quality of converts that are ordinarily won through the combined forms of missionary effort.

The above statement might not hold completely if applied to a homogeneous community of aborigines or to some of the dominant lower classes, whose religion consists mainly of some form of demon worship and lacking the elements of developed religion, and who as a class have little to lose and much to gain in the social scale by becoming Christians. But even for these people, if not prior to conversion, certainly afterward, a large proportion of the missionary's time must be spent in their intellectual and physical improvement. There appear to be two other basic reasons which may be mentioned in defense of the average missionary in India giving relatively so scant a portion of his time to strictly evangelical work. One is the general illiteracy of the country, six per cent. of the entire population—and only one in three hundred and thirty of the women of India—being able to read and write. The Gospel may be printed, but to read there must be readers, and the government of India is not producing readers in a measure in any way commensurate with the growth of the population or the aspirations of the Church of Christ for the purpose of evangelization.

Another condition necessitating missionary education is the existence in India of the most stupendous system of idolatry and superstition the world has ever known and added to, and the result of which is the absence of a general desire for a higher spiritual life than the non-Christian religions of India are capable of creating. Ignorance is undoubtedly the foundation-stone of idolatry, and education is the cure for ignorance. So long as the average unlettered Hindu idolater or Mohammedan fanatic freely compares his intellectual capacity with that of "a stone," "a donkey," or "a monkey," educational work in the interest of his intelligent acceptance of Christ will remain a necessity, whether he is baptized first and educated second or educated first and baptized second.

That there is among the educated classes an increasing repugnance to the grosser forms of idolatrous Hinduism (a fact largely due to the work of educational missions), as is evidenced in the development of the Indian Somajes, a wide-spread dissatisfaction with Hinduism in general, and, among the lower classes in many places, a remarkable Christward movement, is abundantly manifest. And yet, after all this has been said, the fact still remains that while throughout the land an increasing number of individuals are found who thirst and long for a better life than the non-Christian religions of India are able to produce, the great mass of the uneducated are still mad upon their idols, and have, as a pilgrim to a heathen shrine recently said to one of our missionaries, "no appetite for the true God." An appetite must be created, and, once created, developed. Undoubtedly educational missions have had much to do with the cultivation of a higher moral and spiritual taste, and will continue so to do. It should also be recognized that where in many districts simple evangelistic preaching of the Gospel is now yielding an unprecedented fruitage, such fruitage is in a large measure the result of past years of seed-sowing and the development of Christian character and life in station schools, printing-presses, medical work, etc. Again, it should be borne in mind that while the work of educational missions occupies more hands, involves an expenditure of more time and money than any other form of missionary effort, a very large part of this outlay, if not the major part of it, is expended on the education of the Christian community, and rightly so, since it is only by the use of an educated Church and native agency that India is to be for Christ.

The outlay of men and money involved in educational work to the non-Christian communities in India is a question somewhat apart, but it is claimed to be justifiable—first, on the ground of the educational need, which the government of India is unable to satisfactorily meet, and, second, because of the neutral position of the British government, and its inability, for this reason, to impart, or permit to be imparted, in government schools, moral or religious instruction. The government,

however, not only permits such instruction in private institutions, but encourages religious instruction, and is both willing and desirous of generously aiding sectarian institutions. The grants in aid are offered alike to non-Christian and Christian schools. Moreover, the government of India highly appreciates the work of mission schools as a force making for the highest type of national character, and is sensible of the ultimate effect upon the nation of education without moral instruction, and particularly that moral instruction that has ever been the mainstay of the British nation—the morals of Christ and Christianity.

Again, the fact of the present preponderance of educational mission work among non-Christians finds reasonable support in the opportunity which schools for heathen children afford to inculcate in the most susceptible of minds the vital truths of Christianity, and in the attending results of such work in the matter of actual conversions of many who received their first Christian impressions in village schools. The higher educational institutions, on the other hand, have exerted the largest influence among the educated classes, a large percentage of the first generation of influential Indian Christians having been won through the colleges and schools carried on mainly for non-Christians.

The educational masses will continue to be most largely won by the educated and educational classes, while the influence of educated converts upon illiterate or poorly educated non-Christians will be relatively greater, other things being equal, than that of the unlettered converts, since men of intelligence are always revered in India even by the lowest classes, provided their disposition is sympathetic. These seem to me to be the main arguments in behalf of the present predominating status of educational missions in India.

Inasmuch as evangelism is the object and essence of all missionary service, the occasion for its existence as a department of missions needs no argument in its defense save to emphasize its larger expansion.

#### **Medical Work**

Medical mission work in India now occupies an increasingly prominent place in the missionary agencies of that country. There are now two hundred and sixty-five foreign medical missionaries, having under their care three hundred and thirteen hospitals and dispensaries, and treating annually upward of two million of patients.

As a field, India is perhaps less suitable, in some respects, for the extensive development of medical mission work that some fields (for example, China), since the government of India has developed so large and efficient a civil medical service. This service is, however, still confined mainly to the great cities and larger towns, while in the villages the percentage of people who die unattended in sickness is still very large.

Ninety per cent. of the people of India live in villages, and there are still 566,000 villages with a population of 500 or less, and thousands of large villages and towns, without a resident educated physician. Even in the City of Calcutta, the best-supplied city in India with physicians, three out of every five die unattended by physicians.

Medical mission work in the village districts of India is still capable of wide-spread extension, while the social conditions among women in the cities make medical work for women a crying need in the cities as well as in the villages.

The establishment and expansion of medical mission work in India is justifiable on the following grounds:

1. Its Christlike character, and its usefulness in demonstrating the practical character of the Christian religion.
2. It disarms prejudice and removes hostility.
3. It makes possible other forms of missionary work.
4. It relieves a large amount of physical suffering, otherwise unrelieved and uncared for.
5. It is the means of bringing large numbers of people within the direct hearing of the Gospel.

Conditions calling for the exercise of these functions still prevail throughout the village districts of India, and to some extent in the cities.

#### **Industrial Work**

Industrial missions in India have developed by leaps and bounds in the past few years. The occasion for the expansion of this department of the missionary enterprise may be said to be: 1. The large number of destitute children left on the hands of the various missions, to whom these children look for support and fitting for life's duties. 2. The necessity in many districts of providing a means of livelihood to many of the converts, to whom employment is not available among their own non-Christian communities. 3. The development of a self-supporting native Church, which becomes possible only so far as the Christian community is independent of mission funds for its maintenance and material support.

This work calls for an increasing number of men who, while not specially fitted for other forms of mission service, might become efficient specialists in this department, and thus indirectly very materially aid in the evangelization of India.

With regard to the possible harm that might result from the undue development of one form of mission work over another, it is difficult to appreciate what might be the real harm of almost any conceivable expansion in India of either educational, medical, or industrial, since the need for all is so stupendous as compared with supply in Christian countries, even admitting that the need for evangelistic work is still greater. The only real injury likely to result from the undesirable

preponderance of any one department over another would be in the retardation of the ultimate end of all mission work—evangelization—by diverting money and energy from the work of evangelization at a given stage of a mission's development, or by failure to use such money and energy in some form of work most needy and desirable at the time.

The proper balance of departments can only be maintained by the adoption, on the part of the home society, of general principles to govern such questions, plus the judgment of the mission organization on the field in which the control of details of administration should be vested. Viewed from the standpoint of general needs, influence, and opportunity in India, the following would appear to be the relative numerical demand: Among every twenty missionaries, including women, there should be nine for general mission work, three for educational work, three for evangelization and church work, three for medical work, and one for industrial work.

In conclusion, it might be well to inquire if, in view of the past seed-sowing and the present development of station institutions, the time has not come for putting a larger emphasis on purely evangelistic work, for, after all, nothing and nobody can satisfy the hungry soul save an appropriation of Jesus Christ and His life, be the seeker educated or illiterate, or some one in need of physical aid.

If evangelistic work is *the most important*, as we must, after all, concede that it is, the effort ought certainly to be made to *make it the dominating force* in all our institutions, whether they be educational, medical, or industrial, at the same time persistently endeavoring to increase the force of men whose whole time can be given to *strictly* evangelistic work.

### CHRIST'S FORCES IN KOREA

BY REV. GEORGE HEBER JONES, PH.D., SEOUL, KOREA  
Missionary of the Methodist Episcopal Church (North)

Korea presents a peculiarly attractive field to Protestant missions because of the ready response it has made to evangelical teaching. Twenty years ago there were twenty thousand Roman Christians in Korea and no evangelical Christians. To-day there are fifty-five thousand in the Roman Church and fifty thousand in the evangelical churches in this country. In other words, the growth of evangelical missions has overtaken that of the Roman missions in Korea. This, as far as my knowledge goes, is an unparalleled fact in the history of missions to-day.

The permanent factor contributing to this remarkable condition of affairs is to be found in the Koreans themselves, who are more attracted to the evangelical form of belief than to the Roman Catholic. In explanation of this my observance is that one of the peculiar weak-



nesses of Romanism in Korea is its denial of the Holy Scriptures to the rank and file of its members. The Korean people are a scholarly people, and have been taught by Confucianism to place great value upon the classics. One of the great works of evangelical missions in Korea has been the emphasizing of the fact that Christianity has in the Holy Scriptures its great classic which stands out by itself, different from secondary works of comment and exegesis. It is only under evangelical Christianity that the Koreans can secure the foundation and fountain-head of Christian teaching. In the fore front of the agencies working at the present time for the Christianization of Korea I would put *the Bible Society's work*. It is an agency of the first order and highest value, addressing itself to the translation and distribution of the Holy Scripture. It has laid a foundation of the only permanent and satisfactory kind, and to the work it has done must be credited not a small share of the present marvelous success of missions in Korea.

*The evangelistic work* in Korea has been a pronounced feature of our history there because of the splendid loyalty and unceasing activity of the native converts themselves. The regenerative force of Christianity in the individual lives of the converts has assumed the character of a propulsive force, thrusting them out as witnesses to their Lord and constraining them to become laborers in God's great harvest-field here. There is no question as to the permanent and complete evangelization of Korea through native agencies. The great problem in connection with them is their training for this work and the education of the native Church. The present force of missionaries in Korea finds itself occupied beyond its powers with the great duties of preserving the purity of Christian dogma, administering discipline, and directing the energy of the splendid native Church that is growing up there. The opportunity of history confronts the Christian Church to-day in Korea, and if an adequate reinforcement could be made to the forces there, there is no doubt of the acceleration of the final triumph of Christ in that empire.

The present is a transition period in the *educational work* in Korea. The government has not yet succeeded in establishing a working system in public schools. If we can emphasize this agency in Korea to-day we might be able to formulate and mold the eventual form of education in the empire so as to deliver it from pagan survivals, atheistic modifications, and rationalistic trammels. Two million youth, as well as four million children, present a field that is attractive beyond description. The work, especially in our day-schools among the younger people, has been peculiarly successful and fruitful, for all these children come under Christian auspices, and one of the encouraging characteristics of the average Korean congregation is the large number of children that are found in all of the services.

Korea is distinguished in the history of Chinese Asia as a fountain-head of *medical* learning. Its drugs have been sought for far and wide, and its teachings have been in other days honored in both China and Japan; but it has had little besides superstition and the insane fancies of error to offer men. Along medical lines its teachings too often have found expression in crazy antics, filthy remedies, and obscene practises. Christian medical science introduced into the empire by that honored pioneer, Dr. Horace N. Allen, has to-day a field which is far-reaching in its extent, and an opportunity which will be felt in the life of the nation through all coming time. The great work which confronts medical missions in Korea is that of founding an institute for the training of native physicians who will go forth as Christians in the empire.

These three lines of work—evangelistic, educational, and medical—find an added expression and a reinforcement to all the good of which they are capable in the special work that is being done under the auspices of Christian *women* in Korea. Their work has found a ready response at the hands of the Koreans, and wonderful indeed have been its triumphs.

There is a roundedness and completeness in the organization of these various forces of Christianity in Korea which makes their strength as the strength of ten. No petty rivalries have arisen to mar our peace. The spirit of unity and cooperation has found expression as well in the intermissionary life of the community. It is a delightful thing to be a missionary in Korea, for behold! how good and precious it is for brethren to dwell together in unity!

### METHODS USED IN THE EVANGELIZATION OF TURKEY

BY REV. CHARLES C. TRACY, D.D., MARSOVAN, TURKEY

Missionary of the American Board, 1867-

The principle, the spirit, and the methods in true evangelization are those of Christ. Why should it take us two thousand years to understand the Master's way? Christ's idea is the Kingdom of God, and He taught us to pray "Thy Kingdom come." It goes without saying that we should work in a way most in harmony with the idea and best calculated to advance the Kingdom. The methods of greatest importance are simple.

*Preaching.*—We must publish the message simply and fervently, as Jesus did, wherever there is opportunity: in the temple, by the sea, on the mountain, in the school, in the market-place, by the fountain, by the way. Preach it by the circulation of the Scriptures and whatever printed pages can serve as a vehicle for the message. This preaching is vital. Many good people think it is all; it is not, as Jesus himself shows us.

*The School.*—Very early in His ministry the Master founded a

school, and no other school on earth has ever had such influence as that of the twelve disciples. That school was incomparably the highest and best of the age. Not Gamaliel at Jerusalem, not the inquisitive Greeks at Athens, not the practical Romans by the Tiber, had anything to compare with it for breadth, for sound teaching, concerning God, and nature, and man. Missionaries who have such a precious thing committed to them should commit it in turn "to faithful men who also shall teach others." They should establish the best schools in the lands we labor in—the schools that develop the highest manhood. In them Christ must be Master, and the Kingdom of Heaven the first thing. There are not a few so-called Christian schools with very little of positive Christianity in them, and productive of agnosticism. Sound Christian schools, from lowest to highest, should accompany evangelization. Their influence is very penetrating. They are the best radiators. Really the school is the best pulpit to preach from. Even Christ's main agency was His school of disciples. He accomplished more through them than through his personal preaching.

*Medical Work.*—Christ preached the Gospel of the Kingdom and healed the sick wherever he went. It is amazing that Christians of later ages should so have erred as to think that, because they were no longer gifted to heal miraculously, therefore they could no more heal at all. The care of the sick, which is mostly ministration, is a natural expression of the spirit of the Gospel, and should accompany its proclamation everywhere. It should not be put in the category of signs and wonders, as if it belonged there alone. The benevolent spirit of the Gospel does more healing now than it did in the days of Christ and His apostles. He himself said: "Greater works than these shall ye do." The propriety of the medical mission no longer needs advocacy; the common sense of it, the Divine sense of it, are evident.

*Industrial Self-help.*—This method should be used, as far as practicable, in connection with the training of the young. Foreign support of pupils in mission schools should not even be contemplated where there is any practicable way of avoiding it. It is damaging and dangerous unless used with the greatest caution. Rather than help pupils directly it is better to take twice the pains to help them to help themselves. Yet there are, even now, schools where pupils are taken up, boarded, clothed, educated, and spoiled, at foreign expense. The self-help students are better, brighter, manlier, more efficient and practical, more economical, and always more grateful.

These four methods have proved highly successful in the field in which I have labored nearly forty years. They have developed a cluster of churches and communities essentially self-supporting, a college and a girls' seminary, with about two hundred students each, paying a larger proportion of the running expenses than is paid by students in even the foremost institutions in the United States, a well-established hospital, and a successful self-help department nearly self-supporting. If called upon to give up one of these four methods, which would it be? Which of the four wheels of a chariot could best be spared?



AFTER THE MASSACRE IN KISHINEF

The Relief Committee and some of the relieved leaving the Committee room

## THE JEWS IN RUSSIA

BY REV. SAMUEL H. WILKINSON, LONDON, ENGLAND  
Superintendent of the Mildmay Mission to the Jews, London

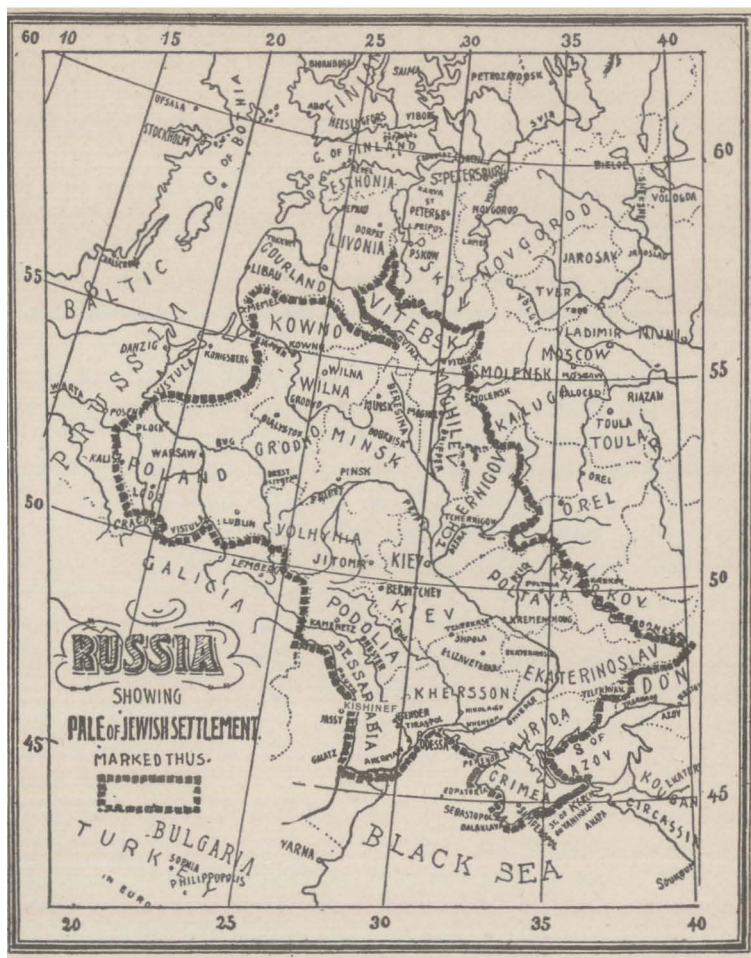
A very tyro in the study of prophecy, or at least of God's plans concerning the Israel people, could not fail to connect the present condition and outlook in the Russian Empire with its treatment of the Jews in recent years. Like as God used ancient Assyria as His saw, axe, and rod to chastise Israel, so He has permitted in our times His still beloved race to be the victim of Russia's oppression; and like as proud Assyria, when God's use of her as an instrument of chastisement was finished, was herself laid low, so is imperial and imperious Russia enduring the bitterest humiliation of her history. Not only the loss of men and money and prestige (another name for national pride) by her military reverses and broken fleets; nor the wild and stupid blunders of her public men, occasioning a general feeling of unrest and distrust in court and government circles; but, most serious of all, the oncoming tide of forces that will no longer suffer oppression in silence.

The chief element of danger in the popular rising lies in the existence of the secret societies and the Jews themselves, the younger generation of which having in recent years joined in large numbers the army of anarchy.

Any understanding of the problem of the evangelization of the Jews in Russia requires some knowledge of the origin and history of Russia's Jewish population and its present social, religious, and political condition.

The Jew, separate tho he is, receives in a certain degree an imprint from his environment and that of his fathers. His character is molded and modified by the climate and country of his sojourn. Russia's treatment of the Jew has been unique, and a unique type has been evolved.

The Rumanian Jew, tho also the victim of injustice, is different; the Galician, different again. The Russian type, however, largely pre-



dominates in the immigrants into the United States, speedily losing its characteristics when acted upon by the influences of American life.

The Jewish persecutions of Christianized Europe may be said to have begun with the Crusades. The continuity has never been long broken, tho the storm-center has shifted from one continental country to another, and now again to Eastern Europe.

There were two centuries, however, of respite to Jewish residents in Poland. In the fourteenth and fifteenth centuries large migrations of Jews from Southern Germany into Poland took place, enjoying under that ancient kingdom a mild and enlightened rule. Oppression recommenced in the middle of the seventeenth century, and in the eighteenth the final partition of Poland made the great mass of Polish Jews subjects of the Russian Empire. We can well believe that they formed the portion of the bargain which Russia least appreciated.

This halcyon period had, of course, produced its type also; nor have the succeeding years of harsh rule quite obliterated it. We recognize in the long coat, the *talar* of the Russian Polish Jew, often bound around with a sash (the classical costume of the Jew, as it has been called), the old *caftan* of the wealthy Polish squire of olden days.

The condition which beyond others brought the Russian Jew into disfavor, and eventually occasioned the institution of special restrictive laws, lay in the gulf between the Jewish trader and the Russian peasant. The latter was bound to fall an easy prey to the former. Thus economic reasons and not religious lie at the root of antisemitism. I make bold to say that it is always so, whether antisemitism take the form of *Culturkampf*, as in Germany, or a State policy, as in Russia. Jewish writers often represent antisemitism as religious intolerance. I believe, rather, that jealousy of superiority and success, or the necessity of self-defense—put it as you will—are the motives operating in antisemitism, tho its champions call attention to, and often seek justification from, racial and religious differences.

Gradually the Pale of Settlement was formed, taking fixity in 1843. This was a zone within which alone Jews had the right of residence. This "Pale" remains still the prison within which Russia's Jewish population is confined. It consists of fifteen provinces or governments—originally Polish—and the kingdom of Poland, the whole embracing nearly all Western Russia and extending from Riga in the north to Odessa in the south, covering 313,608 square miles, exclusive of Poland. The whole of the territory—i.e., the "pale" and Russian Poland together—contain a population of 36,678,120 by the last census, of which 4,923,949 are Jews.

Certain classes of Jews are, however, exempt from the compulsion of residence within the Pale. These are: (1) merchants of the first guild (paying about \$500 a year to their guild); (2) university graduates and higher grade students; (3) the so-called Nicolai soldiers who served twenty-five years; (4) druggists, dentists, surgeons, and midwives; (5) skilled artisans earning their living by their handicraft. It is not very easy for Jews to qualify themselves in the above respects (owing to restrictions on education, to be afterward referred to), nor, when qualified, to secure and retain their legal privileges of residence.

It may be thought that a territory so large as the Pale of Settlement provided sufficient scope for a population of 5,000,000 Jews forming less than one in seven of the general population within its limits. That might have been so had not the famous May Laws of 1882 been passed under General Ignatieff. By these laws residence in the Pale was forbidden to any Jew outside of cities, towns, and townlets. This swept a large country population into congested towns, forming, so to speak, a Pale within a Pale, and producing



wide-spread want and misery. This did not, however, apply to Russian Poland.

The restrictions on education began in 1880. In 1882 the Military Academy of Medicine limited its Jewish students to 5 per cent. of the whole. Other institutions followed suit, till in 1887 the Minister of Public Education restricted the number of Jewish pupils in general educational establishments to a proportion of 10 per cent. (for those residing in the Pale) of the whole, 5 per cent. (for those residing outside the Pale), and 3 per cent. in St. Petersburg and Moscow.

Jewish dwellers in the Pale endure still further disabilities. They may not possess, lease, or deal in land; nor trade in intoxicants;



THE FISH-MARKET IN MINSK, JEWISH RUSSIA

nor live within fifty versts (about thirty-three miles) of the frontier. For the most part they are shut out from municipal or government offices, from officerships in the army, or from any position in the navy. These restrictions are based on mistrust, and have begotten hatred and produced a grave public danger.

In the words of an able American, Colonel John B. Weber: "The Jew in Russia is an alien in the land of his birth, a subject who bears an undue share of the burdens of government without the privileges of its meanest citizen." Three open and apparent results have followed this senseless and unjust policy. Firstly, popular outbreaks against the Jews, never so serious as since the famous May Laws of 1882. Secondly, the flight of many thousands of emigrants to America, South Africa, and England since the same year. Thirdly, the fact that Jews form a large and by no means the least dangerous element in the present revolution.

A less apparent but equally real result is the baneful influence this policy of restriction has exercised upon the character of the Jews



PRISONERS ON THE MARCH THROUGH LUBIN, RUSSIA

themselves. Confinement in overcrowded ghettos and in enforced poverty has deteriorated their physique; the conflict for prosperity against unjust odds has warped their moral sense and developed a precocious skill in fraud, while "truth is perished and is cut off from their mouth." It is only in recent years that Jewesses have largely recruited the immoral classes in the larger towns. Their mental activity, debarred from the higher avenues of education, has run into infidelity and socialism. The effect upon their religious convictions has naturally been to steel their hearts against everything under the name of Christianity.

If any doubt this last statement, let it be remembered that synod and senate are the two wings of the Russian eagle—in other words, that Church and State work together. It is said that prior to the present revolution the Czar was willing to relax certain laws till he was reminded that the Holy Church, of which he is *ex officio* the head, would suffer. The Orthodox Church welcomes Jews into her fold without delay or difficulty, and their entry releases them at once from every disability which rests upon them otherwise as Jews.

But now that we come to the religious question, we must go further than the State-imposed legal restrictions under which the Russian Jew groans, and examine somewhat his own religious system and the influences which obtain among his own people, and which go to control his actions and form his character. There we find a despotism as great, if not greater, than the Russian government itself. The terror of the poorer Jew in a Russian ghetto, who lives among and gains his living with his Jewish *confrères*, is the *Kahal* (the Court of the Congregation), which, controlled by the wealthier Jews, interferes in civil, social, as well as religious matters.

Judaism is the religion of the Jews, and it is needless to say that it has ceased to be the religion of Moses; it is no longer Mosaism but Rabbinism. With the destruction of Jerusalem the Temple sacrifices



ceased; long ere that the Shekinah glory, symbol of God's presence, disappeared. There is no priesthood, no prophetic voice. It is a religion of law and tradition. Foremost among the literary products of rabbinical tradition is the *Talmud*, a vast compilation of dicta and legend, which took shape between the fall of Jerusalem and 500 A.D. The four main religious divisions of Judaism are all found among the Jewish population of Russia. The bulk of the Jews in Russia are still orthodox—i.e., faithful to the *Talmud* and the rabbi. The four divisions are as follows:

1. Orthodox Judaism.

2. *Chassidism* is a sect of mystics possessing a Cabalistic literature. The founder of Modern Chassidism was Israel Baal Shem Tob (1740-1772). A fictitious but instructive sketch of him appears in Israel Zangwill's "Dreamers of the Ghetto," under the title "The Master of the Name" (page 102). Assessments of the number of *Chassidim* in Russian and Russian Poland differ, but there are possibly over 400,000. A feature of the sect is the miracle-working rabbi (*Zadik*), who is treated by his devotees as a saint and appealed to in all kinds of difficulty or sickness.

3. *Modern or Reform Judaism* is more the product of the West than of Eastern Europe. It is most extreme and established in America. It is semirationalistic, ignores tradition, and in its worship is little better than a social function, since dead ethical precepts have little effect. However, Reform Judaism is found in Russia, tho less pronounced in its revolt from orthodoxy.

4. *Karaism*. This division is numerically small. It was founded by Anan ben David in the eighth century as a protest against Talmudical tradition and a movement back to the Bible. These people are sometimes called the Protestants among the Jews. In Russia they enjoy civil rights. They are found in the Crimea, also in Egypt and on the Black Sea. In process of time they have come to have traditions of their own.

As stated, the great mass of Russian Jews are orthodox, and therefore to the bondage of the Russian government is to be added that of the Court of the Congregation, and the strange, enthralling spell of the burdensome enactments which Talmudism inflicts upon them. Taken together, they form a bondage physical, moral, and spiritual.

It is impossible to give here even a brief history of the formation of the Talmud and the other great Jewish commentaries. The position of the Talmudic or orthodox Jew will perhaps be best understood if I quote Dr. John Wilkinson "Rabbinism is Jewish popery, and popery is Christian Rabbinism." Dr. Bonar gives in tabular form, as an Appendix to his "Narrative of a Mission to the Jews," the points of similarity between orthodox Judaism and Roman Catholicism, constituting a striking parallel. The Word of God, even the Old Testament Scriptures, which it is part of the Jewish creed to believe, are literally made of none effect by their encrustation of Talmudic tradition.

But turning now to the missionary problem, there was another and

a prior difficulty to be faced—viz., the getting at the Russian Jew at all. This difficulty lays in the Russian laws, which prohibit all propagandism—viz., all proselytizing to sects other than the State (Greek) Church. It is necessary to add that the average Russian mind hardly understands any preaching of the Gospel of Salvation in the Lord Jesus Christ apart from an effort to win adherents to some particular sect. Hence, Gospel work is forbidden by law, public meetings (except in duly licensed places of worship) are illegal under ordinary circumstances, and most of the avenues by which one might gain the ear of the Jew in Russia are closed by the laws of the country.

Not *all* avenues are closed, however; there is one exception, viz., the distribution of the Scriptures and of literature which has been passed by the official censor. This avenue, as I desire now to make clear, has proved a wider one than is implied in this description; for by means of that open door the Mildmay Mission to the Jews has been able to open depots, or stores, in various cities for the supply of Scriptures and literature, and to undertake missionary journeys for the same purpose, possessing in connection therewith the fullest liberty for the witness of the Gospel—not, indeed, in the form of organized meetings with singing and prayer, but in conversations with groups and individuals, which often take the form of addresses to considerable congregations.

This work was commenced in the summer of 1887 in the city of Wilna, a stronghold of Judaism.\* Subsequently mission depots were established in Berditschew, Bjalestok, and other towns, while long missionary itineraries through centers of Jewish life were undertaken, by means of which during the nearly eighteen years that have elapsed considerably over half a million copies of the New Testament and portions thereof, as well as numerous copies of the Old Testament and countless tracts have been (for the most part freely) circulated in Russian territory, and upward of one hundred towns, large and small, visited by missionaries of the Cross.

Mission depots are now being maintained in Wilna, Warsaw, Minsk, Odessa, and Lublin, and we hope one will shortly be opened in Praga, a large suburb of Warsaw. There are eight missionaries† employed in carrying on this work, either in daily attendance at one or other of the depots, or in undertaking missionary journeys. The work for the moment is in suspense for a few days—at least, during the reign of terror occasioned by the present revolution. The last letters from

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\* Its beginnings are reported in a small book entitled "The Story of the New Testament Movement," published by the Mildmay Mission to the Jews' Bookstore, Central Hall, Philpot Street, London, E., England.

† Their names are: Messrs. Nelom and Salzberg at Wilna, Messrs. Levinski and Joffe at Warsaw, Messrs. Gurland and Rosenberg at Odessa, Mr. Meyersohn at Minsk, and Mr. Siberstein at Lublin. The reports of their work are published month by month in the magazine *Trusting and Toiling on Israel's Behalf*, edited by the writer of this article.

Warsaw speak of shut stores, deserted and unlighted streets, and even peaceful citizens subjected to attacks from the military.

These stores, or depots, are open daily under special permit. By virtue of the permit Scriptures and tracts may be distributed or sold, and their contents explained. This last clause has been the open door for the freest missionary witness. The shop itself and its window of literature are sufficient attraction to the Jews. Some, to be sure, are repelled, but others come, the younger generation especially. Here there is open discussion of Messianic prophecies, of the person and work of the Lord Jesus; the sinner's need and the Savior's welcome are pressed home, and many have been the cases of actual conversion.\*

So for eighteen years the seed of the Word in print and in word



THE BANK SQUARE IN WARSAW, RUSSIA  
The Mildmay Mission Bible Depot is the door on the left

has been faithfully sown, amid unusual difficulty and on hard soil: but it has already borne fruit, and is going to bear more. During the progress of this work three great needs have become manifest, even urgent. They are: (1) The purchase and production of good tract matter for Jewish readers, with a view to a much wider distribution, to follow up the countless cases where the Scriptures have gone before. (2) A home or temporary shelter, or hospiz, for Jewish converts, often thrown out of employment and rejected by their friends at a moment's notice, sometimes even in personal peril, and who need a roof and Christian influence until they can earn their own livelihood or even after. (3) A wider extension of the system of mission depots, which have proved and are proving such a valuable opportunity of witness for Christ to the Jews of Russia and Russian Poland.

If it be realized that the true starting-point of missions is the mission to the Jews, we naturally inquire as we look over the world, Where is the greatest number of Jews and where the greatest need? The answer to both these questions is, In Russia. I believe that Jewish Russia is also the place of greatest opportunity along the lines described.

\* On the first day of my arrival in New York last summer, when I found my way to a small Jewish mission on the East Side, the first man I met was a Jew from Wilna, brought to Christ in the mission depot there the previous year.

## "WHAT MEANETH THIS?"

### A LETTER FROM THE SCENES OF REVIVAL IN WALES

BY THE EDITOR-IN-CHIEF

Such is the common question of those who are personal spectators of that remarkable movement now in progress in Wales.

Nothing at all parallel to it has been witnessed in at least a half century. We had read much of the reports of it now found even in the daily press, and through private correspondence; but a week's study of these phenomena, on the ground, and in the very heart of this awakening, has produced far deeper impressions of God's wonder working.

Perhaps the most emphatic feature of the whole movement is that it is so *manifestly of God*. It pertains to the *supernatural*. The "bush" is common, but the "fire" is not; and one "turns aside," like Moses, "to see this great sight," and unconsciously removes the shoes of irreverent criticism, feeling that he is on holy ground. There is about this quickening of a whole community something quite out of the ordinary lines; in fact, it is more than extraordinary; it is marked by Divine signs. Even Pharaoh's magicians would say, "This is the finger of God," as do hundreds of observers who are not reverent by habit or spiritual in insight.

For example, the *spontaneity* of this outburst of revival ardor and fervor puts upon it a peculiar stamp. This fire was not *kindled* by man; it *fell*, like that on Carmel, from above, and when and where it was not looked for or prepared for. No doubt there had been individual seeking after God, and supplication for blessing. Not a few, who had mourned the present alarming state of "religion," both the low state of faith and of life, had cried to God: "It is time for Thee, O Lord, to work, for they have made void Thy law." But no fuel had been gathered and no spark had been kindled by man that account for such a sudden, swiftly spreading, and resistless a flame. The Lord suddenly came to His temple. The natural was set afire by the supernatural, and the beholders stood aside in awe, as they do still, before unmistakable signals of His presence and power. Surely it is no accident that, at a time when the supernatural seems discounted if not denied, there should be such an answer from above to the challenge.

There is also a *sovereignty of grace* manifest in this movement. It is the wind of God, blowing where it listeth. Man can neither command nor control it. It blew from a most unexpected quarter, and no one can prophesy its further course. Never have we seen any quickening of spiritual life so independent of ordinary method. Some revivals are overburdened with organization; their method is so manifest and so multiplied that men are prone to exalt the machinery

and depreciate the motive power. But here there has been absolutely no machinery of organization. There is no proper leader. When any man or woman is conspicuous it is mostly because the newspapers focus attention on some individual; but the same wonder working will be found where no such leader is found. There has been rather a deficiency of *preaching*, and, in fact, the "clergy," so called, have been conspicuously absent from the movement, not outside of it so much as observers of it—not its originators so much as its participants. It began and has advanced mostly through *lay* agencies.

The *democracy* of this revival strikes every one. God has laid hold of the people—of all flesh. The sons and the daughters prophesy. The young men see visions. Servants and handmaids have outpoured on them the Spirit, and they testify. This is a quickening of the common folk through those who belong to themselves. It is not a case of working through the fittest instruments, but through what man would call more unfit; not in chosen vessels of gold and silver, but common pottery of earth, that the excellency of the power might be of God and not of us. The most unlikely things have happened. And so deep do we find this impression that not a few interpret this as the beginning of the latter rain, when, as in the former rain, the Spirit was poured out on all *believers*, He is now to be outpoured "on all *flesh*." However this may be, the stream quite overflows its ordinary channels and transcends all "clerical" boundaries. It is not from the pulpit so much as from the pew that the revival fires kindle and spread.

There is *order in confusion*. No one can tell what course a meeting will take. An exhortation, or even a sermon, may at any point be interrupted by song or prayer, and it is not thought of as disorderly or something to be checked. The writer was speaking at a convention in Pontypridd, and a simple reference to the overcoming power of Christ set the whole audience to singing in Welsh, "March on, O conquering Christ!" and the "interruption" lasted ten minutes, nor would we have checked it if we could. At another time the speaker was slightly altering a familiar chorus to suit his theme—the power of Christ to give deliverance from bondage to sin—

"I do believe, I will believe  
That He prevails for me,  
And, seated on the throne of God,  
Gives me the victory!"

when again the whole audience took up this new version of the chorus at once of their own accord, and for perhaps fifteen minutes continued to sing it, rising to their feet *en masse*; and again the speaker waited till this outburst of song subsided before he could complete his address.

Sometimes two or more will begin to speak, or pray, or sing at the same instant, and, for a moment or two, there are conflicting tides meeting, but one prevails and the rest subside, or, rather, obey the prevailing current, and make it mightier and more voluminous. In no meeting have we yet seen any need of human leadership. At Rhos, where we attended three meetings, the pastor of the church sat quietly at the table before a crowded house, doing nothing but listening. Not a moment passed in silence; there were successive outbursts of song, or prayer, or testimony, but no one was called on. There was no distinction of age or sex. Young and old, high and low, male and female—all were one in Christ Jesus. One boy of ten or eleven rose and sang a solo, the burden of which was “I have chosen Jesus forever,” and as quietly gave place to a woman who first sang and then prayed; and it is quite noticeable how all such solo singing quite uniformly merges into prayer at last.

This revival is very remarkable for its high tide of *prayer and song*. Prominent as praying is, the singing is even more prevailing. It reminds one of Paul’s words to the Ephesians and Colossians as to “psalms and hymns and spiritual songs, singing with grace in the heart, and making melody in the heart to the Lord.” This, in Ephesians v: 18, 19, he connects with being “filled with the spirit,” as, in chapter vi: 18, 19, it is connected with “praying always with all prayer and supplication in the Spirit.” This work in Wales impresses us as conspicuous for this combination of spiritual *praying* and spiritual *singing*. In not a few cases the revival has been floated to new districts on waves of song, young people being moved to go to outlying districts on this mission. And the Welsh hymns, embodying such a full Gospel, have been the means of carrying into thousands of hearts the truth ordinarily borne upon the preacher’s words. No doubt we have not yet fully waked up to the spiritual power of evangelical psalmody.

The beloved pastor, Frank H. White, gives the following interesting incident:

A single verse which hangs on the wall of a nobleman’s study in London has a remarkable history, and has, in notable instances, been blessed of God to conversion. It was originally composed by Dr. Valpy, the eminent Greek scholar and author, who, converted late in life, wrote this verse as a confession of faith:

“In peace let me resign my breath,  
And Thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me.”

Dr. Marsh, visiting Lord Roden, and holding a Bible reading, mentioned Dr. Valpy’s conversion, and recited this verse. Lord Roden, particularly struck with the lines, wrote them out, and affixed them to the

wall. Among other visitors at his house were many old army officers, one of whom was General Taylor, who served under Wellington at Waterloo. He had not, at that time, thought much on the subject of religion, and avoided all discussion of it. But soon after the paper was hung up he went into the study, and his eyes rested for a few moments upon the verse. Later in the day Lord Roden found the general standing before the paper and intently reading it, and, at another visit, he noticed that whenever General Taylor was in the room his eyes rested on that verse. "Why, general," said he, "you will soon know that verse by heart." "I know it *now* by heart," replied he, with much feeling. A great change came over his spirit and life, and no one intimately acquainted with him could doubt its reality. During two years his letters to Lord Roden always concluded by quoting Dr. Valpy's verse. When, at the end of that time, he departed in peace his last words were those he had so learned to love.

A young relative of Lord Roden, an officer in the Crimea, also saw this verse, but turned carelessly away. Some months later intelligence was received that he was suffering from pulmonary disease, and was desirous of seeing Lord Roden without delay. As he entered the sick-room the dying man stretched out both hands, at the same time repeating the simple lines:

" 'In peace let me resign my breath,  
And Thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me.'"

"They have been," he said, "God's message of peace and comfort to my heart in this illness, when brought to my memory, after days of darkness and distress, by the Holy Ghost the Comforter."

This beautiful incident we give in full for the sake of its valuable lesson. It shows how much converting, saving truth may be embodied and conveyed in one short verse, and repeatedly in this visit to Wales the deep conviction has been borne in upon the mind that, however valuable formal discourse may be, the vital truths of salvation may be and are brought home to the soul, often in a moment, by psalmody and hymnody, pregnant and instinct with Gospel truth and spirit. He who writes such hymns as Charles Wesley probably, in the long run, serves the Church as nobly as he who preaches sermons like John Wesley. Let us make more of sacred song.

But the crowning proof that this revival is God's own working is its *ethical results*. Confessions of sin are to be heard at every meeting; reconciliations are daily taking place after long alienation; there is restitution for wrong, reparation for injury, payment of debts already outlawed, and a general adjustment of relations that have been far from normal and harmonious. This revival is already a reformation. One factory owner says his workshops have in a fortnight been turned from a gate of hell into a door of heaven, the cursing, drinking, lust, and violence being utterly dis-

placed by prayer and song and soberness and peace. Paul shows in Ephesians V. that the filling of the Spirit will be followed by a new family and social order—husbands and wives, parents and children, masters and servants, coming into new and true relations to each other and to God. And nothing more stamps this Welsh work as of God with His own seal than the unprecedented way in which “envying and strife, confusion and every evil work,” disappear before the new spiritual rain from above. Instead of the thorn and brier, come up the fir and myrtle tree—“the planting of the Lord,” His own “everlasting sign.”

The greatest lesson of all that this work of God is teaching us is that prayer is the omnipotent remedy for all evils that afflict the Church and the world. No human being dares to claim any *credit* for this work. In tracing the stream, we seem to find countless tributaries which empty into it. When we think we may have found the very fountain, we find other springs elsewhere that have been pouring their streams into the same channel. The fact is that there has been a celestial rain and it has filled many springs. Many have been God’s praying ones, and He is the answerer of prayer. “Let us pray,” and we shall see greater things than these.

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## IN SEARCH OF A NEW MISSION STATION

### SOME THRILLING EXPERIENCES ON A JOURNEY IN CENTRAL AFRICA

BY W. H. LESLIE, M.D., MBANZA MANTEKE, KONGO STATE

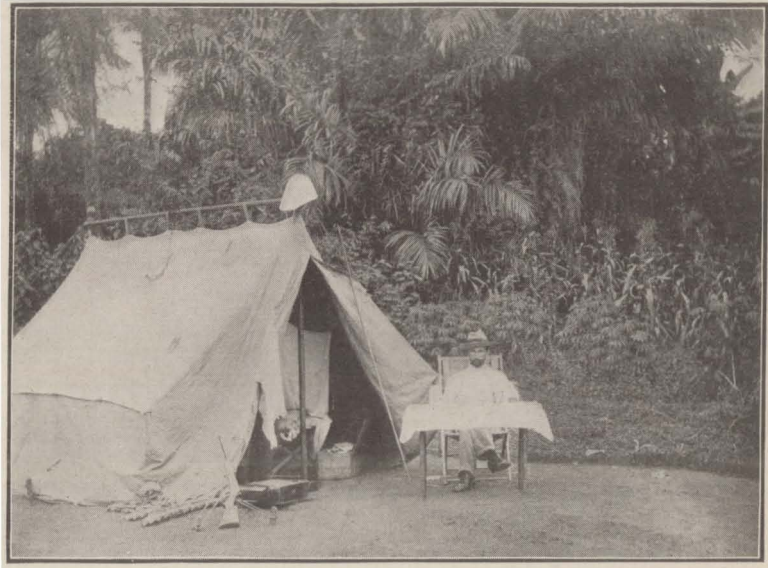
Missionary of the American Baptist Missionary Union

About four hundred years ago a powerful tribe called the “Ayacca” or “Mayaka,” from the interior, swept over the Cataract and lower Kongo districts unchecked until they reached the shores of the Atlantic. Even the fortified city of San Salvador, which had at that time had reached its highest degree of civilization under the Portuguese, surrendered before this savage horde. They afterward returned to their own country, in the valley of the Kuangu River. More than twenty years ago Charles E. Ingham, one of our early missionaries, attempted to reach this people, but after covering less than one-third the distance his carriers deserted, and left him with no alternative but to return. Since that time no attempt has been made to reach this neglected district, until we started, last August, with a small caravan of ten men and two native evangelists.

Four years ago, while in a district five days east of Mbanza Manleke, I met a large caravan bringing the infamous rubber tax to the State post. They had come from the borders of the Mayaka country, and were so interested in the Gospel that they begged me to come and make it known among their people. We left home on August



18th. The missionary on whose company I had counted found it impossible to leave his work, so I was compelled to go alone. September 1st found us at Tumba Mani, the State post on the western boundary of the Kuangu District. Wishing to leave the through caravan route to the east, that we might visit the country to the north, we obtained a guide from Kinzamba, the State post two days east of Tumba Mani. At Kinzamba we found a punitive expedition of about one hundred soldiers drawn from all Central Africa. They were in command of a white officer, and were *en route* for the district of a turbulent Mayaka chief



DR. LESLIE'S CAMP AFTER A DAY'S MARCH

who recently had murdered two State couriers. Warned against entering this chief's territory, we traveled two and half days northeast of Kinzamba, when we reached the most easterly out-station of Kifua, one of our American Baptist Missionary Union mission centers. Thence returning through the fertile valley of the Mbombo, we passed through numerous small villages, telling the Gospel story to all who would listen. Evenings, after the day's weary march through the burning tropical heat, the Christian carriers gathered about the camp-fire, and we sang the sweet old Gospel songs. The more fearless villagers drew near into the circle of light, the timid remaining in the outer circle of gloom, but quite near enough to catch every word spoken or sung, and often when our invitations were unheeded the singing lured them from their hiding-places.

All the people among whom we journeyed spoke the name of the Mayaka with fear and awe. Nothing seemed to be known of their

language or customs, altho at times we were within a few hours of their borders, but wonderful stories of their numbers and prowess were told us. An abrupt descent of about one thousand feet brought us again to the main caravan road, which we followed two days to the east. No villages were seen, but numerous well-beaten cross-paths indicated a considerable population in that region which is occupied by a tribe called the Zombos, said to be no less fierce than the Mayakas. A Mayaka chief not long since, wishing one of our missionaries to visit his territory, sent as a pledge of safety his tall hat, the sign of his chieftainship, among the other decorations of which were eleven human ears—grim symbols of his power and glory.

Many towns in this district had been entirely deserted, the people having crossed the Portuguese boundary, a few hours to the south. At one place about forty grass huts, recently deserted, were seen, hideous fetishes solemnly guarding their doors. Some petty palaver with the Kongo State official was responsible for this exodus, the people choosing to be houseless, homeless, and hungry in preference to the justice (?) they would probably have received. The beginning of the fourth week found us really on the border of the coveted country, and we camped just beyond the spot where the State couriers had been murdered, freshly cut young trees used in blocking the path indicating the place. For several days we had bought no food, owing to the absence of people along our road; so when the guide told us of a Mayaka village only an hour ahead, we sent him with one of the evangelists to purchase needed supplies. Comparative safety exists along the caravan route, but danger awaits the stranger who leaves it in this district. The people were on the alert, having heard of the coming of the punitive expedition; so, as we afterward learned, every path was guarded by armed men secreted in the tall grass and jungle. When the evangelist and guide turned aside to enter the village, they were surrounded by an angry mob of armed savages, and detained while the women hastily carried what provision they could gather into the large baskets on their backs to places of safety in the jungle, dragging pigs and babies with them in their flight. When the men tried to explain that they were of a peaceful expedition *en route* to explore the territory south of the Portuguese boundary, they were derided and charged with being State spies. They tried to buy food, but it was refused, and they were hurried back to the main path.

All that night we heard the beating of the alarm-drums far and near, calling the warriors to arms to resist the invasion. To retrace our steps would have confirmed their suspicions of us; so we decided to go forward, altho our guide utterly refused to accompany us, and some of our own men were trembling with fear. With orders to march in close file, without sign of fear, we left the State path for the one where the men were hostilely received the night before. All was

deathly still; not a sign of human occupation appeared till we turned to cross the ravine, beyond which, hidden among the trees, lay the village of the great chief, when all but naked warriors from behind us called loudly to those before, guarding the village, warning them of our approach. Leaving the carriers, I returned, unarmed, to parley with these fellows, while others came thronging up from the ravine, armed with fearful-looking knives, spears, bows and arrows, and guns. I explained to them that I was not a State officer, but a traveler passing through their country to the south. They were first convinced that we were not government people by our not speaking the "pidgin" Fiote used everywhere by State men. To our great delight, these people spoke a dialect so similar to our own that we found no difficulty in communicating one with another. They volunteered to show us the way, and conducted us to a then deserted village some distance farther on. They sold us some food and gave us much more. We passed on through other villages, encountering the same armed opposition, but usually receiving overtures of peace and friendship before leaving.

After following a path to the southeast some distance, we retraced our steps to the village where we were first received, since the route we wished to follow lay to the southwest. Here we pitched the tent. The women were slowly returning to their deserted homes with their possessions. That night the people gathered and listened most attentively to the Gospel message as told by the native evangelist and myself, and were greatly interested in the wonderful salvation of which they were hearing for the first time. A remarkable degree of confidence in us was manifested by their taking medicine internally—a thing we have never known in a Kongo tribe until the white man has been many months, sometimes years, among them. The following morning, after traveling some distance toward the southwest, we came to the village of the great chief Nlele, who received us in a friendly manner, exchanged presents, and afterward took medicine, as also did such of his wives and children as were needing medical attention. He sent guides to take us to the confines of his territory, beyond the Portuguese boundary. This great tribe, ruled over by a number of powerful chiefs, extends at least seven days from north to south. The Kuangu River lay still four days to the east of us, beyond which this tribe extends an unknown distance.

We had just recrossed the Benga River, which divides the Mayaka from the Zombo country, and were climbing its almost perpendicular bank, when an angry mob began to gather at the top, some of whom descended to interrupt our ascent. Many of them were too intoxicated to listen to reason, and declared that we were "Bula Matadi" (Kongo government) come to enslave them and carry off their goats and pigs. Already they were hindering the heavily loaded carriers, so the evan-

gelists and myself pushed on ahead to clear the way. On our reaching the top the storm burst in all its fury; we were in the midst of a howling mob of about two hundred demoniacal savages. To try to talk with them was like talking to a tornado; our voices were utterly lost in the uproar. They tried to turn us back, but we persisted in going ahead; so they crowded us from the path, compelling us to push through the tall grass to a point beyond the town. After having held the mob at bay till the carriers had passed, the evangelists and myself found ourselves isolated and forcibly detained. But for the bravery of two of their number who made a way for us, literally dragging us by the wrists through the infuriated crowd, we do not know what might have occurred. They said that the Portuguese government had advised them that they were at liberty to kill "Bula Matadi" men if they came to their villages.

Messengers hurried ahead by another road, alarming all the villages that lay in front of us; so we were driven from village to village, until evening, when, utterly worn out with the weary march of more than ten hours, we were seeking a quiet spot for the camp, hoping for rest after the nerve-racking experiences of the day, when another large town vomited forth its mob of drunken savages, more bent on plunder than those met earlier in the day. I had personally to wrest my gun from the hands of the stalwart young chief who was taking it from a carrier; he struck me, but gave up the gun. I had several times to rescue our one precious bale of trade cloth, the only thing that stood between us and starvation. They harassed the caravan on every side; the carriers, weak and weary after the long, hard day, were beaten with cruel blows. When they began to fall and lose their loads, I gave the order to halt, pile the loads in a heap, and surround the same. I then insisted that the chief withdraw his men, in order that we might talk the palaver, which he did. Unable to come to a satisfactory understanding, he and his advisers withdrew to summon the adjacent villages. Realizing that darkness would add to the confusion, the carriers were hastily despatched off for fire-wood, and we had a great fire blazing when in greater numbers they began to return. On the one side was our little band, on the other glared a savage horde. Humanely speaking, our chances seemed rather small; but the presence of the Christ was very real, and we knew we could trust the outcome to Him. After a time a fine-looking boy of about seventeen came with two older men and stood near us, joining with the crowd in their taunts and threats. As we sat unmoved in the midst of this danger, "writing up" the day's experiences, the boy's heart seemed drawn to us, and he came and discussed the situation, and became convinced of our harmlessness. He then tried to convince the crowd of the same, but his voice was drowned in the howl of derision that greeted his efforts. We then learned that he was the son of the great Zombo chief, Saka. At the

command of a leader who stood near us with a drawn blade (a long, cruel-looking knife), the crowd fell back, enlarging the circle sufficiently to admit the presentation of all guns. The chief's son spoke: "*Sika! Vonda!* (Shoot! Kill!) The white man has no fear! See, he laughs at you! Kill the white man! Then kill me—me, the son of the great chief, Saka!" I sat smiling back at the fierce glare of a hundred eyes, glittering behind the guns, but feeling quite serious, and wondered which of them would first discharge its charge of small stones and iron scraps at me and where it would strike, and almost imagining the pain as one fellow, foaming with rage, came a step



THE MAYALA COMMITTEE GIVING A RECEPTION TO DR. LESLIE

nearer, with his gun aimed at my chest, his right hand making the gripping motion of pulling the trigger. Several times it seemed as tho the end had come, but something restrained.

Afterward there came a lull in the storm, and we had our regular evening service. The singing brought quiet, after which we read and expounded a passage from Luke, prayed, then sang again. It was nearing midnight, and many of the mob had left, after assuring us that there was no way of escape; so we lay down utterly exhausted, some to sleep for a few hours, others of us to toss and turn, starting up at every strange sound. I was aroused shortly after four o'clock by the chief's son, who, with some other men, had stayed to guard us through the remainder of the night. They had promised to put us on the through caravan route the next morning. The carriers tried to get away before the crowd should gather, but before I had swallowed a cup of coffee they had again surrounded us, and were still in a very

ugly humor. One rather venerable old chief came to me and said, in no very peaceable manner, that white men were not allowed to pass that way, and insisted that I should return. Finally, when we stood out for continuing our journey, he said that they had a law that if a stranger came into their country he must give them a handful of powder and a few bullets—a pledge that he would never return, and if he did they were at liberty to kill him. As the pledge demanded was not forthcoming, the chief's son took the powder-horn from his belt and a few round pebbles from his wallet, and gave them to the old man; but in spite of his receiving them, the crowd blocked the path, and still sought to plunder the caravan. With the help of a few of the more friendly, we protected the caravan and forced our way slowly along the path until at last we left the mob behind us. Our young protector and one of his men accompanied us an hour or two till we came to a deserted market, beyond which they could not be induced to go. Giving them as large a present as we could afford, we were pressing forward alone when challenged by two sentries, who hurried forward to alarm the towns in front. We soon found ourselves in the midst of another mob more furious than the last. Coming up close to us, they threw sand and dirt into our faces with such force that we were almost blinded. They beat and ill-treated the carriers until they staggered along, half insensible under their loads. No overtures of peace would they accept, and all further progress seemed quite impossible and our liberty at an end. Just when things seemed most hopeless a native trader from Makala, the post of the Portugese resident, six days distant, came up and addressed us in Portugese. One of our men understood a little of that language, and in it explained to him our difficulty. (His explanation could have been made very much better in their own language, but diplomacy preferred the foreign tongue, and it gave the trader an interest in us, so that soon he was advocating our cause, and so far prevailed that the mob agreed to allow us to return unmolested.) But we refused to retrace our steps, which further infuriated them; they seemed determined to kill us. We sat down on our loads and waited for their wrath to vent itself upon our devoted heads or else cool down, while the native trader and the evangelists had further conference with the chiefs. Finally some consented to our being allowed to pass, and again we forced our way through opposing forces. Once when four men stood shoulder to shoulder across our path, with guns raised and fingers tightening on the trigger, and vowing if we sought to pass them they would instantly kill us, their savage, determined faces made it look as tho they would probably do as they said, my boy, Mavambu, ran in front of me to protect me from their guns. I wished to photograph some of these mobs, but the carriers begged me not to attempt it, so I desisted. This was the last armed opposition that we met; but so great had been the

nerve strain that the beating of a drum, the firing of a gun, or any unusual noise in the villages through which we passed, brought back the anxious looks to the faces of the men, and great was our relief when, five days later, we reached the English Baptist Mission Station at Kibokolo.

From Kibokolo we made another effort to penetrate the Mayaka country, this time at a point three or four days to the south of that section which we had already visited, but only one-half of my carriers could be induced to make the attempt. Other carriers were obtained in the neighborhood, but when ready to start the chiefs of that district forbade their taking the white man into that region, fearing that it might disturb their rubber trade. We had seen many caravans daily going in to trade for root rubber, which is very abundant in that section. Each man carried under his arm a fetish to help him drive a sharp bargain, also to protect him from "the terror by night and the arrow that flieth by day." This edict left us no alternative but to return to Bauza Manteke and await the next dry season (for already the rains had begun), when we hope to return to the Mayaka country with all that is necessary for the opening of a permanent work among that people.

One more week and we were at home, thin, tattered, and torn, having tramped over six hundred mountain miles, but "not much the worse for wear." The carriers were sure that they would never again have seen home and families but for the Heavenly Father's protecting care.

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## A CHRISTIAN VIEW OF MODERN JAPAN

### WITH SOME OBSERVATIONS ON THE VIEWS OF LAFCADIO HEARN AND OTHERS

BY REV. GEORGE E. ALBRECHT, D.D.  
Formerly Missionary of the American Board at Kyoto

Not a few tourists, charmed by the natural beauties of Japan and by the winsomeness of her people, declare Christian missions among such a gifted and accomplished people unnecessary. Some writers, both Japanese and European or American, maintain that the West is more a source of danger than of benefit to the Mikado's empire. It is claimed that Japan has within itself, in its history, its art, its religions, its national spirit, all it needs for its best development. They say that the Christian religion is not necessary, and that it is, moreover, not adapted to the Japanese.

Many people, no doubt, have underestimated Japan. A yellow skin has been taken as a badge of inferiority; a Mongolian could not possibly be the equal of a Caucasian. Japan, as a non-Christian nation, was "heathen," with all the opprobrium usually attached to this word.



Such an estimate certainly did injustice to Japan, as it does to a great portion of the Chinese. Japan had a highly developed civilization long before coming in contact with Western nations. It has always had artists, scholars, statesmen, saints, worthy to stand side by side with the great of Western nations. There is no need for underestimating this people in order to find a right and sufficient motive for aiding them with the Gospel of Christ.

The fundamental difference between Eastern and Western civilization lies in the estimate of the individual. It is no doubt true that individualism has been carried to an extreme in the West, but in the East the individual has been buried in the community. Lafcadio Hearn, in his "Japan: An Interpretation," shows very strikingly how the whole life of Japan is based upon the principle of communalism. The individual is sacrificed to the family or to the clan. The son is obliged to marry the woman provided for him to perpetuate the family name and the family cult. Personal choice does not enter into consideration. Concubinage and frequent divorces have been the result. Woman has had no rights—"throughout her entire life she has been in tutelage." Most minute sumptuary laws formerly regulated almost every detail of life. No individual freedom existed, personality was suppressed, the people were cast into one and the same mold, a uniform type of character was established.

This communalism, with its related sacrifice of the individual, is breaking down since Japan has been drawn into competition with the West. In spite of all its frugality and industry and skill, Japan is handicapped in all industrial competition with America and Europe. As Lafcadio Hearn truly says, if the future of Japan could depend upon the high courage of her people, there would be no cause for alarm, but more than that is needed for industrial competition. "It must depend upon the intelligent freedom of the individual," and to secure this "she will have to strive against the power of her phantom past."

Right here is the opportunity for Christian missions to influence the present development of Japan. This transition from the communalism of her past to a wholesome individualism is fraught with danger. The old restraints are giving way, the old systems are disintegrating. In the place of family production, with its beautiful relations between master and workmen, has come the factory, with its accompanying tenement life. Labor is bought as a commodity in the open market, and the misery, especially of women and children, laboring for a pittance of five, and even three, cents a day, calls for the attention of both the legislator and the Christian reformer. Among the small farmers also, even in the remote country districts, there is much suffering and latent dissatisfaction. In some districts he is in danger of being crowded out by the larger landowner. The ten-



dency of the people to crowd into the large cities brings problems similar to those in Western countries. Socialism is gaining ground, and has had to feel the restraining hand of the government.

It is useless to mourn over the passing away of the former patriarchal system. It no doubt had its advantages and charms, but no system that reduces man to little more than a machine, that suppresses personality, and hinders the free development and the free action, within certain limits, of the individual, can abide. Man is not made for servitude, even of the most benevolent form. The Japanese, no less than his Anglo-Saxon brother, must work out his noblest manhood in the midst of the antagonistic forces of modern life. It is the work of the Church of Christ, on the one hand, to inspire him with the truest ideal, and to aid him in an ever-closer approach to it, and, on the other hand, to restrain the forces of selfishness that would prey upon him, and would use him as a tool, not as a brother. And the Church of Christ must likewise aim constantly at the bringing in of the ideal state of society, the Kingdom of God. Both the individual and the community must be in the mind of the Christian reformer. Missionary work in Japan includes in its sphere the sociological problems confronting the people.

There is no inherent or inherited force in the Japanese nation that can solve this problem. The people, no doubt, have been trained for ages in submission, but to endure the hardships arising from the new situation is not to solve the difficulty. It also remains to be seen to what degree the long-suffering and sacrifice of the people will extend under the new régime of greater freedom. The aristocracy of wealth will hardly call forth the unquestioning submission and loyalty which every Japanese was wont to give to the ruling classes.

It is true, the former patriarchal system "required the duty of kindness from the master" toward his dependants, but practise and precept certainly diverge greatly in these latter years. Buddhism, with its doctrine of pity, has not touched the heart of the people. The cruelty of the driver toward his overloaded draught-horse is of the same kind with the complacent indifference with which spectators stand by while a coolie makes fruitless efforts to drag his heavy load across some hard place. Where life had no value, so that not infrequently the *samurai* tested his blade on the necks of his peasants, satisfied only if the head rolled off at the first stroke, it is not strange that the employer, under the new system, has regard only for the amount of profit he can squeeze out of his employees.

A new principle, a new force is needed for the regulation of the new relations that have arisen. The consciousness of his accountability to God, and the acknowledgment of his employee as his brother-man, will not only curb the rapaciousness of the modern employer, but will prove a sufficient safeguard against the serious

industrial danger which threatens Japan. Not every missionary can be, nor need be, a sociologist; but modern missions have a broader scope than the snatching of individuals out of the stream that bears down to destruction. They are to stem the downward current, and turn it upward toward Christ and God.

With the passing of old Japan the old religious standards have passed away. Here too a new force is needed. It is the fashion with some Japanese writers, like Prof. J. Nitobe and Mr. K. Okakura, and with not a few men high in official positions, to represent the Japanese spirit of loyalty (*Bushido*), the ancient precepts, or spirit, of knight-hood, as sufficient for all the ethical and religious needs of modern Japan. Mr. Okakura finds the entire cause for the awakening of Japan and for its modern progress in three schools of thought: the *Kogaku*, or School of Classical Learning; the Oyomian School of Practical Philosophy, and the Historical School, reviving in the minds of the *samurai* the former glory of the Mikado.

It would be unfair to deny to these schools, or tendencies of thought, or to *Bushido*, a real force in shaping the mind and the whole life of the Japanese nation. But only self-glorifying nationalism can deny that it was the contact with the West, both in its beneficial and in its detrimental aspect, that called forth into action the latent thought, or sentiment, of Japan. Without the coming of the West those schools of thought would have remained comparatively barren of results. Certainly they did not produce what Japan needed most: the freedom and the development of the individual. Without this new conception the Japan of to-day could not be.

*Bushido* likewise contains many noble elements. No one has pictured them more charmingly attractive than Professor Nitobe in his dainty little booklet "Bushido, the Soul of Japan," and in his contribution to Mr. Stead's massive volume "Japan by the Japanese." But a gentle breath of critical consideration disperses his ideal representation as the south wind scatters the delicate blossoms of Yoshino or Arashiyama. The real *Bushido* was far different, and its defects are apparent. It knew nothing of humility, that foundation of all truly noble character, while it put no check upon the ruthlessness that sacrificed whole families to the whim of a ruler, nor did anything to bridle the erotic passion of the warrior, that led him often to the most shameful indulgences. Truth for truth's sake was not known, the Confucian maxim that the injured and the injurer "can not live under the canopy of heaven" was made a sacred obligation, large classes of persons were ranked as outside the pale of humanity, counted officially with the numerals applied to animals. The loyalty, the patriotism, the dauntless courage, the progressiveness of the *Yamato-damashii* deserve admiration; but *Bushido*, always defective in its ethics, certainly "lacks in the requirements of a twentieth century ethical code." It has an

"unmistakable taint of feudalism and barbarism," the fearless admission of Professor Ukita and other Christian Japanese. The statement of the military correspondent of the London *Times*, that it incorporates "all the greatest teachings of Christianity," certainly betrays a marvelous ignorance of both *Bushido* and Christianity. Surely no one could imagine the thirteenth chapter of First Corinthians to be begotten of the spirit of *Bushido*.

Modern Japan has a gigantic task to perform—the modernizing of its national life. For the political problems involved the sagacity of its leaders and the unfaltering, all-consuming devotion of its every subject will probably always suffice. For the salvation of the Japanese men and women and for the solution of these industrial and ethical problems it needs a new force. Some of the foremost Japanese leaders recognize this. That new force, which old Japan did not know, is the spirit and power of Christ. God, the Supreme Ruler and Father of all; man, made in His image, endowed with Godlike capacities, free to mold his own destiny—these are the fundamental truths which Japan must accept, which must become living forces in the empire. All that is best in the life of old Japan, including its "ancient obligation to the family, the community, and the government," which the late Lafcadio Hearn claims as insurmountable obstacles to the spread of Christianity, will find their place in this new Christian life. Its old defects removed, or at least greatly lessened, its old virtues enobled, its whole life filled and animated with the spirit of Christ, Japan will fulfil its God-given mission to be the Light of the East. ✓

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## HOW TO INTEREST CHILDREN IN MISSIONS

### SOME SUGGESTIONS FOR THE MISSION BAND LEADERS

BY MISS KATHARINE R. CROWELL

As one scans the long list of missionaries who as boys and girls gave themselves to the cause of missions, and are now doing splendid work on the field, one wonders whether the Mission Bands and Junior Societies of to-day, with their increase of knowledge and improved methods, will show results at all in proportion.

Probably they will in the number who will go out as missionaries. Certainly they will in the army of warm supporters of the work at home. By making real to the minds of boys and girls the countries erstwhile known as "heathen," and the joys and sorrows of the people who live in them, the Mission Band Leader awakens a sympathetic interest, which, ever deepening through the years, shall help to hold to its proper place the study and love of Christian missions.

Many are the ways by which the boys and girls of these far-away lands are made to live before the eyes of the boys and girls at home—

by maps and pictures, curios and stories; by travel clubs and question matches; by games sometimes, for the wise leader knows that the deepest earnestness may go hand in hand with the most bubbling merriment; she even plans for a little fun now and then, for the brighter the meeting the longer will it be held in memory.

Every one who has anything to do with children knows that the best way to interest them in any subject is to give them *something to do for it*. This never dismays a good leader; it is, on the contrary, her delight to give them things to do—or would be—but, alas! for her, her children are in school, and “doing” to such an extent that they, their mothers, and their teachers are already bordering upon a state of nervous collapse. When the leader asks for the hour of the meeting—once or twice a month—with a little extra time for the “doing,” she hears in reply: “His lessons”; “her French”; “he must spend that particular hour in the fresh air”; “her music”; “her dancing-class, you know.” The leader does know. She also knows the deep and lasting benefit to be had from *her* mission band hour, so she perseveres, and in time—tho she sometimes fears that it may not be until eternity—has her reward.

#### Some Attractive Plans

The missionary career begins with the Cradle Rolls and the Baby Bands, made up of the tiniest tots—too tiny oftentimes to know of their membership. They pay their “dues,” however, being guided by father’s or mother’s hand to the wee mite-chests. Of course, in these early days the Band is a means of grace, principally, to the father and mother, but the little people gradually take in the lessons of unselfishness and interest in others, and when they have reached maturity they can not remember the day when they did not belong to a Mission Band.

From the Cradle Roll they move on to the Missionary Kindergarten and to the Junior Society, or Mission Band, or Brigade, or Club. Somewhere along in these latter days occurs the metamorphosis from “Children” to “Young People.” The day and hour of its arrival can not be foretold with exactness, but it is sure to come, and when it comes the leader is well aware of it.

Generally speaking, the next move into the Senior Society is a wise one, altho in some cases much is lost by it, for under the right kind of a leader more may be gained in missionary experience as the oldest members of a Mission Band than under a poorer leader as the youngest members of a Senior Society.

The Mission Band Leader generally has under her training boys or girls from nine to fifteen years of age. For them a year’s study of some one country gives perhaps the best results. “A year’s study,” however, may mean fifty-two sessions or eight, according to whether every Sunday afternoon is at their disposal, or the missionary season

comprises one meeting a month from October to May. The fewer the meetings the more careful must be the planning.

Suppose that a Band has a membership of forty, and is limited to eight meetings. Then there may be five standing committees, with a different chairman for each of the eight meetings. These committees include :

- (1) Music (five members).
- (2) Bible-readings (three members).
- (3) Decoration and Souvenirs (five members).
- (4) Refreshments (five members).
- (5) Program, including committees on Papers, Maps, Pictures, Curios, and Mottoes (three members in each = 15).

These committees include thirty-three members, leaving seven for an Emergency Committee, who may be called on for any extra service or may constitute an absentee squad.

Suppose that Japan is the subject to be studied.

Committee No. 1 will practise hymns for the devotional exercises, will give as a solo the Japanese lullaby, and in concert the Japanese National Hymn.

Committee No. 2 will get from every member Bible verses with which they have been familiar as long as they can remember. From them the committee will, perhaps, make an acrostic upon "The Redemption of Christ," which is to be the foundation truth of the coming Christian Church in Japan. (This concrete example of texts—known to them from babyhood, which thousands of Japanese boys and girls have never heard—is better than the vague statement that the Bible is unknown.)

Committee No. 3 will decorate the room with flowers or otherwise, and provide, for souvenirs, little flags (red disk on white ground), or paper umbrellas or fans.

Committee No. 4 will furnish refreshments (Japanese or plain American) for the social half-hour which follows the meeting.

Committee No. 5 will arrange programs, which should include at various times map-talk, papers, discussions, recitations, tableaux, to be carried out by members of the committee or of the Emergency Committee. A "picture gallery" may be arranged, a "loan collection" of curious secured, and appropriate mottoes prepared—*e.g.*, Verbeck's "I like to work silently." For this purpose gummed letters can be bought, thus saving the precious time.

Before and behind, around and underneath every committee stands the Band Leader, ready to suggest, aid, and encourage, always remembering the value to each member of thus "taking part," but never forgetting that the meeting, *as a meeting*, is to be kept up to high-water mark: the Standard being borne ahead, while the ranks come up to the Standard.

*"Rather hard on the leader?"* Well, yes, perhaps so, if she looks at it in that way. But she doesn't. She thinks, rather, of the resultant enthusiasm of the Band, for every member is "doing," and doing her best every time. Do not misunderstand and do not forget that the boys and girls are in school! The leader does not forget it. She remembers it even in her sleep—the reiterations of the mothers during her waking hours insure that; but here is where her careful thinking and planning tell. Not one of the forty members has more to do than she can do easily—if only her interest is at white heat.

When the year is over the Band *will* know something about the country studied: they will know that the boys and girls there are boys and girls of like passions with themselves, and very much like them, save that they are not so happy. And if Committee No. 2 has done its work well, it will be seen why they are less happy, and the Band will feel, as they never have before, that having themselves freely received, it is their great gladness to freely give, for nowadays the leader says with her Band: "We JOYFULLY receive the Word of Christ, bidding His people go into all the world and make disciples of all the nations."

#### Another Way

That is one way. But sometimes the leader strives not for detailed knowledge of one country, but a comprehensive look at many. For this, perhaps, nothing is quite so good as a Travel Club. There are many ways to conduct it. For the younger children it is made realistic by means of excursion tickets, parlor-cars with porter and conductor, ocean steamers (made of chairs), etc. The older boys and girls naturally think these devices suitable only for "kids," but greatly enjoy a personally conducted tour upon more self-respecting lines; as, for instance, when half the membership, with the leader as a guide, "travels" in China, keeping note-books, bringing home curios, and arranging the room for the meeting to represent a time of special interest—as, the "Feast of Lanterns," or a street in a Chinese city, giving every possible typical sight. At this meeting they tell their experiences, being all the while exposed to a merciless "quiz," which they had expected, for while they "traveled," the other half "stayed at home," quietly reading up for the quiz.

The leader wants her Band to know something of the devotion and heroism of missionaries, and in a "biographical year" they learn this, and more, for somehow in studying these inspiring lives, which are like a tonic to their own characters, they come to have a deep compassion for those to whom the missionary's life was given. There is endless variety in the methods of this biographical study, and there is no surer way "to interest boys and girls in missions"; only, to be successful, the leader herself must be on fire. The study then becomes of absorbing interest, and is, perhaps, of all others, the

most likely to lead to the consecration of one's life to the mission field.

The leader of to-day is happy in having as coadjutors in her work bright and attractive missionary periodicals, and she counts it among her privileges that she may help to foster in her boys and girls a love for the children's paper, which will make natural and necessary the reading of the "grown-ups" when the time comes. Therefore, for one year she transmutes her program committee into an editorial staff. "Leading articles," "associated press despatches," "personals," "anecdotes," "poetry," "book notices," "reviews," are all to be "edited"; also, critics and judges are to be appointed. The source of supply is their own magazine, but it is understood that other missionary periodicals of their church may also be tapped. One item from the daily press having a missionary connection is asked for from each member.

At the meeting the various members of the staff tell or read what has been collected from the magazine for their departments. The critics pronounce upon the completeness, or otherwise, of their articles. The judges assign an award of "honorary mention" to the best "current events" item, and also to the best solution of puzzles when the magazine contains them.

#### Fascinating Missionary Books

One thing more is essential. Her boys and girls *must* come to a realization of the fact that of all reading the reading of missionary books is the most fascinating.

But how shall they realize it? By reading the books, of course! But delight in this reading being an acquired taste (boys and girls seem not to have been born with it), how shall she help them to acquire it? Many people like to solve puzzles, and to some it adds zest to receive a prize for correct solutions.

So the leader makes some puzzles, and on a day finds gathered about the long-drawn-out extension table in the church parlor sixteen girls from her Band, none being over fourteen years of age. On the table are missionary books *galore* and the puzzles, answers to which will be found in the aforesaid books.

Time: 2:30 P.M. Prize: a new book for the Band Library. The books are vigorously attacked. There is a common "pool" for ideas, and the glimmer of an answer which one girl finds may light up the question for another. Sometimes, as the searching of books goes on, the whole story suddenly stands revealed as in a flashlight. Excitement waxes. The leader stands by longing to help, but nobly resisting the temptation, for the prize has been offered upon the terms "No help." She has seen that necessary books, and none that are unnecessary, are taken from the library. That is all—no! she *does* tell

them when they are "hot," and, perhaps, when they are *very* "cold." Now and then, by a suggestive question or two, she sharpens their wits, and she encourages them all the time, but she *tells* them—not a thing.

So it goes on; pages are eagerly turned, delightful discoveries are made now and again, until, when the time comes for closing, every puzzle has been conquered, every question answered—*save one*. "Who called slavery the heart-disease of Africa?" Who? *Who? Who?* But shall the ship go down in full sight of the harbor? Never! So some valorous ones remain. The answer is found in "Tropical Africa," and the prize is won.

One afternoon of pleasurable puzzle-guessing or conundrum-solving does not immediately produce sixteen fully fledged lovers of missionary literature any more than one swallow makes a summer. But when one sees an unmistakable swallow, one does not doubt that summer is on its way; and the leader does not doubt, either.

Time and space forbid mention of the varied uses of map and picture and question; for Band Leaders are born, not made, and the born leader does not tire, nor does fertility of invention forsake her.

The leader also trains her boys and girls in giving money for the work of missions. There are still some Bands who "raise money for missions" by ways good and bad. But fairs, suppers, and "entertainments" seem to be dying out. Let none drop a tear for their passing! Happy is that church that knows them not, and there are churches where one would almost look for the walls to fall if the "money-changers" gained an entrance.

The best leaders to-day encourage their Bands in earning, saving, or paying regularly and proportionately from an allowance for missions, believing that better is the (possible) little that a systematic Band gives than *many* dollars and fairs therewith.

In the donation of the money the leader uses, as stepping-stones to the larger giving of the future, "special objects," of a kind which appeal to the warm sympathies of children—kindergartens, children's hospitals, orphanages, are some of these. She thinks of them as stepping-stones only, and aims so to bring before her boys and girls the whole grand missionary enterprise, as a whole, that the very grandeur of it shall inspire them to give of their money to the point of sacrifice, for anything less would be unworthy. To accomplish this she helps them to love "missions" with all their hearts. Later they will see that in the golden cord that binds the whole round earth about the throne of God there are three strands, which we call "local," "home," and "foreign" missions, and that this means that to some of them will come the call of Christ to work for Him at home; some will hear Him calling to service in hard places of their own country; while others will go to lands far away.





REV. ANDREW MURRAY, HIS WIFE, AND DAUGHTERS

Dr. Murray is the famous author of many devotional books. He is pastor of a Dutch church in Wellington, founder of a college, and founder of the South Africa General Mission.

Mrs. Murray died recently

## THE SOUTH AFRICA GENERAL MISSION

BY W. SPENCER WALTON, DIRECTOR

Thousands of God's children all over the world are to-day praising God for blessing received at the Keswick Conventions for the deepening of the spiritual life. Eternity alone will reveal what God has wrought in the lives of many through the ministry of His consecrated servants, who, at these conventions, minister to souls the precious things of Christ.

My first visit to that convention was when the late saintly Canon Battersby last presided. Sitting next me at breakfast in the vicarage was one at that time little known in England, tho well known in South Africa—Rev. Andrew Murray, whose books, "Abide in Christ" and "With Christ," etc., were just beginning to wield their mighty influence. A friendship commenced at that table which ripened and deepened. The invitation given there to come to South Africa was God's seed planted by His servant, and eventually bringing into life our present mission.

In the autumn of 1887, at a missionary convention, Mrs. Osborne (now Mrs. Howe), from South Africa, had come to speak. On the last evening meeting, as I entered the door of the hall, a letter on the floor attracted my attention; it was addressed to me, and from Mrs. Osborne, asking would I take this as God's call to visit South Africa? Some months of deep exercise of soul followed. The matter was laid before Mr. Hudson Taylor and Mr. Reginald Radcliffe, and much prayer went up to the Throne. One evening I cried to God to reveal unmistakably His mind. Taking a book from the mantel-piece, I read:

O Lord, I am like a little child, knowing neither the beginning nor ending of my way; but Thou being a wonderful Counsellor, I think it only my wisdom to be advised and ruled by Thee. O show me, then, always Thy ways in all things even in the least, that I may never miss to do Thy work in due season and due order. Make me such a faithful steward as not to go an inch from Thy will, but on all occasions to act and suffer according to Thy good pleasure.—BOGATZKY.

A great rest filled my soul. I now knew I had God's mind about South Africa. Some words of Rev. C. G. Moore came to my mind with fresh power—"When you know that God has called you unto



SPENCER WALTON CROSSING THE KOSI RIVER, BRITISH AMATONGALAND

fellowship with Himself about work for Him, go forward." Money began to come in for my fare, and on June 15th I sailed for South Africa in the good steamer *Athenian*.

The Cape Town ministers held a meeting of welcome, and arrangements for a month's meetings in Cape Town were soon made. Beginning in the small Y. M. C. A. Hall, we soon had to move to the large Metropolitan Wesleyan Church, and "signs following" convinced us of God's presence and power. Hundreds of souls were saved, backsliders restored, while God's children were led unto the rest of faith and the fulness of the Spirit. The large exhibition buildings were taken, but hundreds were still turned away. The revival continued through the colony, missions being held at Wynberg, Simon's Town, Stellenbosch (principally for the students), Wellington (the home of Andrew Murray), Robertson, Worcester, Touse River, Kimberley, and



A ZULU CHIEF AND HIS COUNCILORS

Grahamstown. In all these places we rejoiced over the mighty works of God.

Mrs. Osborne and Mr. Howe, who had been carrying on a quiet but fruitful work among the sailors in Cape Town and soldiers in Wynberg, offered to transfer this to me, after consultation with Mr. Andrew Murray, who strongly advocated the founding of an interdenominational mission, promising to be the president. I sailed on October 17th for England to interest the British Christians in the work.

With a map of South Africa before me, and all the information that I could obtain, I marked out untouched, unevangelized districts as spheres where we could build without building on another's foundation—Swazieland especially attracting attention, a country in which God has allowed us to open four stations and to see a real work.

Information, facts, South African needs, etc., carefully condensed in a booklet, were, in March, 1889, laid before such friends as Mr. T. B. Miller, Mr. A. A. Head, Mr. H. W. Maynard, Mr. A. Day, and H. W. Fry, merchants in London, and that evening, in a city office, after prayer, the mission was launched, and named "The Cape General Mission."

It was wonderful how money came in at this time from friends, and, in some cases, from those I had never met. The Christian press took up the mission, and invitations came in to visit centers before sailing again. Cape Town was reached on September 5th, and a few days after, at Mr. Andrew Murray's home, plans were discussed, arrangements made, and our first South African convention held.

Now we have over one hundred missionaries in the field, besides a score of native evangelists. In Swazieland we have four mission sta-



tions and many bright native Christians. In Pondoland we have three mission stations. In Tembuland and Bovanaland we have also three mission stations. In Basutoland we have three native evangelists working with the French Protestant missionaries there. In Durban, Natal, we have two native churches and three schools. Mission stations at Dumisa and Ingogo. Indian school at Phoenix, for we have fifty-six thousand imported Indians in Natal. In Zululand two mission stations have been planted, while in British Amatongaland we have opened two first mission stations in that country. Further north, in Gazaland, we have another station, and even another on the great river, Zambezi. Never in the history of the mission has God so graciously blessed the efforts of our missionaries. Mail after mail brings the news of heathen souls coming out of that intense darkness into the glorious light of the Gospel.

In Johannesburg we have our headquarters in South Africa, the mission hall and offices being a center of activity. Our book-rooms there, native and European, are largely patronized, the sale of native Bibles and texts being about ten thousand annually, besides hundreds of Dutch and English, and up-to-date religious literature. Thus, God has developed this small beginning into a large mission, and extended the work from Cape Town to the Zambesi.



A MISSIONARY AND HIS SCHOOL AT MAPETA, TONGALAND

## THEN AND NOW IN THE TURKISH EMPIRE

BY REV. JOSEPH K. GREENE, D.D., CONSTANTINOPLE

Missionary of the American Board, 1859-

With the devoted and eminent missionaries who inaugurated the evangelical work in Turkey, and with many others who have been prominent in carrying the work forward, I have been associated in work, therefore I venture some contrasts between the "then" and "now."

Of the men missionaries whom I have known, and at present recall, forty-one have passed to their heavenly reward since I came to Turkey. These include every missionary who labored during the first period of twenty years—the period of seed-sowing. Of native pastors, beloved, with whom I have been associated happily, thirteen "rest from their labors, and their works do follow them."

My fields of labor have been: Bardezag, to June 1859; Nicomedia, to June 1862; Broosa, to June 1868; Monisa, 1871-72; Constantinople, 1872 to 1884, as editor of three missionary weekly papers and three illustrated monthly papers; and from 1886 to the present time, as city missionary in Constantinople. Three times in forty-six years I have been permitted to visit the home land—namely, in 1868, 1884, and 1894, and on the occasion of each visit I was enabled to give my whole time to visiting the churches and associations, especially in the Western states of the country.

The remarkable progress of the evangelical work in European Turkey and Asia Minor since 1859 is shown by the following figures:

	1859	1902
Pastors, preachers, teachers, helpers.....	156	1,003
Churches.....	40	136
Church-members.....	1,277	14,901
Adherents (estimated).....	7,000	52,746
Average congregations (estimated).....	50,000	411,450
Colleges for young men.....	.....	8
Colleges for young women.....	.....	2
Boarding and high schools for boys and girls.....	2	30
Common schools.....	69	405
Total pupils.....	2,742	22,106
Sunday-school pupils (estimated).....	5,000	32,610
Native contributors (estimated).....	10,000	98,900

The colleges are: Robert College, Constantinople; Anatolia College, Marsovan; Central Turkey College, Aintab; Euphrates College, Harpoot; Saint Paul's Institute, Tarsus; Apostolic Institute, Konia; International College, Smyrna; Collegiate and Theological Institute, Samako; American College for Girls at Constantinople, and the College for Girls at Marash.

The total does not include Robert College nor the schools at Tarsus and Konia, which tho one in aim with us, have been independent institutions.

In a review of the past forty-six years, in spite of many lost oppor-

tunities, I see special cause for rejoicing. In many places the children and grandchildren of the early Protestants have come to take the place of their parents in witnessing for Christ. There are now in Turkey not a few evangelical churches, so long accustomed to govern and sustain themselves that they would survive, even if there were no missionaries in the land. We have four model translations of the Bible, made by missionaries, with the aid of native scholars. The missionaries in Turkey have now that distinct lead in the work of higher education in the principal cities of the land. In educational lines, and in the change of the religious views, the general influence of the evangelical work is felt throughout Turkey.

We rejoice that we have, at last, the governmental permit to erect in Pera, the European quarter of Constantinople, a house of worship for the Evangelical Armenian Church (the first in the land), organized fifty-nine years ago. We are now waiting, with prayer and hope, for a like permit to erect in Stamboul a house of worship for the second church, organized more than fifty years ago. With two respectable meeting-houses, with services in English in the two colleges, and with eight regular Sabbath services in Armenian, Greek, and Turkish, we shall be prepared to make a more fitting public witness for Christ in this great city.

There are three things which are desperately needed, and for which we constantly pray: The deepening of the religious life of missionaries; a quickening of religious zeal among native Protestants; an outpouring of the Holy Spirit upon a multitude of persons, who, tho enlightened, have not surrendered themselves to Christ.

If permitted to witness these tokens of the Heavenly Father's favor, I could gladly say:

"Lord, now lettest Thou Thy servant depart in peace."

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## THE WORK IN COCANADA, INDIA

BY REV. H. F. LA FLAMME

Missionary of the Canadian Baptist Society of Ontario and Quebec, 1887-

The district of Cocanada is situated on the Godavery, twelve of whose mouths empty into the sea. It comprises an area of 296 square miles, and a population of nearly 214,000, distributed in one hundred and six towns, the thriving seaport town of Cocanada being the capital, with a population of 50,000. This is an increase of nearly 8,000 within the last ten years—nearly 33,000 in Cocanada itself in a decade. We have 106 villages in our field. The Gospel is only in forty of these villages, leaving the remainder, sixty-six, without any help.

The division of the population by sexes gives 105,245 males and 108,513 females; by religions, 207,852 Hindus, 4,993 Mohammedans,

and 1,406 Christians, of whom about three hundred and fifty belong to the Canadian Baptist Mission. About 4,600 English papers and magazines have been sent here from the book-room in connection with the post-office crusade. Papers have been sold as far away as Baluchistan, and our city preaching has been so interesting that rain did not hinder nor disperse the people. A circus wagon passing with a band took only a few boys and a naked ascetic, rolling in the dust, holding aloft a new-born babe in a basket, followed by his wife, beating a drum and singing the beggars' song. At the magic-lantern version of the Gospel for the ladies of caste, twelve women and eighteen children were present. Mrs. Woodburne chaperoned me, as I was the only man allowed to be present. The leading gentleman of the town invited me, a mark of great confidence—the highest compliment ever paid me in India.

Our periodical, *The Ravi*, is one of the three weekly papers published in the South India vernaculars. If the experience of the older papers is any guide, it may take our periodical ten years from the founding to attain self-support. Even in Christian countries the necessity for such a paper has been emphasized by experiment. If Christian newspapers are desirable in Christian lands, where the public opinion and the moral standards are largely Christian, surely in a land like India, where the mental condition of the vast population is in a state of flux under the influence of a scientific Western education penetrated with Christian ideas, not always recognized as such, it is very important that the newspaper, the most powerful factor in molding this plastic mass before it hardens into a new set of convictions, should be guided by the maxims of the Sermon on the Mount, permeated with the spirit of Him who taught the true fatherhood of God and the universal brotherhood of man, and who contributed to the world the four unique virtues of love, purity, forgiveness, and humility as no other ever did or could. Those maxims, these gifts, and spirits the Christian is attempting, be it ever so humbly, to realize and perpetuate.

The papers that come by mail, if fresh, are first put on file in the reading-room. This has been renovated during the year with funds provided by the native Christians as a memorial to the founder of the mission, Thomas Gabriel, an ex-telegraph master, who gave up his government post with the prospect of a pension, to work for the salvation of his fellows. The papers and magazines now on file there number forty-seven.

Bundles of papers are sent down to the book-room to be given away to bonafide purchasers, thus preventing the absorption of the papers by the bazaar dealers for wrapping-paper. Many of them are distributed in our street preaching, and through the Christian Endeavor Society. The papers by box have come in such large numbers that it is

impossible to use a fraction of them here, so I have sent out two-hundred and fifty post-cards to all missionaries and Christian workers in this part of India, offering them in one rupee bundles, so as to cover the cost of the freight.

The books have added two hundred and eighty volumes to the free circulating library, which now numbers on its catalogue five hundred and twenty-five volumes. But there are not that many on the shelves, for each book that is given unconditionally is priced so low as to barely cover the cost of freight and handling, and go at once from the book-room to enrich the meager library of some struggling student, or a young man who is starting life with a great desire to read, but with a salary of one or two pounds a month, and a number dependent on him for support. These men, clerks, lawyers, students, government servants, school-teachers, and accountants, Hindu, Mohammedan, and Christian, Telugu, Eurasian, and Anglo-Indian, all join in sincere gratitude to the kind donors of these good books and papers.

We secured Scriptures in Telugu and English for distribution in our fields in connection with Lord Radstock's plan, by which class in England give to class in India (postmen to postmen, police to police), in commemoration of the late queen.

With a band of four preachers, a roll of fine Sunday-school pictures on the Life of Christ, and a few Scripture portions among the pictures, and tracts, we have gone through the streets of the city, and, taking our stands at eight different centers, we have preached regularly morning after morning to the crowds of from fifty to three hundred. We will open the picture role, fling it to the breeze at the end of a long bamboo, and tell through the streets the version of the life of Christ. One of us would take the explanation, and would thus hold the people from one to two hours.

The widowed mother of the two Brahman converts went to see them after an interval of five years, and sat down with her two Christian sons, whom she has been bound by her caste rules to consider as dead. She seemed quite pleased with it. Two ascetics, both speaking good English, one of them almost naked, the other with a huge brass collar with five star-points for the sacred fire, came to visit us. I had talks with both of them.

Among the number recently baptized, there are two sons of our late pastor, Jonathan Burder, who are now in the Home for Lepers. Under the peculiar circumstances the Church authorized their elder brother, Josiah, the head master of one of the caste girls' schools here, to administer the ordinance. This he did very impressively, before a large congregation in the baptistry near the church. With the baptism of these lads the last of that family have been gathered into the visible Church of God. Their membership is with the leper church.



## A NOTABLE WEEK FOR THE LONDON MISSIONARY SOCIETY

The formal occupation of its new mission house by the London Missionary Society was the occasion of a missionary conference of great interest and importance, beginning February 6th and continuing until February 9th. The Conference was attended by 605 ministers and 997 lay delegates from different parts of Great Britain and Ireland. The meetings seem to have been full of inspiration, and the general moral drawn from the Conference after its close was: "We must not wait for the building of another new mission house before calling the next Conference."

The new building is at No. 16 New Bridge Street. It is a handsome structure on the corner of Tudor Street, and is considerably larger than is now required for the society. Parts of it will be rented for commercial uses until such time as natural growth shall make the whole building necessary for missionary purposes.

The first meeting in the new structure was a meeting for prayer and thanksgiving—at which, by the way, a gift to the society was announced of \$50,000 from a single individual, whose name is not to be divulged. At the formal opening, among other representatives of the two other centenarians of the strictly foreign missionary societies of England (the Baptist Missionary Society and the Church Missionary Society) delivered addresses of cordial congratulation and fraternal good-will. Mr. Baynes, the Secretary of the Baptist Society, dwelt on the solid basis of fraternal feeling between missionary societies in the common treasure, where the hearts of all are centered. In this connection one of his sentences rang out clear and strong an appeal to the conscience of every Christian on both sides of the ocean: "If we belong to Jesus Christ, this foreign mission enterprise is not optional or permissive—it is absolute, peremptory. We must be missionary, as Livingstone wrote in almost the last letter before his death, or be faithless to the Lord who died for us."

Bishop Ingham, who represented the Church Missionary Society, dwelt upon the thought of the essential oneness of all the missionary bodies—differences of administration, but the same Spirit; differences of operation, but the same Lord. He showed in a striking way how denominational differences may work together for good. The heathen or Mohammedan people, seeing among the Protestant bodies one name, one book, one spirit, and at the same time different methods of publishing that name, find an evidence of reality and of truth and of freedom from collusion that goes very far indeed to convince their subtle minds. There is a truth here which is worth bearing in mind when discussing the question whether organic union among the missionary bodies would not be fruitful of greater results.

The sermon preached by Dr. R. F. Horton in the City Temple, on the evening of February 6th, was an appeal to adopt Christ's view of missions and live accordingly. He chose the words "Come," "Abide," "Go," as the text of his sermon. His thesis was that without Coming to Christ there can be no Abiding, and without Abiding in Him there can be no Going for Him or with Him, and that, on the other hand, without Going there can be no Coming and no Abiding. "Can we say that we have come to Him, can we say that we abide in Him, and

yet put aside the great commission, 'Go into all the world and preach the Gospel to every creature'?"

The three words imply action. "I came to Jesus and He gave me rest, because He gave me pardon and cleansing, and made me a child of God. But when I came because He told me to come, I heard Him say, 'Come and take my yoke upon you,' and I heard Him say 'Come, and I will make you a fisher of men.' And when I came, the question had to be faced whether I intended to abide in Him, because it appeared that if I did not abide in Him I should be like a withered branch that is cut off and bears no fruit. As Bushnell put it, to abide is an act. We are to abide in Christ, we are not to bask in Him. . . . 'If any man keep My 'commandments he shall abide in Me.' So then I began to see that abiding means obedience, and the gift of the Spirit results from obedience. And obedience meant 'Go,' for there is the command. If I go not, then I abide not; and if I abide not, I am not in Him. He is going; if I go not, I am not with Him, I fall out of Him. To come, and to abide, and not to go; to come and to abide and not be concerned with that which is His chief concern upon earth—to win the world to Him—it is not possible. If I attempt it, a blight falls upon my life, the Spirit, grieved, departs, the lamp is extinguished, the salt has lost its savor. . . . It is a great thing to come to Christ; it is a great thing to abide in Him, but from His point of view the object of our coming and of our abiding is that we should go."

Dr. Horton pointed out that the missionary is, after all, the normal Christian, and after illustrating the point by the lives of Carey, Henry, Martyn, and John Williams, he illustrated how those at home can be at the front: the ministers by leading their people into living contact with what is happening in the field—not urging the people to take missionary magazines, but every minister becoming a missionary magazine himself. The Sunday-school teacher can be at the front in this missionary sense by bringing out the missionary bearing of each passage of Scripture. The plain, every-day Christian, who is neither minister nor Sunday-school teacher, he comforted by telling the story of John Williams' conversion. He was a careless apprentice, a boy of seventeen, when his employer's wife saw him going to a saloon one evening, spoke kindly to him, and persuaded him to go to prayer-meeting instead. John Williams was converted that night. "Did not that good woman go that night to the uttermost ends of the earth? Why, the conversion of the South Seas was in that woman's word!"

The interest of the meetings was sustained to the end. Discussion was had upon policy, upon the situation, and upon future plans, and all who came to the Conference went home feeling that they had been in a sacred and solemn gathering which had opened their souls to *feel* missions more than ever before. One of the speakers made use of an expression which describes the missionary situation in other places than among the constituency of the London Missionary Society. "We have prayed, God has answered, and we have been afraid at his answer!" The task is not too great for us. It is we who have not been great enough for the task. In such a case the words of Dr. Horton apply the world around: "The Church sends her tiny army to the front, and then proceeds to think of something else. That is the cause of failure." Let us hope that the London Society may find a new epoch beginning from this notable Conference.

## TWENTY YEARS' MISSIONARY WORK IN KOREA\*

BY REV. H. G. UNDERWOOD, D.D., SEOUL, KOREA

Missionary of the Presbyterian Church (North), 1884-

Thirty years ago Korea was, in truth, the Hermit Nation, with all doors tight closed against all outsiders. Twenty-eight years ago she was induced to open intercourse with her near neighbor, and on February 26, 1876, she concluded a treaty with Japan. But still, with a tenaciousness of purpose that we cannot but admire, she held out against all the blandishments of Westerners six whole years longer till May 22, 1882, when the first treaty with a Western power, with the United States of America, was signed.

The Church had been long asking for an open door. Her prayers had been long and insistent, yet with what faith may be judged from the fact that when the answer came she was not ready. She, however, began to prepare to enter in 1884. The Methodist Church sent Dr. R. S. McClay to look over the field in June of that year, and took steps to find the men, and Rev. H. G. Appenzeller and Dr. Scranton arrived in Korea in the spring of 1885. The Presbyterian Church at the same time was searching for the men, and in June of 1884 appointed Dr. J. W. Heron, and in July the writer; and in August cabled to Dr. H. N. Allen, then in Shanghai, to proceed to Korea, where he arrived on September 20, 1884.

Twenty years ago, almost as it were but yesterday, marked the arrival of the first Protestant missionary with the intention of settling in the land; and truly, as we gaze over the field to-day, we will all say, "This is the Lord's doing; it is marvelous in our eyes; blessed be the Lord God."

How vague indeed were our first impressions! What strange things we expected to see! We well knew that the old Korean law had been, not simply death to all foreigners, but death to all Koreans found guilty of harboring foreigners. The awful persecutions of the Romanist Christians in the sixties were prominent in our thoughts. The previous failure of persistent efforts made by all powers, especially by France and America, could not be forgotten. In 1884, after my appointment, when introduced to the Secretary of the London Missionary Society, his first exclamation, when my destination was mentioned, was "Korea, Korea, that's the place where we sent a man twenty years ago and never heard from him again," referring to the devoted Mr. Thompson, who had taken passage on the ill-fated *Sherman* as a means of reaching his destination, and had perished just outside of Pyeng Yang. Of course we knew that a treaty now existed which promised us certain rights, but we were told that treaties would not change the people, that it was the people who heretofore had kept Korea shut, and that a small minority in the government had succeeded in overriding the majority of the people in securing the passage of these treaties. We were freely told that we were taking our lives in our hands, and urged by not a few to refrain from starting on such a foolhardy errand. We expected to find a savage people, hostile to everything foreign, and, of course, especially so to the foreigner.

Naturally, on our appointment to Korea, we studied the history of

\* Condensed from *The Korea Field* from an address delivered at the Missionary Conference in Seoul, September 22, 1904.

missions in other fields in preparation for our work. We learned how Judson had worked year after year, and almost decade after decade, in what came to be called the Lone Star Mission, without a single convert, until the church he represented was about to withdraw the mission. We saw how the missionaries to China had been called to plod tediously along without any fruits for almost half a century. We read how, even in Japan, they had to wait nearly ten years before they baptized their first convert, twelve years before they organized their first church, with even then only six Christians. And we naturally expected that we, too, would be called upon to spend a goodly number of years in simply mining and sapping, in laying the foundations, in preparing the ground, and conversions were not to be expected for a long period of years. Before leaving New York I was talked to privately by the Executive Committee of the Board, and urged not to be downhearted over long waiting for results, for, given a land like Korea, many years would intervene before they could be expected.

We found a gentle, friendly, warm-hearted, open-handed, generous people, who wanted, almost wherever we went, to treat us as favored guests from afar. We found a people patient and long suffering, who would carry the endurance of hardships almost to a fault, and yet to whom, when once tried too far, when once roused, the old instincts of savagery seemed to return with increased force, like the bursting of pent-up waters (and, as some of us have seen, a Korean mob is like wild beasts in ferocity and savagery). We found a people deeply ignorant from a Western point of view, yet from an Oriental standpoint educated and having a fair degree of culture. Their lack of knowledge of natural science had left them a prey to innumerable superstitions, so that they were unable to discern between the true and the false. We found the people wholly heathen, giving their adherence to one or other of three religions, and oftentimes to all three, yet with no real faith, no hope for the present or future, and no religious leaders and teachers to whom they could look.

We found, however, ready to hand, a Chinese Christian literature, for which there was, tho limited, considerable use, and it proved of much service. We found a few tracts and translations from the hands of Messrs. Ross and MacIntyre, of Manchuria, that were of considerable use in the north. We found a few Christians from Mukden, who had been traveling and preaching and winning a way for the Gospel, a little handful of John the Baptists who had already done not a little seed-sowing. We found already established a Roman Catholic Church, which in its one hundred years of existence had had a history religiously glorious, but politically and practically prejudicial to our work. We found also a people ready to listen to the Gospel, willing and eager to purchase books. In Koyang, in the spring of 1888, when Mr. Appenzeller, in company with the speaker, offered the Gospel of Mark for sale, the books were demanded so fast that we had to close our packs and stop the sales for the sake of saving some for the remainder of the trip. A year later, in Song Do, in two days we sold more than a pony load of books which we had thought sufficient for a three months' trip, and sent back for more. I do not mean to say these books were purchased because they were Christian, but the fact that the natives were willing to buy, in *spite* of their being Christian, revealed quite plainly the open door that God had placed before His messengers in Korea.

One of the first things to be done was to win the favor of the government as far as possible, so that obstacles should not be unnecessarily placed in our way; but this, without the favor of the people, would be of but little use, and consequently, while endeavoring to win the former, we strove still more for the latter. Under the guidance of Providence, both of these were early accomplished through the labors of the medical missionaries. Dr. Allen's work for Min Yong Ik, the establishment of the Royal Korean Hospital as a recognition of it, and the subsequent services of Drs. Allen, Heron, Scranton, and Mrs. Bunker in the palace, hospitals, and dispensaries, soon won the first place in the hearts of the people for our missionaries.

At the start the results of foreign surgery and medicine, altho of the simplest, were so remarkable as to seem miraculous. Missionary work among the cholera sufferers in 1886 and 1894 also did not a little to break down even the most antforeign prejudices. Then, too, while mistakes were made, and at times we lost temper and patience with exasperating Koreans, yet our general attitude toward them and the manifested reason for our coming gradually won for us a place in their hearts, and to no small degree was this done and has it been held by the gentle influence of our women and our little children. Especially under God has this been the case with our little ones, who in numberless instances have won a hearing which would otherwise have been withheld.

Then, too, a new and difficult language had to be conquered, and language helps prepared. In this work the French had been foremost. English helps were early prepared by Mr. Scott in 1888, by the speaker in 1889, followed by Mrs. Baird's "Fifty Helps" and Dr. Gale's Dictionary and "Grammatical Forms" in 1894. Bible translations were early begun, and a tentative version of the Gospel of Mark was published in 1887. A Christian literature had to be prepared, and early the Korean Religious Tract Society was organized. Hymns had to be translated and the natives taught to sing.

The training of native workers was one of the most important duties which stared us in the face, for we well knew that the winning of Korea must be through the work of the natives. Doubting the advisability of employing young converts to carry on this work, we early hit upon the expedient of making each convert a worker while leaving him to abide in the calling wherein he was found, and thus we have endeavored to raise up a Church of working Christians.

Schools were needed, and the first year saw the beginnings of boys' and girls' schools in both missions, and for these, of course, school-books had to be prepared.

In addition to this, there were endless problems to be solved and what seemed almost insurmountable difficulties to be overcome, nearly all familiar to many of you, and many of them as yet unsolved or only partially so: What are we to do to prevent rice Christians and frauds? How are we to strike the happy mean between too great caution on the one hand and too great rashness on the other? How far is it best to render free medical service? How shall we deal with applicants for baptism? How are we to train, remunerate, and manage helpers? How to carry on our work with no money? How to differentiate between men and women's itinerating? How to get books printed when there was no press and no Korean type? How shall we elevate the Korean, and teach him at the same time to keep his place? How best can we protect from

unjust persecution without using influence unduly and harmfully? How shall we keep the natives out of harmful political complications, and yet not interfere with individual liberty? How are we to interest, feed, and guide a rapidly increasing body of infant believers? How to organize and direct churches and work? How to manage the concubine and marriage question? The drink question? Sabbath difficulties? Ancestral worship? Romanist interferences? and a host of other questions, most of which are still left for us to solve. But the main question, and that which includes all others, is how most speedily and most successfully shall we establish in Korea a self-supporting, self-propagating, self-governing Church of Christ?

Medical work opened the door, and it has naturally ever since held a prominent place in Korean missions. But the effort has always been to make it medical evangelism, and I think I am safe in saying that the missionary doctors in Korea take a greater delight in the evangelistic results of their work than in the medical. There are at present here over twenty practising missionary physicians, who are carrying on their work in three foreign-built, fully equipped hospitals, and numerous native built hospitals and dispensaries. These may be termed, perhaps, make-shifts for hospitals, but in them work is done that would reflect credit on the best hospitals of Europe and America. In almost a dozen cities this work is going on for both men and women; as time will permit, medical itinerating trips are taken, and on an average over fifty thousand patients are treated annually. To all of these the Gospel is preached, and the good, both physical and spiritual, that these institutions are accomplishing, and the share they are taking in the uplifting of Korea, are incalculable.

As was noted above, school work was early begun. But with the missions in Korea the aim of their schools has not been so much to use them as evangelistic agencies, but rather to provide a Christian education for the children of Christians. With this aim in view there are scattered over Korea already more than one hundred primary schools, most of which are supported entirely by the native churches. Three academies for higher education, two in Seoul and one in Pyeng Yang, besides several boarding-schools for girls, have already been established. Professional work has already been begun also in medicine and theology. In this nation, which thirty years ago was a hermit nation, we have a hold to-day upon the young which augurs well for the future.

From a literary standpoint, no little has been accomplished. Christian newspapers have been established, tracts and religious books have been prepared, some text-books for our schools and medical books are ready, but many more are still needed; and this year the Board of Bible Translators completed its work on the New Testament, and are now pushing on with the Old. For the first printing it was necessary to go to Japan, and even to have the type made; now we have a fully equipped mission press, ready annually to turn out by the millions its leaves for the healing of the nation.

#### Some Visible Results

In the winter of 1885 the Rev. H. G. Appenzeller invited all the missionaries in Korea to a watch-night service—less than a dozen men and women all told. At that little meeting, as we gathered around our Father's footstool, the burden of prayer was that we might have souls as seals to our ministry during the coming year. Most of us had been in

Korea not a year, and for what were we asking? - Were we not asking too much of God? These were the questions that passed through our minds even when we were on our knees. We didn't have much faith that night; but oh, how we wrestled in prayer for souls! On July 11, 1886, we baptized our first convert in the parlor of Dr. Heron's home, and about a month later it was my privilege to assist Mr. Appenzeller in the baptism of the second convert at his home.

In the winter of 1886 we had another watch-night service, and at this meeting the first prayer that was offered was that we might have a score of souls during the year upon which we were just entering. Again we almost thought we were asking too much of God. "But the love of God is broader than the measure of man's mind, and the heart of the Eternal is most wonderfully kind." Before the end of the year there were over a score of members in the two churches. Before the close of 1888 the numbers were more than doubled. And when I was in America on my first furlough we were able to report over one hundred Christians in the two Protestant churches then working in Korea. No mission field since apostolic days had been so wonderfully blessed.

With a knowledge of the openness of the country and of the people, when on furlough in 1891 and 1892, as I pled for reinforcements, I told of the prospects that were before the Church if she would but enter Korea at once. I had never began to dream of even the merest beginnings of the wonderful showers of blessing God had in store for Korea. The work has been blessed ten and twenty fold more bounteously than any mortal had ever thought.

Consider for a moment the past year alone, and the figures are not complete. There were received into full communion last year, by all the Protestant churches working in Korea, more than 2,400 souls. This would be an average of over 200 a month—50 a week. Truly the Lord is adding unto Himself daily such as shall be saved. "This is the Lord's doing, and it is marvelous in our eyes."

Now, to sum up for the whole Church work, there are in Korea to-day over sixty missionaries, who have under their care 820 and more partially organized churches, some of these of large membership. In these churches there are 16,233 communicants, 11,003 catechumens, with a total of over 40,000 adherents, or men and women that call themselves Christian. This is, indeed, the Lord's doing, and it is marvelous in our eyes. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things."

Lastly, let us consider the vision of the future, promised and justified by our review of the past. It seems to me that I can see plainly before me to-day a new Korea, a nation emancipated, completely emancipated, politically, intellectually, spiritually, from the thralldom of misrule, ignorance, and superstition—a Christian Korea. I see in the future schools, Christian in teaching, in teachers, in *esprit du corps*, in every town and village, with academies and higher schools in all the larger cities, a medical college and school for nurses, and in every city in the land self-supporting hospitals; an effective corps of native women evangelists, Bible readers, and deaconesses, ministering to the suffering and bringing light and cheer to the dying; here and there all over the land institutions of mercy, giving practical illustration of the love of Christ. I have a vision of Christian homes, Christian villages, Christian rulers, and Christian government; and, guiding, controlling, influencing it all I

see an organized Church with a competent, well-trained, thoroughly consecrated native ministry, a united non-sectarian Church of Christ, where there are neither Methodists, Presbyterians, Episcopalians, Jews, nor Greeks, Barbarian, Scythian, bond, nor free, circumcised, nor uncircumcised, but CHRIST IS ALL IN ALL. I see this nation reaching out strong, glad arms of influence to China on the one hand and to Japan on the other, softening the prejudice and conservatism of the one, and steadying the faith of the other; and thus, Korea with a hand in that of either sister, the three join the great circle of Christian nations who praise the Lamb for ever and ever, and hail Jesus King of kings and Lord of lords. And we, if not here, from there shall see it all, and as we gaze in wonder and rapture, shall repeat "This is the Lord's doing; it is marvelous in our eyes. Blessed be the Lord God of Israel, who only doeth wondrous things, and blessed be His holy name forever, and let the whole earth be filled with His glory." And all the hosts of heaven shall respond "Amen and amen."

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## NOTES OF A MISSIONARY IN BASUTOLAND\*

BY REV. BARTHELEMY PASCAL, OF THE PARIS MISSIONARY SOCIETY

It was in December, 1900. Standing upon a rock which we had just split in order to get stone for the construction of the chapel, we were looking for the one hundredth time upon one of those beautiful African sunsets over the majestic chain of the Mahuti Mountains. Some one called my name. I hastened down the side of the mountain, and saw on one of the lower ridges one of our neighbors, the son of the chief of the Batlokwa, old Lakonjela, formerly feared, even by the Basutos, for his warlike ardor. "Come quick," he said; and, without explaining, he turned and ran down the hill. I followed him as far as his home. There I found, sitting with several women, two old men, and between them the little blind daughter of the chief, whom we knew well. She was holding the old men by the hands. She said in her sad little voice: "I wanted to hear some hymns sung about Jesus, and I said to myself that since my two old grandfathers were with me, they ought to hear too. They didn't want so come, but I took them by the hands, and I am holding them fast. Now begin." So we sang several hymns, and then prayed. One of the old men, when we were coming away, wishing to shake my hand, furtively brushed away a tear. It was the first step for some of these people toward our regular religious meetings.

Ma-Nhalla, the grandmother of this little child, learned to know God in a manner no less unexpected. One day she was led by curiosity to one of our meetings when there were baptisms and the Lord's Supper was administered. After she returned to her home at the village she was silent and downcast. She said she was not feeling well, without being able to describe her trouble. "My heart is black"—this was all that they could get her to say. Her husband, the chief of the Batlokwa, had a consultation with his doctors.

"It is a spirit that has possessed her."

"It is not."

"It is."

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\* Translated from the *Journal des Missions Evangeliques*, February, 1905, for the MISSIONARY REVIEW OF THE WORLD by the Bureau of Missions.



"It can not be," replied the chief, "because a spirit always demands beer and meat, and Ma-Nhalla has never expressed a desire to have such a feast."

Leaving his doctors out of the question, he proceeded, that same evening, to kneel by the side of his wife and to pray with her, for he had learned prayers in the days of his boyhood. He did this morning and evening for several weeks. Then one day he bought a catechism, and, as during his boyhood he had learned to read, he taught his wife every day a new paragraph of this book. After preparing her in this way, he brought her, one fine morning, to the mission, saying: "I can not go on because I would have to go with her. I bring my wife to you, so that you can receive her into the class. She thirsts for God." This was the beginning. Later, Ma-Nhalla became one of the most faithful members of the Sebapala Church.

I said to the chief: "Kathokan, why will you not come with her if the road is good?"

"It is a good road, but it is narrow, and I can not get through with my six wives, and I can not separate from them. Oh! I know God will give me strength if I ask Him, but I do not want to ask Him because He answers. You know me," he said, "you know what a heavy drinker I was, and you also know, because the whole world is talking about it, that I have given up beer forever. One day, or, rather, one evening, having drunk too much, I quarreled with one of my subjects, who was also drunk, and he knocked me down. It was a great humiliation. My counselors told me to make him to pay a fine—one of his oxen. I could not agree with them, and I went into my hut, called Ma-Nhalla, and together we asked God to give me strength to give up beer. He heard the prayer, and since then I have not drunk. You see He hears, and because I do not want to leave my six wives I do not like to talk to Him about it." And the old chief died in this condition toward the end of 1900.

The way in which an out-station comes to be formed is interesting. A daily complaint heard from the mouths of the Basutos, living some fifteen or twenty miles from any place of worship, is something as follows: "Hello, father! we live just like the gazelles. When will you begin to remember that we are men and give us an evangelist?" The chief generally presents himself as an interpreter of what he calls "the tears of the people." Some fine day he will again come and establish himself at the station. "Hello, there! when are our fathers going to think about us? See here, your sheep have the mange, and you do not send any one to wash them; they are thirsty, and nobody comes to show them to the spring; they are growing thin and need salt, but they have nothing to lick except salty earth, which will make them swell up and burst."

"All right; your fathers have seen your tears, and the Conference has authorized me to comfort you. Are you ready?"

"Yes; we have got a hut for you, and some day we hope there will be a better one. It is a very nice place, with a spring of water, which bubbles up close by."

"Very good; Wednesday we will be there."

Accordingly we go, attended by two or three evangelists and two or three delegates of the Conference. The chief has called together his people, and a meeting is held. First, there is a prayer, then an explanation is made, and an introduction of the future evangelist. "That is what we

want," says the chief, and he expresses his gratitude, beginning, of course, with the fathers who live in Paris.

The bravest men of the crowd then remark that they hope that this evangelist will bring nothing but blessings, and that he will not bother them too much about their pagan customs. The future evangelist, who, in his humility, had compared himself with a scarecrow which they set up in the fields to frighten away birds that would eat the grain, now feels that it is his duty to get on his feet again, and he tells them that under the old rags of the scarecrow they will find, if occasion arises, a lively boy, who will not be at all afraid to shoot stones at the birds with his catapult if it is necessary. Let him that has ears hear.

Then there is singing and there is praying, and the meeting separates, in order to gather together again a little farther on around a great native dish, from which arises the curling steam of an immense piece of meat.

This is about the way things went in 1892, for instance, at the new out-station of Mafina. The evangelist went there with his family, at the beginning having no one at the church service but a single old woman, and no one in the catechumen's class but one young girl, and she was his own sister. One day he had the grief to lose one of his children. Not a single man could be found among the natives whom he was trying to evangelize, who would consent to help him dig the grave—not from hatred, but from simple superstition. He actually had to have Christian young men sent to him, who lived fifteen miles away, in order to help him render the last offices to his child.

Nevertheless, the soil was stirred in every direction as time went on. Ground which is sown in tears can not smother the life of the seed which is swelling within its bosom. One day a man gave himself to God, moved by a reason apparently childish. He had met a great serpent, and, having killed it, he still pounded and pounded to crush its head. Then, as he went on his way, he remembered what the evangelist had read one day in the book of Genesis, "I will put enmity between thee and the woman, and between thy seed and her seed; and he shall bruise thy head, and thou shalt bruise his heel." Then he said to himself: "Why, that is true; and if the whites are enemies to the serpent, just as we are, it is because their heart is made just like ours, and they have exactly the same needs as we. I will go and see the evangelist." Another happened to be overtaken by a snow-storm in 1902, and was forced to pass the night under a great rock, which formed a sort of shelter. It was a terrible night. After several hours he aroused himself, and found that he was completely shut in by deep snow. The place where he was seemed to him no longer a shelter, but a tomb. With his staff he succeeded in piercing the thick snow, and he could see that the sun was shining brilliantly outside. A bird came in through this opening and fell at his feet. This gave the man new courage, and, without knowing how, he came to his knees and cried to God in his anguish. When at last he was able to get out of that place, his first visit was to the evangelist. He carried a dish of Indian corn as a token of gratitude for his deliverance, and, better than this, he carried a heart decided to follow Jesus Christ.

In 1903, ten years after it was first opened, this out-station had some thirty church-members, all grown up out of paganism, and in that year we received at one time by baptism fourteen persons more. At the same time we consecrated a little temporary chapel, built by the Christians themselves at great cost of labor. The evangelist, with the light of joy upon his face, was saying, "Well, God lives, and He knows how to bring the dead to life. *God lives!*" and he had never heard how Luther got control over the troubles of his heart by scratching with a penknife on his table the single word, "VIVIT!" (He lives!)

## EDITORIALS

### SHARING THE CROSS

Even the non-ritualistic churches have felt the influence of the lenten season, now gloriously consummated in the Eastertide. There is a propriety in walking softly in the remembered days of our Savior's death as in such sacred anniversaries in our domestic life. But what about the other days? Is there to be no sacrifice, no remembrance of the shadows, no holy seriousness in *all* the days? What about the days at hand?

It is true that our Lord suffered once for all in the sacrifice of the cross, and there remaineth no more sacrifice for sin. We have our High Priest, and He has made the offering. But how about His work that is now going forward in the world? How about the self-denial and self-giving of His followers, who have taken upon themselves lowliness and meager support and bitter warfare against such odds as many of us little imagine in the purlieu of heathenism, where the very atmosphere is poisonous to the body, and much more poisonous to the mind and soul?

Does not this call for a continuance of the lenten spirit? Most certainly it does. Shall we who remain at home allow our own comrades at the front to bear all the hardships, and not be ready to enter with them into the way of self-denial?

Count Inouye, one of the nobles of Japan, came last autumn to his seventieth birthday. It had been his custom to celebrate his birthday with a garden fête in his beautiful grounds at Azaba. This year he informed his friends that he could give them no celebration. When they insisted on coming together, about one hundred of them, to do him honor, he provided no collation and none of the customary entertainments. Speaking to them, he said: "In consideration of the hardships our countrymen are undergoing in the field, I have felt precluded from inviting my friends to join me in the autumn cup of kindness. I have devoted all the cost of this entertainment to comforts for the Port Arthur besiegers." Is it surprising that instantly more than ten thousand yen were subscribed for the comfort of the soldiers?

We have our army investing mightier fortresses than Port Arthur—fortresses of caste, fortresses of lust, fortresses of covetousness, fortresses of ignorance, fortresses of proud and haughty unbelief. They are attacking heroically, indomitably, successfully. Shall the Christians at home be giving themselves to luxuries and pleasures and idle delights? Is there not a cross for all to share? There most certainly is. We should be all one, at the front, at home. We may inspire those at the front with our self-denial at home. When they feel this thrill, when the Church, together at home and abroad, takes up this task of repelling the aggressions of the evil forces of this world, it will be irresistible.

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### GOD'S GOLD

The contribution by Mr. John D. Rockefeller of \$100,000 to the American Board has raised an outcry of penetrating force which bids fair to acquire considerable volume. Ministers in Boston and the vicinity have protested against the acceptance of this money for missionary uses. The reasons given are: (a) that Mr. Rockefeller stands at the head of the Standard Oil Company, which is under recent and formidable indictments for methods "morally iniquitous and socially destructive"; (b)

that, therefore, acceptance or the gift exposes the Board to the charge of ignoring the "moral issues involved"; and (c) that the acceptance of such a gift involves the constituents of the Board in a relation implying honor to the donor.

We would not take anything from the proper force of this protest. It is the impulsive outcry of men who are both honest and tender-hearted, against dishonest business methods and callous violations of the second greatest commandment of the new covenant. We are bound to ask, however, whether it meets a real need. Remember that it is not dealing with the question of soliciting gifts, but receiving them. Nothing is said about solicitation—a far more dubious ground.

Is it true that receipt of a contribution to a missionary fund brings the administrators of the fund into the relation of paying honor to the giver? Have we not here a failure to note the profound difference, as regards relations to the giver, between the man who takes a gift for himself and the man who takes charge of a gift merely as a trustee? Let us not class the officers and members of our missionary societies in the same category with grafters or even with restaurant waiters.

Moreover, is it not an assumption to declare that the acceptance of money for God's uses "involves a moral issue" when the money is paid into the treasure-chest of our Lord by a bad man? If this is true, the Rockefeller case does not stand by itself. Every dollar thrown upon the plate must be scrutinized, and its pedigree searched out by the administrators of church and benevolent funds.

The practise of our Lord is to the point here. When Jesus Christ sent out his first missionaries He gave them instructions which in those days implied the support of the mission by gifts from men of all characters. Rich men cast their gifts into the treasury, but Jesus gave no hint of revulsion from the act as staining God's treasure-chest with pharisaism or other crimes. The source of the gift did not affect Him, but the niggardliness of the rich giver did. His lesson was not that the money of the bad rich man should be thrown out of God's treasury, but that more of it should have been thrown in. When men, notorious for grinding the faces of the poor, gave Him dinners, others protested. But He did not change His course. He rebuked the short-sightedness which could not see that publicans and sinners are worth saving, and are not proper subjects for a boycott declared by servants of God. When He was teaching men who give money for God's uses the bearing of their own sins upon the act, He told them to go and redress the wrong that tainted their benevolences. But their wrong-doing had no effect in His eyes upon the substance of the gift. That was to remain before the altar in any case.

Let us not lay upon the shoulders of our brethren of the missionary societies any burden that our Master did not impose, and that they will not be able to bear, if they are to attend to any other matters whatever than to see that holy people only give money to support missions.

A truth constantly enforced upon us is that riches belong to God, and that a rich man, "will he nill he," can never be more than a steward of what belongs to God. "The silver is mine and the gold is mine," saith Jehovah of Hosts. We either believe this, or we do not. If we believe it, when any man, whosoever he be, gives money to God, we are forced to rejoice that God has received back His own, to be used at last for holy and Godly purposes.

## MONEY FOR EDUCATION IN THE ORIENT

One effect of controversy over the gift of Mr. Rockefeller will be, for a time at least, to discourage wealthy men from giving largely to religious objects. The dispute will confirm some careful givers, too, in a prevalent but pernicious idea that secular benevolences, as compared with those usually classed as religious, are a safer investment.

This is a risky time to touch upon needs in missions at home and abroad which clamor for attention. One of the assumptions of the attack upon the American Board for taking Mr. Rockefeller's money is that its officers have been blinded by needs in the mission field to the extent of letting money relief bribe their consciences. Nevertheless, braving the dangers of speech at such a time, we must say what we had in mind before discussion of the Rockefeller gift became hot. This gift, if received, is one whose permanent influence will be beneficent, and that to a degree impossible to forecast or even adequately to suggest. It is generally admitted that endowment of universities and colleges in the home land is a perpetuation of influences of enormous importance to the nation. But men do not know that the colleges of the mission field are doing a work of international importance because they are preparing a bridge between Orient and Occident, and of far-reaching beneficence because they are free from taint of foolish philosophies which sterilize instruction in the purely Oriental universities.

As with the colleges, so with the publishing establishments of missions in non-Christian lands. There is neither stimulating nor even safe general literature in those lands. The general literature issued by such societies as the S. D. K. in China and the Christian Literature Society in India, and by some of the more important mission presses in India, China, Japan, and Turkey is an educating force that counts for progress as well, being read far beyond the limits of any Christian community.

It is time for all almoners of wealth in America to see this point. By endowing colleges and general publishing houses in the mission fields they may shape the future of nations; for these establishments are forming young men who are some day to lead in the councils of their people. Furthermore, the mere fact of such disinterested munificence is an education to wealthy Orientals on the uses of money. It deeply undermines the Asiatic idea that the only possible use of wealth is as an instrument of selfishness—of ambition, of ostentation, of debauchery, with an occasional work of merit like a temple or a fountain put up as an anchor to windward worth trying.

We hope that many who have great possessions will take in hand the endowment of these important educational enterprises of the mission field.

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## THE NEW LITERATURE IN CHINA

The educated and official class in China will play an important part in shaping the results of the strange awakening lately seen in the great empire. Now these educated men seem to turn to the West for knowledge. They think on the question, What has made Christendom great? Missionaries have told them that Christ has done it. Others tell them that Christ had nothing to do with it. These thinking men are investigating. They do not learn much about Christian principle, for they do

not read the colloquial language of the masses, which is the medium of a great part of the missionary teaching. They regard the classic literary language as the only channel through which worthy knowledge can reach them. Missionaries in general are not at home in the classic language, but writers of materialistic literature are. So a great flood of quasi-scientific, materialistic literature in the classic literary Chinese has been one of the facts of Chinese history during the last two or three years. This quasi-scientific literature threatens to possess the souls of the educated men who shape public opinion. The ordinary preaching missionary can do little to check its partisan sway, for, as a general thing, he does not know the language in which it is written. Books of general literature written from a Christian standpoint and in the classic-literary style are a pressing need of the times in China. To-day all the official class in the eighteen provinces eagerly read such books. To-morrow they may have read up all that have been published, and, no new ones being put out, the anti-Christian books of science may therefore be expected to gain the day. This will end the present opportunity for getting Christian ideas into the minds of the governing classes.

Meanwhile there is a great call for men to save souls by preaching in the colloquial. It is only natural that the missions hesitate, even if they have men who have thoroughly mastered the classic-literary language to set them apart for the indirect evangelization that can not be expected to make immediate return in baptisms. Out of some three thousand missionaries, men and women, in China the number can be counted on the fingers who are giving time and thought to influencing the makers of public opinion through general literature of Christian quality. Three of these missionaries, Allen, Sadler, and Cornaby, are editors of Chinese newspapers of great influence. But the time and the opportunity for such work is slipping by.

We make these remarks for the sake of calling attention to the work of the Society for the Diffusion of Christian and General Knowledge among the Chinese. The "S. D. K.," as this society is called, has done a great work. It now has the ear of all provincial potentates in China; it has won almost all governors to friendliness to missionaries. But through lack of funds it has published during *six months* no new books in Chinese. And the opportunity to win the day against materialism among the educated classes is slipping away, and will not return again.

In this hour of crisis the Church everywhere should open its eyes "to see the forest as well as individual shrubs in the forest." It should find support to offer to this effort to produce a national Chinese literature. That S. D. K. Society needs our prayers—and it needs some share, also, of our gold.

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### MISSIONARY EXHIBITS

A need exists for a special periodical devoted to keeping tab on the new things worth seeing in New York. Last year, when so many classes were studying missions in China, a suitable exhibit of articles illustrating Chinese life would have attracted many visitors. The China studies have come to an end, but it is not too late to take a look at the household furniture, the workmen's tools, the dresses, shoes, hats, and robes of children and grown people, the queer kitchen utensils and queerer provisions of the storeroom, and the things queerer yet found

in druggists' stores and in the temples of that strange country. All these things are to be seen in the new Chinese Hall in the Ethnological Section of the American Museum of Natural History, Seventy-seventh Street and Columbus Avenue, Manhattan. A broad-minded gentleman provided the museum with the means, and his generous purpose has been admirably carried out in the large and valuable collection which fills the great hall. Any interested in the study of Chinese life who are within reach of New York will find that this one hall alone repays the trouble of a visit. Adjoining the Chinese Hall are collections illustrating life in different countries in South America, which are also very interesting.

The Bureau of Missions has now completed arrangements with the Ethnological Section of the museum by which the Ecumenical Conference exhibit of life in the mission fields will be given suitable space as soon as the articles can be classified, labeled, and the collection somewhat enlarged. The museum will place in its books of information for visitors notes about the missionary societies whose fields are illustrated in the exhibit, so that students of missions can readily identify the particular section they most desire to see. Later, when the work of classification has far enough advanced for intelligent action, portable exhibits from the different missionary lands will be kept packed in boxes, which the Bureau of Missions will be able to loan to missionary conferences of any of the denominations without other cost than that of transportation. Due notice will be given as soon as the collections representing the different countries become available for this purpose. This arrangement will prove economical, and by the use of a little foresight by those who apply for the exhibits, it will be found quite practicable. Since the articles are to be cared for at the museum by a staff of experienced men, there is no danger of the whole enterprise suddenly falling to pieces at any time. The Bureau of Missions pays the museum quite a sum for this service, and there is now opportunity for liberal-minded persons to benefit the whole cause of missions by supplementary gifts especially designated to enlarge the permanent exhibit as well as the scope of the portable exhibits which are to be loaned.

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### THE GREAT AWAKENINGS AT HOME AND ABROAD

The Spirit of God is not limited by time, race, or social conditions, but only by unbelief or disobedience. Recently the good news of the increasing signs of spiritual life has been flashing from many quarters of the globe. The news of the revival in Wales is followed by word of an awakening in Burma; a revival in Colorado, and also in Bulgaria; again in California, and in Jaro, the Philippine Islands; then an awakening in Pittsburgh, and another in Central Africa; another in Schenectady, and one in Central India; likewise in Kentucky and in Madagascar. Truly we are not ashamed of the Gospel of Jesus Christ, for it is the power of God unto salvation to *every one* that believeth, to the American, the Welsh, and also to the African or Asiatic.

## BOOKS FOR THE MISSIONARY LIBRARY

THE BLUE BOOK OF MISSIONS FOR 1905.  
 Edited by Rev. H. O. Dwight. 16mo, 242  
 pp. \$1.00, net. Funk & Wagnalls Co.

The Bureau of Missions, in a variety of ways, is rapidly justifying its existence, and making a large place for itself in the missionary thought and activity of the time. And a notable part of its planning and endeavor is found in a "Blue Book" designed to appear annually. An experiment in a small way was made last year, but the present volume constitutes a much more extensive undertaking. It is nothing less than a veritable mine of missionary information. Three general divisions are made of the matters included. First comes "The Fields," in which is viewed the evangelizing work in the various continents and islands; facts are given as to area, population, religions, societies at work, the number of workers, converts, etc. Part second presents facts relating to the "Missionary Societies," including names, headquarters, officers, fields, publications, income, converts, etc. Part three is entitled "Miscellaneous Notes," and gives a table of important events in missionary history, training-schools, recent books, with several pages setting forth the activity of the Roman Catholic Church, etc.

Nowhere else is it possible to find such an array of facts, in so small a compass, to be had at such slight cost. Being in an annual publication, the facts presented are almost certain to be up to date.

UGANDA'S KATIKERO IN ENGLAND. By his secretary, Ham Mukasa. Translated and edited by Rev. Ernest Miller, M.A. 8vo. Illustrated. 10s, 6d, net. Hutchinson & Co., London. 1904.

With Ham Mukasa's help, we "see ourselves as others see us." The author is a Christian who accompanied the Uganda Prime Minister to England to attend the in-

auguration of King Edward VII. He gives his impressions of European things and ways in a most interesting and unique manner. The descriptions are picturesque in the extreme, but Ham Mukasa continually laments his inability to find language in which to express what he sees. He labors under the same difficulty as is found in expressing Divine truth in human language. Ham Mukasa begs his readers not to think him a liar because he seems to tell such wonderful tales as when he describes the size of British steamers, the distance British cannon can fire heavy shot, the revelations of the microscope, the feats of English conjurors, etc. His names for various things are striking—Parliament, "the Palaver House"; a picture gallery, the "house of remembrance"; the channel steamer which went "like a galloping horse," etc.

There is a touch of humor in the narrative and a tone of refinement. Mukasa mentions casually having morning prayer with the Prime Minister, and shows a knowledge of the Bible which would put many of us to shame. The author is shocked at European dances and some pictures in European galleries. On the whole, however, he admires the English for their kindness and bravery.

The book gives an excellent idea of the type of intelligent Christian produced by the Gospel of Christ in Uganda.

JAPAN FOR JUNIORS. A companion pamphlet to "China for Juniors." By Miss Katharine R. Crowell. 20 cents. The Woman's Board of Foreign Missions of the Presbyterian Church, New York.

This is an attractive illustrated study for children, with suggestive programs and other hints for leaders. It can be used in Sunday-schools and junior societies to good purpose. The country, the history, the present condition, boy and girl life, religion, and missions are all briefly described in 64 pages.



## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**Outlook for the Freedmen** There are 9,204,531 negroes in the United States, in-

cluding Porto Rico and Hawaii. Nine-tenths of them live in the South—one-third of its population. Seventy-seven per cent. work on 746,000 farms, of which 21 per cent. are absolutely, and 4 per cent. partially, owned by negroes. There are 21,000 negro carpenters, 20,000 barbers, and nearly as many doctors, 16,000 ministers, 15,000 masons, 12,000 dressmakers, 10,000 engineers and firemen, 5,000 shoemakers, 4,000 musicians, 2,000 actors and showmen, and 1,000 lawyers. Since 1890 negro illiteracy has sunk from 57 to 44.5 per cent.

**Y. M. C. A. Work for Students** The American Young Men's Christian Associa-

tions have now 721 student organizations. Of these 51 are in theological colleges, 3 in law colleges, 65 in medical and dental colleges, 309 in university or art colleges, 125 in technological, military and naval colleges, and 168 in academies, and other preparatory schools. The total membership of professors and students is over 17,000, and there are not less than 160,000 young men and boys in institutions where organizations are found.

**Large Sums Wanted for Baptist Missions** The American Baptist Missionary Union, through its officers and committees, is endeavoring to raise an endowment fund of \$500,000 for its work in foreign lands. One-half of this sum has already been given or pledged. Thus far the union has invested less than \$100,000 in permanent funds for its missionary work, while other denominations have four and five times as

much. It is to strengthen the educational and evangelical part of the work that the society now appeals for a larger endowment.

**The Utah Gospel Mission** During the last three years this

efficient weapon against Mormonism has been wielded by Rev. J. D. Nutting and his assistants, at a total cost of \$23,000 from the beginning. Gospel wagons are in use, with devoted men receiving no salary, traveling up and down through Utah and Idaho, winter and summer alike, carrying the message of deliverance from Mormonism and salvation from sin. Up to January 1, 1905, they had traveled about 5,400 miles in the wagons, in a district extending 550 by 250 miles, making about 56,000 family calls in 382 settlements, holding 307 Gospel meetings, with about 37,000 people present, and carefully using nearly 4,000,000 pages (about 2 tons) of literature specially prepared for the purpose. About 270 of the 382 places were entirely destitute of Christian work; scores of them never had had a Christian service before, tho settled forty or fifty years.

**How Heathenism is Passing Away Among the Sioux** Rev. J. P. Williamson writes in the *Assembly Herald*: "Among the Dakota Indians there

are 27 Presbyterian churches and the twenty-eighth is to be organized in a few days. In these churches are a little over 1,500 communicants, and there are about as many more non-communicant members. As there are 25,000 Dakota Indians in the United States, nearly 1 in 8 of them is a Presbyterian. There are about two-thirds as many Congregationalists, about twice as many Epis-

copalians, and about twice as many Catholics. So we see that more than half the Dakotas have been baptized in the name of the Triune God. Seventy years ago there was not a church among them. They were all polytheistic pagans. One who knew what they were could see the signs of pagan worship about every tepee: it might be the medicine sack tied to a stake behind the tepee, or it might be a yard of broadcloth adorned with ribbons floating from the top of a flagpole as a sacrifice to a deity."

**A Flood of Stundists Coming** A Berlin despatch reports, on the authority of a newspaper of that city, that 200,000 Russian Stundists are preparing to emigrate to Canada. The Stundists are a Russian religious community originating, it is said, about the year 1860. They are distinctly Protestant and evangelical, and as such, of course, outside the pale of the orthodox Greek Church. Their views and practices, we believe, coincide to a considerable extent with those of Baptists. For a long period after 1870 the Russian Stundists were harshly persecuted by the government, but they remained faithful to their convictions, and are said to have increased considerably in numbers. Of recent years little has been heard regarding the community, but from their resolution to emigrate it may be inferred that they are still the objects of government ill-will.

**Mexican Girls as Missionaries** A Puebla, Mexico, missionary writes in *Woman's Missionary Friend*: "The girls have returned from a vacation whose watchwork was 'Activity.' One told of her efforts to establish a Sunday-school of village children. She had success for two Sundays, and then came opposition: the refusal of parents to allow their chil-

dren to attend, and afterward the stoning of her house. A second, a daughter of parents who were faithful to Christ, through great persecution, spent her vacation 'lending a hand.' She organized a missionary society of village women, and taught a number of them to read and write. Another, a little eight-year-old, was found to be surreptitiously teaching a servant to write, the servant being the mother of a family."

**An Episcopal Mission in Panama** The Board of Missions of the Protestant Episcopal Church reports that the canal zone at Panama has been put under the care of the presiding bishop, with power to appoint an episcopal commissary, and with instructions to arrange with the Bishop of Honduras to send a missionary there. Bishop Satterlee has been appointed commissary. It is not thought expedient to transfer the jurisdiction at present to the American Church, but the board made provision for an additional missionary in the canal zone, who is to be nominated by the board, but appointed by the Bishop of Honduras, under whose supervision he will work.

## EUROPE

**Mr. Eugene Stock's Sermon Topics** This year, as for three years past, arrangements were made by Rev.

J. E. Padfield, the organizing secretary for the diocese of London, for a series of missionary sermons at St. Michael's, Cornhill, from 1.15 to 1.45, on the first 5 Wednesdays in Lent. This year Mr. Eugene Stock was the preacher. His theme was thus announced: "Don't support foreign missions! Why not?" (1) Because charity begins at home. (2) Because the non-Christian people don't want our religion. (3) Because mission-

aries are troublesome and extravagant. (4) Because missions do no good. (5) Because the converts are a bad lot. These Lenten addresses are specially intended for business men.

**The Welsh Revival and Bible Sales** During November, December, and January the orders for Scriptures received at the Bible House from Wales were between three and four times as large as those for the corresponding months of 1903, and this demand shows no signs of falling off. The following extracts from letters which accompanied orders testify to the influence of the revival. One bookseller writes: "No trouble now to sell Bibles; the trouble is to get them." Another bookseller writes: "Please send these on at once. Great demand for Bibles now the revival is doing such havoc (!) in our midst." A third bookseller writes: "I find an increased demand for Bibles and religious literature since the revival-wave burst over Cymru." Yet another writes: "The greater part of the Bibles are ordered by Saturday. The demand is by revivalist people."—*Bible Society Gleanings*.

**What Gifts to a Hospital Will Do** The cost of supporting a bed in a C. M. S. hospital is \$50 a year in India, Persia, Palestine, or Egypt; \$25 in China, Japan, or Africa. For a gift of \$1,000 a \$50 bed may be named in perpetuity, and a \$25 one for half that sum. Recently, within a single month, no less than 20 beds were allotted in 14 hospitals.

**Bicentenary of the Danish-Halle Mission** In November, 1905, two centuries will have passed since Bartholomew Ziegenbalg and Henrik Plütschan founded the Danish-

Halle Mission in Tranquebar. Altho the society ceased to exist when in 1847 its church buildings and other interests were handed over to the Leipzig Society, yet the anniversary deserves to be celebrated. The Danish-Halle Mission was the first evangelical mission in the proper sense of the word, and Ziegenbalg, Schwartz, and Fabricius, as well as many others of its missionaries, have laid the foundations of the now flourishing work among the Tamils. In Germany, Denmark, and India the bicentenary is to be celebrated, and Pastor Raeder, of Riga, has been requested to write the complete history of the society. England and America ought also to remember the jubilee, for it was the influence of the Danish-Halle Mission which opened for Carey the way into India, under God. When his own countrymen forbade him entrance, he found an open door in Serampur, a Danish colony. And the man who received Cary gladly and made his activity possible was the Danish governor, Brie, a disciple of the great Christian, Frederick Schwartz, of Tanjore. The Leipzig Society proposes to start the collection of a jubilee fund as soon as its own large deficit has been paid.

**The Cause of Russia's Failure** It is said that of Russia's immense population, only 5,484,594, or about 25 per cent. of her children of school age, are at school, while Japan has under instruction 5,351,502, or 87 per cent. Russia, with all her territory and all her boasted resources, spends but about \$12,000,000 annually on primary education, while Japan, with one-third the population, spends for the same purpose nearly \$16,000,000. These figures speak volumes for the intellectual advance of Japan as compared with Russia, the more so as it is but a

generation since Japan began the work of education on modern lines.

**Hope for the Stundists** Amid so much that is depressing in the social and religious condition of Russia, where the priesthood are in close league with the tyrannical bureaucrats, it is cheering to note one promising sign, in the greater freedom accorded to the evangelical reformers and Stundists. Greater toleration is being allowed to them than ever before. Letters have reached Berlin stating that the Stundist preachers have begun an era of renewed activity, and are busy traveling and teaching in areas absolutely closed to them for the last ten years. The police take no notice of them. In cases where men and women have been charged with offenses against the "Orthodox" faith, they have been acquitted, or nominal fines only inflicted on them. Whether this marks a real change of policy, or is merely a respite owing to the disturbed condition of the country, the good seed is certainly being sown, and it can not be sown in vain.—*The Christian*.

**Robert College and Its Work** The number of students in this institution was 320 last year, of whom one-half were Greeks, and the others chiefly Armenians and Bulgarians, and representing in all no less than 14 races. For two years permission has been sought in vain for the construction of a science hall, a gymnasium, and two residences for teachers. What the college has done and is doing may be inferred from the following testimony of a Scotch antiquarian explorer in Asia Minor:

I have come in contact with men educated in Robert College in widely separate parts of the country,

men of divers nationalities and different forms of religion—Greek, Armenian, and Protestant—and have everywhere been struck with the marvelous way in which a certain uniform type, direct, simple, honest, and lofty in tone, has been impressed upon them. Some had more of it, some less. But all had it to a certain degree, and it is diametrically opposite to the type produced by growth under the ordinary conditions of Turkish life.

## ASIA

**From Damascus to Mecca by Rail!** W. E. Curtis writes in the *Chicago Record-Herald*: "A

private letter just received from Damascus states that the line has been completed and laid with American rails for 220 miles south of that city, and that 2,000 soldiers are now engaged in extending the grade, which has been completed to the town of Maan, near the ancient city of Petra. Cars are running daily to Amman, 35 miles east of Jericho, under the management of the Frenchmen who operate the railroad from Beirut to Damascus. It is expected that a regular service of one train a day each way will be established to Maan within a few weeks, and that the Turks will soon have all-rail connections between the Mediterranean and the Red Sea.

"In the meantime a branch road is being built, also with American rails, from the beautiful town of Haifa, under the shadow of Mount Carmel, in Palestine, to the town of Leraa, the metropolis of the Hauran Valley, and thence to Mezerib, where it will connect with the trunk line from Damascus to Mecca. Three thousand men are employed on that line, which is to be completed and in working order by the 1st of June next. Cargoes of American rails from the steel trust are landed at Haifa every week or two, and future pilgrims to Mecca will be carried in American cars."

**Some of the** Rev. F. G. Coan  
**Drawbacks to** writes home, soon  
**Life in Persia** after his return to  
 Urumia:

In Russia the trains were crowded on account of the soldiers and officers who were going to the war, so that we had hard work to secure accommodations. I realize, as never before, what a great descent one makes in coming from the West to the East, especially to Persia. Even in Russia civilization is more than 100 years behind America, and as we finally reached the end of the railway at the foot of Mt. Ararat, and descended to the Russia post with the worn-out horses, shabby vehicles, and dirty post houses, we realized and appreciated more the comforts left behind. Then when we came to Persia, and left all semblance of roads behind, and committed ourselves to the care of two dirty, wicked Persian drivers, who seemed to see how far they could run risks in driving without actually killing us; who never stopped for a bad place, but dashed through it, and nearly killed their horses by driving off bridges repeatedly, we felt that we had reached the limit. Mrs. Coan went to bed for a week from sheer nervous exhaustion, and I was well used up for days.

**Missionaries** Disastrous earth-  
**Killed in an** quakes shook  
**Earthquake** northern India  
 about April 4th,  
 and resulted in great loss of life. Full particulars have not yet been received, but it is known that thousands of natives and some Europeans lost their lives. Dharamsala and Kangra—two cities devastated—are stations of the Church Missionary Society of England, and it is most probable that their buildings were destroyed, many native Christians killed or injured, and some missionaries lost their lives. Word has been received that no American missionaries were injured, but that Rev. H. F. Rowlands (C. M. S.) and Mrs. Daeuble (C. E. Z. M. S.), of Kangra, and Rev. H. Lorbeer, of the German Lutheran Mission, Ghazipur, were killed. Lord and

Lady Curzon, and others, have promptly taken steps to relieve the survivors in Simla, Sultanpur, Dharamsala, Mandi, Kangra, and other places which suffered most severely.

**An Afghan** The son of a Mo-  
**Robber** hammedan Afghan  
**Converted** robber chief has  
 recently left his

father's castle, crossed the frontier, and made public profession of faith in Christ at the C. M. S. mission in the bigoted Mohammedan city of Peshawar. He has done this at the imminent risk of being shot by his angry father, and he is himself still little more than a half-tamed savage, liable to lose control of himself when anything stirs his wrath. Yet there he is to-day trying hard to be humble, gentle, and Christ-like. He is, therefore, within reach of the prayers of Christians.

**The Plague** Mr. Dalgetty, of the  
**Rampant** Scotch Presbyte-  
**in India** rian mission, writes  
 from the village dis-

trict of Sialkot, in the Punjab, that for several months there have been scores of deaths around the mission daily. The wail of widows and orphans is constantly in our ears. One whole Christian community was wiped out within three days. One teacher, a gipsy convert, died as he was being carried home. In one village of 500 people the average daily mortality for a week was 20.

From Miraj Mission, of the American Presbyterians in Bombay Presidency, also comes sad tidings of plague among the Kookoo Wali Lok tribe. They thought that the plague had been sent by their six goddesses, and tried to propitiate them by sacrificing six goats. Several women rushed up and down in a frenzie and wallowed in the blood, after which they spent the night in

dancing and deviltry. Is there any hope for such, other than salvation through Christ?

**Is This a Real Cure for Leprosy?** It will mean much to medical missions if the new serum

"Leprolin," which has been introduced recently as a remedy for leprosy, proves effective. At Peruha Asylum, in Bengal, where there are 600 inmates under the care of "The Mission to Lepers in India and the East," three cases thus treated are declared by the deputy sanitary commissioner of the district to be "to all intents and purposes completely cured." In round numbers about half a million of our fellow creatures in India and China suffer from this terrible scourge, which has been well described as a living death. In the interests of the vast army of sufferers we most earnestly hope and pray that this new treatment may prove a success.

**Methodism in North India** Bishop Warne, after holding the North India and the Northwest India Conferences, writes that both were seasons of peculiar interest. There have been increases in practically every direction. In the North India Conference during the year just closed there were 3,466 baptisms, and in the Northwest India Conference, 9,111 baptisms. There was also an increase in the Christian community in the North India Conference of 2,355, and in the Northwest India Conference of 7,911, a total increase in the Christian community of 10,266. The Christian community of the North India Conference is now 47,619, and of the Northwest India Conference, 72,222, or a grand total of 129,841 in the Christian community of these two conferences. "Beyond that," says Bishop Warne, "there are within the bounds of these two conferences

50,000 inquirers, at a very low estimate, whom we can not baptize because we have not workers trained to care for the applicants for baptism who desire to become Christians. Was there ever anything more wonderful in church history? Thirty-five dollars a year will put a man and his wife in training to become pastor-teachers, and we have hundreds we could train from among our Christians if we had the money to support them.

**A Spiritual Revolution in South India** The Bishop of Madras (C. M. S.) reports a remarkable movement of the

people of the Telugu districts toward Christianity. Many inquirers in past years who hesitated to ask for baptism have now made up their minds to do so. The work of many years seems suddenly to be bearing fruit this year. Altogether about 1,160 people, chiefly Malas, have become catechumens since January, 1904, in these villages. So that, in the whole district, about 1,600 catechumens were admitted last year, in addition to about 500 who were admitted before. Four hundred catechumens were baptized last year. In the whole of the Raghavapuram district, which comprises an area of about 1,200 square miles, there are at the present time 2,500 baptized Christians and about 2,000 catechumens. It seems very probable that, within a few years, the whole of the Malas and Madigas in the district, numbering about 9,000, will have been converted to Christianity.

**Hindu Women in Conference!** How much it means that in India a congress of women, by women and for women, can be held, like the one which recently assembled in Calcutta. As the *Indian Witness* informs us:

*The Indian Mirror* sees in the

part women have taken in the congress the most significant note of the whole occasion. The editor fittingly places emphasis upon the influence of the mothers of a race. "We Hindus," he says, "have fallen from our high position because we have ignored this deep, eternal truth, which once lay at the base of our social and national life." He believes that signs are not wanting of a return to those ancient ideals. He rejoices in the fact that all the ladies who spoke on the resolutions in the conference were Hindus, and also Mahratis. The speaking, it will be remembered, was at a meeting of ladies—the Bharat Mahila Samaj, or, the Indian Ladies' Association—when Hindu, Parsee, Mohammedan, and also a few European ladies met and discussed matters of moment and of interest. The songs, addresses, and papers were in Hindi, Mahrati, and Gujarati. Among other things was a resolution expressing the joy of Indian women at the recovery of Lady Curzon.

**Indian Social Reform Movement** The people of India themselves are moving for some radical reforms in

present social customs. At a recent "National Social Conference" an Indian speaker urged the following as *necessary* reforms: (1) female education, (2) abolition of infant marriage, (3) widow remarriage, (4) abolition of polygamy, (5) removal of caste divisions, (6) intermarriage between sub-castes, (7) interdining, (8) freedom of travel and sea-voyages, (9) raising the positions of the castes called low, (10) temperance, (11) the regulation of public charities. The greater number of these evils come from difficulties arising from the caste system, or difficulties in connection with the status of women. These are two great problems, the solution of which will solve most of the various social evils. The only real remedy that has proved effective, however, is that offered in the Gospel of Christ.

**The Worth of a Christian College** The Forman Christian College at Lahore reports a prosperous year.

Its new building, erected by funds supplied partly by the British government, and partly from the fees of students, is a valuable addition to its plant. Much attention has been given during the year to Bible study, which is always attended with religious exercises. There have been cheering evidences that the Spirit of God has been present to bless the lessons of truth. The total college enrolment was 396; of this number 187 were Hindus, 139 Mohammedans, 38 Christians, 37 Sikhs, with 4 other unclassified. The *Forman Christian College Monthly* is a magazine of 32 pages, which has been in circulation only a year, with about 300 subscribers. An addition of 200 to the list of subscribers would make it entirely self-supporting. — *Assembly Herald*.

**The Gospel in the Jungle** A small missionary magazine comes from the remote center of India. Its title is *Jungle Jottings*, and it tells of the interesting mission to aborigines of that great country. The Balaghat Mission is unattached and unsectarian, and seeks to evangelize the Gonds, Balgas, and other tribes. The Gonds are a semiwild people. Their ancestry dates from far-off days, but during turmoils they fled to the hills for safety, and there made their homes. It is computed that there are 2,000,000 Gonds, who live chiefly in forest huts of the crudest kind, and in semisavagery. In 1893 Mr. John Lampard conceived the idea of living among these neglected tribes, with a view to helping them. Great success has followed his devoted efforts. Already a community of 100 souls is established, and an orphanage,

with 120 children and an industrial farm, are doing good work. At present there are 7 English and several native workers. The great-economy is observed, as is attested by the fact that the entire maintenance of each missionary is less than £50 per annum.—*Ram's Horn*.

**Mrs. Besant's "Gospel" for India** To the friends of Christian missions in India, especially to English-speak-

ing women, one of the most offensive and pitiable spectacles on earth is that of Mrs. Besant, living in Benares, a professed Hindu theosophist, and laying her gifts, influence, and heritage in the Christian Church all at the feet of paganism. The "Central Hindu College" at Benares, with over 500 students, owes a great part of its abundance of wealth to Mrs. Besant. She induced rich Hindus to establish scholarships, and the Maharajah to give ample lands. A temple to the Hindu goddess of learning is built in the inclosure; over the portal is an image of the elephant-headed Ganesh, and devotion to Krishna is inculcated. In this violently anti-Christian college the English language and Western physical science are taught by English professors of both sexes, who, in many cases, give their services freely.—*Assembly Herald*.

**A False Messiah in India** The Mirza of Qadian, who some time ago announced himself as the promised Messiah, having failed to induce Christians and Moslems to acknowledge his claims, has now given out to Hindus that he is their leader as Rajah Krishna, the greatest avatar of the Hindu religion. His latest announcement must have surprised even the most credulous of his followers. The Mirza recently paid a visit to Sial-

kot, and in the course of a long lecture he expressed himself as follows:

My advent in this age is not meant for the reformation of the Mohammedans only, but Almighty God has willed to bring about through me a regeneration of three great nations—viz., Hindus, Mohammedans, and Christians. As for the last two I am the Promised Messiah, so for the first I have been sent as an *Avatar*. It is more than twenty years since I announced that as I have appeared in the character of Christ, Son of Mary, to purify the earth of the injustice, iniquity, and sins which prevail upon it. I come likewise in the character of Raja Krishna, the greatest *Avatar* of the Hindu religion, and spiritually I am the same man. I do not say this of my own accord, but the mighty God, who is the Lord of earth and heaven, has revealed this to me, not on one occasion, but repeatedly, that I am Krishna for the Hindus, and the Promised Messiah for the Mohammedans and the Christians.

Unfortunately, such bold blasphemy wins some followers.

**The "Yellow Peril" vs. the "White Peril"** While Occidentals are much exercised over the evil results which may follow the influx of the hosts of Eastern Asia, the Chinese and Japanese on their part are pondering as to the "White Peril and how to meet it." In particular the methods of our cartoonists are adopted by the press, and foreign nations are represented as "wild beasts about to devour China. In the north is the Russian bear, in the center is the English bulldog, in the southeast is the American eagle, while in the south is the French frog. Around Formosa is a lasso thrown out by Japan, and around Shantung is a link representing a German sausage. Foreign railways, mining and other syndicates, are like spider webs designed first to entangle so as finally to absorb China."



### Cheering News from China

James Stark, of the China Inland Mission, reports many indications of progress, among which are the abandonment of idolatry by a large number of people. In Hunan, the once proverbially anti-Christian province, there are hundreds of families who have destroyed their idols, while in Shan-si whole villages have given up idol worship. Tho the destruction of idols does not necessarily prove that a spiritual change has taken place, it is a breaking with the past, involving a disregard of time-honored superstitions, which calls for the exercise of much courage. Perhaps a greater test to the Chinese is the destruction of ancestral tablets, which almost invariably results in persecution. In spite of consequences, a considerable number of these have been burned, or otherwise destroyed, by other than those who have been received into the Church.

### "Medicine" as Administered in China

The following instance from the report of Drs. Graham and Stooke, of Ichang, illustrates forcibly the need for medical missions:

We had the opportunity of seeing the method of treatment adopted by a native quack. A man was seized with unmistakable cholera, and his relatives, refusing our proffered assistance, called in a native doctor. He first called for some native cash and gave some to the man to suck. A patient with true cholera is said to be able to dissolve these bronze coins in his mouth; this man, however, could not do so. Then the doctor took two of the cash, and with them vigorously scored the patient's abdomen until the skin peeled off. Then as another method of abdominal counter-irritation a lighted candle was placed over the umbilicus and allowed to burn down until the surrounding skin was blistered. But the patient was no better, so the doctor called for the man's tobacco pipe and a kettle of hot

water. With the water he washed out the nicotine from the interior of the pipe, and forthwith proceeded to give the patient tablespoonful doses of the disgusting washings. After this the man sunk very rapidly, notwithstanding that a live pigeon was divided in two, and the two halves laid over the man's stomach. In our opinion the man died not of cholera, but of nicotine poisoning.

### Two Omens of Good in China

Two foremost facts mark the opportunity in China at the present hour:

one fact, the ferment of ideas, old literary landmarks swept away and Western books and methods rushing in; the other fact is a new approachableness on the part of educated and high-class people toward missionaries as representatives of Western learning. The student of history is obliged to correlate these facts with the witness borne by the martyrs of 1900, and the settlement with the nations at Peking. Any student of the Bible can lift up his eyes and see that "God is marching on" in the Far East, and this is a great hour for missions. Every missionary in China may well long for new and large endowment of the Spirit's power to meet this opportunity, and every missionary's friend may ask it for him.—*Woman's Work for Woman.*

### What One Chinese Christian Did

A convert of the Berlin Missionary Society is employed as helper to Superintendent Voskamp, at King-tshi, North China. Mr. Voskamp had been presented with a large and valuable piece of land at King-tshi by an influential and rich heathen. Dshu, the convert, wanted to build a chapel for missionary purposes upon the property, but lack of necessary funds forced Mr. Voskamp to deny the request. Then Dshu went out and collected money from Christian and heathen Chinese, en-

gaged a few day-laborers, and, trusting in the Lord, commenced to build. He was bricklayer and carpenter, laboring from early in the morning till late at night, yet never failing to proclaim the Gospel to the crowds which he drew on market-days by singing Christian songs to the tunes which he played on his old melodeon. When Mr. Voskamp came to visit him a few months later he found to his surprise an almost completed chapel, which had been started without his knowledge. Dshu was putting in a window-frame, and seemed to be glad that the work had progressed thus far. Soon after the chapel was finished and opened in solemn manner, five Chinese, the fruit of Dshu's spiritual labors, being baptized on the day of dedication. The chapel is free of debt, and heathen as well as Christian Chinese have been greatly influenced by the steadfast, energetic labors of Dshu. Thus the way for enlarged missionary activity is opened.

**Spread of  
Western  
Education  
in China**

Colleges have now been founded in 15 of the provincial capitals, and primary and secondary schools, mechanical schools, agricultural colleges, and police and military schools are springing up on every hand. Akin to this is the wide diffusion of translations of Western literature, and the growing power and authority of the native press. A few years ago there were only 7 newspapers, but now there are 157 daily, weekly, and monthly journals, in which public questions are discussed with courage and independence. Not long since a provincial editor gave a paragraph of statistics concerning Christian progress in India, heading it with the words: "Christ flourishing exceedingly"; while a

leading article in a popular Shanghai daily lately urged the formation of charitable institutions on a more genuine basis than that beneath the existing charities of China.

**"A Christian  
Man Greatly  
Preferred"**

Recently a graduate of the Anglo-Chinese College at Foochow, China, was invited to go to Chingsiu to teach in a school established by the officials of that place. A clause in the letter of invitation was to the effect that if he could not accept the position they desired him to get them a good teacher—"a Christian man" greatly preferred. Another student of the Anglo-Chinese College was invited to teach English in a mandarin's family. This student, who was a grandson of the first ordained Chinese Methodist preacher, agreed to accept on condition that he could teach the mandarin's children Christianity and could follow his own convictions in the matter of Sabbath observance. He was accepted, and finds that the whole family are willing to hear him talk of Christ.—*World-wide Missions.*

**How Two  
Mandarins  
Regard  
Missionaries**

An article appeared in the North China *Daily News* in November last, entitled "A Chinese Appreciation of Missionary Effort." The writer quotes at length from two documents drawn up by the prefectorial and country mandarins in the Anhui province, concerning a missionary to whom they would give honor. One mandarin writes:

During the past few years, whenever I have interviewed the gentry and scholars, the merchants and the people generally in the country around, they all, without exception, have spoken of his goodness in a most spontaneous fashion. And I have been even

more glad to note the manner in which he has aroused the latent sensibilities of the populace to similarity of feeling and a recognition of the essential unity of principles, so that the barriers of East and West have been forgotten, and a valuable contribution has been secured toward cordial international relations generally.

Another mandarin writes of this missionary:

He has lived here for twenty years, and managed matters so well that there has been no enmity between the populace and the Church. Indeed, the whole prefecture unites as one in his praise—a fact so well known that I need not relate it. He has been preeminent in his proclamation of religion, both in its details and in its permeating principles.

Such expressions of regard are made not only in China, but in almost every land to which our missionaries have gone. Sooner or later they are welcomed and their work approved. All the force they use is the force of truth; the constraint they employ is the constraint of love and good works.

**What the Average Chinese Does Not Know** Robert E. Lewis, in his book "The Educational Conquest of the Far East," names these

10 things concerning which the average Chinese is in densest ignorance:

1. The geography of the world and even of China is a *terra incognita* to him.

2. He has heard only rumors that the earth is round and that it revolves about the sun.

3. His knowledge of the earth, its origin, its geology, etc., is fanciful untruth, leading him to all kinds of superstitions.

4. His chemistry is alchemy.

5. A modern laboratory, a telescope, a proposition in Euclid or even in fractions, a pump or an engine, he has probably never so much as heard of.

6. He has no thought of ever "speaking in public," probably he

has never seen an audience listening to a lecture.

7. The spirit of chivalry is not his, he does not recognize the quality of woman.

8. He has no knowledge of Theism, and his mind is a blank in regard to all high religious questions.

9. He does not know that he is provincial and that he is ignorant.

10. It does not dawn upon him that he is bigoted, pedantic, and conceited.

**A Notable Ingathering** One hundred and eighteen converts have recently been baptized at Hanyang, Central China. In writing of this ingathering, Rev. J. S. Adams says:

It was a happy occasion when the church welcomed the new converts, and took the Lord's Supper with them. Twenty-one of the new members are women. Some very touching scenes were witnessed. One man whose wife and daughters are members has been kept waiting four years because he had been an opium-smoker. He wept for joy. Most of these people have been waiting over a year, and each has passed a searching examination before the deacons and the pastor. Some have come through much tribulation; one man went home to find that his house had been robbed of all he possessed during his absence. There are some wealthy people coming in and a few of the literary class, but the majority are tradesmen, farmers, boatmen, artisans, and one is the captain of a large sailing junk on the Yangtse; his ship anchored at a place where there was a Plymouth Brethren meeting. They were interested in him, and asked him to be baptized, but he said: "No, I heard the Gospel first at the Baptist mission at Hanyang, and I am going to be baptized there with my wife."—*Baptist Missionary Magazine*.

**Missionary Activity in Manchuria** A letter from Rev. George Douglas, of Manchuria, says that throughout the province over 200 Christians already have been baptized since war began, and all over a great in-

gathering is looked for as soon as the war is over. Those who are passing through a time of crisis at home have something to learn from these Manchurian children in the faith, and their bearing in this crisis.

**Japanese Officials as Bible Colporteurs** Mr. George Kennan is writing a series of articles for *The Outlook* upon "The Story of Port Arthur," and this is one thing he saw:

In an unpretentious wooden building near the entrance to the pier we made the acquaintance of Major Fusei, local chief of military transportation, and were introduced by him to half a dozen other officers who were going with us as far as Dalny, on their way to Liaoyang. I noticed with interest, on a table in the major's office, a large pile of St. John's Gospels, in Japanese and English, which were intended, apparently, for distribution among soldiers going to the front. Inasmuch as Christianity is not the dominant religious faith of Japan, the cooperation of the government in the distribution of St. John's Gospels among its soldiers struck me as a noteworthy evidence of enlightenment and toleration. One would not find a local chief of transportation in Russia supplying soldiers with New Testaments, and still less with the sacred books of the Buddhists. The czar holds up before his regiments miracle-working portraits of madonnas and saints, and invites the men to bare their heads and fall on their knees in adoration, while he himself sits on horseback in a military cap; but he does not furnish his troops with sacred literature. Books have a tendency to "excite the mind," while miracle-working ikons encourage a feeling of dependence and submission, and are, therefore, among the strongest bulwarks of the throne.

**The American Board in Japan** The mission of the American Board in Japan has now 12 stations with 71 workers, 2 of whom are physicians. Twenty-six are ordained missionaries, and all but 3 of these are married. The

22 single women, 14 of whom are cared for by the Woman's Board, are scattered in 11 stations. The American Board has 48 ordained native pastors under its care, with 41 evangelists, and 26 Bible women—a total native force of 115. Seventy-eight Congregational churches, known as the Kumi-ai, (Linked Together), have a membership of 10,693, the number of men being greater than that of women, and 91 Sunday-schools, with 3,015 pupils. The native Japanese gave nearly \$25,000 for Christian work in 1903. There is a theological school with 22 pupils, a college for young men, and another for young women, 5 boarding-schools for girls, 4 kindergartens, and a training-school for kindergarten teachers.

**The Changes in Japan** In 1871-2 eight missionaries joined the mission of the American Board—Messrs. Gulick, Davis, Berry, Gordon, and their wives. The country had only recently been opened to outsiders after years of seclusion, and the people looked at missionaries, as at all other foreigners, with mingled suspicion, fear, and hatred. As late as 1884 the members of the Kyoto station received a letter addressed "To the four American barbarians, Davis, Gordon, Learned, and Greene." It was signed by "Patriots in the City of Peace, believers in Shinto," and closed as follows: "I speak to you who have come with words which are sweet in the mouth but a sword in the heart, bad priests, American barbarians, four robbers. You have come from a far country with the evil religion of Christ, and as slaves of the robber Neesima. With bad teaching you are gradually deceiving the people; but we know your hearts, and hence we shall soon, with swords, inflict the punishment

of Heaven upon you. . . . Those who brought Buddhism to Japan in ancient times were killed. In the same way you must be killed. But we do not wish to defile the soil of Japan with your abominable blood. Hence, take your families and go quickly."—*Life and Light*.

**Japanese Superstition** In the midst of the bravery of the Japanese soldier it is almost pathetic to see his superstition. About an hour's traveling from Hiroshima brings us to the beautiful island of Miyajima, one of the three principal sceneries in Japan. A number of old temples are scattered all over this island. Looking into some of these temples thousands of wooden rice-spoons with names written on may be seen hanging all around the walls. These spoons, brought by the Japanese soldiers and offered to the temples before he goes to the front, makes him believe himself to be "bullet proof." Also the Japanese women are active, tho in the midst of superstition. Evidently lacking faith in the protecting power of the many gods in the temples, they believe the soldier is safe if he wears a sash or a piece of cloth, with 1,000 stitches sewn in it by 1,000 different women. The chief aim of many is therefore to secure as many thousand stitched cloths as possible. Carrying their cloth, thread, and needle, women may be met everywhere accosting every woman she meets to help her make up the 1,000 needed stitches by putting in one stitch.

## AFRICA

**New Railroad in the Sudan** The railroad from the Red Sea to Berber on the Nile, which was begun many years ago as a military necessity and abandoned because of interferences by the Mahdist forces, is again in process of construction. It will not now

strike the Nile at Berber, but some distance farther south, at the junction of the Nile with the Atbara. From that point about 30 miles of track have been laid to the eastward, and near Suakin, on the Red Sea, a large force is cutting the roadbed through the coast mountains. The length of the road will not be great. The caravan route from Suakin to Berber is very crooked, and measures only about 250 miles; the railroad will be shorter. The caravan route has been of great importance to the Sudan. Before the Mahdist war from 20,000 to 30,000 camels annually crossed between Berber and Suakin, but only the most valuable articles, such as ostrich feathers, gold-dust, precious gums, and ivory could bear the cost of camel transportation. Now the Sudan is looking forward to the export of cotton and grain. Freight rates by the long rail and water route to the Mediterranean are high. Coal for the railroad up the Nile costs \$10 a ton at Wady Halfa, the starting-point of the road. By river and rail from Khartum to Alexandria is 1,300 miles, to Suakin it will be about 450 miles. When the road is finished the Sudan will owe another great debt to England. — *United Presbyterian*.

**Roman Catholic Missionaries for the Kongo** January 18th, at a service held in St. Gudule Cathedral, Brussels, with the highest functionaries of the Kongo Free State present, and a great array of ecclesiastics adding to the dignity of the occasion, 7 *English* Roman Catholic missionaries were solemnly set apart and commissioned for work in Africa. Says the *Baptist Missionary Herald*:

After the ceremony in the cathedral, the 7 priests, in their black cassocks and red girdles, attended a reception by his majesty the King of the Belgians. He spoke

with each of them, and in taking leave, said: "Go, and may God keep you. Remember me sometimes in your prayers." The Father Superior, Martin O'Grady, replied at once: "Not sometimes, but always, your majesty." After this farewell the priests were entertained at a banquet. The next day they sailed on a steamer from Antwerp. The State has decided not to give them a definite mission at present. The English fathers will be settled at the chief centers, Boma, Matadi, Léopoldville, Nouville, Anvers, or Coquilhatville. They will be for the time curés of the native villages at those points.

According to the latest report issued by the Governor-General of the Kongo Free State, the number of Roman Catholic priests and nuns engaged in that country is 400. They have erected, since 1885, 641 churches and chapels, while further accommodation has been provided in 523 small houses used occasionally as chapels. Three secondary schools have been opened, and there are 75 elementary and 440 preparatory schools. The total Catholic population is estimated at 72,382. The different missions are divided into two vicariats and prefectures apostolic. These figures have been supplied by the Romish authorities.

**Education** Educational work on the Kongo in the Kongo Mission, beyond that of the most elementary character, has been chiefly that of Bible training for the native preachers. Even this need has not been adequately met as yet, but plans are now under consideration, looking toward the establishment of a central training-school for all the lower Kongo district. It is probable that this will be located at Banza Manteke, since by location and influence it is the natural center for such a school, and broad foundations have already been laid in the present classes for preachers. Our native preachers in Africa are a band of noble men; they know what it is to endure hardness, and are zealous in reaching out to the distant regions where

Christ is not known. Their chief text-book is the Bible; their favorite doctrine, "saved by grace," is the theme of many a sermon. They are fond of music, and many a time when on tour with the missionary the Christian hymns, sung around the evening camp-fire, have brought an audience to hear the Gospel.—*Baptist Missionary Magazine*.

**Y. P. S. C. E.** One of the most on the Kongo flourishing Y. P. S. C. E.'s in Central

Africa, writes a correspondent on the Kongo, is the society which meets at the Baptist Missionary Society's mission station at Yakusu, near Stanley Falls, more than 1,300 miles up the Kongo. Started by the Rev. W. H. Stapleton some twenty months ago, with a membership of 6, it has now 170 active members. The meetings are so popular that the bell, which is rung for the ordinary services, is never needed. Toward the time of meeting the people begin to file in from the town toward the chapel, numbering from 200 to 350, while the attendance of members averages upward of 90 per cent. One of the missionaries always presides, but the chief part of the service is taken by the members. The society has raised £15 during the past nine months, £1 being sent in aid of the fund being raised by the Baptist Endeavorers in England for the purchase of a new steamer for the Kongo mission and the rest spent in the maintenance of village out-schools. During the past six months 28 of its members have been baptized on confession of faith, and upward of 20 others meet weekly in a class preparatory to baptism.

**The Zulu Mission in Trouble** This mission of the American Board is beset now a days with sore trials and

discouragements, and these originating not with the natives, but

with the British authorities. 1. Until recently native pastors could perform the marriage ceremony, but can do so no longer. 2. One-third of the population resides on land held like our Indian reservations, and it is ruled that no church or school can remain upon such land unless a white missionary resides in each locality. 3. A tax of \$15 is imposed on each householder, seriously affecting the entire population connected with 12 principal stations, and making it practically impossible to support the native pastors, teachers, and church work, where hitherto from \$5,000 to \$6,000 have annually been raised.

**The Paris Society in Madagascar** The report of the French Protestant mission in this great African island

is at hand, and we give the following statistics of its work for 1904: "There are 12 European missionaries, 63 evangelists, and 516 churches, with over 9,000 members. The Protestant population numbers 111,900, and the average attendance in the congregations is 30,586. There were 466 added to the churches the past year, and the catechumens number 846. There are 155 Protestant schools, with 12 European and 541 native teachers. The pupils number 8,008."

**Work Among Indians at Durban** There are now over 100,000 East Indians in Natal, 15,000 of whom are in

Durban, and the number is increasing every month. Mr. and Mrs. Tomlinson, of the South Africa General Mission, have been working among them for about two months. Three languages are required to reach them, and caste rules make mission work still more difficult.

## ISLANDS OF THE SEA

**Conversions** Early in 1901, 13,000  
**Among the** Visayan peasants  
**Filipino Peasants** indicated their desire to accept Christ as their Savior, and to follow Him in baptism. Persistent persecutions followed, and during the summer of 1902 came a scourge of cholera, which the ignorant masses attributed to the Protestants. During these critical times public services were interrupted, but, for the most part, these peasants remained loyal to their Lord. They frequently sent delegates to the services at Jaro, many miles away, to express their Christian greeting, to assure their brethren in Christ that they were true to their Christian vows, and to seek new light. Rev. C. W. Briggs, of the American Baptist Missionary Union, now writes:

I have had the great privilege of baptizing more than 1,000 disciples, most of whom have been Protestants for three or four years, and given abundant proof that the Gospel meant much to them. . . . The great movement among the peasants in Panay, in 1901, is now a greater and more significant reality than it was then. The only reason why we have not 10,000 or 15,000 baptized believers in that district to-day is that our forces here have never been sufficient to enable us to reach the people, baptize them, and arrange for their further instruction.

## MISCELLANEOUS

**Stick-to-it** A missionary writing about new missionaries and the great need of them,

etc., says that in conferring with a brother who is thinking of going he "laid special emphasis on the need of missionaries who would stick, if possible." He further writes: "We have had so many failures that I tremble every time a man is appointed, for every fail-

ure is not only an expense, but hurts our work as well." These wise words from a most earnest missionary we quote to say a few things. Yes, we do need *men who can stick*. The great and successful men in this world, others as well as missionaries, have not been those who had no trials, hardships, disasters, perils, and difficulties, but, having them, have *stuck*. Take the lives of Paul, Carey, Judson, Moffatt, Livingstone, Paton, Yates, Graves, and scores of others who have succeeded. They learned to labor and to wait—to stand and stick while others became discouraged and disheartened, and left the front line—*Foreign Missionary Journal*.

**When is a Heathen Fit for Baptism?** Brent, of the Philippines, is a man of

ideas which he is not afraid to put to the test. He is not, either, too much bound down by convention or tradition. He has arrived at pretty much the same conclusion that some men of experience in India have regarding those who apply for baptism, but yet are not always up to the standard. In the circumstances prevailing there, he holds that a rigid examination of candidates is not desirable. He says: "It seemed to me as tho one had to fall back upon the example of the earliest missionaries, as depicted in the Acts of the Apostles. All that one could ask for under the circumstances was the desire for the apostolic message, instruction coming afterward."—*Indian Witness*.

**Rev. William Ashmore** Tho contrary to custom, it is yet highly proper sometimes to tell the truth concerning eminent servants of Christ while they are yet alive; as also the *Standard* has of this Baptist missionary in connection with his eightieth birthday, saying this among the rest:

His life has been more than ex-

ceptional. It has been a creative and dominant force in the denomination. He has proved himself a prince among preachers; he is among the foremost of great missionaries of modern times. He holds by the strength of his personality the place of leadership among the forces of militant Christianity. He is the Gladstone of the Kingdom of Heaven upon earth. His long and aggressive service as a missionary has given him the vision and courage of a prophet of God. Few men have keener insight or saner judgment concerning the relationship of great movements, and are better able to discern beforehand the trend of world-wide events and the point where opportunities meet than he. Tempered by experience, just in discrimination, loyal to conviction, alert in mind, tender and sympathetic in heart, he stands among us to-day as the embodiment of unfaltering devotion, of ideal manhood and ripened character.

## OBITUARY

**Rev. Richard Winsor, of India** News comes from India of the death of the Rev. Richard Winsor, of Sirur, who was recently decorated with a gold medal, "*Kaiser-i-Hind*," for his efficient services in connection with industrial work. His labors were incessant, and since the famine he was untiring in devising plans for the permanent benefit of the orphans, whom our readers supported. He was a pioneer in industrial education, striving indefatigably to give the youths under his care efficient training. The people of India had in him a valuable friend and Christ a faithful servant. Mr. Winsor was for 35 years connected with the Marathi mission of the American Board.

## NOTICE

The International Missionary Union will hold its twenty-second annual meeting, June 7 to 14, 1905, at Clifton Springs, N. Y. All who have been on the foreign field, are under appointment, or are now connected with missionary boards, are invited to correspond with Rev. C. C. Thayer, M.D., Clifton Springs, N. Y., or Rev. J. T. Gracey, D.D., 177 Pearl St., Rochester, N. Y.





**SOME ATTRACTIVE MISSIONARY LEAFLETS**

# THE Missionary Review of the World

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## GOD'S CHOSEN VESSELS

BY THE EDITOR-IN-CHIEF

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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## THE APOSTLE JOHN OF CHINA

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

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

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

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

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

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

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

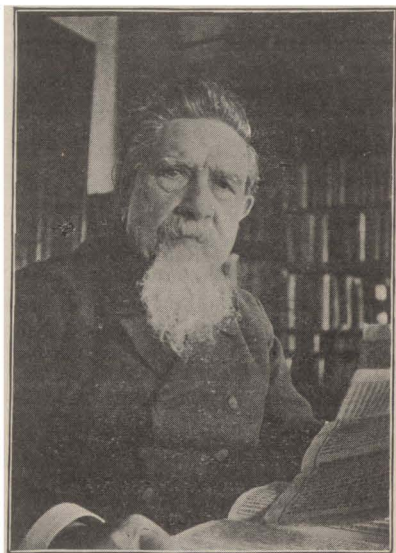


Photo by Arthur S. Adams

GRIFFITH JOHN IN HIS SEVENTY-FOURTH YEAR

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

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

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

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

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

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

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

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

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

### Laying Foundations

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

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

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

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

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

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



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

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



THE CHURCH IN HANKOW, WHERE DR. JOHN PREACHES

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

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

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

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

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

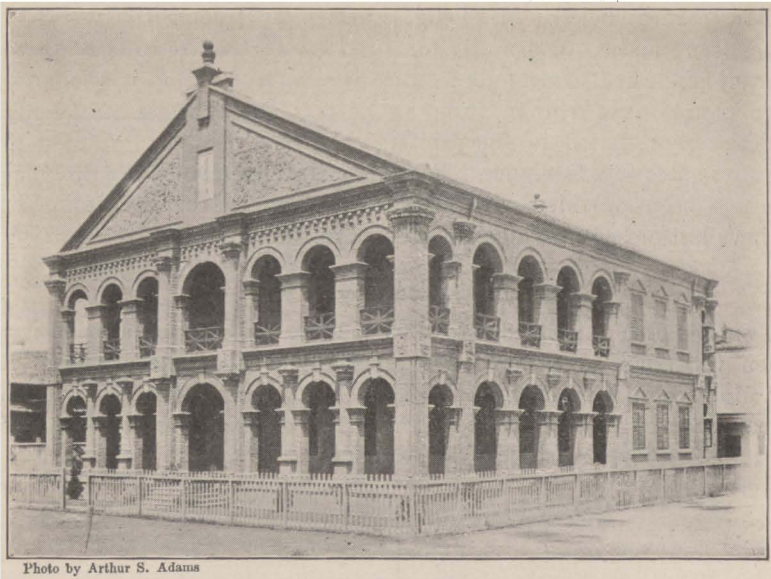
had the earnest help of Mr. Peng, a native of Hunan, who seems to have been raised up specially for this work. The records of these journeys appealed so strongly to the Christian world that missionaries have poured into Hunan from all parts. To-day there are twenty societies represented in the capital,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

### **Educational and Literary Work**

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

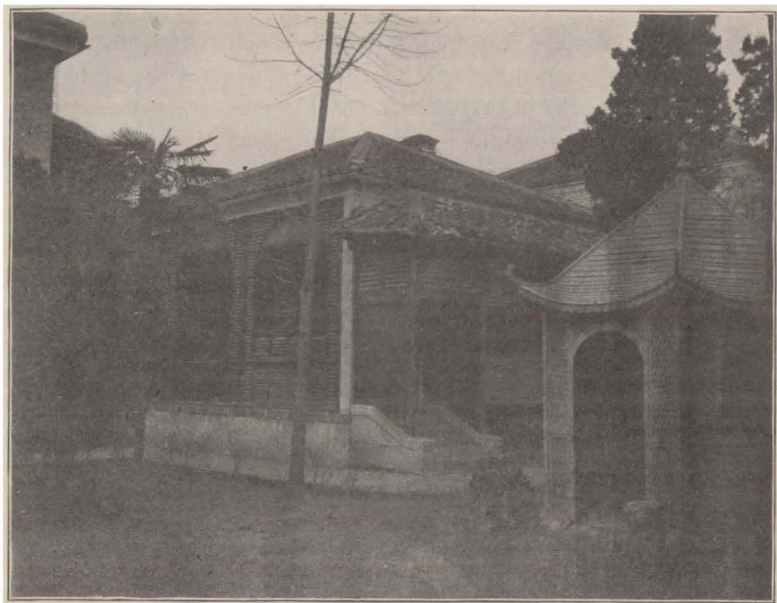


Photo by Arthur S. Adams

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



## GOD'S CALLS AND MEN'S ANSWERS

BY BELLE M. BRAIN, SPRINGFIELD, OHIO

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

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

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

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

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

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

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

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

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

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

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

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

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## AN EXPERIMENT IN MISSIONARY CALLS

BY A MISSIONARY SECRETARY

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

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

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

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

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

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

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

### Some Replies to Personal Calls

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

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

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

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



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

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

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

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

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

Another, after receiving the call, says:

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

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

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

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

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

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

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

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

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

#### Some Lessons and Conclusions

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

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

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

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

## HOW SOME MISSIONARIES HAVE BEEN CALLED

BY DELAVAN L. PIERSON

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

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

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

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

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

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

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

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

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

#### The Voice of God in Print

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

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

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

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

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

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

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

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

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

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

#### The Logic of Common Sense

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

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

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

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



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

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

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

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

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

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

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

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

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

### Some Conclusions on "Effectual Calling"

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

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

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

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

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

## THE MISSIONARY'S CALL

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

CHANT.

[Mendelssohn Collection, 1849.]

EDWARD HOWE, Jr.

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

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

CHORUS for first five verses.

*cres.* *p*

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

*f* CHORUS for last verse.

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

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

## MONEY TO THE REAR

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

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

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

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

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

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

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

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

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

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

## THE PERIODICAL AND OCCASIONAL LITERATURE OF MISSIONS

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

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

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

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

#### The Best Leaflet Literature

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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## WHAT TALLADEGA COLLEGE IS DOING FOR THE AMERICAN NEGRO

BY PROF. WILLIAM PICKENS, TALLADEGA, ALABAMA

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

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

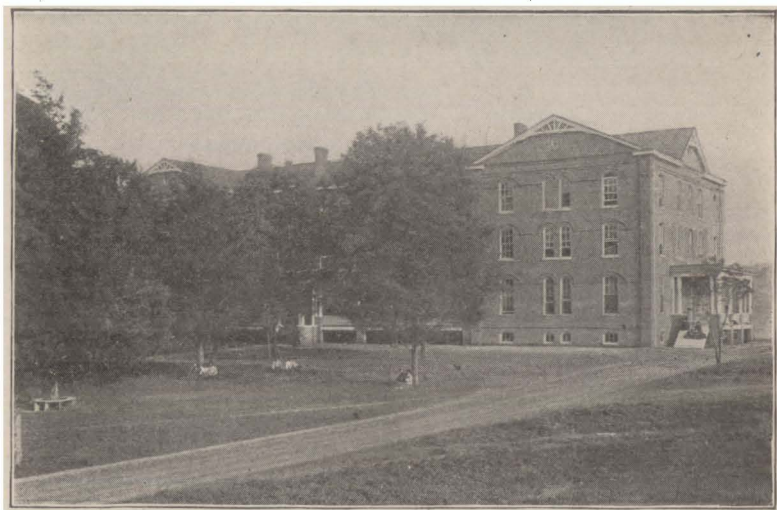
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\* See quotations on page 435.

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

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

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



FOSTER HALL, THE GIRLS' DOMITORY AT TALLADEGA

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

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



IN THE CARPENTER SHOP AT TALLADEGA COLLEGE

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

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

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

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



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

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

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

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



A DOMESTIC SCIENCE CLASS AT TALLADEGA COLLEGE

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

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



CHILDREN OF GRADUATES OF TALLADEGA NOW ATTENDING THE COLLEGE

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

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

## THE METHODS OF WORK IN MISSION FIELDS

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

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

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

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

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

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

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



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

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

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

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

At the present time we may divide actual missionary activity in

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

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

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

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

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

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

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

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

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

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

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

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

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

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## A NEGLECTED FIELD IN SOUTH AFRICA\*

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

Missionary of the American Board, 1881-

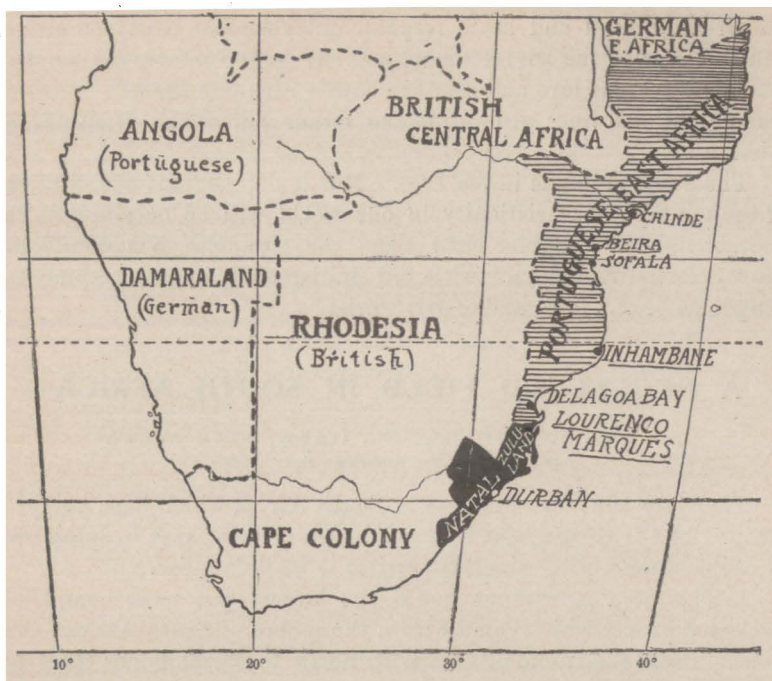
There are still some districts in South Africa which have not been reached by the Gospel, but it is the design of this paper to speak only of one such area with which the writer is most familiar.

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

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

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



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

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

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

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

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

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

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

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



A STREET SCENE IN BEIRA, PORTUGUESE EAST AFRICA

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

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

Resolutions have been passed in our native churches to the effect



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

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



TWO BOYS LEARNING TO READ IN SOUTH AFRICA

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

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



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

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

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

## AN AFRICAN'S APPEAL FOR AFRICA \*

BY PRINCE MOMOLU MASSAQUOI OF GHENDIMAH (GALLINAS)†

Of the British Protectorate of Sierra Leone

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

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

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

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

\* Condensed from the *Century Magazine*.

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

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

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

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

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

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

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

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

### The Vices of Civilization

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## WHY I BELIEVE IN FOREIGN MISSIONS\*

BY HON. DAVID J. BREWER

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

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

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

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

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

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

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

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

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

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

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

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

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

BY HON. JOHN W. FOSTER

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

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

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

Fourth, the most promising fields for the work of Christian mission-

aries to-day are China and Japan. I believe in pushing foreign missions in those lands, because our country is in large measure responsible for the present situation in the Far East. It was the aggressive commercial policy of the United States, as manifested in Commodore Perry's fleet, that forced Japan out of her seclusion, and set her upon the road to that transformation which is to-day the admiration and wonder of the world. It was the United States which first exacted from China the recognition in a treaty of the right to disseminate Christianity in that great empire. In these last days it has been the diplomacy of the United States which has set the influences at work to stay the march of the territorial spoiler and secure the autonomy of the Chinese Empire. . . .

Verily, the fields are white to harvest, and a cry comes across the Pacific to the Christians of the United States louder than that which came to the apostle from Macedonia: "Come over and help us!"

## HOW FRANÇOIS COILLARD OFFERED HIMSELF TO THE PARIS MISSIONARY SOCIETY

The *Journal des Missions* of the Paris Missionary Society publishes the first letter of the late M. Coillard to the President of that Society. This letter is interesting for the light which it throws upon the early life and the character of the great missionary. It was written November 8, 1852, from the Academy at Glay, where young Coillard was studying. After describing his mother's struggles to get a livelihood after the death of his father, who had been a rich farmer, Coillard says that he himself went out as a servant at fifteen, and became dissipated and irreligious during that period. Then he continues as follows: \*

To bring me out of this lethargy the Lord used so many means that I can not here tell you them all. The many breaks which the Lord made in a very short time in our poor family, the trials of all kinds with which we were overwhelmed, and especially the Christian death of one of my sisters, whom I loved with all my heart, were very salutary experiences to me. But in order to make me attentive to His appeals, the Lord used the death of one of our servants who, a few days before entering upon the eternal rest, spoke to us in so solemn a manner of the things which filled her heart that I could no longer close my heart to the voice of my Savior. However, the devil, seeing his prey about to escape, did not remain idle, and who can recite all the tricks which he used to keep me in his foul bonds? But a God full of kindness watched over the poor Coillard, and did not permit him to die, but to be converted and live.

A little while afterward M. Jacquet had us read the little book of Mr. Ryle called "Wheat and Chaff." That which produced upon me a most profound impression was the terrible question, "Are you wheat or are you chaff?" It was like a two-edged sword to me. A voice within me condemned me with such vehemence, my sins appeared to me so great in number, and I saw the chasm opened so near to me, that I was terrified. From that time I could not enjoy any rest. I remained in this condition two months, and it was not until the end of this time, after having long procrastinated, and at last become unable longer to hold out, that I let M. Jacquet see the sorrowful state of my heart. I read several little books which did me much good, and I tried to pray and to read the Bible.

\* Translated from the French for the MISSIONARY REVIEW OF THE WORLD by the Bureau of Missions.



The Lord did not make me wait long for Him. He quickly poured upon my poor broken heart the wine and oil of His love; He pardoned all my sins, and He let me taste such a peace, such a happiness, as I can not describe, for up to that time they were strangers to my soul. Thus I passed from the deepest darkness into marvelous light.

From that time I felt springing in my heart a keen desire to make known to my brothers the pearl of great price which I myself had found. In a word this desire was, and it is now, stronger than ever, to be a missionary. I knew that this would be for my family, and especially for my dear mother, a painful sacrifice. So I made this desire the subject of earnest prayer during two months, asking the Lord, without ceasing to let me see clearly His holy will, to incline the hearts of my relatives, and to give them strength to make this great sacrifice.

My prayers were answered beyond my expectation. On the 31st of October, the last day of those two months, I received a letter from my family, telling me that not only with joy, but with all their hearts, they would give me up to the service of God. This letter is, in my view, a message from the Lord, which shows me clearly His holy will. Here I am, then. My heart burns with desire to go tell my brothers the great news of my salvation, and to lead them repentant to the foot of the Cross of the Savior.

The reports of the Paris Society have so touched me that I am impatient to enter upon the beautiful career of a missionary; to labor, with the spirit of the Lord, to scatter the thick darkness of paganism, ignorance, and superstition, of which the poor savages, who are our brethren, are the unhappy victims; to break down the fortresses of Satan, and to advance the Kingdom of God. I am very wretched, alas! and by myself quite incompetent to undertake such a work, for I am myself nothing but a poor, weak sinner. But the Lord is faithful. Would He abandon His labors? Oh, no; He always works with them, and by His holy spirit He makes them conquerors over all obstacles.

Now, sir, I venture to present myself to you and command myself to your kindness. I would be so happy, so very happy, to take up the studies which are necessary for me, and for this reason I venture to ask of you a place in your missionary school. I am now past eighteen. I am but little advanced in my studies, but with the help of the Lord I could make some progress. Time is all the more precious since it flows swiftly away, and every moment of delay is a moment lost which might have been used for advancing the Kingdom of God.

I am not rich; I am even very poor, and so are my relatives. I possess nothing; but sir, let not my poverty be a reason for refusal. The harvest is so great, and I would be so happy to be able to increase the small numbers of the laborers already employed!

Our Lord Jesus Christ was poor also, since He had nowhere to lay His head. Nevertheless, he went from place to place doing good. Oh, sir, please do, for the love of missions, admit me speedily into your school, that I may speedily be able to enter the broad field of the Lord. This is the earnest and sincere desire of my heart, and for this reason I would be so happy to give up my dear native land, my good friends, and my life, to the good Jesus who loved me and gave Himself to suffer on the cross for me.

## EDITORIALS

### THE LOWER MOTIVES IN GIVING

We have seen what purports to be the gist of the appeal of Mr. Rockefeller's private secretary to his chief in the interests of the American Board of Commissions for Foreign Missions. If this report does justice to the appeal, we must characterize it as the most unfortunate incident in this much-discussed affair. The chief stress in the argument is laid upon the influence of missions in developing the commercial needs of simple people, and in thus opening up avenues for commerce, and creating a demand for our manufacturing products that would not otherwise have existed.

Missionaries and missionary schools are introducing the application of modern science, steam and electric power, modern agricultural machinery, and modern manufactures into foreign lands. The result will be, eventually, to multiply the productive power of foreign countries many times. This will enormously enrich them as buyers of American products, and enormously enrich us as importers of their products.

Unquestionably there is truth in this. Uganda bears witness to the fact. So does Hawaii, tho it is not quite so clear that the natives have been the principal persons enriched by the blessings of Christianity in these islands. It is true in India; it is true in the South Seas. The falseness of the appeal does not lie in the fact that it has no place in the argument for missions. The falseness lies in the emphasis. Is this the appeal that is to stir a Christian man to give of his abundance to meet the world's need? Such an appeal is an insult to a child of God. "Enormously enrich!" The very words shock one. Is that why we are to give to missions, that we may be enormously enriched? Did Peabody give his gifts for such a purpose? Are riches the chief end of life? Is the enrichment of even a nation to be emphasized as a chief desideratum? Away with such a thought!

The appeal is false because so absolutely inadequate. When a minor incentive, and a lower one, is given so conspicuous a place, it vitiates the whole appeal. The latter part of the communication, where stress is laid upon the fact that, because the ends of the earth have contributed to his riches, Mr. Rockefeller's wealth should flow back to the ends of the earth, is fitting. Maybe, if we could have the whole appeal, we should find that it had in it recognition of the supreme reasons why one should pour out his wealth in the service of Jesus Christ. But we must protest against commercializing the appeal for the most unselfish work which claims the attention and heart of man—the evangelizing of the nations.

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### THE COLLEGE COMMENCEMENT AND MISSIONS

What! missions here, in the sacred groves of the academy? Are we to have no retreat where this theme shall not thrust itself? Let us have education for a theme by itself. It is sufficient. It is stately. It is distinguished. It has a flutter of gaiety that may be seemly for the campus revelry. But, for heaven's sake, do not take the color all out of it by intruding the idea of missions into it! What have missions to do with college commencements?

Well, not much historically—that is, if the recent lists of themes that have had their airing on commencement programs are anything to judge

by. We have looked over scores of them, texts for baccalaureates and reports of the sermons evolved from these texts, topics where graduates still come forward to greet admiring audiences, and reports of commencement occasions, and one almost never runs across any real introduction of the greatest of all themes—the conquest of this world for Christ.

The baccalaureates, it is true, as a rule, do get round to the “culture for service” note before they get through; there is a reference to *noblesse oblige*, etc., and a suggestion that life after all must be “altruistic” if it is to amount to anything, and nowadays something is usually said as to “capital and labor”—things about either of which the average graduate has mighty little acquaintance. This is the salt that gives the flavor.

But why not open the door wide and give these ardent souls that are pouring out from the college portals a far view, a wide view, of their possible usefulness? Why not call them with the call of a trumpet to service and hardships in the very front of the battle? It is a sensitive hour. The strings of the harp of life have been made tense. They have been harmonized, tuned each to the other. Skilful tuners have been at work. Each wire is at its best, and all are ready for the master hand. It is a very sensitive hour. Few realize how questioningly, how ardently, youth awaits for its message. Why not strike the full chord at once, mightily, firmly? Why not call for all there is in the hearts of these youths?

Commercial achievement is good, but Mr. Carnegie, at the Stevens Institute, tells the students there that they have something better before them. So we would have the college presidents and college preachers tell their audiences that the best is before them, even consecration to the supreme task of evangelizing the world, in the full meaning of this word. So a Hannington went forth from Oxford; so a Judson went forth from Brown; so many more would go if called at this hour. There is no theme more suitable in its breadth, in its inclusiveness, in its nobility, for such an hour. It gives scope for the imagination and opportunity for quickening. It is worthy. We wish our universities might have this banner filted high at all the coming commencements.

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### AN OPPORTUNITY IN SUMMER ASSEMBLIES

Tens of thousands of people will gather together in these summer months in conventions and schools and conferences and camp-meetings and assemblies, by the seashore and in the mountains, under the trees or by the lake side, for recreation, entertainment, and inspiration. What will they hear about the “greatest work in the world”? There are two or three notable centers where missions are the chief attraction, or where this theme is at the front for a special season. This is well. But how about the others? Why should not every summer gathering exalt this theme and give it a place of honor?

It is entertaining. The Church Missionary Society of England is having crowded audiences all over England with its exhibition of moving pictures of missionary scenes in India. Would not such pictures interest our American audiences? Certainly they would. There is no story that has in it more of adventure and romance than the missionary story.

What could be more timely this summer than the well-told tale of the life of Joseph Hardy Neesima and his relation, under the providence of God, to the quickening of the new Japan? And just here is the kernel

of it all: There is nothing so stirring, so interesting, so satisfying, as the story of God's providence revealed in human history.

William Butler, founder of Methodist missions in India and Mexico, used to so touch this theme that audiences were lifted out of themselves. It is the universal, the comprehensive theme. But the detail of the development of a single mission is also enthralling.

We profoundly believe there is no topic which could be more wisely given prominence in the almost innumerable summer gatherings that are so soon to be held than that of missions. It is broad in its outlook; it is picturesque; it touches the highest note. And if this theme could be given this prominence, how it would inspire this nation, and call it from its false ideals of riches and glory to its sublimer destiny as the "servant" of the nations in the unfolding of the plan of the Divine Kingdom! Our people need this theme; they need it everywhere.

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### VACATION AND THE KINGDOM OF GOD

Each year the number of our church-members, who are engaged in active Christian service during the most of the year, and who spend the summer months away from home, is increasing; and frequently is it the fact that absence from the local church means respite from all spiritual activity among the people on the part of the Christian. This should not be. A change of place should bring refreshing strength, and new associations should create new opportunities for service. In the mountains, on the farm lands, by the seashore, and in other lands, the disciples of Christ, away from home, will touch the lives of many this summer who have few spiritual advantages, and who may be gently, tactfully led into brighter light and better life. This blessed mission will not take from, but add to, the joy and refreshment of the Christian's vacation from home duties and responsibilities; and he will return, the giver and recipient of heavenly blessings. What would come to pass, say you, if all of us who go forth from our home pulpits and pews on our vacation in 1905 should scatter the good seed as we go and as we tarry? Let us follow in the footsteps of Him who "went about doing good," and He will teach us how to rest, not *from*, but *in*, our labors of love.

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### DR. GRIFFITH JOHN AND HIS JUBILEE

We print on another page a sketch of this venerable missionary, who sailed for China fifty years ago. It is very seldom that any man is permitted to give a full half century of service to the mission field, and especially at one center.

Dr. John is one of the best-known and most revered and loved of all Chinese missionaries. Not only has he been a faithful and successful preacher and teacher, but his pen has been as consecrated and serviceable as his tongue, and has reached many who were beyond the reach of his voice. His literary work, and particularly his tracts, have been leaves of healing, and have been scattered by the million. Dr. John has laid the whole missionary host under obligations by his fifty years of patient, loving, and faithful service. All denominations owe him a debt, and it is specially noticeable that he has never swerved from loyalty to the Inspired Word and the old fashioned Gospel. He has been a sympathetic coworker with all true-hearted laborers. Modest and unobtrusive, he never encroaches upon another's territory or rights, but pursues

the even tenor of his way, with a cordial welcome to all brethren and a sincere loyalty to all truth. During the boxer massacres his influence was not surpassed by that of any one man in China, and he is almost worshiped by the natives of Hankow and the neighboring districts. It is a special cause of thanksgiving that there is still such promise of an abundant service in years yet to come.

### SHOULD BUDDHISTS AND CHRISTIANS CLASP HANDS?

In contrast to Dr. John's steadfast adherence to the old truths, and the faith once delivered to the saints, we regret to see, on the part of some, a weakening of adherence to the apostolic and primitive standards. In the March number of the *Foreign Field* of the Wesleyan Methodist Church is an article (page 247), in which we find such a sentence as this:

"When the light of modern criticism shall have blown away the chaff, then the best Buddhists and the best Christians will clasp hands over these buried truths, and instead of attacking each other as enemies, will cooperate to take up the cross as the children of God for the salvation of their fellow men," etc. How "light" of any sort can "blow away chaff" is a problem; but it is not with the rhetoric, but with the sentiment, that we feel disposed to take issue. There is an increasing disposition to eliminate radical differences between heathen systems and the Christian, and to claim for all religious systems alike a community of essential truth. To our minds, the divergence between the Gospel and all other faiths is absolute. The resemblances are incidental and unimportant in comparison with the differences which are central and irreconcilable. It is not that Buddhism and other heathen systems embody no ethical truths, but that the vital doctrines of sin, salvation by atonement, justification by faith, regeneration by the Spirit, are not found outside God's own Book. All attempts to blend these religions with Christianity in one eclectic system means the dropping out of what is most distinctive in Christianity and most offensive to the carnal heart.

Again, we are pained to find even such a revered missionary as Dr. Timothy Richard, in *The Bible in the World* (April, pages 102-103), arguing that the great mass of men "find the Bible too bulky to read from end to end," and that "the future of China may be hindered by the indiscriminate circulation of all parts of it," etc. He therefore advocates "a wise selection, a summary of the inspired Word of God to the Jews [*i.e.*, the Old Testament], judiciously and systematically utilized." In other words, we must have an expurgated edition of the Bible. We feel inclined to ask: "Who is to determine what it is wise and judicious to leave in or leave out?" And by the time every new wise man had used his pen-knife, what would we have left?

We were not surprised that the editor of this monthly issue of the British and Foreign Bible Society was constrained to add, in a note: "It will be seen that Dr. Richard advocates what would be a departure from the policy hitherto pursued by our society in China"; and a very devout and conspicuous missionary advocate and superintendent adds: "To me this article is positively heart-breaking." At all events, "with charity toward all and malice toward none," this REVIEW can not countenance views which are so fraught with what we consider imminent peril to faith in the inspired and Divine character of the Word of God and the Gospel message.

## HOME MISSIONS AND THE LEWIS AND CLARK EXPOSITION

No factor has had so beneficial an influence in the development of the Northwest territories of the United States as has the work of the home missionaries. They have braved the perils and hardships of frontier life without hope of earthly gain, and have usually been the one link that has bound the early settlers to God. They have not only exerted an influence for righteousness, but have been pioneers in education, and have frequently been responsible for the best results in the civic and political development of our Western States. It is befitting, therefore, that some special attention should be paid them in connection with the exposition in Oregon this summer. We expect to publish, in our July number, a special article on "What Home Missionaries Have Done for the Northwest." Other articles of interest in this connection have already appeared in our pages. Among the most important are:

- "Home Missions in the Northwest." By W. S. Holt. November, 1901.
- "One Hundred Years of Home Missions." By Charles L. Thompson. July, 1902.
- "Home Missions on the Frontier." By Theodore Roosevelt. July, 1902.
- "Marcus Whitman and Oregon." By Belle M. Brain. September, 1902.
- "Romance and Reality in Home Missions." By "Ralph Connor." November, 1902.

## THE UNITED STUDY OF AFRICA

Probably not less than one million men, women, and young people will unite during the autumn and winter of 1905-1906 in the study of Africa and its missions. Two special series of text-books are now in course of preparation by the "Woman's United Study Committee," and by the "Young People's Missionary Movement," and it is expected that the total sales will not be far from sixty thousand copies. The attention of Christians will be drawn to Africa, not chiefly because of political complications and newspaper notoriety, or by reason of wars, famines, or commercial opportunities, but because of interest in the conquests of the Cross over Islam, heathenism, and demon-worship. We propose to publish in each number of the REVIEW, beginning with July, at least one article bearing on some important phase of the evangelization of Africa. These will supplement the subjects treated in the mission study books, and will be of general interest and permanent value. Among the topics will be:

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|-------------------------------------|--|
| "Africa and Its Mission Fields."    | "The White Man in Africa."                 |
| "Missionary Heroes in Africa."      | "Transformation of Fifty Years in Africa." |
| "Trophies from African Heathenism." | "The African's Work for Africa."           |
| "Woman's Work for African Women."   | "Unoccupied Fields in Africa."             |

Other important articles will be found in recent issues of the REVIEW. Especial attention will be given to the current missionary news printed month by month in the "Intelligence Department."

## CURRENT MISSIONARY LITERATURE

Few Christians realize the immense wealth of information and inspiration to be found in the current periodical and leaflet literature issued by the great missionary boards and societies. The general interest and literary value of these publications make them worthy of note, and we propose giving, from month to month, in our department devoted to "The Missionary Library," a brief notice of such leaflets and articles from current issues as may seem to merit special attention.

## FOR THE MISSIONARY LIBRARY

**THE WHITE PERIL IN THE FAR EAST; an Interpretation of the Significance of the Russo-Japanese War.** By Rev. Sidney L. Gulick, D.D. 191 pp. \$1.00, *net*. F. H. Revell Co., New York, London, etc. 1905.

Thinking men in the nations of the Far East sincerely believe that they are threatened by a White Peril. This White Peril is nothing more nor less than a tacit agreement between Western nations that any white nation may lawfully encroach upon, or attack, any yellow nation which is too feeble to resist spoliation, and that white nations, unitedly, should prevent the yellow nations from gaining strength for resistance. Those Western nations which are the most unblushingly committed to a foreign policy of "heads I win, tails you lose," are the ones which see that true prosperity in the lands of the Far East will check that policy. The danger of power to resist is the Yellow Peril; the danger of a Western coalition to break down resistance is the White Peril.

Dr. Gulick has made a strong presentation of the case of Japan and China. He holds that Japan has definitely adopted political and ethical principles underlying the Western, or rather the Anglo-Saxon civilization, that Japan wishes to lead China in the same path, and that neither Japan nor China threaten any interest of the Western nations, excepting their mania for acquiring territory that belongs to others.

The book is a rapid sketch, but it is full of suggestion. It is passionately partial to the virtues and the rights of Japan, yet it thinks it needful to remark naively that "national as well as individual perfection is impossible." It is written by an American missionary in Japan, but it gives, in large degree, the Japanese view of the meaning of war with Russia. The historical retrospect, which occupies fully half

of the book, is valuable and illuminating to students of the political situation, and no less so to students of the missionary enterprise in the Sunrise Kingdom. To those interested in the Christianization of Japan, an impression that grows as one reads, is that the present tendency of Japanese progress is identical, up to a certain point, with the tendency of evangelical missions in the country. Both the Japanese system of education and the teachings of the missionary tend to emancipate the people from all forms of superstition.

The last chapter in the book, on the means of securing permanent peace in the Far East, has not the ripe weight of some of its other chapters. But the book, as a whole, is well planned, well written, and a real contribution to knowledge. It ought to be read by all who study Japan and its problems in the Far East.

**DR. GRENFELL'S PARISH.** By Norman Duncan. 12mo. Illustrated. 154 pp. \$1.00, *net*.

**THE HARVEST OF THE SEA.** By W. T. Grenfell. 12mo. Illustrated. 162 pp. \$1.00, *net*. Fleming H. Revell Co. 1905.

These are two companion volumes, narrating fact more fascinating than fiction. The first tells of the hardy vikings of the rocky Labrador coast, and of the adventurous life and devoted services of Dr. Grenfell in his mission ship. The desperate need, the skilful, fearless doctor, the thrilling experiences, are told graphically and with a delicious flavor of the salt sea life on rock-bound shores. The book can not fail to make friends for Dr. Grenfell and the Labrador Mission.

The second volume is by the hero of the former. As we might expect, he is more of an expert at doing heroic deeds than writing about them, but this story of his work as it is told by two fishermen

—first in the North Sea and then on the Labrador coast—pictures human need and heroic action in a way that gives it power.

THE STORY OF CHESAMBA: A Sketch of the African Mission of the Canadian Congregational Church. By H. W. Barker. 12mo, 140 pp. Canada Cong. F. M. S., Toronto. 1904.

So little is known generally about Canadian missions in Africa that this sketch is especially welcome. The field is the southern part of the Portuguese province of Angola, in the district of Benquella. The mission is nearly 20 years old. While this story has especial value and interest to Canadian Congregationalists, it shows how a strong work was established amid many difficulties, and has developed noble Christian characters. The mission has educational and industrial departments, and is conducted on economical and spiritual principles.

#### Missions in the May Magazines

The *Home Mission Monthly* (Baptist) has the immigrant problem for its leading feature. Besides an extended survey of Baptist mission work for Italians, it has two articles of general interest, "Our Italian Immigrants," by Miss Claghorn, and "Italian Characteristics," by Rev. Dr. S. H. Lee. A suggestive query opens this discussion: What do you suppose this "undesirable" immigrant thinks of America and Protestant Christianity? Here is line of inquiry worth following up. Another section of the immigrant question is brought to light in the April *Home Missionary* (Cong.) by Mr. Joseph H. Adams, in "The Tragedy of the Excluded," which is the desperate revulsion of feeling suffered by foreigners reckoned unfit to enter the promised land. For the sharp scrutiny that guards those dingy gates at Ellis Island is our sole protection against becoming the dumping-ground for the rubbish of all Europe. An impor-

tant article in the May *Home Missionary* is a vivid sketch by Rev. J. D. Nutting, entitled "A wheel and Afoot in Mormondom." Its illustrations add much to its value. The *Assembly Herald* (Pres.) has in its Department of Home Missions "The Transformation of Porto Rico," by Dr. McLean. It is an informing survey of the changes now in progress in the bright little island which is less an integral part of our domains than a barely tolerated appendage to them.

The *Assembly Herald* gives its Foreign Missionary Department for May to missions in Siam and the Laos country. "A Forward Movement in the Laos Mission" is an interesting description of Presbyterian work at Kengtung, the new station in the Northern Shan States of Burma. With this article should be read the account of the work of Baptists in the same city, found in the *Baptist Missionary Magazine* for May. Kengtung is evidently a strategic point which is yet to influence the future of southwestern China. The feature of the *Baptist Missionary Magazine* is the Kongo Free State, its people, its religious beliefs, and the Baptist missionary stations established there. The articles are well worth reading, altho they are too short. But the fine pictures really illustrate them.

While talking of Siam, we should have mentioned a review of the progress of education among the women of Siam, which is given in *Woman's Work* (Pres.) under the title "Historical Sketch of the Harriet House School at Bangkok." *China's Millions* for April, the localized organ of the China Inland Mission, has an important article by Marshall Bromhall on the "Crisis in the Far East," which shows how unexpectedly China is beginning to move, and how solemn is the fact that a more massive



problem than the right guidance of this movement has never confronted the Christian Church. The *Missionary Herald* (Cong.) for May publishes in full the action of the Prudential Committee of the A. B. C. F. M. on the protest against the Rockefeller gift. Two interesting illustrated articles are, "Industrial Work at Mt. Silinda," East Africa, and "Conquest and Conflict at Bourdour." The latter article, by Rev. L. Bartlett, is a historical sketch, worth preserving, of persecution in Turkey.

The *Missionary Intelligencer* (F. C. M. S.) for May is largely about children. A series of articles give us glimpses of far-away children: Cuban children, who are let to do what they like, and sometimes get too drunk to go to school in the afternoon; Japanese children, controlled by lying promises, and then jeered at for expecting the promises to be kept; the painted children of China; the unwashed but well buttered Tibetan children, and the Filipino children who play baseball and gamble and drink wine (or *Bino*) just like their elders. Japan is necessarily a feature in almost all the magazines. The *Assembly Herald* gives an interesting account of the celebration of the ninetieth birthday of Dr. James C. Hepburn—one who has done as much as any other individual to bring foreigners and Japanese into close intercourse. Many times the question is asked by those who see the noble qualities of the Japanese in war, "What lack they yet?" It seems to many impossible that men who have such perfections should need the Gospel. Light is thrown upon this subject by the *Missionary Outlook* (M. C. C., Toronto) for May, in the article "The Missing Link in Japanese Education." The *Helping Hand* (Baptist Women's Foreign Missionary Societies) contains a very in-

teresting letter to Miss Converse, from the wife of Admiral Uriu, of the Japanese navy. It is a pleasing glimpse of the mind of a Christian Japanese woman. In *Mission Studies* (Congregational Woman's Board of the Interior) are two articles of that rare class which open windows upon real life. One is from Miss H. F. Barmelee, "Red Cross Work in Matsuyama," which places us in contact with Russian and Japanese soldiers, and the other is from Miss C. B. De Forest, "My Day on the Calendar," which reveals the missionary writer quite as much as the Japanese women for whom she works. "The John the Baptist of Japan," in *Association Men*, impressively describes the wonderful opportunity of the Y. M. C. A. in the Japanese army. Other phases of the effort now being made for the Christianization of Japan appear in the letters from Japan contained in the May *Bible Society Record*. The history of the Kingdom of Christ in Japan is now being wrought out by Divine power through consecrated hands. The result will certainly be recorded in the histories of the world.

### NEW BOOKS

- LHASA AND ITS MYSTERIES. By L. A. Waddell. 8vo. \$6.00, net. E. P. Dutton & Co., New York. 1905.
- TWENTY-ONE YEARS IN INDIA. By J. L. Humphrey, M.D. 8vo. 283 pp. \$1.00, net. Jennings & Graham, Cincinnati. 1905.
- THE PAROCHIAL SCHOOL. By Father Crowley. 8vo. 415 pp. Sherman House, Chicago. 1905.
- ONE THOUSAND MILES IN THE HEART OF AFRICA. By J. Du Plessis. Illustrated. 176 pp. 8s. 6d. Oliphant, Anderson & Ferrier, Edinburgh. 1905.
- THE GREAT RELIGIONS OF INDIA. By J. Murray Mitchell, LL.D. 8vo. 5s. net. Oliphant, Anderson & Ferrier, Edinburgh. 1905.
- THE WHITE PERIL. By Rev. Sidney L. Gulick, D.D. 12mo. \$1.00, net. Fleming H. Revell Co. 1905.
- JAPAN AND THE JAPAN MISSION. (Fourth edition.) 12mo. 181 pp. 2s. net. Church Missionary Society, London. 1905.
- WITH THE PILGRIMS TO MECCA IN 1902. By Hadji Kahn and Wilfred Sparrow. 8vo. 314 pp. \$3.50. John Lane, New York. 1905.
- DR. GREENFELL'S PARISH. By Norman Duncan. 12mo. 154 pp. \$1.00, net. Fleming H. Revell Co. 1905.
- THE HARVEST OF THE SEA. By W. T. Greenfell, M.D. 12mo. 162 pp. \$1.00, net. Fleming H. Revell Co. 1905.
- OBJECTIONS TO FOREIGN MISSIONS STATED AND ANSWERED. By Rev. L. L. Peebles. Cloth. 30c.; paper, 15c. Smith & Lamar, agents, Nashville, Tenn. 1905.

# GENERAL MISSIONARY INTELLIGENCE

## AMERICA

**A Flood of Foreigners Pouring in** During a single day in April no less than 11,955 from foreign lands

stepped ashore in New York City to become American citizens, the largest number ever received within twenty-four hours. They filled 8 huge liners. Few were Russians or Polish Jews. Italians composed the greater part, and most were bound Westward to engage in work upon railroads.

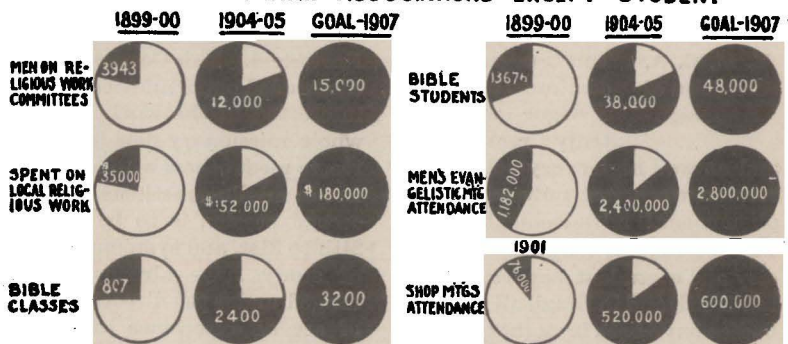
**The French Contingent in Chicago** The French-speaking people in Chicago number about 35,000, and are of four nationalities—French, French-Canadians, French-Swiss, and Belgians—of whom the French-Canadians are the most numerous. The Methodist Episcopal Church, in charge of the Rev. Arthur L. Allais, is the only French Protestant church in the city. Here meetings are conducted in both French and English, the preaching on Sunday morning being in French and that of the evening in English. Sunday-school is conducted in the English

language, with a few classes taught in the French language. Besides the work conducted in this church, there is preaching in the French language in Trinity Methodist Episcopal Church the first and third Sundays of every month.—*World-Wide Missions.*

**A Unique Missionary Society** Gen. R. D. Johnston reports the organization of a missionary society, the members of which are colored convicts in Pratt Mine Prison No. 2, near Birmingham, Ala. In 1888 the officers of the South Highland Presbyterian Church organized a Sunday-school of these convicts, which now numbers about 400 members. Fifteen of the convicts have joined South Highland Church. Recently General Johnston took Mrs. W. H. Sheppard, of Africa, to the mine prison to address the convicts. The report of the work in Africa made such an impression upon the colored convicts that they contributed \$5.67 for the benefit of the mission. A missionary society was also organized in the prison for the purpose of supporting native evangelists in

## RELIGIOUS WORK FOR MEN

ALL NORTHAMERICAN ASSOCIATIONS EXCEPT STUDENT



THESE BIBLE CLASSES MET IN GYMNASIUMS—BOARDING HOUSES—IN SHOPS AT NOON AND MIDNIGHT—IN MANAGERS' HOMES—IN COTTAGES—IN RAILROAD CABOOGES—SHOPS—ROUND HOUSES—FLAGMEN'S SHANTIES—ON BATTLESHIPS—IN SOLDIERS' CAMPS—AT ARMY POSTS—IN LUNCHROOMS—WITH BOYS IN CAMPS—ON THE GYMNASIUM FLOOR—IN CLASSROOMS—WITH COLLEGE MEN—IN DORMITORIES—ASSOCIATION BUILDINGS—FIRE-ENGINE HOUSES—POLICE HEADQUARTERS—IN MINES A MILE UNDERGROUND—AT COUNTRY CROSS-ROADS—IN SCHOOL HOUSES—IN CHURCH VESTRIES—IN LUMBER SHANTIES AND IN STREET RAILWAY BARN.

From *Association Men.*

A STRIKING EXHIBIT OF RELIGIOUS WORK IN THE Y. M. C. A.

the African missions. About 45 of the prisoners joined the society. Officers were elected, and the society organized in the regular way.

**A Gift to the American Tract Society** Mr. Ralph Voorhees, of Clinton, N. J., whose many large benefactions for religious, educational, and charitable objects are widely known, has just donated \$100,000 for the general uses and purposes of the American Tract Society. The gift comes at a time when the need of the society is almost unprecedented for the support of its work in supplying literature for the foreigners arriving in vast multitudes and the home born, and for the unevangelized of all languages and dialects in the world-wide field.

**Thirty-five Years' Growth of the Salvation Army** The Army sent its first representatives to the United States in 1870, G. S. Ralston then laying siege to New York City, with 7 "hallelujah lassies" as helpers, and "Ashbarrel Jimmie," a sot, as the first convert, who lived a godly life and died a captain. Now the organization has 3,706 officers and employees, 736 corps and out-posts, and 143 institutions of various kinds. The annual disbursements for the poor amount to \$800,000.

**Y. M. C. A. Campaign of Aggression** This organization continues to display a vigor which is truly remarkable, and at well nigh every point, with foreign work just now witnessing phenomenal advancement. Cuba was entered not long since, with a city and a student department established, and in Brazil all the local bodies have been brought together. New buildings are soon to be erected in Colombo, Ceylon, in Shanghai, in Nagasaki, and in Seoul, Korea. Work is soon to begin in

the City of Mexico, this with the expressed wish of President Diaz; and an effort is to be made to open an association in Panama for work along the line of the Isthmus Canal.

**Mission Study in Colleges** The Student Volunteer Movement has done, and is doing, a great work in the organization of Mission Study Classes in our schools of learning. None can estimate the far-reaching effects of such study on student thoughts and life. Whitman College, at Walla Walla, Washington, reports that mission study is the most popular department of the association. President Penrose is giving a series of weekly lectures on Japan, illustrated by stereopticon views, which are largely attended. Special interest has also been shown at the Missouri State University in the study of missions. Three new groups have been organized, two for Japan and one for China. Fifty-four men are now enrolled.

**The Northfield Summer School of Missions** An important step in the advance of missionary enterprise was taken last summer when the International Conference of the Women's Boards of Foreign Missions for the United States and Canada organized the Summer School for Missionaries at Northfield. This Conference offers the needed opportunities for those interested in the work to see the whole missionary field in perspective, to meet others who are specialists in mission methods, etc. This second session is to be held July 24th to 31st, and systematic courses of study have already been arranged under the direction of men of actual experience in the countries which they cover. A few of these are: Dr. Harlan P. Beach, China; Rev. C. R. Watson, Egypt and the Sudan; Dr. A. W. Halsey,

Central Africa; Rev. J. W. Conklin, India, and Dr. S. M. Zwemer, Arabia. In addition to these special courses, Dr. G. Campbell Morgan, of London, is to deliver a series of Bible lectures, and the United Mission Study Committee will conduct the study of the new book on Africa, entitled "Christus Liberator." In charge of this are: Miss Ellen C. Parsons, Mrs. W. A. Montgomery, Mrs. Caroline A. Mason, Miss Lucy C. Jarvis, and others.

**Christian Jews in Gotham** The Hebrew Christian Association of New York is most prosperous in membership and means. It is responsible for a Gospel meeting to the Jews, and a Bible class and sewing school for Jewish working girls. Of its 57 members 22 are active Christian workers, and 6 others are Sabbath school teachers, or volunteer workers. After 6 preliminary meetings and after much prayerful deliberation, the First Hebrew Church of the Messiah in New York has been organized. A covenant, confession of faith, and church discipline were approved, and the founders expect a goodly membership of Hebrew and Gentile Christians. — *Jewish Era*.

**The Grenfell Association** The New York friends of Dr. W. T. Grenfell, of Labrador, have formed an association for the purpose of helping this work for the fisherfolk of Newfoundland and Labrador. About \$12,000 has already been contributed. This mission is fundamentally Christian, but is also medical and philanthropic. On the Board of Directors of the new association are: Dr. Henry Van Dyke, Hamilton W. Mabie, and others. The treasurer is Eugene Delano, Esq. (59 Wall Street, N. Y.), and the secretary Mr. Ernest Hamlin Abbott. A plan is on foot for an excursion to

visit the mission this summer on a chartered steamer.

**Changes in Porto Rico** Mr. John Willis Baer, of the Presbyterian Board, who has recently visited Porto Rico, reports:

I expected to find it Catholic. I found it Protestant. You will find more natives in Protestant than in Catholic places of worship on Sunday. There is a great host of Porto Ricans apathetic of religion, but of the people who are mindful of their religious obligations, more are now Protestant than Roman Catholic; and this in less than six years. The Presbyterians have about 50 stations. Five years ago there was but one Protestant Church on the island.

Until the American occupation the great host of children were without schools; now a transformation has been wrought by the State and mission school education.

**A Revival in Cuba** Rev. W. G. Fletcher, of the Methodist mission in Cuba, writes from Cacocum that he is in the midst of great meetings, in which 55 persons have united with the Church. Among them are the mayor, municipal judge, and other prominent persons. There is now a greater awakening of interest than Mr. Fletcher has yet seen. The papal priests are coming to the front and beginning to hinder the work.

**Santo Domingo Missions** This country is chiefly before the public because of its revolutions and ability to get into debt. The little republic occupies the eastern end of the island of Haiti in the West Indies, and the estimated population is 550,000. The inhabitants of the island are, to a great extent, mulattoes, chiefly speaking the Spanish language. The State religion is Roman Catholic, but education is free and compulsory. The population of the

whole island is over 2,000,000. The island was originally a French colony, but was proclaimed independent in 1804. The Moravians, Wesleyans, Christian Alliance, and African Methodists are working in Santo Domingo, and the Episcopalians, Methodists, and Baptists in Haiti.

**Native Evangelists Ordained in Surinam** The Moravian Mission in Surinam, or Dutch Guiana, has lately been enabled to ordain four native workers. It is now nearly 170 years since Moravian missionaries commenced to labor in Surinam. The work was at first carried on among the Arawack Indians. At the end of ten years there were 41 converts. The next four years witnessed a large increase. In 1765 work was begun among the Bush negroes ("maroons"), descendants of runaway slaves who had re-established African barbarism in the interior of the country amid the unhealthy swamps. Missionary after missionary had died of fever in Busu country, but, thanks to the native agents, the work was not abandoned.

At present the Church has about 30,000 members. Altogether there are 18 chief stations, with 25 branches and 37 preaching-places. The mission force numbers 92, with 16 native missionaries, 42 native evangelists, and 314 other native assistants.

### EUROPE

**A Baptist World Congress in London** A World Congress of Baptists, which is to be held in London, July 12-18, should be an inspiring occasion. A generous share in the topics for discussion has been allotted to American speakers, and the subject of world-wide evangelization has been given worthy prominence. Leading rep-

resentatives of all Baptist foreign missionary organizations have been invited to be present, and it is believed that the fellowship, the world outlook, and the sense of union in faith and hope with brethren from all parts of the world will be of lasting inspiration to all who will attend. We have arranged for an article on the missionary aspects of the gathering.

**Silver Jubilee of the C. E. Z. M. S.** The Church of England Zenana Missionary Society observes its silver jubilee at the forthcoming annual meeting in London, on Friday, May 5th, in the Queen's Hall, Langham Place, London. Sir William Mackworth Young, K.C.S.I. (chairman of the society), presided, and Rev. Canon Ball, of the Church Missionary Society in North India Mission, and others were to speak.

**Friends and Foreign Missions** The British Society of Friends, tho almost the last among the Protestant Churches to organize French missionary work (1865), is believed now to have a larger proportion of missionaries to members than any other in the British islands. The F. F. M. A. has 110 missionaries (including wives), of whom 36 are working in India (central provinces), 24 in Madagascar, 13 in Syria, 24 in China (Sze-Chuan Province), and 13 in Ceylon. Besides these, there are 10 Friend missionaries in Pemba, and 11 in Constantinople, Bombay, and elsewhere, under other organizations, making a total of 131, against an adult membership in Great Britain and Ireland of about 18,000. As with all living work, there is a constant tendency to expansion. Especially has this been the case in China and Ceylon. The income, however, has not expanded in proportion, and the work

has been seriously hampered in consequence.

**Mildmay Mission to the Jews** This society, during the more than twenty-eight years of its existence, has

received almost \$1,000,000, without any solicitation, and has never been in debt. During the last 16 years the Mildmay Mission has circulated about 1,300,000 copies of the New Testament and portions thereof, among the Jews of the world. The languages used include Hebrew, Hebrew-German, Yiddish, German, French, Spanish, Italian, Russian, Arabic, Jūdeo-Spanish, Judeo-Arabic, Scandinavian dialect, Dutch, Danish, and English. *Dibre Hayomim*, the Yiddish bi-monthly magazine of the mission, has entered upon its tenth year of usefulness. Its present circulation is 2,500, and it is widely distributed by other Jewish missions.

**A World Conference in Paris** The growth of the Y. M. C. A. has been phenomenal.

It has now branches in all the leading countries of the world, and a general convention, celebrating the semi-centennial of the establishment of the international alliance of the association, was opened on April 26th in Paris with over one thousand delegates. These represented twenty countries, including Japan, China, India, Australia, and South Africa. The American delegation includes James Stokes, R. C. Morse, J. R. Mott, and forty others representing various cities in the United States and Canada. The opening address was made by Prince Bernadotte, President of the Scandinavian associations. Then, by a rising and unanimous vote, the delegates reaffirmed the constitutional declaration adopted fifty years ago for the extension of Christian work—a striking witness to the wisdom

of the founders and to the faithfulness of their successors. The discussions at the subsequent sessions were conducted in English, German, or French, at the speaker's choice, under the joint presidency of Lord Kinnaird, Count Bernstorff, and Comte de Portalles. At the close of Thursday's session a reception was held by Sir George Williams, venerable founder of the Y. M. C. A., who, when a poor clerk, organized the first association in London in 1844, and half a century later was knighted by Queen Victoria in recognition of the beneficence of the society he had founded.

**The Gift of \$100,000 for the Y. M. C. A. Abroad** Announcement was made at the closing dinner that John Wanamaker, of Philadelphia, had given \$100,000 for association buildings at Peking, Seoul, and Kioto. This supplements Mr. Wanamaker's former gifts for buildings at Calcutta and Madras.

**Religious Freedom for Russia!** What a thrill was felt throughout Christendom when,

April 30 (the Easter of the Greek Church), the intelligence was flashed all the world over that from henceforth—the Czar by ukase having ordained it—throughout all his vast empire the civil arm shall be withheld from tyrannizing over the consciences of men; that all religions, whether Pagan, Moslem, Catholic, Protestant, or Jewish, shall be equal before the law. The day named above is destined to rank with the famous one in 1861, which saw freedom conferred upon 23,000,000 serfs. Hitherto no proselyting from the State Church was allowed, and no one might leave it without loss of all civil rights. We have heard much in recent years of what such as the Doukhobors and the Stundists have suffered; but, happily,

all that is now past. It is believed that the act of Nicholas II. will affect directly not less than 40,000,000.

**A Gift for Russia's Young Men** Mr. James Stokes, of New York, has offered \$50,000 to the Society for the

Moral Improvement of Young Men in St. Petersburg, on condition that \$100,000 more be raised in Russia for a building. The head of the society is Prince Oldenbourg, who is closely related so the Czar. Prince Hilkoff, Minister of the Russian Railroads, is a deeply interested member, and proposes to organize railroad associations at the division points on the Russian railways.

In the St. Petersburg association membership 2,000 men have been enrolled, and the limit of capacity to accommodate the crowds of young men seeking membership has been reached in its present rooms. Several religious meetings and Bible classes are conducted. The movement has been given permission by the government to extend its branches throughout Russia, and its secretary given the unusual favor of free transportation over all the railroads, the pass being issued by the Czar himself.

## ASIA

**Spiritual Awakening at Tarsus, Turkey** President Thomas D. Christie, of the St. Paul's Institute, sends the good news that ever since the week of prayer a quiet and deep work of the Holy Spirit has been going on in the school, and many lives have been changed. "On a recent Sunday," he says, "we could not stop the meetings till long past the appointed time, so many young men were anxious to take part. It is a case of the violent taking the Kingdom by force. Sins that were unknown to us were confessed and abandoned. Reconciliations have taken

place. The prayers for forgiveness and help to lead the new life are most touching. The whole tone and temper of the school is changed. Some troubles that were perplexing us have been wholly swept away. There is great joy among us. Please ask for much prayer for these 165 young men. It is our hope that these changes in life, desire, and purpose will be permanent—to the glory of the blessed Savior and the salvation of many souls."

**Growth of the College at Harput** President Henry Riggs, of Euphrates College, in his annual report for 1904,

speaks of the improvements that have been made in its buildings:

On November 23 the newly completed auditorium was dedicated, and named in honor of the founder of the college, Crosby H. Wheeler Hall. The auditorium seats with ease 1,500 people, and could doubtless be crowded to seat near 2,000.

The number of students continues to increase in the higher departments and to decrease in the lower. The total in the college classes is 136, and in the high school, 251; in the lower schools, 469. This is an increase of 27 in the college and high school, and a decrease of 63 in the lower schools as compared with last year.

What has been said of progress in scholarship might also be said of religious work. During the past two years the services of the local Protestant church have been so crowded that it seemed necessary to have separate services for the students, but with the completion of Wheeler Hall it has become possible to invite the people to join with the college in holding its Sunday services in its new building.

**Is Arabia Soon to be Opened?** This great peninsula, with its 1,200,000 square miles and a population of some 5,000,000, has long remained one of the least-known and most inaccessible of lands, and mainly because of Mo-

hammedan bigotry, coupled with Turkish tyranny. But of late the signs have been multiplying that the doors are ere long to be opened. For months the spirit of rebellion has been spreading, until now the insurgents are numerous and full of determination, and have been victors in several pitched battles; while, on several occasions, the Turkish troops sent against them have either joined their company or refused to fight against them.

**Sorrow** For months and  
**Upon Sorrow** years widespread  
**for India** sorrow and ruin  
have been wrought by famine and plague between the Himalays and Cape Comorin, and on April 4th in North India, in Lahore district of the Punjab, a dozen large towns have been practically destroyed by a series of severe earthquakes, with the loss of thousands of lives, including 3 C. M. S. missionaries, Rev. H. F. Rowlands, Mrs. Daeuble, a widow, and Miss Lorbeer (not Rev. H. Lorbeer), formerly of the Berlin Society. These missionaries were killed by the fall of the mission house at Kangra.

**A Polyglot** On a recent occasion  
**Bible-Reading** 15 boys and girls, residents of Calcutta, each a representative of a different people, speaking a different language, came upon the platform, one after another, and recited a portion of Scripture in his or her native tongue, and, in most cases, gave the translation into English. Here is the list: Assamese, Bengali, Chinese, Garo, Gujerathi, Hindi, Karen, Marathi, Naga, Ooriya, Santhali, Tamil, Telugu, English, and Napali.

**Up-to-Date** According to the  
**Divinities** *Indian Witness*  
the Indian native keeps pace with the times, and brings his gods up to date. In a southern Indian town last year,

the natives mounted the god Ganesh upon a bicycle, and thus bore him during the time of procession. But the people of northern India have recently improved upon this. To the million and one gods of the Hindu Pantheon another has been added. Hinduism bows down before the Spirit of the Age, and hails its incarnation in—the motor-car. It was extraordinary, but that was the impression first and last made by the recent descent of a sort of mysterious chariot upon the jungli places of Upper India.

**One Result of** *World-wide Mis-*  
**Bible Study** *sions* states that in  
**in India** the Punjab there  
are only 40 families of Brahman priests where formerly there were 360 families. Numbers of Brahmins are entering secular callings, because the office of priest no longer affords them a living. The cause of this waning of a non-Christian religion is attributed to the popular education and Bible study.

**An Influential** Not many mighty  
**Convert in** heard the call to  
**Assam** follow the cross in  
the days of Paul, yet such are not to be despised, as is proved in the case of the great apostle himself. It is, therefore, with rejoicing that we hear of the recent conversion of the most influential “gambura,” or chief man of Lungkum, the largest Ao Naga village in Assam. For years when Ao villagers have been urged to leave their heathen customs and become Christian, they have replied: “When Lungkum becomes Christian, then we will, but we can not now because they would ridicule us.” One boy from Lungkum, Lungritemjen, studying in the Baptist training-school at Impur, was converted. He married, and went back to Lungkum



to teach. Through his teaching the girl he married became a Christian, and afterward her mother also. Then gradually others became interested, and nearly a dozen have now been baptized. The baptism of this gambura, Loshikaba, is a very important event.

**Widow Burning in India**

The followers of Mrs. Besant and other Westerners who praise the Hindu religion probably do not realize that but for British law widows in India would to-day be burned alive on the funeral pyres of their husbands. In fact, only recently in Behar a widow was thus murdered in full view, amid the beating of drums and with the approval of a throng of Hindus. The British court has just sentenced 8 Hindus to terms of imprisonment from 5 to 9 years for taking part in this ghastly "suti."

**Young Preachers Graduated in Burma**

One of the most encouraging phases of modern missions is the increase in numbers and qualifications in the candidates for the native ministry. Tidings has just been received of 21 promising young men who have received diplomas at the sixtieth anniversary of the (Baptist) Karen Theological Seminary, Insein, Burma. All expect to go to needy fields, but the demand is far greater than the supply.

**Buddhist King as a Reformer**

Let all men know that April 1st the King of Siam inaugurated a great moral reform by abolishing 80 gambling-houses out of 103 situated in the provinces of his kingdom, the remainder to be closed in 1906. All these establishments have hitherto contributed to the royal revenue, and, to make good the loss, an increased land tax

is imposed. The king purposes to abolish the dens of Bangkok in 1907, and to recoup himself there by raising the rate of import duties. This, it seems, can not be done without the acquiescence of those nations having treaty relations with Siam. We can not, however, imagine obstacles arising from such a quarter, for England, which pays the heaviest customs, surely would not be behind in promoting the extinction of such an evil as national gambling. By this noble reform the Buddhist king earns the fresh respect and sympathy of the Christian world.—*Woman's Work*.

**Healing the Sick Among the Laos**

The 7 medical missionaries of the American Presbyterians among the Laos have, during the past year, treated and preached to more than 60,000 patients, at an expense to the home church of less than \$800. Many other thousands have enjoyed the benefits of foreign medicine through native assistants, more or less thoroughly trained. Receipts of more than \$12,000 through the various medical plants indicate something of the appreciation of this phase of the Laos missionary work. This country was opened to the Gospel through the lancet.

**Colonel Younghusband on Buddhism in Tibet**

It is interesting occasionally to see Asiatic religions through other than missionary eyes.

Sir Frank Younghusband read a paper before the Royal Geographical Society recently, in which he had this to say as a result of his expedition to the land of the Mahatmas:

One monastery at Lhasa contained no less than 10,000 monks, and another had 7,000. I do not think any one saw these monks without remarking what a degraded, nasty, sensual-looking lot they were. . . . I would warn those who would

look to Lhasa for any kind of higher intellectual or spiritual guidance to seek nearer home for what they need. Imbued, as the Tibetans are, with much of that impassive contentment inculcated by Buddha, they are still, to all intents and purposes, demon-worshippers. Their religion is grotesque, and is the most degraded, not the purest, form of Buddhism in existence.

**The Avocations** To sum up in one of a word the avocations necessary for a missionary among the Laos to follow, call him an *omnibus*—which, being interpreted, is “*into all things*.”

He must be a student, for nothing short of hard work will enable him to train his tongue to speak the Laos language. He must be a preacher of the Gospel, probably also a pastor. Even tho he be not a physician, he will some time be called upon to act as doctor. Teacher in an organized institution may be a part of his duties. A knowledge of bookkeeping may save him many hours of worry, for some time he will doubtless act as treasurer. If he has served as “devil” in a printing-office he can become a practical printer, publisher, and proof-reader. He will probably find it necessary to be a translator and, perhaps, an editor. As architect he may have to plan his own house, and become boss carpenter. If he is a general tinker, so much the better. In addition to being all these, he must be a Christian gentleman and a missionary. Fortunate may he consider himself if he is not called upon to do these things *all at one and the same time*.—*Laos Mission News*.

**A Great Famine** In some lands all in China calamities are attributed to Christians. This is usually true in China. Recently, however, the people are beginning to realize that their

greatest helpers in these seasons of suffering are the missionaries, and a famine is frequently followed by an increase in Christians. News has recently been received that owing to the excessive growing of opium, followed by a protracted drought, a severe famine has been devastating the province of Shensi for some six months, and doubtless will continue for six months more. This fertile country has not suffered from so great a food scarcity since the memorable famine of 1878. Rice has been selling at four times the ordinary price, and other food-stuffs have been proportionately dear. The China Inland Mission, which is the Protestant missionary agency in this vast district, has thus been enabled to extend a helping hand to a limited number of these sufferers.

**A Call for More Teachers for China** A city 100 miles from Peking has recently sent to Dr. Ament a letter signed by 70 persons, asking that a preacher or teacher be sent them. Interest in schools and all forms of work is increasing, and it seems a poor economy of time and money spent for the American churches to draw back now. One of the best native helpers of the American Board had an offer of a salary much larger than he is getting as a preacher, but after much thought and prayer has decided to stay by his work in this station. His call was not to a business position, but rather to another field as a preacher.

**The Changes** The late Rev. Seen by Charles Hartwell, One Man of the Congregational mission in

Foochow, China, bore the distinctions of having been one of the first missionaries to reach China in the nineteenth century; of having seen the first native Christian baptized

in Foochow; of having known and preached to representatives of five generations since; of having seen the Church grow from 1 to almost 40,000 Christians in the Province of Fuhkien; of having seen the number of foreign missionaries increase from less than one-half dozen to over 300 in that part of China; and of having served as a missionary for fifty-two years, with only three furloughs. Representatives of all denominations attended his funeral, and the Chinese officary were represented by two mandarins of rank. General Sung sent a military band to escort the procession through the streets.

**An Examination Hall Transformed into a School** Akin to the turning of heathen temples into Christian churches is the recent changing of the ancient literary examination halls of Canton into a normal school for training Chinese teachers in modern branches of knowledge. This school has now 120 students over 20 years of age, and 4 teachers. The curriculum includes geography, history, sciences, etc. A model school with 60 pupils is also connected with it.

**Christian Endeavorers in China** The young people are the hope of the nation. Christian young people of China met at the National Christian Endeavor Convention in China, held in Ningpo, May 12th to 15th. Pilgrimages were organized from all parts of the empire, Shanghai, Hongchow, and elsewhere. Many water excursions will be arranged from the more distant points, taking advantage of China's network of great rivers. The convention program reads like an American one, with a great welcome meeting, a recognition meeting, conference on Bible study, and committee work, Christian En-

deavor sermons in all the city churches, daily morning prayer-meetings, and a closing consecration service. Among the speakers were Archdeacon Moule, Dr. Arthur Smith, and other eminent missionaries, while President Harada, of the Japan Christian Endeavor Union, was to be a distinguished guest.

**A Missionary and Diplomat** Dr. Horace N. Allen, the first Protestant missionary to Korea, and for many years representative of the United States at Seoul, has now retired from office, to the great regret of the entire missionary body. Dr. Allen is held in highest esteem by all for the honor and fidelity with which he has discharged the duties of his high office. He has been equally loyal to American interests and to the Korean people. Dr. Allen's successor is Edwin V. Morgan, of Aurora, N. Y., a Harvard graduate, who has had diplomatic experience, including a term with the legation at Seoul.

**Spiritual Harvests in Korea** Word has just been received of conversions hitherto unexampled upon this fruitful field. From east and west and north and south are tidings of larger Christian training-classes than those of any other year; of work, growing as never before—people coming into the Church every week. From Pyeng Yang, Dr. Moffett writes: "We have been having remarkable meetings here for two weeks. In the morning we had classes for the women of the church and a class for men. There were nearly 200 women and 150 men in attendance. In the afternoon about 400 men and women gathered at the church conference and prayer. The city was districted, and every house was visited with invitations to the services.

The Central Church and the South Gate Church were crowded almost every night. Every night there were from 20 to 60 men and women in the Central Church, and from 10 to 40 in the South Gate Church, who professed conversion, so that during the two weeks there have been some 700 people who have given their names with the expressed desire of becoming Christians. While we rejoice over the evident work of the Spirit of God, we also wonder how we are to compass the volume of work which this growth entails."

**A Self-governing Church in Korea** Missions in Korea are hardly out of their teens, and yet the proposal for an independent Korean Presbyterian Church is at hand, forwarded under the auspices of the Presbyterian Council of Missions in Korea. The growth of the Church has been so phenomenal, and the prospects for large additions to the membership in the immediate future is so promising, that the time has come when the mission feels called upon to present its request to the General Assembly that an independent Korean Church may be formed. The matter will no doubt be presented for consideration at the coming General Assembly.—*Assembly Herald*.

**The Y. M. C. A.** The Y. M. C. A. is in the pushing its army Japanese Army work in Manchuria with increased efficiency and acceptance. Its latest master-stroke has been to secure permission for Rev. J. H. DeForest, D.D., of the American Board Mission, to go all through southern Manchuria as a traveling secretary for the organization, to preach, hold personal conversation, distribute literature, and in other ways minister to the spiritual needs of officers and men. Dr.

DeForest has been granted letters of commendation and introduction from Premier Katsura, Minister of War Terauchi, and others high in position. He sailed from Osaka, March 15th, on a government transport, and expects to be gone six weeks. His own army experience, his well-known appreciation of the Japanese people, and his popular tracts on religious and allied subjects make him probably the best man in Japan to go on such a timely mission.

**Progressive Japan** A distinguished member of the British Cabinet, speaking at a missionary meeting, sharply criticized "the unholy thirst for statistics." The interests at stake in Japanese mission fields are better realized, however, if statistics can show how progressive a people it is whom we there seek to win to Christ. The one city of Osaka, for instance, is a manufacturing center, with great cotton mills; with an arsenal constantly turning out cannon which do things; with a mint; with other important industries and widely known business houses, besides more than 100 banks. It is work among the thousands of men, women, and children in such a center that is summed up in the phrase, "Missionary work in Osaka."

## AFRICA

**A Century of Change for Africa** J. R. Mott has recently written: "One hundred years ago Africa was a coast line only. Even one generation ago, when Stanley emerged from that continent with the latest news of Livingstone, nine-tenths of inner Africa remained unexplored. More than 600 white men have given their lives to explore this one continent. Now, however, H. R. Hill, formerly libra-

rian of the Royal Geographical Society, can well say, 'The last quarter of the nineteenth century has filled the map of Africa with authentic topographic details, and left few blanks of any size.'

**A Mohammedan Tells of His Conversion** A recent follower of the False Prophet has written to the *Egyptian Gazette* (a Moslem paper), telling the story of his conversion, as follows:

I was a strict follower of the religion of Islam, and was educated thoroughly in all its precepts. Eventually I became Kadi al Islam, and so zealous was I that not only did I observe all that was imposed upon me by the Koran, but many things in addition, such as the pilgrimage to Medina, the opening of my house to all Moslem strangers, the spending of many of the nights of Ramadan in prayer and reading of the Koran, and the supplying of the wants of the poor to the utmost of my ability.

I did this in order to find peace with God, but the only result was increased fear and trouble of conscience.

I remained without hope and without rest until, coming to Aden, I met a friend who, having tasted the joy and blessing of a living Savior, was anxious that all the world should know Him. He preached to me Jesus, and I believed in Him as my Savior, and found peace. I lost everything, my name was defamed, my life attempted, and I became a poor outcast and wanderer from my native land. Everybody forsook me, and I have been at times without bread to eat; but in the midst of it all my heart has been full of joy and love to God and all men, especially my own people.

**The Swedish Mission to Abyssinia** The Swedish National Missionary Society has gradually succeeded in establishing several native workers in the southern part of Abyssinia among the Gallas. A Galla evangelist named Onesimus, after being thoroughly educated in the missionary training-school at Stock-

holm, has lately had an interesting experience. Before going to his new field, Onesimus presented himself at Adis Adeba, the Abyssinian capital, and through the Abuna, or Archbishop of Abyssinia, was allowed to explain his mission to Menelik, the emperor. The Abuna took an unexpectedly liberal view of the plan, and said to Onesimus: "The Bible is common to us all. Go your way and teach it to the Gallas." He also gave the preacher a letter to the Galla prince, Gebra Egsia, which said:

This Onesimus has hitherto lived by the sea coast. He now comes to me and says that he wants to teach. If his teaching differs from our faith and our Church, let me know. In the contrary case he may teach, and let no man hinder him.

This is a great advance, for the Swedish missionaries have for years tried without success to reach the Gallas, by way of Khartum and the Blue Nile, by way of Zeila on the Red Sea and Harrar, by way of the Tanna River, in British East Africa, and by way of Kismayu, at the mouth of the Juba River, also in British East Africa.

Onesimus went to Nedyo, eight days' journey from Adis Adeba, and on presenting his letter of introduction, was cordially welcomed by prince and people of the Galla province of Walega. The prince, Gebra Egsia, is an educated man, and was very much pleased on receiving the Bible in the Galla language. From all sides eager pupils flock to be taught by Onesimus, and the people receive the preaching of the Gospel gladly. The Abyssinian priests who are scattered about the country have so far made no objection, and no one has put any hindrance in the way of the work.

The Swedish mission is preparing to increase its force of native laborers in this field, and to publish

a quantity of books and tracts in the Galla language. Meanwhile one of the missionaries, Mr. Cederquist, has established himself at Adis Adeba, in order to keep in close touch with the new work among the Gallas. The closed doors of Abyssinia really seem to be opening.

**Progress on the West Coast**      Sierra Leone Colony, in West Africa, was occupied by the Church Missionary

Society as one of its earliest fields nearly a hundred years ago, the attraction being the needs of some thousands of freed slaves, pagan barbarians of many tribes and languages, thrust ashore among other savage pagans, with whom they had nothing but their color in common. It is one of the proofs of the subtle power of Christ's Gospel that Sierra Leone Colony is now a Christian land, with a church and school in almost every village, maintained by black Christians, served by black ministers, and supporting evangelistic enterprises in regions beyond. The Sierra Leone Colony has about 75,000 people, of whom 50,000 are Christians, and the remainder pagans and Mohammedans. The Church Missionary Society has long since moved on to the frontier, leaving the local church to sustain the whole local work except the Fourah Bay College.

**A New Bible Version in Africa**      The wonders of the gift of tongues still continues with the Bible societies.

The latest addition to the list of versions for the British and Foreign Bible Society is the Bible in Fioti, a language spoken on the Lower Kongo and at Stanley Pool. The Kongo version is already extensively used by the Baptist mission, but Fioti is a distinct language. The new Bible illustrates the polyglot nature of the African

field, and bears witness to the growth of mission work. The first portion of St. Mark's Gospel in Fioti was published at Mukimbundu, in 1889, in connection with the Swedish Missionary Union. This association, which began in 1881, now numbers 7 mission stations, 65 outstations, 25 missionaries, 61 native evangelists, and 1,573 church-members. They have issued the New Testament in Fioti twice over, and have now found it necessary to print the whole Bible.

**A Hymn Book for East Africans**      There has come from the mission press at Inhambane, Portuguese East

Africa, the third edition of the Sheetswa Hymnal, bearing the date of 1905. There are 200 hymns in the book, these consisting of a revision of those contained in the second edition, together with 115 new ones. The book also contains the Catechism, the Ten Commandments, the Lord's Prayer, as well as the Psalms of David, the Beatitudes, and the Apostles' Creed. The type for the book was composed and the sheets printed by native boys trained under Dr. E. H. Richards, Presiding Elder of Inhambane District, East Central Africa Mission Conference.

**Christmas in Toro**      At Kabarole, the capital of Toro, on Christmas Day, the

church was filled with a congregation of 800 people. All the communicants (over 500) stayed for the Sacrament of the Lord's Supper. "It was a joyous, inspiring service," the Rev. T. B. Johnson writes, "carrying one's thoughts back to the time (only ten years ago) when the first Baganda evangelists came forth into the darkness of Toro Heathenism." At the close of last year about 30 men (besides the women), who had been specially trained as teachers, were located

and taken leave of in a special service in church. As to the support of these teachers, Mr. Johnson says:

All they receive for the six months is just about enough cloth to clothe them simply while at work, and we have lately increased it by the addition of a bark-cloth for covering at night. Taken altogether, it is about as much as a laborer gets for six weeks' work. The teacher is fed from the produce of the church plantation in the village, so the arrangement is a very simple one.—*C. M. S. Gleaner*.

**A Great Day for Livingstonia** Rev. Donald Fraser writes from Livingstonia about the opening of the new church at London. One hundred and fifty mats were on the floor, and on these were 3,130 persons at the first service. On one day 311 adults and 118 children were baptized, and on the following day 904 received the communion of the Lord's Supper. It took four months to examine the candidates for baptism, and all the names passed by Mr. Fraser were submitted twice to the local church-members, and were twice carefully examined by the elders.

### ISLANDS OF THE SEA

**Methodist Work for Koreans in Hawaii** Korean work in Hawaii, made possible by an appropriation of funds by the General Missionary Committee, at its meeting in November, 1903, and inaugurated under the direction of the Rev. G. L. Pearson, then presiding elder of Hawaii District, of Pacific Japanese Mission, has received a new impetus from a religious awakening which has recently come among Koreans in the island of Kauai. The Rev. K. H. Moon, a native of Korea, made an itinerary in that island, and in 10 weeks at 12 preaching-places had 394 conversions. The Rev. John W. Wadman, superintendent of Hawaii

Mission, which was constituted by the General Conference of 1904, reports the organization of 3 Korean churches at 3 different plantations.

**The Outlook in the Philippines** The returns of the recent census are now published, relating to 342 islands, with a population of 9,000,000 more or less civilized, and 635,000 belonging to wild tribes. More than half can neither read nor write, and only one-fifth of those who are ten or over are able to both read and write. About 365,000 are found in school. Plans are under way for the construction of 900 miles of railroad, at a cost of \$20,000,000. In due season an election will be held to choose delegates to a popular assembly.

**A Filipino's Good Example** The self-sacrifice displayed by new converts to Christianity is illustrated by an experience recorded in the March number of the *Philippine Christian Advocate*. An old native Christian desired to preach the Gospel, but found that he was not fitted for such service. But knowing that he could work, he returned to his position as foreman in a tile factory, and sent his son out to preach, while he supported the entire family, including his son's wife and two children. The combined efforts of the father and son resulted in one year in some 250 conversions.

**The Paris Mission on New Caledonia** Rev. Mr. Leenhardt, of the Paris Evangelical Mission Society, is the only missionary on New Caledonia, an island as large as New Jersey. He has an oversight of some fifty outstations, and with a training class for preachers and a primary school for boys and girls at Houailou, the central station. He says:

From Friday to Monday, when

the schools have a holiday, a moment is gained for writing or for touring, but in these three days, even if the weather is good, I can not go more than 90 miles. On Monday I take up lessons in the schools again, thinking over the inadequacy of the work done and reading over again the letters of my distant preachers who call for me. Yet the briefest visit on horseback would take eight days. It is out of the question, and in prayer is the ultimate solution of the difficulty.

New Caledonia, with but one missionary, demands some means of rapid transit. My sailboat is inadequate, and the only way to do this work seems to me to be by a motor-launch. The east coast of the island is 280 miles long. The Protestant tribes occupy 140 miles of this coast. From Houailou, which is nearly in the center of this coast, I might go in a launch twice as far as on horseback. But how can I get the launch?

The burden resting upon this one missionary seems also to press upon one who realizes his ceaseless activity. Some years ago Mr. A. A. Low sent from New York a gift of a steam-launch to the S. P. G. mission in New Guinea. The price of one of the diamonds worn by some of our Christian men and women would supply a motor-launch, and would add years to the life of this missionary, who is trying bravely to keep up his schools, and at the same time to supervise his outstation work scattered over the 7,500 square miles of this long, narrow island of New Caledonia.

### MISCELLANEOUS

**Genesis of Heber's** Reginald Heber, **Missionary Hymn** then thirty-five years old, was visiting his father-in-law, Dr. Shipley, in Wrexham, having left his own charge at Hoddet a short time in order to deliver some lectures in Dr. Shipley's church. Half a dozen friends were gathered in the little rectory parlor one Saturday afternoon, when Dr. Shipley turned to

Heber, knowing the ease with which he composed, and asked him if he could not write some missionary lines for his church to sing the next morning, as he was going to preach upon the subject of missions. This was not very long notice to give a man to achieve the distinguishing work of his life, and in the few moments which followed Heber builded better than he knew. Retiring to a corner of the room, he wrote three verses of this hymn, and, returning, read them to his companions, only altering the one word, "savage" to "heathen," in the second verse.

<b>Compound Interest in Missions</b>	Some one says, "I know that the gifts for the building of the tabernacle came
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within the reach of the poorest, but I am so poor that really my offering can be of no value whatever." Some time ago a business man calculated the increase of a dollar at compound interest for 240 years. He found that it amounted to more than \$2,500,000; and then he asked the significant question: "Can not God make a dollar given to Him grow as rapidly by the laws of grace as it does by the laws of trade?" The most helpful bequest ever given to the Christian Church was the widow's mite; and why? Because it was coined in the mint of self-sacrifice, because Christ stamped it with a special benediction; and, while nations have called in bank-notes and coin by the billion, this mite is still in circulation, and its influence is being felt to-day by every member of the Church of God.—*The Missionary*.

<b>Evangelical and Roman Converts from Heathenism</b>	In the eighth edition of his great "History of Missions," just published, Professor Warneck gives the following interesting figures
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concerning the number of converts from heathenism living in 1904:

	<i>Evangelical</i>	<i>Roman Catholic</i>
In America.....	8,422,500	638,000
In Africa.....	1,123,000	531,000
In Asia.....	1,808,000	3,374,500
In Australasia .....	293,000	95,000
<b>Total.....</b>	<b>11,646,500</b>	<b>4,638,500</b>

In these statistics, however, American negroes, Evangelical (7,225,000), and Roman Catholic (160,000), are counted converts from heathenism. When these are deducted we find that in 1904 there were 4,421,500 Evangelical and 4,473,500 Roman Catholic converts from heathenism in mission fields. The significance of these figures becomes the more striking when we remember that Roman Catholic missionaries were at work in Asia centuries before the Protestant workers.

**The Religious Statistics of the World** According to the *Missionary Almanac*, Basel, 1905, there are living now 534,940,000 Christians, 10,860,000 Jews, 175,590,000 Mohammedans, and 825,420,000 worshipers of idols. Thus, in every thousand of the inhabitants of the earth, are found 533 heathen, 346 Christians, 114 Mohammedans, and 7 Jews. Since there are 254,500,000 Roman Catholics, 106,500,000 Greek Catholics, 165,750,000 Protestants, and 8,190,000 members of other Christian sects, we find only 310 Protestants in every thousand Christians. Thus it becomes apparent that among every thousand inhabitants of the earth are 533 heathen, 114 Mohammedans, 7 Jews, 231 non-Protestants, and only 115 Protestants, or 654 non-Christians, 231 non-Evangelical Christians, and 115 Evangelical Christians. Truly, the harvest is plentiful, but the laborers are few.

## OBITUARY

**Charles Hartwell**, On January 30th of China Rev. Charles Hartwell, the missionary of the American Board, died in Foo-chow, China. Mr. Hartwell went out in 1852, and has been a faithful and honored missionary. The mission will greatly feel the loss of this able, noble, large-hearted man. By order of the Chinese viceroy, the military band headed the funeral procession, and several Chinese magistrates expressed their esteem by attending the services at the consulate.

**Rev. Henri Berthoud**, of the Transvaal Swiss Romande Mission in the Transvaal, South Africa, died at Elim in that colony, December 31, 1904. M. Berthoud had given 24 fruitful years to the missionary service, and altho but 49 years old at the time of his death, he was looked upon by missionaries and natives alike as a main prop and stay of the mission in the North Transvaal. In his whole career he was active in studying the country and planning its full occupation. He travelled many hundreds of miles on foot through the Transvaal and Portuguese East Africa, and he made it a rule to take observations and map every new territory which he visited. In these tours he lived among the people, became thoroughly acquainted with their various dialects, and collected notes for grammars and dictionaries. He was actively connected with the translation of the Bible into the Tonga language. Both his linguistic and geographical studies made him well-known in European scientific circles.

## Donations Acknowledged

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Hammond's 8 x 11 Map of Africa,  
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Longitude East from Greenwich



# THE Missionary Review of the World

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{ *New Series*  
VOL. XVIII. No. 7

## THE CHALICE OF OPPORTUNITY

BY REV. F. B. MEYER, B.A., LONDON, ENGLAND

The Antioch church was preferred over that of Jerusalem because it was animated by the missionary spirit. The Holy Spirit Himself assumed supreme direction of its operations. The Divine call was corroborated by the call of the church and the co-witness of God's grace. Difficulties and opposition, so far from proving that the apostles were wrong, were accepted by them as opportunities for the greater exercise of God's power.

The point, however, on which we may profitably dwell for a few moments is the parallelism of Acts xiii:25 and xiv:26. Speaking of John the Baptist, the apostle said: "He *fulfilled* his course" (i.e., the divinely marked out race-track of his life); and the evangelist-historian uses the same phrase of Paul and Barnabas: "They *fulfilled* the work" for which they had been commissioned.

The program of our life is God's. He has designed it, suiting our task to our capacity and our capacity to our task; but it is for us to *fulfil* it. The notes of the symphony are stamped on the perforated cardboard; it is left to us to fit it to the pianola by our daily obedience, and fill in the time and expression. It is as the girl said whose features were not of the prettiest, but whose expression was singularly attractive: "God gave us our face, but He left us to fill in the expression."

The fulfilment of life's purpose is achieved, not by doing great things, the opportunity for which comes but seldom, but in doing a succession of little things as well as they can be done. The great mountain ranges of the world rise out of a series of minor elevations, and the few conspicuously important achievements which attract the attention of our fellows are alone possible to those who do with their might whatever their hand finds to do. There is no way of promotion to the government of the ten cities save by the patient culture of the few talents.

Let us *fulfil* whatever duty lies next to us. It may be a cottage-meeting, a children's service, an address to a few uninstructed heathen, but let us put all our brain and heart into it, doing it as tho it were our one alabaster box, our one chance of helping men and glorifying

our Lord, our last act of ministry before being summoned into His presence. Every act of service to men is worth just as much as we put of ourselves into it. What costs us nothing probably amounts to nothing, benefits no one, serves no good purpose. *Only that which costs counts.* But if we continue patiently in well-doing, out of the trifles well done will issue eventually what men call a great life.

The most interesting fact, however, has still to be stated. In the following verse (xiv:27) we learn that when the missionaries reached Antioch they gathered the church together "and rehearsed all that God had done *with* them" (see also xv:4). It is as tho they had been conscious that as they endeavored their best to fill up the Divine program God drew nigh, and with His mighty hands wrought beside them at their tasks, so that results were achieved which were altogether out of proportion to their feeble efforts. Is not this always so? If we are in God's plan, and endeavoring to realize His purpose, may we not always count on Him to do ninety-nine per cent. for every unit we contribute to the grand total?

In the apostle's case He did this, first, by bearing witness to the word of His grace, and, second, by opening the door of faith to the Gentiles. So as the apostles urged their hearers to step into the Kingdom, the doors opened of their own accord, and almost without knowing it they had crossed the threshold. Let us go forth, then, redeeming the occasion, fulfilling to the brim each vessel of opportunity, reckoning that all the time doors are being opened before our hearers, on noiseless hinges and by unseen hands.

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## THE WORK OF THE WOMEN'S FOREIGN MISSIONARY SOCIETIES

BY MISS CLEMENTINA BUTLER

Secretary of the Central Committee on the United Study of Missions

The twentieth century demands modern methods—not only in business, but in philanthropy. Sweet charity is no longer content with the flinging of a coin to the beggar in the gutter and riding on, satisfied that duty is done. The knight of to-day does not ride forth in search of the distressed maiden imprisoned in some drear castle or some noble lord whose cause he may espouse—and likewise the lord's fair daughter. The love of the thirteenth chapter of I. Corinthians may deny the call for alms, but stoops down and lifts up the wreck of humanity, sets him on his feet, seeks to discover the cause of his fall, and to discern what there is left upon which a strong, noble manhood may be built. It takes more time and causes more care, but in the end we realize a redeemed character.

So in missionary work, was it not formerly too much the fashion for the members of churches to be content with giving their money



SOME BRITISH AND AMERICAN WOMEN'S MISSIONARY MAGAZINES

and an occasional prayer for the "heathen" world? Few, indeed, were those who sought to discover what good there might be in the heart of the woman with the small feet in China; the beneficent laws which were back of even the now cruel caste system of India before its corruption; the excellent principle underlying the "three obediences" of Japan, upon which, by kindly recognition, might more easily be built the Christian character which we seek to develop. Modern missions demand from the earnest Christian not only a gift of money, but a share of time for study, that we may have a conception of the real evils of the non-Christian world and a recognition of what is good in these ancient systems which may be used for the upbuilding of a Christian life—our ultimate aim.

If this indifference had been all too prevalent among the women of the Church—if they had been content to smile when their husbands dismissed the subject of missionary work with a more or less generous subscription given in response to the annual missionary sermon, the organization of the Woman's Missionary Societies has laid upon their hearts the sense of responsibility that comes with knowledge of the need of their efforts, a need which could not be met by the brethren of the churches.

#### **The Activities of Women's Societies**

The principal point to be noted of the effect on the home Church of this organization of its women is that its membership is called together usually once a month, sometimes once a fortnight, for the specific purpose of considering the world-wide Kingdom of Christ and of praying for its advancement. Timid women, whose voices are never heard in audible prayer in any other service of the Church, here learn the strengthening power of such exercise upon their own lives. Selfish, narrow views of Christian privilege must fall before the thought that God has made of one blood all nations of the earth, and that "other sheep I have which are not of this fold. Them also I must bring." We come closer to Christian union in the joint service of our missionary societies than in any other way.

Small indeed were the beginnings of some of these societies, and scant was the welcome they received in some cases, even from the pastors of churches. There was an unfounded fear that the new work would lessen the regular contribution. Now that they can look back on a record of thirty years, few would venture to question the benefit upon the home church of these organizations, which put responsibility upon the women whose leisure was, perhaps, in the past far less profitably spent, and, therefore, so much power of the Christian Church wasted for lack of the sense of responsibility which official position in these societies confers. Take, for instance, one of these Boards. Only eight women gathered, upon a stormy day in 1869, to organize a society which has raised since that date over seven millions of dollars for

foreign mission work, and is now bringing in over half a million a year (besides a large amount given by the women of the same Church for domestic missions). The plan of this society has been to gather by the modest weekly pledge of "two cents a week and a prayer," the enthusiasm being kept up by monthly or semi-monthly meetings, these supervised by a staff of workers in each district of the Church. The central organization, meeting once a year, receives a report of all these local officers, and apportions the amount raised, and, while gracefully submitting its estimates to the parent Board of the Church, still



Mrs. Thos. Rich

Mrs. Thos. Kingsbury

Mrs. Wm. Merrill

Mrs. E. W. Parker

Mrs. Wm. Butler

Mrs. Lewis Flanders

SIX FOUNDERS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE M. E. CHURCH

administers its own funds to the last detail. The societies vary in this respect. Some pay the money to the General Board of their Church, to be administered for them. Some submit their missionary candidates to the General Board, but a study of the question seems to prove that the greater the responsibility placed upon the women themselves the greater is the amount of work accomplished.

Some of the Woman's Missionary Societies are so careful of their selection of candidates that their examination papers on the matter of health are said to be more rigid even than that of life insurance companies. In regard to character, one society submits the papers of its candidates to a committee of five in the locality where the candidate offers herself, then to a committee of eleven officers from all sections of the United States, and finally to a committee of eleven at the



annual meeting. It is only after the candidate has passed all these examiners that she finds herself upon the accepted list. It is too serious a matter to send a woman to this important work to pass her without being satisfied regarding the requirements.

On the foreign field the education of the little children, the girls, and the women is very largely in the hands of the agents of the Woman's Foreign Missionary Societies. The kindergarten is coming to be an effective branch of such work, but of all departments probably the medical has been the greatest means for the breaking down of the prejudice against Christianity. The story of the beginning of medical work in missions on the foreign field, and the following recognition of the fact of its value in the work among the depressed classes at home, is well known. How recent is this recognition of the value of the medical work is shown by the fact that the woman who has the honor to be

the pioneer medical missionary to the women of the Orient is still with us in honorable retirement after a long term of service in India, beginning in 1869. The Lady Dufferin Movement and the establishment of hospitals for women in India came *after* the missionary



DR. CLARA SWAIN  
The First Medical Woman Missionary  
to India



A PHASE OF WOMAN'S WORK: A MISSION EMBROIDERY CLASS IN INDIA



societies had clearly proven how acceptable was such help to the formerly neglected women of India. The first breaking down of official prejudice against missionaries in Northern China can be traced to the treatment of the wife of Li Hung Chang by a missionary.

The industrial work has been developed in certain missions where the need of doing something to prevent actual starvation of converts, especially women, was apparent, and also the necessity of avoiding having these needy people become dependent on the charity of the Christians. Needlework is the most common form of industrial training, and large quantities of drawn-thread work has been sold for the help of such agencies, while weaving, oil-mill grinding, and even farming, come into the list of subjects taught.

The college for women, where native girls may be trained as leaders for their Christian sisters, was soon recognized as a necessity, and the first one was established in Lucknow, India, in 1886, and others are carried on by different women's foreign missionary societies in India, China, and Japan. Altho the students may as yet be comparatively few in number, they are going out well equipped to face the problems which confront the native churches. One of the newest enterprises is the establishment of medical schools on the field. India is supplied under the government with institutions open to men and women, but it is still found desirable to support the medical school for women alone. The first college of medicine for women in the great empire of China was opened two years ago in Canton by the American Presbyterian Women's Missionary Society. A large number were ready to avail themselves of this opportunity. The experiment of bringing native girls to America for training is too expensive, and often inadvisable on account of health, so that this institution is supplying a long-felt need.

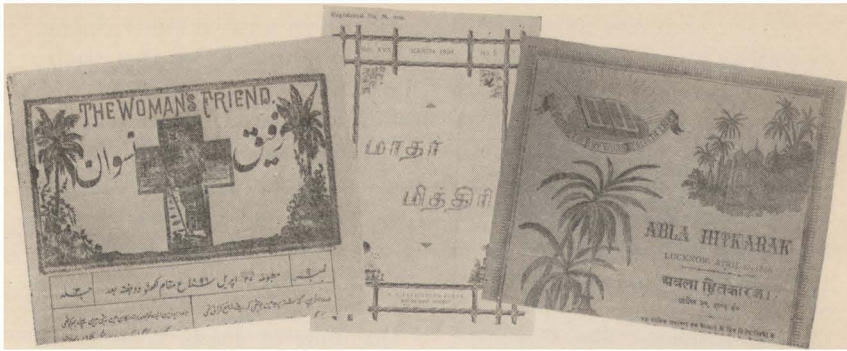
#### **A Concrete Illustration of the Value of Missions**

Let us for a moment consider an incident showing the leavening of the mass of Chinese society by the woman's medical work. Two young Chinese girls, sent by their mission to the United States, after graduating with honors at Ann Arbor, returned to China, were put in an interior city, and given a hospital wherein they might treat the sick women and children of that province. They were so soon overrun with patients that it was almost impossible for them to get time to eat or sleep, and the wards were crowded. Finally they were obliged to send out word that they could treat no patients beyond their own province, hoping in that way to limit the number sufficiently. But far beyond these limits, a three weeks' journey from their city, there was in a town a poor widow with a little girl who had been born blind. The trouble was only a slight film, which to modern surgery presents

a very small obstacle; but the Chinese have no method of treating such cases, and the child was condemned to the life of a blind girl in China, where, as no one wishes to purchase such an afflicted one as a wife for his son, and there are no industries taught to the blind whereby they may support themselves, there was very little prospect of a useful, honorable life for her. The mother felt this keenly, and her love for the child made the prospect seem very bitter. There were no missionaries in that town, and she had never heard of a hospital for women and children. But one day somebody told her that there were people in the distant city who did wonderful things, and who could open even the eyes of the blind. Her mother love made her equal to desperate action, and so, without money, she started to walk with the little girl the three weeks' weary journey. As she begged her way from village to village, the people gathered round to inquire her destination and plans. She told them her hopes, and they laughed at her and said she must be crazy. "Who ever heard of a child that was born blind being made to see?" And their very fear of having an insane person on their hands induced them to help her on her journey. When, after the weary days, she reached the hospital, she was told the wards were full and the doctors could see no more patients that day. She was in despair; but some one went in and told the Christian physician of the pathetic case, and she, realizing how much was at stake for the little child, came out to see. There was truly no place for her, but the doctor, being touched by the great need and knowing how slight an operation would change that child's life completely, gave up her own bed that the little one might be admitted. When, after a few weeks, the woman started home again with the child's eyes bright and clear, she also had received spiritual vision. In every town which she entered her very presence preached Christ, for as she assured the incredulous crowds that this was indeed the little blind child, and told them how sight had been given, she also told them of the motive which impelled the missionary to come to do this deed of mercy and of the great vision which had come to her own life, so that in her remote town so many began to inquire about this Christ that it has been absolutely necessary to send missionaries to supply the demand created by a poor widowed Chinese mother.

The Woman's Missionary Societies have been the leaders in the campaign against foot-binding. It was a girls' school carried on by one of these societies which first made the rule that no student would be allowed to remain in the institution with bound feet. This rule is almost universal in mission schools to-day.

Again, it was the Woman's Missionary Societies which realized first the need of providing suitable literature for the women who were being taught in zenana homes and for the children in their schools.



SOME CHRISTIAN MAGAZINES FOR INDIA'S WOMEN—IN URDU, TAMIL, AND HINDI

Nearly all the societies now publish periodicals suitable for the homes for the women and children, as well as for the fathers and sons. The Methodist Woman's Missionary Society publishes a magazine in four of the languages of India and one in Japanese, keeping also in this last-named field a missionary purely for literary work.

One of the strong supports of the Woman's Missionary Societies is the constant communication between the agents in the field and the members in the churches. This is kept up by the monthly missionary magazines, of which about eleven are published in this country and a large number in Great Britain.

#### Women and Mission Study

The newest development of the energy of women is on the line of the united study of the different mission fields. At the Ecumenical Conference, in 1900, a committee was appointed to consider the publication of a text-book which would be acceptable to the Woman's Missionary Societies. A year later the first book was issued, "Via Christi," an introduction to the study of missions, by Louise Manning Hodgkins, an epitomy of the history of Christianity, which especially emphasizes the missionary efforts out of which the modern Church has grown. After that, the following year, "Lux Christi," by Caroline Atwater Mason, a study of the light which is penetrating the darkness of the idolatry of India, was taken up with equal enthusiasm by the forty-four woman's Boards in the United States and Canada. In 1903 Dr. Arthur H. Smith, the greatest authority on things Chinese known to the missionary world, prepared the text-book "Rex Christus," and the gathered enthusiasm of the missionary hosts is shown by the sales, which in a year and a half, without a cent being paid for advertising, ran up to over forty-eight thousand copies. The text-book, "Dux Christus," by William Elliot Griffis, is being extensively used, as is shown by the sales of thirty-eight thousand copies in the first six months.

Strong churches have carried on their own mission study classes. In smaller towns different denominations have united for this study. In some university towns such study classes have been fortunate enough to secure the aid of some of the professors, who have lectured upon the different chapters. High church dignitaries have consented to assist these women in their attempt to understand the grave problems in the path of the progress of Christianity. In many places a union meeting is held once a year of the societies which are taking up the topic, and on account of the way in which Japan is attracting the attention of the whole world this year these questions have been of peculiar interest. The timeliness of the study of Japan is apparent. The number of women's magazines giving space to articles on the subject give reason to believe that a million and a quarter of Christian women are having their attention called each month to the progress of the Kingdom of Christ in Japan. Besides this, the Young People's Missionary Movement joined in with the United Study Committee in their choice of a topic of Japan for this year, so that the great forces of organized young people in the churches are also looking toward this field in the numerous mission study classes.

Besides the text-books, supplementary helps were issued, a map was produced, and, finally, the interest in this method of becoming intelligent helpers in the great cause demanded a summer assembly, where leaders could be trained for the auxiliaries, circles, and mission study classes in the churches. Such a summer school was begun at Northfield, in July, 1904, and, altho so little was known about the new enterprise, over three hundred women gathered to spend a week in fitting themselves for wiser leadership. The different chapters of the text-books were presented by experts, with a series of conferences on the methods of work, ideas from different denominations and different sections of the country, for the benefit of all. The coming summer a similar conference will be held at Northfield, July 24-31, and a new one will be organized at Winona Lake, Ind., July 12-19. A course of lectures at Chautauqua will also be devoted to the same topic. The subject considered in these meetings will be the text-book for next fall and winter: "Christus Liberator," an outline study of Africa, written by Miss Ellen C. Parsons. Sir Harry H. Johnston, the greatest explorer of Africa since Stanley, has prepared an introduction on the geography and people of the Dark Continent. The coming volumes of series are: "The Island World," by Mrs. W. A. Montgomery, to be ready 1906-7, and a text-book on the line of triumphs of modern missions, by Anna Robinson Brown Lindsay.

The coming decade will show in our churches not only an increase of enthusiasm on missionary lines but a vast gain in intelligence, which shall result in greater skill in our methods on the field and in the administration of the work at home.



A GROUP OF KOREAN DANCING-GIRLS

## WOMAN'S WORK FOR WOMEN IN KOREA

BY MRS. HORACE G. UNDERWOOD, M.D., SEOUL, KOREA

In order to appreciate the work that Christian women are doing or may do for their sisters in Korea we need to know: (1) The condition of the women in this land without Christ; (2) The changes wrought by the inflow of Gospel light; (3) The lines along which foreign women can be of most service; and (4) What the Christian Korean women can do and are doing for each other.

I. The life of the ordinary Korean woman is one long, unvaried story of weary toil, sickness, anxiety, and sorrow. Their daily duties often compel them to carry great vessels of water on their heads. In addition to the burden, the spilling and splashing of the water over their shoulders in freezing weather brings on much disease and suffering. After washing their garments, they pound them as their method of smoothing in place of ironing, and toil far into the small hours of the night. They also work in the fields, sowing, weeding, and



reaping; they weave the cloth from the cotton they have raised, thus making their own clothing from the raw product. This clothing is insufficient for severe weather, and inconvenient. The women marry early, and must often carry a little one on their backs, other children tugging at their skirts, while the mothers support a heavy load on the head in doing their work.

The countrywomen seem much freer, and therefore less unfortunate, than those in the city, tho most of them have to toil in the fields, and have, probably, heavier manual labor. But life in the smaller villages, or on farms where some comparatively "rich" farmer and his servants' families all meet on terms of familiarity, is much easier for women, and they are not constantly confined to the *an-pangs*, like the city women.

With pitifully few exceptions the people live in extremely small, low, dark rooms, which aptly correspond to their low, dark, narrow mental and moral environment—no education, no books, no music, no entertainment, practically no amusement, no change, with no thought,

desire, or hope beyond the necessities of the flesh for the present hour.

Some may say that this is the case with the very poor in London or New York, but I deny that it is true to the same extent, and they are a comparatively small class; in Korea it is the general condition of the women of the nation.

No doubt every young Korean girl hopes some day to rule a household, a wife hopes to give birth to a son, a mother expects to marry her son or daughter advantageously. Sometimes a woman covets and obtains a heavy silver ring, a silk coat, or a set of girdle ornaments, but, after all, they have few joys or hopes beyond those they share with the animals, and no happy outlook or expectation beyond the



A KOREAN PEASANT WOMAN AT WORK

grave. Only their unceasing labor saves them from madness or idiocy, nor are we surprised to find many of them dull or foolish.

The young marriageable girls from ten or eleven to twenty, and high-caste women of all ages, are very closely confined. Even among the poorest and lowest, except on the farms, the young girls are guarded with extreme care, after marriage as much as before. Then they become the slaves of the mother-in-law and maids of all work in a family to whom they usually go as perfect strangers. All depends on the mother-in-law. She may happen to be kind and gracious, or ugly and cruel, but she exercises absolute authority over the young wife. These shut-in women are never seen on the street or anywhere else, except in the inner quarters of some near relative's house, to which they are carried in a closed chair. If very poor they may flit thither at night, in the care of some older woman, well enveloped in the capacious folds of a big apron. Charwomen and all very low-class women enjoy comparative freedom from all these restrictions after they have passed their teens. Slaves, sorceresses, and dancing-girls are absolutely untrammelled, going and coming as freely as the men. Dancing-girls are often sold and trained to their dreadful life in childhood, and the same is true of the sorceresses and Buddhist priestesses.

There are no schools for girls outside of those established by the missionaries, no homes for blind, deaf, orphan, or friendless children, who drift into the Buddhist temples or the hands of the sorcerers or trainers of dancers, or become slaves in some alien family.

Marriage customs add much to the bitterness of women's lives. The fact that a woman never sees her husband till the hour of her marriage is pregnant with legions of miseries, which any woman can easily imagine without further comment. The shyness, ignorance of the world, of herself, and all things, which have been diligently fos-



A KOREAN BRIDE

tered in her, makes this sudden cruel plunge from the seclusion of her own home into the ice-cold waters of life, with a family of utter strangers (not to mention her strange husband), an ordeal of exquisite agony to the ordinary shrinking young creature.

To this is added the horrors of the concubine system. Is the wife ill looking, or childless, or in any way distasteful to her husband? He forthwith takes to himself a concubine. Has she grown old in his love and service? He resorts to a concubine, who, tho of low family and coarse nature, frequently rules over and ill-treats the rightful wife, shoving her quite to the wall. As for the concubine herself, her position is insecure, she may any day be put aside; she is snubbed by ladies of good standing, treated with unseemly familiarity by men, her children can not inherit without special intervention, and are not counted legitimate; she has no sure hold upon her lord's affections except in youth, good looks, and her children; her life is precarious and full of sorrow, doubt, and fear.

The dancing-girls are the toys of evil men so long as youth lasts; they are then cast aside to scorn, sickness, abuse, and death, unless, as rarely happens, they have managed to save a little money or have married. The sorceresses are given over to the service of the devil, to frenzy drunkenness, and life-long hypocrisy and imposition, often dying early, as the result of their excesses.

Korean husbands vary, like those of other nationalities, and, except when intoxicated—as they frequently are, alas!—do not seem inclined to ill-treat their wives, according to their idea of ill-treatment. When drunk they beat them cruelly, and in fits of jealousy sometimes cut off the wife's nose. A fairly kind husband of good family and more than moderate means considers it nothing out of the way to allow his wife to carry water and other heavy loads, to beat the rice with a terribly heavy mortar, and perform other equally laborious tasks while he sits in the *sarang*, smoking and chatting with his friends. To gamble away her earnings, or spend them on other women or in drink, to leave her to support herself and his little ones, is not uncommon, but is, alas! nothing different from what is done by some Europeans and Americans.

To us who find home ties and family life the sweetest thing on earth, it is inexpressibly sad to behold how little of this there is in the Korean woman's life. The *sarang* and *anpang* divide the family. Men and women live practically apart. The pleasures and business of the men are carried on in the outside world, in and beyond the *sarang*. It is almost an unheard-of thing, except among Christians, for men and their wives, daughters, or sisters to go anywhere together. How can they, when it is thought improper for women to go out at all?

It would be unthinkable for a Korean family to sit together in the evening round a table reading or playing games—impossible; for the



women play no games, and there is no light by which one can see well enough to enjoy work or play in the ordinary Korean household.

But the saddest thing in the life of Korean, as of all heathen women, is the fact that there is no outlook, no hope, no vision above the earth or beyond the grave. The skies are brass above their heads, not a slight canopy thinly veiling a heaven, of which it hath not entered the heart of man to imagine the glories. The grave closes over them in absolute blackness, with no hint of the light beyond and the life eternal. "Where no vision is, the people die." A poor woman dying in the hospital said to the missionary doctor: "Oh, where am I going? Oh, it is so dark, so dark! Is there no light?"

#### What the Missionaries are Doing

Let us notice a few ways in which the condition of these women is changed for the better by the coming of the Gospel.

Nothing else is worth mentioning in comparison with the fact that immortal souls are saved, for, after all, the things that are seen are only for a time, and a mortal's condition during a few score years on earth will count for little in the eons of eternity. But even looking no further than this life, and to answer the sneers of those who do not believe in missions, let us see how the present temporal state is modified by the entrance of a better hope.

First of all, the husbands change. Christianity works a miraculous change in the men, noted and talked of by communities far and near. Gambling, drinking, and other vices are completely stopped, and money flows into the household coffers for necessities; quarreling and wife-beating are known no more; and, further, the man, in the light of the missionary's teaching, gets a better lamp for his wife to sew by, puts a pane of glass in the window of the *anpang*, digs a well close at the door, helps her with the heaviest burdens, when able hires a servant, and, in a word, begins to treat her with considerate, unselfish love. This in itself makes all the difference between daylight and darkness in the home, and a little unheard-of heaven on earth for the poor, down-trodden creatures, who never dreamed of a possible improvement of their condition.

Second, the marriage customs are changed. No more concubines; no more jealousy, heartbreak, and quarreling; no more women of uncertain and precarious standing, despised, looked down upon; no more dishonored children.

Again, schools are being established for the girls. A vast new world of interest and delight is opened to these fresh young minds, in which they develop with marvelous rapidity. These women have known nothing of real music, but now they learn to sing, now they have something to sing for, and it is pathetic to see their eager, passionate desire to learn and sing the hymns, and the endless delight they take

in their own crude efforts to render the tunes. Many an old woman who can not read a line has learned all the commonest hymns in the book by heart, and can recite or sing (?) them on any occasion. The light in the formerly dull eyes and the songs of their lips speak for themselves of what God has wrought through woman's work for women in Korea.

The Christian women, moreover, have gained dignity, social importance, and self-respect; for now each has a *name* of her own, read at service before the assembled multitude, sealed with the baptism water on her brow, written in the records of the church among the names



A KOREAN LADIES' COUPÉ

of all Christians. She hears the others exhorted to watch over, pray for, and help her, and she is placed in a class whose leader reports each week to the *moza*,\* whether she has attended the meetings, has been sick or away, etc. No; she is no more an insignificant molecule of society who, alive to-day, may disappear to-morrow without injury or concern. She is a sister in the Lord, of immense importance to everybody; her doings are well known; she is a lamb folded, fed, and cared for; no longer a stray sheep lost in the wilderness, torn and weary, and ready to die.

But all this is nothing compared with the fact that they have discovered they possess a *soul* and a *future*! If a poor hack-horse could be suddenly transformed into one of the sons of God, with a partial knowledge of what God has for His sons, and a clear appreciation of what he formerly was, it could not mean more to him than to these women, who have been suddenly lifted from the condition of mere

\* Missionary.



SOME KOREAN SCHOOL CHILDREN—READY TO BE TRAINED FOR GOD OR THE DEVIL

beasts of burden to join the innumerable company of angels, the general assembly and church of the first born, who are written in heaven to behold as their father, God, the judge of all, and their brethren, the spirits of just men made perfect, and, crowning glory, Jesus their Savior, the mediator of the new covenant!

In the light, then, of what we have seen the question as to whether women missionaries are needed would never arise, but how best can we economize and most advantageously use the few whom the Church in Christian countries sends.

There are between eight and twelve million souls in Korea; the approximate number of women is easily computed. Of this population, there are in touch with Gospel light about forty thousand Protestant Church adherents, catechumen and baptized Christians. Of these, about one-half are probably women.

The native women, as they pathetically told Miss Chase, get comparatively little from the men missionaries, whom they are too shy to question, whose visits to each little group are necessarily brief, and whose efforts are divided between the millions of heathen who have never heard and the thousands of new believers who are all very ignorant. These women need a woman who can sit down quietly with them in the *anpang* and patiently teach them, and listen patiently to their "unlearned questions." But in all Korea, in twelve centers of work, hundreds of populous miles apart, there are, counting both Methodists and Presbyterians, those on the field and those on furlough, from Canada, Australia, and the United States, only one foreign single woman for every three hundred thousand. It needs no argument to show that these women's unaided efforts are as a drop in the bucket compared with the crying need; therefore, it seems evident that they can do most good by teaching and training natives who can go forth and teach others.

The work which we believe will result in greatest fruitfulness in the end is:

*First.*—To teach young girls in schools.

*Second.*—To train the intelligent, advanced Christian women who seem fit for it for Bible women and evangelistic workers.

*Third.*—To hold Bible classes, of a week or ten days' duration, in the little Christian villages.

The meeting and teaching of inquirers and heathen women who come in great crowds to the newer stations from curiosity, our ladies are not wholly equal to, because the *kugunging*\* countrywoman comprehends, for the first few interviews, very little of the Korean of foreigners, and pays scant attention, owing to curiosity. Native workers are needed here, and here they accomplish wonders.

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\* Sight-seeing visitors.

Without violating all their ideas of propriety, women under thirty-five can not go about from house to house or village to village as Bible women, and, on the other hand, many of the older women can not read and seem unable to learn, while numbers of those who are highly fitted to do this work are overburdened mothers of large families. There are no maiden ladies in Korea, but there are quite a number of widows, and on these we must mainly depend for our assistants, leaders, and Bible women. But altho they can not serve in so public a way and can not give their whole time to the work, there are many faithful Christian women who do what they can, as opportunity offers, in telling their neighbors and relatives, employers or servants and friends, about the blessed Gospel, and it is no doubt that to this is due, in part, the wonderful spread of Christianity from village to village, where missionaries have never gone.

Let me cite a few instances. Mrs. Yi, an old widow woman of between fifty and sixty who could not read, moved with her two sons from the Christian village of Sorai, where she had been converted and instructed, to Chil Pong, a village far off, nestled among the mountains. Tho she could not read, her sons could, and, through her, they, their wives, and, later, their children, were all converted, and little by little their neighbors. There are now two little groups of Christians and two neat little churches within ten miles of each other, all practising and *preaching* the Word, as the result of this ignorant old woman's faith, labor, and prayer.

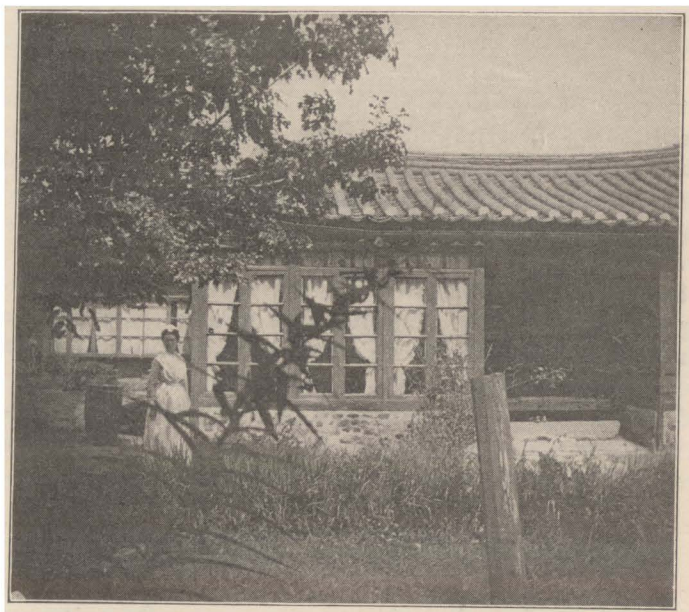
Again, in an island off the coast of Whang Hai, a number of people who had been partially taught, and had been in a measure intellectually convinced, decided to become Christians, but they were very ignorant, no one had time to visit, instruct, and encourage them, and they fell back into heathenism. Mr. Kim's mother—who after her conversion, tho she had plenty of means, and was of the class who do not go out, went about constantly, from village to village, exhorting unbelievers and teaching the Christians as she best could—undertook the rather perilous trip across currents and to a dangerous coast to help these islanders. She was ill received. A perfect stranger, no one would give her shelter, she was looked upon with suspicion; but she persisted, talked to the women at their gates, the well, the clothes-laundering places, and with such soul-winning power that several of them listened perforce and believed. She was invited into the homes, treated as an honored guest, and one year later, when she visited the island with the missionary, found a group of earnest men and women Christians, and a good commodious little church, set on a hill where all might see it—the fruit of one poor woman's work for women.

Mrs. Pak, a Presbyterian convert, and a widow whose second daughter had just married, went to a distant town to visit her other



daughter, whom, with her family, she soon led to Christ, and then began reaching out to the neighbors and teaching the children, until the Methodists, in whose field she happened to be, were able to organize a church as the result of her volunteer work of love. In the meantime the Presbyterians, who were not aware of these facts, had urged her to return to Seoul and accept a salary to do continual Bible work in the hospital; but so strongly did she feel the call for her service where she was, that she refused this offer and remained to work unpaid.

Mrs. Yi's daughter-in-law, a young *saxie* not twenty, became converted after her marriage, and was eager to tell her friends; so when



THE METHODIST WOMEN'S HOSPITAL IN SEOUL, KOREA

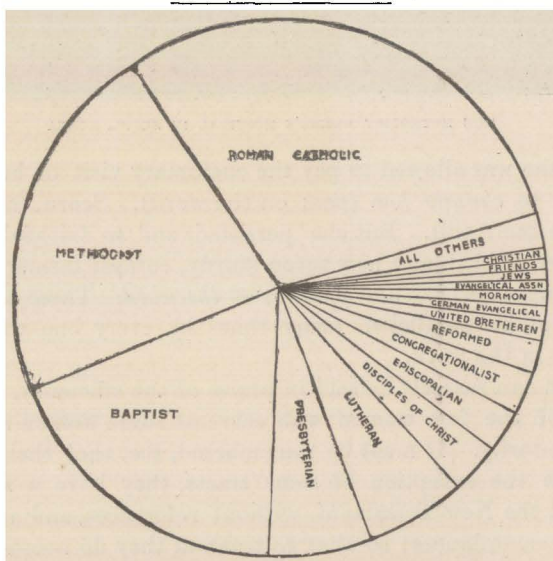
at length she was allowed to pay the customary visit to her relatives, she began to *chando hao* (pass on the word). Scorn, mockery, and abuse were the result. But she persisted, and so faithfully that one by one they yielded, and now seven sturdy, earnest farmer households are believing, baptized, and *passing on the word*. These are incidents which could be paralleled many times by every one who has had experience in the work.

Enough can scarcely be said in praise of the efficiency, earnestness, and zeal of the few women who serve as Bible women and helpers, often voluntarily. It must be remembered, too, that their books are few. With the exception of some tracts, they have a simple catechism, and the New Testament, without references, and no commentaries or concordances; so that to teach as they do necessitates great familiarity with the Word, a heart in touch with the source of wisdom,

and faithful attention to the instructions received from foreigners. One of the women I know made three long country trips last year, two of them at her own suggestion, when only her bare expenses were paid. She taught at all of these three times a day with great thoroughness, witnessed to by the foreigners who were present, teaching the women to read, as well as giving Bible studies. Two others held a class of little over a week's duration at their own instance, the natives testifying to the benefit received. Another of about eighty who can not read, but who knows by heart much of her Testament and hymn-book, visited the hospital regularly all winter, talking to the patients in the dispensary and wards, and others whose family duties do not permit them to go to the country, have brought neighbor after neighbor into the Church.

But most of the people are poorly instructed (many of them can not read), so we need trained teachers—trained by foreign women. Native women are begging pathetically for schools and Bible-training classes. But even the foreign women who are here have not always money enough to itinerate with, or to pay the traveling expenses of the voluntary women helpers who go with them. Mrs. Sharrocks and Miss Samuels, of Syen Chun, told me they now had no time to do anything but teach the increasing numbers of believers, while from the south comes the cry of hundreds of inquirers coming to the stations and no one to teach them.

If there are those who seek a work full of opportunity and inspiration, let them come and join us. If any woman doubts whether life is worth living, let her enter the work for women in Korea.



PROPORTION OF DENOMINATIONS IN UNITED STATES

## MRS. ISABELLA BIRD BISHOP, TRAVELER AND FRIEND OF MISSIONS

BY MRS. JOSEPH COOK, BOSTON, MASS.

It has been somewhat surprising that Isabella Bird Bishop's last great journey into the unknown should have been so little chronicled on this side the Atlantic. She was first introduced to American readers through one of her earliest books, "A Lady's Life in the Rocky Mountains," and her later works, "Korea and Her Neighbors," "The Yangtse Valley and Beyond," and "Pictures from China," have been published in New York. Altho so much of Mrs. Bishop's life has been associated with Edinburgh, she was not a Scotch woman, but the daughter of an English rector and kinswoman of Bishop Sumner, at one time Archbishop of Canterbury. Consequently she was a staunch member of the Church of England all her days, altho, when her interest in missions awakened, her mental horizons were sufficiently wide and inclusive to take in all denominations.



ISABELLA BIRD BISHOP

Like John Ruskin, she was taken as a child by her parents on long, leisurely journeys in their own carriage, and this was the beginning of those extraordinary travels which encircled the globe and followed "unbeaten tracts" in many lands.

Dr. Bruce, in the *Edinburgh Medical Journal*, commenting on the career of Mrs. Bishop from the viewpoint of a physician, says: "There is much to be wondered at in the physical history of Mrs. Bishop. When she took the stage as pioneer and traveler, she laughed at fatigue, she was indifferent to the terrors of danger, she was care-



less of what a day might bring forth in the matter of food; but stepping from the boards into the wings of life, she immediately became the invalid, the timorous, gentle-voiced woman that we associate with the Mrs. Bishop of Edinburgh. It is not a question of dual personality; it is the varied response of a single personality under varied conditions."

When I first met Isabella Bird in Edinburgh, in the winter of 1880-81, she was so tiny of form and delicate in appearance that I wondered at her achievements. She was not in bondage to her body, but endured to the very last years of her life incredible hardships with never a murmur. Stalwart men in China and Japan have told me that when they were so fortunate as to act as Mrs. Bishop's *cicerones*, they were worn out before she showed a sign of fatigue. As late as 1901, tho then in her seventieth year, she rode a thousand miles in Morocco and climbed the Atlas Mountains. I last saw Mrs. Bishop in Yokohama in 1895, when she was about to sail for Korea. She spoke most despondently of her health, of heart trouble, and other complications. Notwithstanding she was then sixty-three years of age and an invalid, she was traveling absolutely alone, without even a maid. We can not but admire the indomitable spirit which controlled the frail body, and enabled her to take such journeys as are set forth in the united results of her experiences in Japan, Korea, China, India, Persia, and Morocco.

Mrs. Bishop was the first lady to be elected (1892) Fellow of the Royal Geographical Society, and at the time of the Khurdish persecution of Christians she was granted a hearing on the Armenian atrocities before a meeting of members of Parliament. In this way the subject was brought prominently to the notice of the government and the public.

Whoever has read "Unbeaten Tracks in Japan" will find in the book internal evidence that the author was at first not merely indifferent to missions, but positively prejudiced against both the workers and their work. In her little *brochure* entitled "Heathen Claims and Christian Duty" she does not conceal this fact. It is said that during her first fifteen years of travel in the East she would go three days off her route rather than accept the hospitality of missionaries. Dr. George Smith, of Edinburgh, at the Congress of Missions held in connection with the Columbian Fair of Chicago, in 1893, stated that Mrs. Bishop was the greatest advocate of the cause of missions that had come to the church in many years. As a world-renowned traveler, as a Fellow of the Royal Geographical Society, she could always command an audience of those people who would never think of attending any ordinary missionary meeting, and who are, therefore, those who most need enlightenment on this subject.

Mrs. Bishop's married life lasted only five years. For three years

Dr. Bishop was a hopeless invalid, and the tireless traveler became the untiring nurse until her husband's death in 1886. In devoted memory of Dr. Bishop's career as a physician, his widow became intensely interested in medical missions. From her private fortune she established hospitals for women in Japan, Korea, India, Kashmir, and China, besides an orphanage for girls in Tokyo. She also made herself acquainted with minor surgery, and found this an invaluable aid in her travels.

Mrs. Bishop was an enthusiastic botanist, and from childhood knew chemistry, and was accustomed to the use of the microscope. A writer in *Blackwood's Magazine* says that Mrs. Bishop was rather indifferent to the honors which impressed the public generally, but she became enthusiastic over such accomplishments as "her sketching, her photography, her housekeeping, dressmaking, and last, but not least, the fact that she had baked a cake for the King of the Sandwich Islands."

She was left alone in the world after the death of her husband, and endured eighteen months of invalidism before her final release. One of her last utterances was: "Come, O thou traveler unknown, whom now I long yet fear to see." But with the peace which she said was wonderful, she heard "the clear call," and set out fearlessly on her final voyage.

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## THE IDEAL MISSIONARY CAMPAIGN: GOD'S WARFARE AND HIS WEAPONS

BY THE EDITOR-IN-CHIEF

There is a military allegory in the New Testament which is applicable to the spiritual work of the Church:

For tho we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled (II. Corinthians x :3-6).

This short paragraph repays closest study, for it contains the secret of success in that most difficult of all tasks and toils of missions—the *pulling down of strongholds*. Whatever success has so far rewarded missionary endeavor, this certainly has not yet been achieved. The expression is emphatic—the utter demolition of the very central fortress of the foe. This result is assured when the warfare is not after the flesh, but after the spirit, and when the weapons are not fleshly, but spiritual and mighty through God.

Paul writes as one familiar with ancient modes of warfare, and

these may interpret his metaphor. It is well known to the historic student that the most skilful wars against the strongest defenses, such as was found in walled cities like Babylon, were conducted by means of certain famous devices which were combined—their power largely depending on their combination: first, the catapult and ballista; second, the moving tower; third, the battering-ram, and, fourth, the Macedonian phalanx. It is possible that Paul refers to all of these in the passage above quoted, and hence it may be of importance to look, first of all, at the part each of these played in the demolition of ancient strongholds, that the full force of the metaphor may be felt.

The catapult and ballista were simply the ancient engines for projectiles—the catapult for throwing large darts and arrows, and the ballista for hurling stones. The former was a huge bow, bent by a windlass, and, when the cord was suddenly released, the recoil threw the dart or arrow with great force. It was probably invented by Dionysius of Syracuse about 400 B.C. The ballista, tho made in different ways, was in effect an ancient mortar, hurling huge stones over walls so as to fall like shells, vertically.

The battering-ram is so ancient as to be referred to by Ezekie', 600 B.C., as already in common use. It consisted of a massive beam with a metallic ram's head at the end, so mounted as to be slung to and fro, and used to beat down massive walls, or at least make a breach in them. Justus Lipsius refers to one as one hundred and eighty feet long and two and a half in diameter, the iron head weighing over one and a half tons. When worked by a hundred soldiers its momentum would equal that of a thirty-six pounder.

The moving tower was an ingenious device to cope with the high towers that flanked the walls of the foe, and thus gave enormous advantage in hurling down deadly missiles and red-hot metal or burning brards. These moving towers were built to match the others in height, and wheeled so close to the stationary towers that soldiers could fight the enemy at close range, and even pass from one tower to the other.

The Macedonian phalanx was a device of the ancient Greeks. At first it consisted of four thousand men, but Philip of Macedon doubled the number, and afterward it was quadrupled. The soldiers were spearmen, arranged in a square, and standing so close together that they could lock their shields overhead, like the overlapping scales of a moving monster. The ranks stood several men in depth, displaying in front a row of extended spears. The momentum of the phalanx at the outset of the charge usually decided the battle. From this device came the Roman legion, and in modern times the military square of Napoleon.

The language used by Paul suggests these military methods of subduing great fortresses and fortified cities, and it may be of utmost

importance to learn what are the corresponding spiritual methods of warfare which are mighty through God to the utter demolition of hostile systems of error and iniquity. It is also of highest consequence to note that for true success *all God's weapons need to be used*, the absence of any one tending to weaken all the rest and make them comparatively ineffective.

We believe the Word of God clearly reveals these chosen instruments of God, in His campaign against evil, to be *four*—namely, *His Word* and *His Spirit*, *united prayer* and *consecrated giving*. At no time in history have these four been so combined as in the times immediately succeeding Pentecost (Acts ii: 41, 47; iv: 23, 35), and hence the marvelous triumphs of that short epoch of missions; and so far as these four have been united in modern times have supernatural results been wrought. It is, moreover, conspicuous that to each of these separately is attached a specific *promise of power*.

### The Sword of the Spirit

I. *The Word of God*. This is the absolute basis of all mission work—the corner-stone of its whole structure. It must be used in two forms—orally in preaching and teaching, and on the printed page. Without the Word of God preached there will be no converts; without the printed Book there will be no firm foundation for the Church, and no permanent bottom for the Christian assembly and community.

Attached to this is the most conspicuous pledge of power in the whole Old Testament:

As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall *my word* be that goeth forth out of my mouth: it *shall not return unto me void*, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it. . . . Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off (Isaiah lv: 8-13).

No translation ever yet did justice to this Scripture. Here God magnifies His Word—whatever “goes forth out of His mouth,” as the expression of His mind, way, and will. He declares that it is sent forth on a definite commission, and promises that in no case shall it come back to Him profitless. It shall accomplish the very thing He desires, and shall effect that for which He has sent it forth. Like the rain from heaven, that comes down in showers, commissioned to water and fructify the earth, and not returning in vapor to the skies until its errand has been accomplished, so God’s Word goes forth out of His mouth to make the fir-tree and myrtle-tree grow where the thorn and brier—signs of the curse—have grown. And so sure is this result that it constitutes the one everlasting sign of His truth and power,

upon whose perpetuity depends His name and fame, and which is to be the standing miracle of grace and the perpetual memorial of God. Here manifestly is the first and foremost of God's weapons of warfare, preeminently mighty through God.

### The Power of the Spirit

II. *The Spirit of God.* Here again how vastly important is combination. Even the Truth of God is powerless without the Spirit of God. There would be no rain were it not for atmosphere, wind, and sun, and even if there were showers, there could be no fertility of soil. The Holy Spirit is at once atmosphere and wind and sunshine, light, warmth, and life. For the Spirit, therefore, the disciples were bidden to tarry. Tho equipped with the *truth*, they were to wait to be endued and endowed with *power*. Let us again notice the emphatic assurance that with the Spirit's anointing comes also new success in service.

That repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke xxiv: 47-49).

And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith He*, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. . . . But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts i: 4, 5, 8).

There must, then, be not only a full knowledge and utterance of the Gospel message and the whole truth of God, but it must be with that supernatural power—that unction—which is indescribable but unmistakable, and which clothes every messenger with a sort of prophetic authority and a Divine effectiveness. It is as supersensual and evasive as subtle perfume, or the mysterious force of gravitation or magnetism, but as unquestionable in reality and efficacy.

### Man's Cooperation With God

III. We now turn to the *human* side, to consider the weapons of warfare which depend absolutely upon man's active cooperation with God. Of course, here as before there is no power without Him; but the stress is more especially upon the human side of the work. There must be continuance in *prayer*, and especially in *united* prayer, and there must be systematic and self-denying *giving*. And, again, praying and giving must be united if either is to have the normal efficacy. Let us look at each in turn. The most unequivocal promises of the Word of God attach to *prayer*. In the last discourse of our Lord,

before crucifixion, He first unfolds the mystery of *prayer in His name*; that is, prayer whose whole virtue lies in *vital union with Him*, so that *He becomes the true suppliant* (compare John xiv: 13, 14; xv: 16; xvi: 23, 24, 26, 27). It is plain that whatever any man asks in another's name, the other asks through Him; the right to ask in His name implies that He deigns to permit His name to be so used to secure a favor that would not be asked or granted on one's own merits. This is the ground of all prevailing prayer in Christ's name—that, when so asking, God sees and hears, behind the human suppliant, the great Intercessor whose name the praying soul uses as the ground of his plea.

Then, as to *united* prayer, it adds the further element and advantage of combining *individual* prayers, acceptable in themselves, in a *collective* petition, whose power is the united power of all the praying souls in the company. The great lesson taught us on this subject is in Matthew xviii: 19, 20:

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

The word for "agree" is *symphonize*—a word drawn from the concord of a musical chord; it suggests a master musician laying his hand on the keys of an instrument already tuned into harmony with each other and with the whole instrument and the musician's mind. Such agreement is not superficial nor artificial; it is not something into which we can enter of our own will, alone; but is a higher harmony, dependent on fellowship with God. But when those who live in a holy atmosphere thus find fellowship in holy agreement (not a human sympathy merely, but a Divine symphony), whatsoever they ask is as sure to be done as that God is our God, and can not move by His Spirit in praying disciples contrary to His own purpose. Moreover, we are here assured that, whenever and wherever two or three are gathered in the name of Christ—the smallest number that can be gathered—He is Himself in the midst of them, their gathering embraces Him. The artist, Tissot, has represented it in his marvelous picture as a sort of sheen of light, having definite shape, a spiritual personality, enfolding and enwrapping the two or three that are met in His name. Of course, to such united prayer there can be nothing less than Divine response.

The all-important practical question is: Why is mission work at home and abroad so often comparatively unsuccessful? It is no depreciation of blessed results to concede that the weapons of our warfare have never yet proved "mighty through God to the pulling down of strongholds." The defenses of the enemy yet stand apparently impregnable, and in some cases scarce a breach has been made in the

walls! And as for the hostile "imagination" of men, the high towers of human philosophy and organized iniquity that exalt themselves against the knowledge of God—surely no one will pretend that they are cast down. They still fling their flaunting banners to the breeze, and boast their triumphant power to resist the combined onset of the Christian army. Why have we been unable to demolish Buddhism and Brahmanism, Confucianism, and especially Mohammedanism? Nay, at this very time spiritualism, rationalism, theosophy, and a host of kindred foes are assailing the strongholds of our faith and threatening the very foundations of Christianity!

#### The Power of Consecrated Gifts

IV. A fourth weapon chosen of God is consecrated *giving*, and, without *this*, we may weaken all the rest. Let us again note that to this, even in a former dispensation, was linked one of the grandest promises of God:

Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? in tithes and offerings. Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it*. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed: for ye shall be a delightful-  
some land, saith the LORD of hosts (Malachi iii: 8-12).

It requires no little daring to "spiritualize" such a promise and nullify its obvious literal force. It is a promise to faithful rendition of *tithes and offerings*. It has reference to systematic fidelity in *giving and nothing else*. And the promise is untranslatable. "I will open you the windows of heaven and outpour blessing upon you *until failure of enough!*"—not, as it seems to us, failure of room on our part to contain, but of *blessing on His part to bestow*—i.e., since He is inexhaustible forevermore! As long as the gifts come in, the blessing shall pour out.

Here, to look no further, the conditions of success are utterly lacking, and, so far as we can see at present, hopelessly lacking. After nearly two thousand years of Gospel history, the apostasy from God in the matter of giving—which spans the whole interval since apostolic days—is absolutely unreached. It is dollars to Mammon and cents to God. On the part of most disciples, the very sense of stewardship is gone. Giving is impulsive and occasional and disproportionate instead of being based on principle, regulated by system, and beautified by self-sacrifice. With the claims of a dying world pressing upon us, and the outstretched and pierced hand of the Lord Jesus

mutely pleading for our gifts, the cause of missions is in constant peril from debt and retrenchment, and this fact is appalling! Even Moravian Brotherhood, our leaders in missions, have been threatened with the dire necessity of shutting up mission stations and abandoning mission fields from sheer emptiness of the Lord's treasury!

Here stand the frowning walls of the foe, behind which are entrenched over a thousand million slaves of sin and superstition. We have God's catapult and ballista, His battering-ram, His moving towers, and might have His compact phalanx. But His engines of war and His "legion" do not work up to their power, nor work together. At times and in places the battering-ram makes a breach, but the host is not ready to enter and occupy the fortress. At times the Word is preached faithfully, but prayer relaxes its hold on God or gifts are withheld. All the movements of the army are paralyzed by a failure in one department.

Let us hear the command of love once more:

*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment (Mark xii : 30).*

Here is God's *military* square. He would have man on all four sides—intellect, affections, conscience, will—front the enemy, all His powers combining to support each other in the resistance. And so, in mission work, He would have the preaching of the Word, the power of the Spirit, effectual praying and self-denying giving, so combined as to present everywhere a front to the foe, and each lending support to the other and to all the rest. When, and so far as this ideal becomes real, all hostile fortresses will fall and victory crown our banners.

It is not improbable that, in writing these words to Corinth, Paul had in mind the siege of Jericho (Joshua v : 13; vi : 21). In fact, the language, closely examined, suggests all the great facts of that first overthrow of Canaanitish strongholds: the thirteen marches around the city; the abandonment of human methods; the employment of Divine means, apparently inadequate; the armed men; priests with jubilee trumpets; the ark; the rereward; the blast with the trumpets, and the signal shout. Yet these "weapons," so absurd to human eyes, proved mighty, through God, to the pulling down of strongholds, and even of the high towers of arrogant pride and defiance, and it is noticeable that this miraculous result was not secured until all human plans of the campaign had been utterly subjected to the higher plans of the "Captain of the Lord's host," and even then the host of God were not permitted to avenge the disobedience of the Canaanites on God's behalf until their own obedience was complete to the last minute detail.



May it not be so even now—that God waits to use His Church for the utter demolition of false systems of doctrine and practise until the obedience of His people is complete? For ourselves, we dare not doubt that, were all these reasonable conditions united, were God's military square strong on every side, presenting to all false systems the front of His own inspired Word, backed up and flanked by the Spirit's anointing in the messengers, and fervent praying and self-denying giving in His Church, then would be a new era of conquest, to which all previous victories would be but partial and incomplete, and, in comparison, defeats. What hinders God's ideal campaign from becoming real?

## THE POLITICAL GEOGRAPHY OF AFRICA

### A HINT FOR THE STUDY OF ITS MISSIONARY FIELDS

BY REV. HENRY OTIS DWIGHT, LL.D.

*Secretary of the Bureau of Missions*

To this day one sometimes finds a white-haired man in New England who talks of what is and what is done in "the West." A little listening, however, will show that he has hazy ideas even of Chicago. The man means Buffalo, and is simply using an expression that was in use in his boyhood to escape definitions that then were difficult. Something of the same sort of misleading generalization appears now and then in popular writings on Africa. The name "Africa" is daringly used, as if it fully described a definite locality in the mind of the writer. If greater precision is needed, the expressions "South Africa," "North Africa," "East Africa," "West Africa," "Central Africa," etc., may be used. The impression on the mind of the unlearned reader is that Africa can be covered on the map by one hand. One can drive through it as one could drive through an old system of township nomenclature—"North Hardwick," "South Hardwick," "East Hardwick," "West Hardwick," "Hardwick Center," etc.

The question arises whether the time has not come for abandoning this vague way of speaking of a great continent. We no longer speak of Asia or of Europe in this way, except where it is understood that we are not going into particulars. Africa has been divided up into political territories, and each has a name of its own, altho many of the names are still uncouth and unwieldy. Nevertheless, they serve pretty closely to define the regions to which they belong. Excepting the vast French spheres of interest in North and West Africa, the characteristics of each of these political divisions of the continent are tolerably well known. Why use a vague term when a more precise one exists?

Egypt brings to mind at once a definite idea. It is the land of

the Nile and the Pyramids and the Pharaohs—the land where the principles of the Pharaohs are being slowly overthrown by British rule. We hardly think of Egypt as merely a part of Africa. Abyssinia, too, stands apart by itself—the Christian kingdom of quaint customs, which has fared so hardly at the hands of its neighbors that it is still as exclusive as Tibet. It nevertheless occupies a knot of mountains that have important relations to the climate and water-supply of the surrounding regions. Algeria, too, leaves a definite impression on the mind, as a curious colony where Mohammedans shape prevailing customs, and the French republic furnishes them with a government stable enough to assure the quiet essential to domestic and commercial prosperity. Morocco, again, has a definite meaning in the mind—object-lesson that it is of the corruption and squalor and turbulence, and withal of the picturesqueness, of a fully independent Mohammedan state that is really friendly to no one but itself.

Cape Colony has a certain identity of its own in our thought, and the same is true of a large part of the great realm that is often spoken of as British South Africa. Merchants know more than mission study-classes about these regions; for the quantities of hardware, and farming machinery, and sewing-machines, and cabinet organs, and pianos, etc., that go to different ports of South Africa from New York is enormous. We know something of the Transvaal and the Orange River Colony, and something of Natal—provinces where the whites, British or Dutch, are less numerous than the blacks, and where the Zulu and the Kaffir hold the place which farther south is held by the mixed “colored” race thoroughly under the influence of the white people. Rhodesia we ought to know more definitely—the great interior kingdom now being built up from the territories of Bantu warriors, that it may serve as a permanent, safe, and sure guardian of the Cape to Cairo Railway. This railroad has lately leaped the dizzy abyss of the Zambesi at Victoria Falls, and is rapidly pressing on to the northward, and drawing white colonists, for better or for worse, in its train.

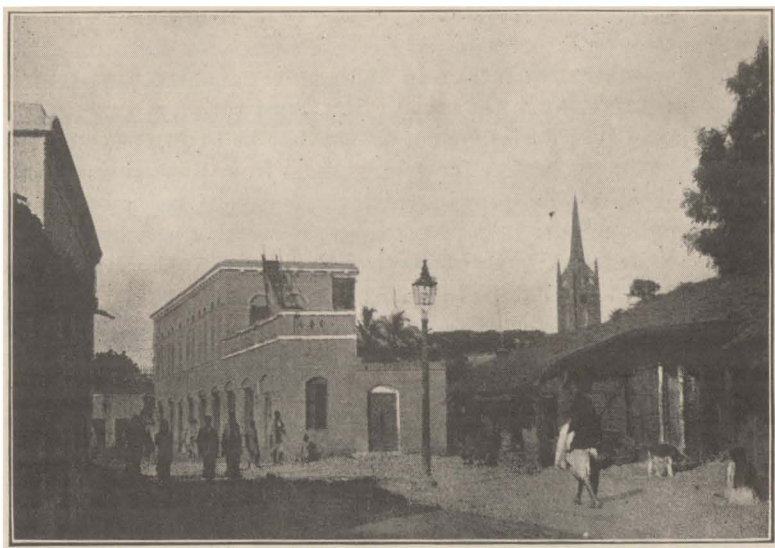
German Southwest Africa, which is the last refuge of the diminished Hottentot race, and Portuguese West Africa, or Angola, the oldest of the European colonies, hold the west coast parallel with the great British territories of the interior, just as Portuguese East Africa, with its jealous guard of the mouth of the Zambesi, covers the east coast of the continent to a point well up to the parallel of the British holdings around Lake Nyasa. When we have named German East Africa and British East Africa we have followed the east coast of Africa well up to the borders of Abyssinia.

We all know well enough the Kongo Free State, with its fair beginnings, its prosperous development in regions open to public view, and its infamies of the rubber forests, where traders work their will hidden from all eyes save those of the Searcher of Mysteries who re-

pays the wrongs of the poor. North of the narrow coast-line of the Kongo Free State comes that of the French Kongo, a beautiful land which has this peculiarity—that a traveler, if he be French (for your French colony is rather Chinese in exclusiveness), and if the wild men of the Sahara do not shoot him, can tramp overland on French soil all the way to Algiers on the Mediterranean. All great masses of territory in Africa, that are still completely unknown as to topography and resources, lie within the vast region between Lake Chad and the Atlantic. This region may be called French West Africa, if the memorizing of the four or five territorial names is too much to expect. But along the west coast of Africa lie a number of colonies of greater or less importance. There is the German colony of Kamerun, the British colony of Nigeria, which has an important future before it; Lagos, with Yorubaland behind it; French Dahomy, German Togoland, British Gold Coast and Ashantiland, Liberia, and Sierra Leone. All of these coast colonies have a certain amount of “hinterland,” but all of them are stopped from further expansion inland by French territory that cuts them and their inhabitants off from any close relations with the great interior.

One effect of this great extension of the French sphere of influence is the abolition of the Sudan. This is a name invented by the Arabs. It means the country of the blacks, and was originally applied to all of Africa that was unknown; in fact, it originated in ignorance, and has long served as a screen for ignorance. All the western territories to which it once was applied have now recognized names of their own. The name can now be rightfully and intelligibly applied to the Egyptian Sudan only, of which “Sudan” is the official and permanent name. It is misleading for missionaries living in Nigeria or in the Sierra Leone country to say that they are working in the Sudan. They are not; and, what is more, they can not reach the land known formerly as the Sudan until French exclusiveness passes away. Both Nigeria and Sierra Leone are hemmed in by the all-embracing French territories.

To cut a long story short, Africa is mapped out into its several political territories. It has subdivisions, boundaries, names of precisely limited districts, over a great part of its surface. For this reason it is reasonable to suggest that missionaries, in writing of their stations, and study-classes, in examining the great once Dark Continent, use the names of these political divisions in describing any particular land on the continent. If we know that each of these names represents a great country, let us all use the name that every one will understand. If we do not know this fact, let us not hide our lack behind vague and meaningless terms like “Central Africa” or “West Africa,” but rather refrain from talking about Africa (except in a very low voice) until we have learned where we are.



ONE OF THE OBJECTIONABLE DISTRICTS OF CALCUTTA

## THE "OPEN SORE" OF INDIA: THE SOCIAL EVIL

BY REV. HERBERT ANDERSON, CALCUTTA

Missionary of the Baptist Missionary Society of England, 1886-

A missionary's activities in any of the great cities of the East bring him into close contact with every phase of native life. The closer the contact the more he learns of what the superficial observer hardly sees, and the existence of which he is often tempted to deny. This is true of the social evil, which is to India what the drink problem is to England. It is noticeable how few of the many social reformers in this empire have called attention to a vice more rife, more harmful, and, from a national aspect, far more threatening than many of those evils they continually decry.

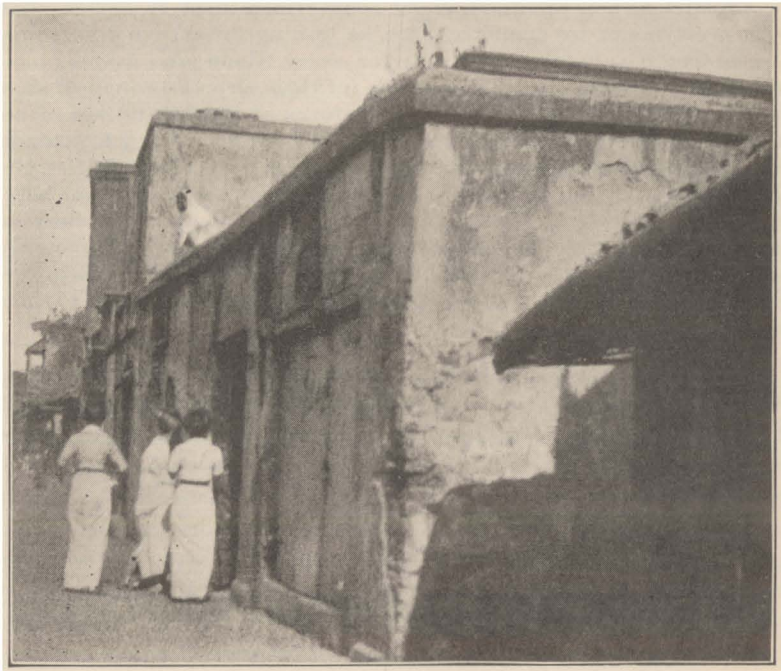
The social evil in India is a subject in a sphere too large for adequate treatment in a short article. Acquaintance with the facts in one province, moreover, does not imply knowledge of another, and while the attention given to the subject is so small, and the literature available upon it so meager, any one desiring to call the attention of the public to a theme both difficult and delicate to handle must guard against unwarrantable generalizations and the danger of painting a dark picture in too deep shading. Nevertheless, it is foolish to ignore a social cancer, and, in the interests of morality, a knowledge of the approximate truth on this subject is better than ignorance. Silence is not always golden; for Paley's dictum is true: "However it be accounted for, the criminal commerce of the sexes corrupts and

depraves the mind and moral character more than any single species of vice whatsoever."

And first of all as to facts. In India, government census returns throw a lurid light upon the social evil. Prostitution is a recognized profession, and its votaries are not ashamed to be known as those who use promiscuous unchastity for gain. Apart from prostitution, other irregular sexual relationships in which the motive is passion come to light through police-court proceedings, hospital cases, reports on purity work, and the guarded revelations of those who live in the seclusion of Hindu homes. In this paper we shall restrict our evidence to the unimpeachable testimony of census returns. In Vol. I. A, Part II., of "The Census of India for 1901," Class XXIII, under the columns for occupation, is headed "indefinite and disreputable." One subdivision of the class "disreputable" deals with prostitutes. The following figures are then supplied: Total, 175,284. Actual workers, 117,345. Dependents of both sexes, 57,939. This army of fallen sisters is scattered throughout the empire. The principal provincial returns are as follows: Bengal, 52,385; Bombay, 18,755; United Provinces, 10,118; Madras, 10,151; Haiderabad State, 6,956; Bombay States, 5,178; Punjab, 4,525; Central India, 3,817; Mysore State, 3,369. In another column there is a subhead for "actors, singers, and dancers." The total given is 284,530, of whom the actual workers were: Men, 100,945; women, 53,674, and dependents of both sexes, 129,911. The writer of the census report on these latter figures remarks that this class belongs mainly to the gypsy and vagrant fraternity, and many of them might more correctly have been entered as prostitutes! Three per *mille* of the enormous population are supported by what are called indefinite and disreputable occupations, and this is an increase of 14 per cent. on the returns of the previous decade. The revelation made by these figures is not startling, save as it shows the professionalism of prostitution in India, while the extent of the evil has to be surmised by what must surely exist in excess of what the government returns bring so vividly to light.

It is, however, to the figures given for the cities one must turn to see the evil in its developed character. In Calcutta proper, which excludes one or two large suburbs, there was a population in 1901 of 847,796, of whom 562,596 were males and 285,200 females. Taking from this last figure the number of girls under 10 years of age—*i.e.*, 57,267, we have a total female population over ten of 227,933. Of this number no less than 14,370 returned themselves as public prostitutes, so that of all females in Calcutta above the age of ten, one in every fifteen returned herself as a disreputable woman! On the basis of calculations made after investigation in the countries of Europe, this implies, at a low average, that one male in every eight of 500,000 persons above the age of ten must, at least occasionally, lapse from

virtue! What a terrible moral condition these figures reveal! It is only right to state that Calcutta is, on the basis of returns given by government, far worse than any other city, due doubtless to the fact that the conditions tending to produce and intensify the social evil operate with greater force here than, perhaps, in any other provincial capital. The disproportion between the sexes is extraordinarily large. The city is a garrison town with hundreds of unmarried soldiers. It is also a great port. But whatever may be urged to explain the fact,



A STREET IN THE SLUMS OF CALCUTTA

fact it is, and seeing the influence a capital exerts upon a country, and the index it is of its moral tone, the figures are suggestively instructive.

Not long ago, talking to one of the highest government officials in the city, I asked him how far the province was morally deteriorating. He told me that when he started official life, thirty-five to forty years ago, he was posted to a district with a population of 250,000. One of the first cases that came before him as a magistrate was the murder of a prostitute, almost the only one known. Thirty years later, after serving in other parts of Bengal, he returned to his first appointment to find, after investigation, that there was scarcely a large village but had its house or houses of ill fame. In this official's opinion, the social vice is eating into the heart of the national life.

Government statistics do not come as a surprise to those best acquainted with the religious ideas and social customs of the country. The votaries of the Hindu faith number 207,000,000 of the 294,000,000 inhabitants of the empire. The vast majority of these worship deities stained with crime. Popular Hinduism, the religion of the ignorant, superstitious masses is still idolatry, and the history of Egypt, Greece, and Rome is being repeated before our eyes. It was thus that Ram Mohon Roy wrote of the popular religion of his fellow countrymen:

Idolatry as now practised by our countrymen must be looked upon with great honor by common sense, as leading directly to immorality and destructive of social comforts; for every Hindu who devotes himself to this absurd worship constructs for that purpose a couple of male and female idols, sometimes indecent in form, as representatives of his favorite deities; he is taught and enjoined from his infancy to contemplate and repeat the history of these, as well as their fellow deities, tho the actions ascribed to them be only a continued series of debauchery, sensuality, falsehood, ingratitude, breach of trust, and treachery to friends. There can be but one opinion respecting the moral character to be expected of a person who has been brought up with sentiments of reverence to such beings, and who refreshes his memory relative to them almost every day.

The Hindu trinity—Brahma, Vishnu, and Siva—have disgusting stories told about them in one or other of the sacred books, so called. Take, for example, Vishnu, the Preserver, and his incarnations. Bishop Caldwell is right when he says: "The stories related of Khrisna's life (the most popular incarnation of the second person in the Hindu triad) do more than anything else to destroy the morals and corrupt the imagination of Hindu youth." But Siva, the Destroyer, is *par excellance* a corrupt deity. Dr. Murdock, of Madras, in one of his excellent pamphlets on popular Hinduism, writes: "Siva's wife, Parvati, is said often to have rebuked him for his evil habits and associating with prostitutes. She was almost ruined by his habits of intoxication, in which he indulged to such a degree as to redden his eyes. He danced naked before Atri, and from the curse of that *rishi* was punished in a way too shameful to be mentioned. He was ready to part with all the merit he had acquired by his austerities in order to gratify his evil desires but once with Mohini, the delusive form of a beautiful woman taken by Vishnu." The Puranas contain some immoral story connected with every principal popular diety of the Hindu Pantheon. And what more convincing proof of the corrupting influence of the religious practises of to-day than the fact that millions of Hindus daily worship before the Yoni and the Linga as the visible manifestation of the hidden deity. "These be thy gods, O India!" The contemplation of such objects, and the worship of such deities through centuries, helps to explain the wide-spread nature of of the social evil. Further be it noted, the obscene character of

Hindu gods and godlings are engraved in stone on many of the temples of the land, incarnated in the shameless rites of some of the sects, proclaimed in the outstanding features of the Hindu annual festivals, and in some parts of the empire advertised in the person of the dancing girls and women devoted to the gods, whose profession requires them to be open to the embraces of men of all castes. Character built on the religious ideas that dominate the millions of the Indian Empire must be morally lax. It is a remarkable indication of the tolerance of a Christian government—which can only be deplored, and needs amendment—that while the Penal Code contains a law against the sale or distribution of obscene books and pictures, it exempts books of a religious or classical character not expressly written for the purpose of outraging public decency, and makes an exception also to indecent pictures and sculptures on temples and cars. The section reads: "This does not extend to any representation sculptured, engraved, painted, or otherwise represented on or in any temple, or on any car, used for the conveyance of idols, or kept or used for any religious purpose." Surely we may hope that before long Indian public opinion will demand that this exception be modified, and that the view of government more than once expressed—viz., that Oriental views of purity are so different from the views of the West that to legislate would be dangerous—is erroneous. A Hindu recently wrote to a Calcutta paper as follows: "A very respectable and well-educated Hindu gentleman has just returned from Puri, and the description given by him of the obscene pictures which he saw with his own eyes in the sanctum sanctorum of the Temple of Juggernaut there is of a most shameful and shocking character. Now, as a matter of fact, thousands and tens of thousands of men, women, and children of all ages are almost daily frequenting this and similar temples and shrines, and feasting their eyes with those highly indecent pictures and images. Can not Government, which is the moral guardian of its subjects, do something toward remedying the evil complained of?" It was of this temple at Puri and its deity that Sir William Hunter wrote: "Lascivious sculptures disfigure its walls, indecent ceremonies disgrace its ritual, and dancing-girls put the modest female worshipers to the blush by their demeanor."

That section of the Hindu scriptures known as the Tantrias has recently been brought to public notice through the investigations of the late Dr. K. S. Macdonald, of the United Free Church Mission in Calcutta. I translated one or two of the smaller Tantric works for him. His published papers show what a depth of degradation the Hindu religion has reached in its Tantric developments. Salvation is to be secured by the gratification of desire, and of the five requisites of Tantric worship sexual intercourse is one!

Some of the outstanding features of Hindu religious festivals that



annually occur add their sad evidence to the same moral weakness. It is not long since the joyous festival of the Durga Puja was filling this city of Calcutta with din and merriment. Children's happy faces, their new and bright apparel, the welcome relief from office drudgery afforded to fathers and brothers, and reunions round the Hindu home circle, after months of separation, all go to make the annual festival associated with the name of the goddess "Mother Durga" the gladdest in the year. I spent one evening during the auspicious days of worship visiting the houses of the rich, and this is what I saw. The idol sanctuary, a prominent part of the central courtyard, in a blaze of light, attendant priests performing the necessary puja, worshipers not a few, men, women, and sometimes children, prostrating themselves before the tinsel glory of the supposed deity, crowds going, crowds coming, free access to many parts of the stately homes. Attracted by music and the sound of tinkling bells, I followed a few wending their way to some other apartment, and, behold! I found I had passed from the presence of the deity to the precincts of the prostitute. It was a nautch party. Seeing the same thing in many houses, I learned the truth of what a Hindu had told me, that nautches had of late years become the outstanding feature of the Durga Puja amusements. One would not think of suggesting that there was any closer connection between worship and amusement than that the same roof covered the sanctuary and the dancing-chamber. But what a hideous contradiction, what an abominable insult to every respectable woman in the rich man's household, what a soul-destroying influence for the boys and girls who know, as well as any of their elders, the meaning of the rhythmic dance, the hidden language of lasciviousness!

The scene changes—a week or two later it was Kartik Puja. I went to the slums of the city. Hundreds were thronging the narrow thoroughfares of these haunts of vice. Several idols of Sri Kartik, on his peacock throne with his female companions, were being borne along, preceded by native musicians. The processions halted every few yards, and men dressed up as women danced as the nautchies do before the idol deity. I asked a passer-by what the abomination meant. He said Kartik Puja is the puja of the prostitutes, and then he called my attention to the verandas of the houses on both sides of the street, which were filled with women and girls of shame, looking amusedly down on this travesty of religion. To me both the above experiences were inexpressibly sad—the Durga Puja nautches in the houses of the rich, the Kartik Puja nautches in the public haunts of vice; and I could not but ask myself, Can the nation which from the top to the bottom of its social strata seeks the company of its most god-forsaken class to give it amusement, even desecrating the name of religion in the mockery of its pursuit of pleasure—can such a nation rise to influence or power?

Hinduism must also blame its social customs for the wide-spread extent of its social gangrene. As to man—polygamy. As to woman—enforced widowhood, enforced seclusion, and premature marriage. In the Social Conference of Indian Reformers, held in Bombay last January, the president, that enlightened nobleman His Highness the Gaekwar of Baroda, discussed eleven principal measures in which reform is urgently needed. The first four were: Female education, the abolition of infant marriages, widow remarriage, and the abolition of polygamy. He truthfully said:

The existence, side by side, of customs like polygamy and the prohibition of widow remarriage shows a bad organization of society. The one keeps an unduly low standard of morality among men, the other demands an impossible high standard among women. To enforce this standard we suppress our feelings of humanity and affection, and inflict severities upon widows in order to keep their vitality low and make them less attractive. Yet the impossibility remains, and the laws of nature we have ignored avenge themselves, for in spite of our harsh measures we fail to preserve even an ordinary standard of morality in this much ill-treated class. We do well, therefore, in protesting against these evils and striving for their alteration. We should, however, realize where the evil lies—it is in the lowering of our ideas about women and the relation of the sexes.

Read into this paragraph another array of figures given by the census returns of 1901. At that time there were 25,891,936 widows in India. Of these no less than 19,738,468 were Hindus, and, according to social tyranny, the majority of these debarred from remarriage. Note further that of these Hindu widows 15,696 were under the age of five years, 78,407 between the ages of five and ten years, and 227,367 between the ages of ten and fifteen. Is it strange that the laws of nature avenge themselves, and that Hinduism suffers by its inability to maintain an ordinary standard of morality in the seclusion of its own homes, while the widows of the land, often *after* falling, pass out into the world to swell the ranks of the unfortunates?

If space permitted, reference might further be made to poverty, the facilities of prostitution to secure a living wage, national habits of overcrowding, and of unreserve before children—all of which are in a less degree inimical to personal purity of life. Too true are the words of another observant Indian reformer: "The longer one lives, observes, and thinks, the more deeply does he feel that there is no community on the face of the earth which suffers less from political evils, and more from self-inflicted, or self-accepted, or self-created, and, therefore, avoidable evils than the Hindu community." And so long as the social evil is hallowed by the authority and sanction of religion and hoary custom the national outlook is dark.

There are two aspects of the social evil in India that seriously affect the European population—the white slave traffic and the military



Adj. Salathe

Capt. Lee

Capt. McKenzie

Lieut.-Col. Hoc

THE SALVATION ARMY RESCUE WORKERS, CALCUTTA

aspect. It is unfortunately true that a regular supply of foreign women is brought to Bombay, Colombo, and Calcutta from Southern Europe and Western Asia for immoral purposes. It is believed that some, if not many, of these are decoyed on false pretences, and that foreign dealers in vice profit from the infamous trade. In the interest of native regard for European character, the powers that be should put a complete stop to an evil that in one or two cities is assuming serious proportions.

The last has not been heard of the military aspect of the social evil. The repeal of the contagious diseases act was a victory, and a noble one, against legalized vice. The effects of that repeal are showing the need of a drastic change in methods of discouraging and repressing the vice among our soldiers; for seven years ago the commander-in-chief in India affirmed that the extent of venereal disease in the British army in India had become a consideration of such extreme gravity that very special means must be adopted to decrease its prevalence and to abate its virulence. Those best informed can not see improvement, and while the evil grows, England as well as India pays the penalty.

Very little is being done to remedy the social evil in India. Speaking broadly, the evangel of Jesus Christ gives the surest hope of alleviation. Further, the leaven of Western ideas is working a revolution in social customs and the moral standards of the past, but of definite social purity effort the empire is sadly deficient. I have



THE NEW WOMEN'S MISSIONARY HOSPITAL AT AHMEDNAGAR, INDIA



THE KAREN SCHOOL OF THE METHODIST WOMEN'S FOREIGN MISSIONARY SOCIETY AT BASSEIN, BURMA



gathered information of some of the well-known agencies. There may be others; but, if so, my inquiries have not reached those engaged in rescuing the fallen or have not been heeded. Let me tabulate the results of inquiries. 1. Pundita Ramabai's magnificent and successful labors at her home in the Bombay Presidency are well known. She has done more for the widows of India and the cause of social purity than any other individual worker in the land. God give to India more women of her faith, devotion, and patience to wage the warfare of the weak against the strong. 2. The Salvation Army, true to its character of seeking the lowest, has also shown its keen interest in India's friendless women and girls. It has carried on social purity work in Madras city for fourteen years, in Colombo for thirteen years, in Calcutta for twelve years, and in Bombay for two years. In each of these centers it has a rescue home, and altogether a dozen officers, European and Indian, giving their whole time to rescue work. The homes have an average of fifteen inmates each, and the records of the work show many wanderers reclaimed, many lives transformed. 3. The Rehoboth Mission has its headquarters in Belgaun. Mr. Harry J. Clarke is its head. With his wife, an experienced worker, he has devoted the past few years to rescuing the fallen. There is a home connected with the mission, and boundless scope among the "Murlies," the female devotees of the god Khandoba, and the "Jogtins," similar devotees of the goddess Elama. The home has fifteen inmates, and two European and two Indian workers. 4. In Calcutta there are



INMATES OF THE SALVATION ARMY RESCUE HOME, CALCUTTA

three independent movements, interdenominational and mutually helpful. The Fendall Home has been in existence twenty-seven years, and is managed by a committee of ladies from the evangelical churches of the city. It is for Europeans and Eurasians. Its inmates average fifteen. There is also a home for native women in another part of the city, which has dealt with one hundred and fifty cases in the few years of its existence. Efficient management has made it to some extent self-supporting, but the growing needs have led to an attempt to secure better premises. Friends in England have generously donated Rs. 20,000, and efforts are in progress to raise another Rs. 20,000, in order to secure a desirable house. The city has also a special mission to the Jews, under the superintendence of an accomplished Jewish missionary lady, Mrs. Lennard. For three years she has worked with marked success among foreign Jewesses, quite a number of whom are fallen sisters. This effort needs, and is deserving of, special help, and among the urgent requirements is a home specially adapted for foreign women. 5. In the eastern capital of Bengal, the city of Dacca, lives a missionary of the Brahmo Samaj—a samaj always to the fore in reforms. Ten years ago he commenced to take interest in rescue work. Circumstances forced the establishment of a home, in which he and his wife have taken a growing interest. About fifty cases have been dealt with, many of them children sold to a sinful life, child widows, and illegitimate children.

Looking at the stupendous extent of the social evil in India, and then at these isolated attempts to remedy it, surely there is a call to the servants of Christ to do more. Purity workers are urging the necessity of a conference. It would certainly be extremely helpful if an annual gathering could be held, at which the various phases of the purity question could be fully discussed, methods compared, information recorded, and the workers brought into touch with one another. Such a conference would cost \$750, but none of the present organizations can spare funds for such a gathering from their all too small appropriations. Who will supply this need? A Social Purity League in India touching the chief ports could do much of a preventative character. Another urgent cry is for more workers—and suitable ones, too. Purity efforts need a double portion of Christlike patience and love. Surely America and Great Britain have some who feel their heart stirred for those whose sin is so enslaving, whose need is so intense. No more sacred call could come to a Christian woman of means than that she should give up her life to India to seek and to save for the Savior lost ones such as these. Will no one say, "Here am I, send me"?

## WORLD-WIDE WORK FOR YOUNG MEN

### THE MISSIONARY ASPECTS OF THE INTERNATIONAL Y. M. C. A. CONVENTION AND THE CONFERENCE OF THE WORLD'S STUDENT CHRISTIAN FEDERATION

BY REV. THORNTON B. PENFIELD, NEW YORK  
Traveling Secretary of the Student Volunteer Movement

The recent convention of Young Men's Christian Associations, held in Paris, France, brought together a unique assemblage, representing twenty-five nations, from all parts of the world. There were one thousand delegates in attendance, and the meetings were held from April 26th to 30th. It was the jubilee celebration of the French movement, commemorating the fiftieth anniversary of the establishment of the Young Men's Christian Association in France. Naturally the attention of the delegates was directed especially to the growth of the movement since the convention in Paris, held fifty years ago, when the French movement was formally launched, and the reports that came from country after country dealt particularly with the widespread benefits that have come to young men in all parts of the world through the helpful influence of this movement. Especially interesting were the reports given by the delegates from Russia and Japan, showing that even in this time of conflict the Christian young men in both nations are praying for and working for each other.

The most significant feature of the convention was the reaffirmation of principles which were adopted by the Young Men's Christian Associations of the world at the Paris convention of fifty years ago as a standard upon which all associations should rest. This standard is known as the Paris basis, and was reaffirmed as follows: "The Young Men's Christian Associations seek to unite those young men who regard the Lord Jesus Christ as their God and Savior according to the Holy Scriptures, who desire to be His disciples in their life and doctrine, and to work together for the extension of the Kingdom of their Master among young men."

This reaffirmation was received with deep satisfaction by the delegates, who, after it had been solemnly passed by the convention, rose to their feet and sang spontaneously, "Praise God from whom all blessings flow."

Immediately following the convention in Paris the tenth anniversary of the founding of the World's Student Christian Federation was celebrated with a world's conference, held at Zeist, Holland. It was a gathering of deep significance and of great importance. The leaders of the Christian student work of thirty nations were gathered together, forming a group of 150 delegates. For the first time in the history of the Federation, delegates from the women's colleges of different lands



attended the conference. Separate meetings were held for women delegates, and the men and women came together for the opening and closing sessions. The soul of the convention was John R. Mott, the general secretary of the Federation, whose wise and helpful councils have been an important factor in the organization and development of this movement. Among the speakers at this gathering were Count Moltke, of Denmark; Baron Nicolay, of Russia; Baron von Boetzel-  
laer, of Holland; Robert P. Wilder, recently of India, and now of Norway; Tissington Tatlow, of England; John R. Mott, of America, and Karl Fries, of Sweeden, who presided throughout the convention. Reports of the Christian student work in Brazil, Bulgaria, China, Hungary, India, Japan, Madagascar, Syria, Turkey, and Russia were given by delegates from these different countries. The annual report of Mr. Mott chronicled the following significant facts:

#### **The Growth of the Student Christian Federation**

At the time the Federation was formed the five movements which comprised it included in all 599 student Christian associations or unions, with a membership of 33,275 students and professors. Besides these there were in existence at the time in all the world, 301 local student religious societies, with a membership of 11,725, unaffiliated with the Federation or with the national movements belonging to it. Since then all of these have been drawn into the different movements, and thus made a part of the Federation. In addition to this, there have been organized in different parts of the world and then affiliated, 925 student Christian societies. The Federation, therefore, now includes 1,825 Christian associations or unions, with a total membership of over 103,000 students and professors. It will thus be seen that the organized Christian forces in the student world have much more than doubled in membership within a decade; and, what is more important, that Christian societies of students are at work in twice as many places as they were ten years ago. Without doubt, the propaganda is now being carried forward in fields having in them at least 100,000 more students than were being cultivated when the Federation was formed. To realize what this point means, one need only recall the helpful ministry exercised by a Christian student society in even one university or college.

The decade just closed has been a most notable period in evangelistic work among students. This is true, at least, of the eleven movements in the Federation. Never in the history of universities have there been so many genuine spiritual awakenings among students. These have not been confined to Christian colleges and universities; in fact, some of the remarkable revivals have taken place in undenominational and non-Christian universities. Among the most fruitful spiritual awakenings ever experienced in the West have taken place during the past five years at Edinburgh, Oxford, Cambridge, Harvard, Yale, Virginia, Michigan, McGill, and Toronto universities. Within the past two years a quiet, deep work has also been carried on in the Scandinavian universities. There have recently been revivals with gratifying results in several of the colleges and schools of the Levant and South Africa.

Among all the encouragements of recent years, none have been

greater than the growth of missionary spirit among the students in non-Christian countries. The students of Asia and Africa within ten years have changed from being mere spectators of the sending of missionaries from older Christian lines into direct participants in the evangelization of their own and of other peoples. As never before they have been led to realize their own responsibility, and are offering themselves in increasing numbers for direct Christian work. Several hundreds of members of the student movements of India, Ceylon, China, Japan, and the Levant have volunteered. This means, in most cases, that they turn their backs upon opportunities for receiving larger salaries in commercial and political service in order to devote themselves to Christian work as a life-work. In Japan there has been a notable awakening of the consciences of Christian students with reference to their responsibility to help in the evangelization of Formosa, Korea, and China. In Ceylon the students of one college have formed the Jaffna Student Mission, in connection with which they are sending forth their own workers in South India and sustaining them there. The association in the college at Asyut has yielded a larger number of student volunteers for the evangelization of Egypt and the Sudan than has been furnished for the work of Christ by any other college in the non-Christian world during the past ten years, and few, if any, colleges in Christendom have made such a large offering of lives for the extension of Christ's Kingdom. While the student movements have not been the only cause in promoting this missionary awakening, they have, without doubt, constituted the principal cause.

## THE OUTLOOK IN EASTERN TURKEY

BY HERMAN N. BARNUM, D.D., HARPUT, TURKEY

Missionary of the American Board, 1858-

The wounds inflicted in the massacres of 1895 have healed in part, but they have left terrible scars. Besides the twelve buildings belonging to the missionary premises at Harput which were burned, there was a general attempt to destroy all the buildings throughout that field which were in any way connected with the Protestant work. In all, there were forty-four chapels, school buildings, and parsonages burned, altho in some cases two or three were under the same roof. Twelve pastors and preachers were killed, and many of the leading men throughout the field. Of the survivors, hundreds—perhaps I should say thousands—have emigrated to America. It is generally the men of energy who have the pluck to pull up stakes and venture upon a journey of thousands of miles to settle in an unknown land, to say nothing of the extreme difficulty of securing permission to leave the country. Thus it is easy to see what has been the effect of all these things upon the churches, and what must have been its influence upon our work.

After the massacres, one of the most pressing claims upon our time and strength was the dispensing of funds for the relief of the multitude of survivors who were in absolute want, and who would have

perished but for the aid which came from abroad, and the gathering of some twelve hundred orphans into homes, where they were not only kept from starvation, or from becoming professional beggars and outcasts, but where they could have Christian teaching, and also such industrial training as should fit them to care for themselves in the future. All this involved extra labor outside of our regular work, but it could not be neglected.

The work is also seriously affected by surrounding material conditions. There is an almost utter stagnation of business. Trade is at a standstill. This region exports almost nothing, and a good share of the manufacturing is done by the orphans and in new lines. Notwithstanding the extreme poverty of the people, the collection of taxes goes mercilessly on. The conditions of the past years have left a large amount of arrears of taxes, and an attempt is made to collect them also. These arrears are for the very poor, for some who have died but left no property, and for those who have emigrated to America, but they are assessed upon their neighbors. There are multitudes of people practically dependent upon charity—at least, in part—who would be glad to work and support themselves, but the opportunities are few.

God's design in permitting trouble is to bring people closer to Himself. It has had this effect upon some, but upon others the result has been the opposite. Some have said, "If there is a merciful God, why does He suffer all these evils to come upon us?" While there is splendid devotion on the part of many Protestants in the support of their own institutions, and real spiritual hunger among many Gregorians, the people are generally in a despondent mood, with no signs of material improvement, and with not a few forebodings for the future.

There is, however, a genuine enthusiasm for education. Throughout the whole empire the schools and colleges are crowded, and the desire for education leads to the practise of great self-denial on the part of parents and pupils. Euphrates College, at this place, has in all its departments, primary and preparatory, male and female, nearly nine hundred pupils, with a corps of thirty-five native and eight foreign teachers. The Harput Theological Seminary has also been recognized with ten students, for one of the most pressing needs in all the eastern part of the empire is earnest Christian workers. The orphanages have begun to furnish teachers, and after a few years earnest Christian workers are sure to come out from them. In the Van field a few orphans are doing a specially valuable work. Among the Christian sects comparatively little of the old superstitions remain. There are open doors everywhere. Missionaries and native preachers are welcomed in many of the Gregorian churches, altho the higher ecclesiastics, while outwardly very friendly, are suspicious of the disinteg-

rating influence of the Gospel upon their churches. The seed has been sown broadcast for more than half a century. The fruit of the Gospel in promoting civilization, in improving the home, in multiplying deeds of kindness, in securing the reform of social customs, and in the increase of peace and good will among neighbors, is so apparent that it has removed prejudice from the minds of Christians, and it has attracted the notice of the Turks. What the churches need is a refreshing from on high. The multitudes outside of the churches, Protestants and Gregorians, need to be convicted of sin, and their desperate need of a Savior and the producing of that conviction is the special office of the Holy Spirit. We are praying that He may bless this land as He is blessing the countries to the west of us, and we ask our friends to join us in this prayer.

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## PROGRESS AMONG THE PEOPLE OF BURMA

BY MISS RUTH WHITAKER RANEY  
American Baptist Missionary Union

The Ko San Ye movement continues among the Karens, and in the Henzada district alone about two thousand converts have come in during the year, and a new church of over a thousand members has just joined the association. Many of them were bigoted Buddhists, harder to reach because they had once changed their religion. The Rangoon field has probably received as many converts. From Kengtung, the frontier station on the northeast, near the border of China, comes the news of a great awakening among the hill tribes. Five months ago not one of them was a Christian; now four hundred and thirty-nine of the Musos and kindred tribes have been baptized, and multitudes more are coming, even from beyond the Chinese border. They are allied to the Karens, and have similar traditions, tho a different language.

In Henzada the Karen and Burman work was begun fifty years ago by Mr. Thomas and Mr. Crawley. It was a pleasure to meet the two daughters, a granddaughter, and two great-granddaughters of Oo Ine, the first Burman convert of that district, and to see one of them with ten others baptized in the Irrawaddy River, near the place where Oo Ine long ago so bravely witnessed for Christ.

I will attend the Karen Jubilee in Toungoo, as my father, Mr. Whitaker, was associated with Dr. Mason in founding that mission. At each of the three jubilees held this year there will have been present a missionary son or daughter of a founder of that mission.

Work among the heathen has been carried on from house to house, on steamer decks, on the railway, in bazars, and by the roadside, through the selling of Gospel portions, distributing leaflets, and testifying to the power of Christ to save from sin. The Burman loves a

good bargain, and when one buys a Gospel we throw in some of our bright-colored Gospel leaflets. It sometimes seems as if he bought the book to get the bargain! Some who have bought before have asked for other portions, and where they have never been sold large sales have been made. In one town, the center of a new district, we sold in less than two hours one hundred and forty-six Gospels at the steamer-landing and near the bazar. One Burman policeman bought samples of everything we had. We have worked in eighteen centers and sold nine hundred and forty-seven Gospels, and, with the exception of two places, we have been well received. In each of these towns an English Buddhist priest has been living, and lately a Burman priest of high degree has been visiting. When he arrives the people carpet the road with rugs from the steamer to the monastery, the women cover these with their silk handkerchiefs, and, many of them kneeling, spread out their long hair, begging him to tread upon it!

## **"BUSHIDO" AMONG THE JAPANESE**

### **THE RELATION BETWEEN CHIVALRY AND SUICIDE AMONG THE JAPANESE**

BY A CHRISTIAN JAPANESE WOMAN

I want to call the attention of Christians to the idea that the suicide of our brave soldiers and officers at certain crises is wrong or savage. I do not think it is altogether right, but I presume it is the beauty of Bushido. Bushido has been the foundation, the corner-stone, the pillar of our national morality. It is not a religion, as the existence of a Superior Being is not acknowledged, and there is no hope for the future. Bushido means the precepts of knighthood. It was born for the Samurai (military retainers of the feudal lords), and does not have the slightest idea of God. The highest and noblest aim of existence must therefore be to do the best for their lord, and to die willingly at duty's call. Every man thinks that his lord's commandment is more precious than his own life. Never to bear disgrace and never to show their backs to the enemy are their principles. If they advance they must never retreat at any cost until they defeat the enemy. Consequently when there is no way to fight, suicide is the only alternative. There are many facts in which this spirit is brought out, as reported in the newspapers. I call these the flowers of Bushido, tho I do not admire them from my Christian standpoint.

The first thrilling reports which we had from the scene of war was the sinking of the *Kiushu Maru*. While we were rejoicing at the victories, suddenly there came this report. At first we could not believe it, but later learned that it was true. The soldiers on board the *Kiushu Maru* burned all their documents and removed all badges from uniforms, in order that, even after death, the Russians might not

know to what regiments they belonged. After firing their volley, they gave three cheers for the emperor and Japan, and went down! Even when they meet death face to face the soldiers do not think of themselves. Another disaster, which was the first substantial success on the enemy's side, was the destruction of the *Hitachimaru*. From the sinking deck of this ship the striking feature of Bushido spirit appeared, when nearly eight hundred men died refusing to receive aid from their enemy.

The name of Commander Hirose will be long remembered as posterity opens the history of the Russo-Japanese War as the hero at the blockade of Port Arthur. At his death his Bushido spirit shone forth, and our countrymen did not grudge the title "the war-god" for him. He ventured upon this blockade of Port Arthur for the country's sake, tho the cause of his death was the love for his friend. In the evening before he went on the expedition he wrote a poem, which some one translated as follows:

With heart aglow for my loved land,  
From death I will not shrink;  
My body on Port Arthur's strand,  
Within my ship shall sink.  
Yes, seven lives for my loved land  
I gladly give at its command.  
Firm is my heart, I must succeed—  
With smiles a second ship I'll lead.

Thousands and thousands of our brothers have grappled with death on the plains of Manchuria, and already much of our brave soldiers' precious blood has been shed. Our country needs this sacrifice to protect her rights and at the same time to drive out the Russians from Manchuria, to keep Asia in peace. The men who die in the battle are quite willing to fight and die for their country's sake. They think to die is honorable, to return wounded is fortunate, but to tread again the land of Yamato with a sound body is undesirable. So they go to the front smiling, leaving their families. Those left behind have the hardest part. At every victory the nations rejoice, tho many a heart breaks at the cost of victory. During the last year many have lost their fathers, husbands, brothers, and sons, and are left in pitiful destitution. The war is not likely to be ended soon, for this is "a war to the death." This made me shudder. If Japan goes on in this condition for three or four years, what will the poor widows and orphans do? The educated women can go forth and act the man's part to some degree, but they are few in comparison with the other class. When I think of these things I only pray to God, believing that "He maketh the wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire."

## THE RELIGIONS OF JAPAN\*

BY REV. ELIOT HOWARD

The national and state religion of Japan is known as *Shinto*. This is evidently a very old ethnic cult which existed in the country long before other religious ideas were introduced from China, through Korea. In early days it is evident that from this quarter Japan gained most of her inspiration, both in art and in religious thought.

Altho we can not profess to understand the Shinto religion fully, it does not appear difficult to grasp its leading principles. It is one of the religions of the childhood of the human race, combining nature worship with animistic reverence for the spirits of the dead, the two culminating in the respect paid to the emperor as the descendant of the goddess of Ameterasu—the sun-goddess—and in his person the representative on earth of the heavenly powers. We can hardly exaggerate the superstitious reverence in which the emperor is held, as shown by the curious expressions used recently in official dispatches, attributing victories to “the virtues of the emperor.”

This state religion being thus closely connected with the principle of loyalty to the reigning dynasty, it was feared at one time that it might present a formidable obstacle to the acceptance of Christianity, as the Christian scruple against taking part in its religious observances might have been regarded as treasonable, much as the Quaker objection against all oaths was misunderstood in the days of Charles II., when the Quakers objected to take the oath of allegiance. But, as far as I can learn, the good sense of the Japanese government has avoided this danger by regarding the reverence to imperial portraits and the like as simply a state ceremonial and not implying any act of worship. Together with the emperor and royal family, heroes are deified; and of this we have seen a recent instance in the deification of the gallant Hirose, who lost his life at Port Arthur. Certain forces of nature and conspicuous objects are also worshiped in the way common to early heathen religions.

There appears to be an absence of any doctrinal code; in fact, owing to the simple character of the religion as a primitive nature-and-ancestor worship, we should not expect to find any such elaboration. It is also commonly stated that there is no ethical system, but a more careful study leads to quite a different conclusion.

It is impossible to form any idea of Japanese character without getting some grasp of the unwritten but very complete code of *Bushido*, a word our nearest equivalent to which is *chivalry*. *Bushido* has been described as “the soul of Japan.” I would rather call it the backbone of Japanese character. Now it is doubtless true that in its later developments, since the twelfth century, A.D., *Bushido* owes much to the maxims of Confucius and Mencius, but I believe that, if all these were stripped off, the code would remain essentially the same, and this national code of honor may be regarded as the ethics of Shintoism. The great principles of *Bushido* in its later developments are: Rectitude or justice, Courage (the spirit of daring and bearing), Benevolence to the distressed and weak; Truthfulness, Honor, and Loyalty. These were in-

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\* Condensed from the *Church Missionary Intelligencer*.

stilled into the young Samurai from his childhood, often by very Spartan methods.\*

The least satisfactory part of the system was the place allotted to women, who were regarded more as chattels than as companions. But there is much to be said for the excellent rules given for her guidance. Undoubtedly the system has produced many beautiful characters, but, alas! also much grievous degradation.

The Shinto temples are singularly destitute of any ecclesiastical paraphernalia. Some simple emblem, such as a sword or even a shoe, typifying in some way the special divinity of the shrine, is kept in a case, wrapped up in many coverings. This case is open to view only on the day of the annual festival of the god. The principal emblem is a metal mirror. The best and most recent explanation of this emblem is that it typifies the human heart, which, when perfectly placid and clear, reflects the image of the Deity. Shinto admits no idea of original sin; Bushido is the cultivation of the virtues of the human heart.

There are certain other sacred objects of constant appearance in the country, namely, the *torii* or "birds' rest," the *gohei*, and the *sacred rope*. The *torii* consists of two massive posts with a horizontal, quaintly curved lintel or top piece. Sometimes the structure is of wood, and sometimes of stone. There is a certain resemblance to the *torans* or gateways of some Indian shrines, and also to the *pailows* or ceremonial arches found in China. The *gohei* is a wand from which depend strips of white paper cut into little angular bunches.

The third emblem is a rope of rice-straw, varying in thickness from the heavy cable which often hangs across a *torii* or temple entrance, to the rope no thicker than a finger which is placed across house doors or surrounds sacred trees, with tassels or strips of white paper hanging from it.

Closely connected, and perhaps identical with Shinto, is the reverence paid to the spirits of ancestors. It is commonly known that in China this "family religion" is the one that has the strongest hold on all classes of the people. It does not appear to occupy so leading a position in Japan, but even there the dead have a prominent place in the life of the living. The Bon festival is held for four days in August, when the spirits of the dead are supposed to return to this world. It is a great calamity to die just before this festival, as the spirits have not time to get to the other world and back again to take part in the festivities, for which great preparations are made by the living. The ceremonies connected with the spirits of deceased relatives, when the family religion is at its strongest, throw real difficulties in the way of young Christians and of those almost persuaded, because their scruples are supposed to show lack of filial piety and reverent memory of the dead.

In Japan we find abundant evidence of the existence of that picturesque class of superstition which survives even centuries of Christianity—the belief in spooks, goblins, elves, and all kinds of local spirits. The Japanese have a great respect for foxes, which they regard as embodied spirits of a peculiarly mischievous nature, closely akin to our conception of the devil, taking pleasure in misleading and tempting. If young people go wrong it is ascribed to the fox-spirit; madness is possession by

\* See "*Bushido, the Soul of Japan*," by Inazo Nitobé, A.M., Ph.D., published in Philadelphia by Leeds and Biddle.



the fox-spirit. Fox-temples are not uncommon, and there are beautiful little lacquer shrines in which the images are foxes.

The household gods are probably of more importance in the mind of the ordinary Japanese than all other divinities put together. Just as the ancient Romans had their gods of the hearth, quite independent of the orthodox inhabitants of Olympus, so the Japanese cling to the seven picturesque little personages who are supposed to bring various forms of luck. You may easily recognize them, either gathered in solemn conclave or separately, in many specimens of Japanese art.

### Buddhism in Japan

Now we turn to the most active and conspicuous opponent of the growth of Christianity in Japan. Buddhism is a foreign religion, introduced into Japan, through China or Korea, in the sixth century A.D. In comparing Japanese Buddhism with the Buddhism of other Eastern countries, it appears decidedly Chinese in its type, tho it has a very distinct and vigorous life of its own, and possesses a considerable local literature.

The sixth and fifth centuries before Christ were a time of great philosophical and religious activity throughout the world. In India there was a great sense of religious unrest. The simple religion of the early Aryans had degenerated into oppressive ritualism and complicated mystical speculations. The social and political condition of the people was unsettled, and everywhere there was confusion and disquiet. Just as we find that under somewhat similar outward conditions in Europe, five centuries after Christ, many people sought for refuge in ascetic withdrawal from the world, so it appears to have been in India at the time of which we are speaking. Among those who abandoned the attractions of the world for a life of contemplation was the only son and heir of a petty Indian king. He is now generally known as Gautama, which appears to have been his personal name, but is also spoken of as Sakya-muni, which probably means the Sage of the Sakya tribe.

I will endeavor to sum up in as few words as possible Gautama's view of life and salvation :

All is illusion, everything passes away. All beasts, all men, all gods are incessantly passing from one form of existence to another, higher or lower according to the merit in this life. But *is* the same person born again? No, *not the same and yet not another*. What remains is not a person, not a soul, but the *karma*, the merit or demerit achieved in this life, and this passes on to the next being in the series.

Whence comes the misery of this life? It comes from desire. We desire and obtain, and then we find it is not as good as we hoped; or we desire and do not obtain, and are miserable at our disappointment. Every pleasure brings a corresponding pain, and the pain outweighs the pleasure. The only peace is in negation—no pleasure, no pain; no desire, no disappointment.

And then the terror of these incessant future births, each one bringing its share of troubles and desires and disappointments! Is there no escape? If the gods themselves are a delusion, then the idea of the Brahmans of being absorbed into the deity is a delusion also. The only hope of release is in the entire cessation of being, so as to *go out like the flame of a lamp*, so that the *karma* will no longer pass on to another being.

Gautama held that it is possible to attain in this life to the perfect calm in the absence of all seeing, all knowing, all desire, all will: this is Nirvana, and when a man has attained this condition before he dies he will then enter Parinirvana, which, to our Western minds, is not to be distinguished from the total extinction of being. The means by which this condition can be attained he defined as *bodhi*, or enlightenment, whence the name Buddha or the enlightened one.

It will be seen at once that Gautama's system was not a religion but a philosophy, in which man is absolutely self-sufficient. It resembles in this respect so closely the doctrine of the Stoics that it is supposed that Zeno learned his principles from the followers of Gautama.

### The Worship of Kwannon

The heavenly being who is perhaps the most generally worshiped throughout China, and in Japan, is the embodiment of the Divine attribute of hearing and answering prayer, called in China Kwanyin, and in Japan Kwannon. For twelve centuries Kwanyin was worshiped as a god, but for seven centuries, for some reason, a female form has been adopted; and this is one of the cases in which the curious question arises whether the East has borrowed from the West, or the West from the East, the cult of Kwanyin resembling closely in many ways the extreme development of the worship of the Virgin Mary in the Roman Church.

In reading the descriptions of the worship of this prayer-hearing god or goddess, we are forced to recognize how far we, with our higher knowledge, fall short in earnestness and reverence. An hour before and after service there should be no mixed conversation, no meeting one another; there should be only the customary respectful salutation. The mind should be chiefly occupied in considering the "ten obligations" both before and after service. No benefit can be expected if there be only a confused way of going through an external duty without right recollection. The rules and directions for the service must also be carefully studied, so that there may be outward decorum as well as inward devotion. Finally, let the worshipers strive after a firm faith and excite in themselves an earnest perseverance; and so, having purified the three faculties of thought, word, and deed, and engaging in the service in a proper way, they shall obtain their desires.

Unfortunately, the Japanese themselves do not appear to attain to this high ideal, or even to approach it so nearly as we do. As far as I can ascertain, congregational prayer and praise do not form a conspicuous part of the services in the Japanese temples—in this respect presenting a contrast to the practise in Tibet, where the repetition of certain prayers is incessant, and the ritual, with antiphonal choirs, was found by Huc and Gabet to have a most curious resemblance to that of the Roman Church.

It is observed in Japan that the gatherings of pilgrims and others at the temples cause a large assemblage of hucksters' booths, probably bringing no small revenue to the priests. In no form of Buddhist worship is there any animal sacrifice. Flowers, incense, and lamps, with offerings of food, are the principal characteristics.

The most modern and enlightened form of Japanese Buddhism is exhibited by the Shinshu sect (for Japanese Buddhism has many sects, Tendai, Jōdo, etc.). This appears to be the sect which has been roused

to such great activity by the introduction of Christianity, and spends enormous sums in repairing old temples and erecting new ones. It also imitates Christian methods in publishing religious literature, training students, and sending promising university graduates to continue their studies in India. The present high-priest is about the twenty-third generation in direct descent from the founder, Shiuran Shōnin, who lived in the thirteenth century. It would appear, therefore, that this sect does not abjure marriage "as a pit of burning coals." He may be seen driving between adoring crowds in Hiroshima, regarded by many as a sort of living god or Buddha.

While some of the Japanese sects still adhere more or less closely to the old doctrine of acquisition of merit by laborious self-denial, or salvation by works, others, and notably this Shin sect, teach that in these latter days of the law such methods are incongruous, inopportune, impossible, and useless to teach; and that the only sure way of salvation is by Amida, the Buddha especially worshiped by them. He is regarded by some as quite distinct from Gautama (whom they call shaka—a corruption of Sakya-muni), and by others as an eternal being of whom Gautama was an emanation. The history and doctrines of this sect are most interesting. Briefly, it was founded by Shiuran Shōnin, early in the thirteenth century A.D., as an offshoot from the then new Jōdo sect, which had been formed by Shiuran's teacher.

The great Sutra (Dai-mu-ryō-jū-kyō) tells of the forty-eight vows made by a being called Amida in a previous state of existence in respect of his determination to attain the rank of Buddha, but not to attain it without securing a special heaven of his own and salvation for all who should put their trust in him. The eighteenth vow, being the vow affecting men seeking salvation, is sometimes called emphatically "The Original Vow or Great Prayer." It runs thus: "If, when I attain Buddhahood, any of the living creatures of the ten regions who, with sincerity, having faith and joy and an ardent desire to enter into my country, call my name in remembrance ten times, should not then be born there, I shall not accept enlightenment." But from these the five classes of reprobates and revilers of the right law are excluded. The five classes are parricides, matricides, they who incite the priesthood to quarrel, they who shed the blood of a Buddha, and they who put to death an Arhat (a perfect man). While many of the Buddhist sects look upon the frequent repetition of the invocation "Namu-Amida-Batsu" as a meritorious work, in hope of gaining salvation, it is thought of by the Shin sect as an act of joyful gratitude, or "calling to remembrance," salvation having been already conferred when it was first uttered in a spirit of full faith.

No Christian can fail to be struck by the beauty of the views held by this sect, and their curious approach to the doctrines of Christianity. It will also strike any student of Buddhism that they are diametrically opposed to the original teaching of Gautama. Gautama's doctrine, as summed up in his parting words to his disciples, was, "In future be to yourselves your own light, your own refuge; seek no other refuge. Look not to any one but yourselves as a refuge. Work out your own perfection with diligence."

Gautama's objective was total cessation of conscious existence. On the other hand, we find this Shin sect holding out the hope of a future paradise, evidently to be enjoyed by believers retaining their individual

consciousness, and teaching that the way to this paradise was not through their own works, but by faith in a Divine being.

### Christianity in Japan

It remains only to consider briefly the present position of Christianity in Japan. Probably not even the Japanese themselves are aware how deeply it has already influenced their social and political developments. It has been officially recognized during the present war in various ways, as in the permission to send Christian chaplains with the troops alongside of Buddhist and Shinto priests, tho difficulties on military grounds have hitherto prevented their going.

Probably the greatest danger to the spread of a pure Christianity is the risk that it may be too hastily adopted as a part of Western civilization, before its principles have had time to penetrate the nation. This has seemed imminent more than once, but the earnest representations of Christian missionaries has prevented it. There are probably still vast numbers of the country population to whom even the name of Christianity has hardly penetrated, but already Christian doctrine in its purest form has become well known in the cities and among the thinking classes. As in India, so in Japan, there are doubtless very many who in their hearts know the doctrine of Christ to be true, in addition to the large number who have openly made confession of their faith.

Two important obstacles to its adoption are probably more serious than even the renewed activity of Buddhism. First, Christianity demands a purity of life, which is unfortunately peculiarly unacceptable to the Japanese; and, secondly, with Western education has come Western agnostic literature, which has attained a good hold on the educated classes. Many English works of an agnostic tendency appear to be far more widely read in Japan than they are in England. The comfortable people in England who deprecate the sending of Christian missionaries to foreign parts are probably hardly aware that, *nolens volens*, the British race is obliged by its commerce and its influence to be a missionary race, and is constantly influencing the Eastern and Southern nations either for bad or for good. All the work of all the missionaries of all the societies hardly weighs in the balance against the unbelief, ungodliness, and vice which we are unconsciously spreading among those who, in their ignorance, are unable to distinguish between the advantages and disadvantages of our civilization. If you ask an educated Japanese in the present day what is his religion, the answer in most cases will be, "I have no religion." It appears, therefore, that a great responsibility rests upon English Christians in regard to this supremely interesting people who are, fortunately for us, our allies, and not our enemies.

We seem to have before us two classes—the one class whose religious beliefs we have undermined and who urgently need the best help we can give them without delay, and the other class which appears to be feeling after the true God, if haply they may find Him in their ingenious speculations, and who seem at times to get very near the truth. To them we should surely say, "Whom, therefore, ye ignorantly worship, Him declare we unto you."

## SOME RESULTS OF MISSIONS IN ALASKA

BY GEORGE F. McAFEE, D.D., NEW YORK  
Superintendent of Schools, Presbyterian Board of Home Missions

A land so rich in natural resources, and whose possibilities commercially are so apparent, must, in the nature of things, invite capital from the outside. More and more the white foreign element will predominate. Therefore, the greater the need for immediate and strenuous missionary effort, not only to compass the rapidly growing demands of the white people whose numbers are being steadily augmented, but to discharge an obligation to the native population, who are in danger of being cursed by the impact of external forces. The duty to the native is paramount. He must have the Gospel of Christ. He is entitled to the consideration of the Church because of his worth, and from the fact that if the Church does not look after his spiritual welfare no one else will. He will inevitably go down in the race of life if he is not prepared to meet the changing conditions. This work of teaching him new duties, new obligations to himself, his family, his country, and his God, must be undertaken by the Church, and pressed, or he will be crowded to the wall.

Mrs. Amanda R. McFarland, in company with Dr. Sheldon Jackson, landed at Fort Wrangel on August 10, 1877, just ten years after the territory came into the possession of the United States. The condition of the people was indescribable. Their manner of life, occupying their communal quarters—for these places of abode by the utmost stretch of imagination could not be called homes—practising shamelessly the grossest vices, and subject to neither law nor moral restraint, was revolting.

Dr. Jackson, upon his return to the States, aroused the Church to the needs of the field. He secured additional workers. In the spring of 1878 the Rev. John G. Brady, of New York, under commission of the Board of Home Missions, reached Fort Wrangel. He was followed the same year by the Rev. S. Hall Young, of West Virginia. These three consecrated home missionaries have become famous in the annals of Alaska. The first named is living in retirement with friends in Oklahoma, conscious of having served her day and generation well, and quietly and peacefully awaiting her crowning. The second is now serving his second term as Governor of Alaska, and has the great satisfaction of being called most lovingly by the natives, and in derision by hating and hateful white men, "the friend of the natives"; while the third, after spending years in exploring the "regions beyond," is settled in the heart of the interior ministering to the spiritual needs of the miners who abound throughout the gold-bearing district.

By far the most successful and important mission work done in Southeastern Alaska has been the combined educational, industrial, medical and church work accomplished at Sitka, until recently the capital of the territory. Day schools were established at almost all the missions early in their history. At Wrangel, Jackson, Juneau, and Haines boarding-schools were maintained with good results for several years.

In the church work the pastor, with vigor and great faithfulness, inculcates the truths of the Scriptures, leading souls into the Kingdom, and training them for usefulness. Since its organization, there have been baptized into the Church nearly eight hundred adults and about an equal number of children, which speaks well for the faithfulness of pas-

tors and teachers. Many of these converts came from the training-school. They are scattered throughout all of Southeastern Alaska. There is scarcely a church that has not one or more members who were converted while attending the Sitka school. They are found in the towns along the coast, engaged in business for themselves, or working in the mines, mills, canneries, or shops, and everywhere maintaining a reputation for industry, integrity, and consistent piety, and are recognized as intelligent, law-abiding, patriotic Christian citizens.

One of the most interesting features of the work is the change noted in the home life of the people. Almost universally the old communal houses have given place to neat, comfortable, and tidy kept cottages and private homes. The leaders in this transformation have been the native Christians, and more especially the younger generation who have been trained in the school. The "Model Village," situated on the east side of the mission grounds, is composed of fifteen cottages, the homes of as many young couples who graduated from the school. Land was given them by the Board of Home Missions upon which to erect their houses, they pledging themselves to be married in a Christian way, to abstain from the use of tobacco and ardent spirits, to keep the Sabbath, and to give up their old heathen customs. All these promises, without exception, have been faithfully kept by each owner.

The greatest temptation from without is the hold which the old customs of the heathen have upon the people. It seems at times that even the grace of God is powerless when a native Christian is assailed by one or other of their hoary customs, such as witchcraft, shamanism, and the native feast, which latter event gathers up and concentrates the whole in one powerful satanic influence. At these feasts, which continue for days, evil is rampant; and often in a frenzy of excitement bodily injury is the rule, and murder is often committed. But the native Christians have set their faces like a flint against those old customs, and work with great earnestness to break them up.

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## THE AMERICAN COLLEGES IN THE LEVANT

### AN UNEXPECTED BIT OF TESTIMONY

We have often been told that commerce is directly aided by our foreign missions. They somehow create a demand for Western manufactures. We have not known, however, until now that American missionary enterprises are a device of a wide-awake commercial nation for capturing the world markets. A French newspaper, the *Phare*, published at Nantes, says in a recent number that in the Levant the whole commercial organization of Americans rests upon Robert College at Constantinople and the Syrian Protestant College at Beirut. The writer in the *Phare* has found a description of these two colleges and their work in the February *Preussischen Jahrbücher*. We\* translate his remarks about the Beirut College, of which Rev. Dr. Howard Bliss is president, because they emphasize with clearness and truth a little-known aspect of the influence of such colleges. The *Phare* says:

"Seven hundred students come every year to study at Beirut in this American university of the Levant. They are Syrians, Egyptians,

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\* Translated for the MISSIONARY REVIEW by the Bureau of Missions.

Sudanese, Turks. The teaching is in the English language, and is on the most modern American method. It comprises medicine, pharmacy, philology, political economy, physics, and chemistry. Hundreds already of physicians, apothecaries, merchants, journalists, teachers, clergymen, chemists, and engineers, having been educated in this American college, are at work in all the Levant for the benefit of the Americans.

"The system of their schools differs entirely from that of Europeans. 'Protestant' in the name of the Beirut college seems to be nothing more than a label, for no pressure is brought to bear upon the students to make Protestants of them. Thirteen different religious denominations are represented in these 700 students. There are 250 Orthodox Greeks, 150 Protestants, 100 Mohammedans, 50 Jews, 15 Druses, 40 Maronites, 30 Greek Catholics, 30 Roman Catholics, 30 Gregorian Armenians, etc. 'If one of the students graduates,' says the president, 'as a Mohammedan, this does not trouble us at all, for all his ideas are Christian ideas, and he can do more for civilization by remaining a Mohammedan.'

"When these students, taken for the most part from the choicest of the people, leave the college, where they have been naturally accustomed to perceive American superiority in the sciences and in everything else, and where, while preparing for the practical duties of life, all their thoughts have been turned toward an America that marches forward in advance of the world, they go forth into Asia Minor, Syria, and Egypt, and involuntarily become the pioneers of the American idea.

"So it has come to pass that while about 1885 no one in the Levant ever heard of American manufactures, and while about 1895 European consuls for the first time mentioned Americans as offering in the Levant nails, railroads, beer, petroleum stoves, etc., and thus excited the derision of Europe, in 1900 America was the principal source of supply for nails in Syria; Americans had also found a market for beer among the natives; and the English consul at Cairo had to admit, in 1901, that more than three-fourths of the rolling-stock on the Egyptian railways was of American origin.

"The Americans commenced by educating physicians at their Beirut college. Medical men did not then exist in the Levant. Even the English, who, jealous of their cousins from over the ocean, at the first put all sorts of obstacles in the way of the Americanized Orientals, have latterly been compelled to call upon Beirut for native doctors for Egypt and the Sudan. It is impossible to do without these doctors in the Levant. They have a modern education, they speak English, Arabic, and Turkish, many of them profess the religion of the Prophet of Mecca, they know thoroughly the needs of the people, and they often accomplish more in fighting the terrible diseases of the natives than European doctors, who, perhaps, know more than they do.

"More than three hundred doctors have been educated in the American college at Beirut, and they spread abroad throughout the Levant the notion of American superiority. It is the same with the teachers who graduate from this college. Dr. Bernhardt, the author of the *Jahrbücher* article, says that the great Druse school in the Lebanon, which a few years ago was entirely under French influence, has now been won over to the American cause.

"Four or five years ago the Americans opened a commercial school in the Beirut college. The result is already beginning to be felt, for they have thus succeeded in forming a corps of good and well-qualified commercial agents, always difficult to find anywhere, and especially so in the Levant."

We have lately expressed a wish that our men of wealth at home would consider the question of endowing American missionary colleges. Such a bit of outside testimony to the indirect influence of some of these colleges upon American commerce strongly supports our plea for the consideration by benevolent men of the needs and the value of these important institutions.

## EDITORIALS

### A CONTROVERSY ON MISSIONS IN INDIA

The *London Times* of May 19th published a letter from Major-General Sir Alexander Tulloch, which rather savagely attacked missions in India, saying that while medical missions are useful, mission schools do little more than the work that the government would otherwise have to do. All they accomplish is to relieve the Indian government of an expense that belongs to it, real conversions in India being hardly worth mentioning.

Such attacks on missions are not rare, altho they have been less frequent since the census returns of 1901 showed the extraordinary progress made in India by Christianity. But the overwhelming rejoinder made in the *Times* is remarkable. It forced General Tulloch to hedge by saying that, anyhow, he could say a great deal about the failure of missions in China and South Africa! The remarkable rejoinder in the *Times* came from two eminent laymen, Sir Charles Elliott, former Lieutenant-Governor of Bengal, and Sir W. Mackworth Young, lately Governor of the Punjab. Sir Charles Elliott says: "As to the quality of these converts, there is abundant evidence to numerous instances showing the reality and tenacity of their faith and the general rise in the standard of morality which is the characteristic of native Christian communities. Take one such fact as this. Since I left India there have been three Lieutenant-Governors of Bengal, . . . and not one of us four but has warmly testified over and over again to the immense value and success of missionary effort." Sir W. Mackworth Young says: "In the Christian schools and colleges the students are brought into touch with Christian teachers whose influence is widely leavening the rising generation. In the development of modern thought in India the moral influence of this teaching is constantly observed. Many governors of provinces have testified to it, and acknowledged it with satisfaction and gratitude."

When men criticize or attack missionaries, one has to acknowledge that missionaries are men, and that men often err. But attack on the enterprise of evangelization in a pagan country is an attack on the Christian religion and on the Great Head of the Church who appointed this enterprise. We have, therefore, reason for satisfaction when such an attack calls forth champions who are laymen and government officials, and who set their long observation of recorded facts in array to refute the isolated and casual impressions of the man who tries to belittle the importance of the work which Jesus Christ has undertaken to do.

### NEW MODELS IN MANHOOD

The swift certainty with which the Japanese destroyed the Russian fleet the other day, as it tried to enter the Sea of Japan, will long serve as an illustration of calm forethought, thorough preparation, and masterly achievement. Even the horrible slaughter among the vanquished is largely forgotten in admiration for the magnificent courage, ability, and vigor of the victors. There are those who, in their enthusiasm, claim that the fine qualities repeatedly revealed among the Japanese during this war place that nation on the highest plane of manhood. "Japanese Buddhism, or Shintoism, or Ancestor Worship, or all these together, have proved sufficient to make the whole nation admirable as men. It is sheer arrogance for us to offer to teach such a nation. Rather let us study



Buddhism and Shintoism and the spiritual influence of deceased ancestors, that we ourselves may learn to be men."

It takes nothing from the honor due to Admiral Togo and his men to take issue with these suggestions respecting new models in manhood. The world has tried warrior virtues before this as a means of making nations noble and progressive. Russia is now reaping the fruit of experiments in this line. Long before she began to take lessons of Christendom, Japan tried *Bushido* in war under centuries of Buddhism and Shintoism, but she discovered uplift and growth only within the fifty years since Commodore Perry knocked at her doors. Alexander the Great and Napoleon showed qualities at war greater, perhaps, than the Japanese have yet revealed. But the people of Macedonia were not ennobled by their conquest of Asia, nor did the people of France derive their high qualities through making all Europe the drill-ground of their armies.

A little story comes to mind at this point. A certain young man who was high-toned, moral, lovable, and successful, once came to Jesus Christ to ask: "What lack I yet?" Jesus answered: "Come, follow me," telling him at the same time to rid himself of the wealth that might hinder so precious a companionship. The young man went away sorrowful. He saw in a flash that moral self-restraint is not much of an achievement after all, and that one step above plain every-day sanity in living implied a self-surrender that costs more than he was prepared to give.

What we all need (including the Japanese) is the courtesy and courage and moral rectitude, without which man is a brute or a barbarian, and, besides this, self-surrender to Jesus Christ for the sake of conformity to His character. Jesus Christ is the only model the world has ever known of a perfect man, and Togo's victory has not altered this fact.

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### HOME V.S. FOREIGN MISSIONS

The question is frequently raised as to the relative importance of home and foreign missions. Should Christians in America give the larger proportion of their money, their thought, their prayers, their effort, to the work of evangelizing their own land or the lands across the sea? The need is acknowledged to be great, unspeakably great, in every land. Men, women, and children are living and dying without God, and without hope in this world or the next. We can not, as individual Christians, do as much for any of the unsaved as they need or as we wish. Which, then, is more important—home or foreign missions? Such a question was recently asked at a missionary convention.

Imagine a similar case. Thousands of men and children are perishing with hunger in scattered groups; which is more important to feed, those near at hand or those far away? Multitudes in many cities are dying of cholera. Which is more important that the small band of physicians devote their time and skill to—one or two cities nearest their home, or that the greater number go among the many distant cities, where the need is greatest? Put it in another way. Are souls of those in Philadelphia or those in New York the more valuable in the sight of God? Those in Boston or those in London? Those in Chicago or those in Calcutta?

We do not deny that the strategic importance of some centers is greater than that of others, or that some souls converted to God will be

more useful in the Kingdom than are others, but only He who sees the field from His throne on high, and from there directs the campaign, can judge of the relative value and importance. His servants can do no better than to follow His leading. The Church, as the body of Christ, has millions of tongues and feet and hands which should all be subject to the commands of the Head. These must reach out "into all the world" to "disciple all nations." Thus only can the Master's work be done. For the individual the question of supreme importance is: "What wouldst THOU have me to do? Where wouldst THOU have me to labor?" The *most important work* (for me) is that which God's Spirit gives me to do. To Him there is no home and foreign missions.

### TRAVELERS AS SPECIAL ENVOYS OF THE CHURCHES

During the summer months thousands of Christians will be traveling in Europe and America, and next winter many more will visit our own Southern States, the West Indies, the Mediterranean shores, and the Far East. Here is an opportunity for the churches, of which the travelers are members, to come into direct touch with the work of Christ in other parts of the world. Let these members be appointed by the church to make an official visitation of the missions connected with their own and other denominations, and to report to the church by letter from the field, and in person on their return. Such a course can scarcely fail to result in much blessing to all concerned. The travelers will feel special responsibility for looking carefully and sympathetically into the work of the missions, those in the field will be brought into closer touch with the workers at home, and the church will be aroused, by fresh reports of impartial eye-witnesses, to take a keener interest in and give a more cordial support to the work.

Those who visit Portland and Alaska will find many opportunities for looking into work for miners, lumbermen, Indians, Chinese, and Japanese. Travelers in Europe will find it well worth while to visit Barnado's work and city missions in London, the McAll missions in Paris, and various kinds of work in Italy and Spain.

If churches or those who plan such journeys will write to us, we shall be pleased to indicate points of interest on any proposed route.

### OPIUM IN THE PHILIPPINES

It can not be denied that the action of the English government in reference to the introduction of opium from India into China was a serious blow to the progress of missions, and it is earnestly to be hoped that our government will never be guilty of the same grave error in the Philippine Islands. The conflict between commercial gain and moral obligation, between selfish purposes and generous regard for others, has been waging since the creation of the world; but when a Christian nation takes under its protection an uncivilized people, professing to lead them to higher ideals and nobler life, it is a flagrant crime for the better and stronger nation, directly or indirectly, to hurt the weaker by the encouragement of any habits that brings a physical, mental, or spiritual curse. It is the hope and prayer of many that America may be used by God for the blessing of all peoples; but to fulfil this glorious destiny, she must be righteous in her dealings with mankind and faithful in her relations to the ruler of nations.

## FOR THE MISSIONARY LIBRARY

AN OBSERVER IN THE PHILIPPINES; or, Life in Our New Possessions. By John Bancroft Devins. With a Foreword by Hon. W. H. Taft. Illustrated. 416 pp. \$2.00. American Tract Society, New York. 1905.

If we ever reach just views about our Malaysian possessions and their people, we shall do so, not through study of scientific treatises, but by hearing stories of everyday life among the islanders, told by those who can suggest inferences while entertainingly talking. The "Observer in the Philippines" has chosen to serve his readers by giving them a book of the latter class. He has conscientiously tried to make the actual situation clear to the average American who is tied to his office or his farm in the home land. That he has succeeded as well as one can who has made but a short sojourn in the islands impresses the reader before he has half finished the book. One hardly needs, for conviction, to read Mr. Taft's remark, "It is of the utmost importance that the people of America should know the truth about the Philippines; should understand, so far as they can, the atmosphere, political, moral, and social, which there is in the islands, and this book, I am sure, will tend greatly to promote such knowledge."

The book may be roughly divided into five sections. Of these, the first, containing forty or fifty pages, describes the approach to Manila, beginning at San Francisco. The next few chapters deal with climate and physical features, while a third section introduces the Filipinos, largely in connection with the American occupation, which affords a convenient basis of comparison and contrast. A discussion of religious conditions in the islands follows, a hundred pages or so being devoted to a study of the work of Protestant Christians

for the elevation of manhood where it has been below par. The strong features of the book are the actual contact of the author with the people, and the entertaining bits of description which admit the reader to a share in this contact. The book has a serious weakness, however, which is its facile yielding to the temptation to quote copiously from distinguished authorities. An Oriental historian of renown commenced his history of the Ottoman Empire with a description of the creation of Adam. The "Observer" comes near to suggesting the consequential method of that author in more places than the chapters on the outward voyage, the battle of Manila, and the Philippine exhibit at the St. Louis Fair.

Nevertheless, the book is full of information, chattily imparted and profusely illustrated. As a source of knowledge respecting missionary work in the Philippines it will serve a better purpose than many another single book, for the reason that the author has no blind spot in his retina, but sees all forms of missionary work in their true importance, regardless of denominational lines.

THE GREAT RELIGIONS OF INDIA. By J. Murray Mitchell, LL.D. Portrait and map. 12mo, 287 pp. 5s. net. Oliphant, Anderson & Ferrier, Edinburgh and London. 1905.

Here is a reliable, popular presentation of an interesting subject. Dr. J. Murray Mitchell describes in these Duff Lectures what he himself has seen and has learned from first-hand sources during his life in India. Tho ninety years of age when the lectures were prepared, the author was vigorous and clear in mind. His general account of the main features in the history, principles, effects, and future of Hinduism, Zoroastrianism, Bud-

dhism, Mohammedanism, and spirit worship, as seen in India, is simple enough to be understood by a child, and profound enough to form the basis for theological discourses. Some knowledge of these great religions is essential to even a partial understanding of the problems and progress of missionary work in India. There are a few typographical errors, but these interfere little with the value of the text.

#### **The Current Missionary Periodicals \***

The *Chronicle* (London Missionary Society) selects "Children" for its chief theme. The Rev. George Cousins gives the impression that happy child-life is common in China, and China contains at least one-fifth of all the children in the world. There are many sides to the story of how children fare in pagan lands. One gasps a little, for instance, on learning that in New Guinea some of the children control their parents by threatening to leave them and go to the mission school unless father or mother behaves better! Yet with all the multitudes of devoted parents and happy children in pagan families, great numbers of children suffer from cruelty and neglect, which can scarcely be imagined in a Christian land. As the *Chronicle* points out, missions may be justified by pointing to their work for unloved children in non-Christian lands. The *Church Missionary Intelligencer* concludes its study of the religions of India as exhibited in the census reports, and also Bowman's "Signs of the Times in India." The latter article is crammed with evidence of the tremendous influence which Christian truth has gained among all classes of the people, even tho they

still hold to their old superstitions. "The East India Company in Madras" is a very interesting account of facts of history contained in a recent dry-as-dust book. The *Bible in the World* (British and Foreign Bible Society) is finely and attractively illustrated. Mr. Larson's tour of 1,800 miles in Mongolia is a record of a remarkable journey, when the writer sold 2,300 Bibles. One is inclined, after reading his story, to echo his query, Why is it that missionaries of many societies are standing around the closed doors of Tibet while no missionaries go into Mongolia, with people of the same race and the same stubborn Buddhism? Mongolia is open to all, and yet no missionaries have really penetrated the country. The *Journal des Missions* (Paris Evangelical Missionary Society) abounds as usual in vivid descriptions of the people and the life of missionaries in the various missions of the society. It also contains an interesting letter from Mr. Neipp, of the American Board's mission at Bailundu, Angola, describing methods of work in the American Mission. The *Mission Field* (S. P. G.) contains a useful and informing article on missionary work among the aborigines in the Mitchell River district of Australia. A curious light is thrown on the influence of colonists in that field by the casual remark that all young girls among the natives have to be kept hidden in the bush in order to save them from white men. Our *Missions* (Friends' Foreign Mission Association) sets forth clearly the value of "Industrial Work in India," by which famine waifs and orphans in a few years have been brought to a position where they are taking up their responsibilities as Christians.

The *Assembly Herald* for June contains three fine articles suggesting the place which missions should

\*The European periodicals cited are for the month of May. Unless otherwise noted, the American magazines are for June.

hold in Christian thought. Mr. Speer's article, "The Part of Missions in Contemporary History," is interesting as well as weighty. Dr. C. B. McAfee tells "Why I am a Foreign Missionary Optimist," and Dr. J. G. McClure brings together "The Present-day Credentials of Foreign Missions." The home mission section of this magazine is devoted to Alaska. We recommend the diary, "A Week on the Alaskan Creeks," as a capital answer to the wondering query of the uninformed as to how a missionary "spends his time" between Sundays. The foreign missionary section is devoted to Latin America, and contains a terrible indictment of South American Romanism in "Roman Catholicism Without Restraint." Dr. Lane's study of "Education in Latin America" is, in some degree, a corrective of the other article. The subject of the *Baptist Missionary Magazine* for June is "Burma." Its frontispiece is a story in itself, being a picture of a Buddhist worship hall, forming part of a great monastery built by a single Buddhist layman. The *Bible Society Record* abounds in matter that is worth while. A third instalment is given of the Gould Prize Essay on "Protestant and Roman Catholic Versions of the Bible." Mr. Penzotti gives an amazing account of the attack on Protestants and their chapels in Guatemala City by exuberant Romanists during Holy Week this year. "Curacoa, the Island without a Bible," makes one ashamed by revealing the fact that almost at our doors are 30,000 people living under a Protestant government, but who have not, apparently, yet heard whether there be any Bible. Another interesting article is Miss Mahony's recital of her use of Arabic New Testaments from Syria among Mohammedans in Liberia. *Life and Light* con-

tains a living picture of every-day Japanese life in war time. It is by Miss Cary, and hides under the modest title "Kioto Notes." *The Missionary* for May (Presbyterian, South) is an annual report number, admirably put together and full of interest. *The Missionary Herald* recalls old Japan in "Some First Seed Sown in Japan." An article to be marked and laid aside for use when the studies on Africa are taken up is "The Jinrickisha Zulus of Durban." *Mission Studies* tells interestingly of the "Influence of Christianity in the Homes of Japan," and of "Bible Women and Their Work." The most important article in the *Spirit of Missions* for May is "Bagobo Land," by Rev. Irving Spencer. It describes with pen and pencil one of the strange tribes found in Mindanao, P. I. *The Baptist Home Mission Monthly* tells, in an impressive manner, of a revolt of French Canadians from the Roman Catholic Church. In Manchaug, Mass. (near Worcester), 100 of these immigrants, led by a converted priest, have joined the Baptist Church. A somewhat surprising element of the story is the part played by the "Protestant" mill owners, by use of trade-union tactics, to compel these French operatives to remain in the Roman Church or starve. The review given in the same magazine of "The Work of a High-tide Home Mission Year" is very stimulating.

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AMONG the many valuable periodicals published by missions in Asia, one of the most unique and interesting is "The South China Collegian," of Canton. The editorials are to the point, and some of the essays by students in the Canton Christian colleges are especially unique and informing. Half of the magazine is printed in Chinese characters.

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**A Hopeful Sign** That many of the students in our theological seminaries are deciding to enter the foreign field after their graduation is a very gratifying fact and hopeful sign. The Southern Baptist Theological Seminary is represented by 73 of her students in mission fields, and 28, now in this school, are preparing for the foreign mission work. As the field is the world, why should Christ's soldiers concentrate their forces in one small part of the battlefield? There are no pastorless churches in China, Japan, Asia, and Africa, with churchless pastors near at hand!

**Student Volunteers Who Sailed Last Year** The number of Student Volunteers whose names have been reported as having reached the foreign mission field during the year 1904 is larger than has been reported in any other year. In 1903 there were 219; and in 1902, 211. They represent 42 different missionary boards or agencies; 17 will work in Africa, 103 in China, 63 in India, 29 in Japan, 7 in Korea, 16 in South America, 8 in Turkey, 43 in other countries, making a total of 293.

**How a Noble Society Began** In connection with the article on women's missionary societies in this number of the REVIEW, it is of interest to note that the Methodist women of America were first organized for missionary work thirty-five years ago, and in this wise:

In the year 1869 the Rev. E. W. Parker, who, with his wife, had spent ten years in India, returned to this country for rest and renewal of health. Mrs. Parker was deeply

impressed with the needs of the women of India and the powerlessness of the missionaries to reach them because of their isolation, and she conceived the idea of sending out women, who alone could gain access to them and take to them the Gospel. She succeeded in enlisting the sympathies of 8 Christian women, whose names are engraved on a beautiful memorial window in Tremont Street Church, Boston, the place where the organization was effected. It is a lovely work of art, the central panel bearing this inscription, surmounted by an illuminated crown above a cross: "The Woman's Foreign Missionary Society of the Methodist Episcopal Church was organized in this building, March 23, 1869." The first public meeting was held May 26. At its close the women held a special meeting and voted to send out their first missionary. Miss Isabella Thoburn had been recommended by the parent board, but because of the meager sum in the treasury, some were timid about venturing. One of larger faith said: "Shall we lose Miss Thoburn because we have not the money in hand? No; let us rather walk the streets of Boston in calico dresses and do without costly apparel." Miss Thoburn was sent. The money had to be borrowed, but the loan was soon met. The work of organization went on rapidly, and at the end of one year 5 of the branches were formed. Beginning with 1 missionary, it now has 250, with 116 assistants, and 1,400 Bible women and teachers. It supports 539 day schools, 21 training-schools, 67 boarding-schools, 20 orphanages, and 2 colleges for women. The income has now passed the \$500,000 mark.

**A Movement Toward Baptist Union** In 1845 the Baptists of the North and South separated on the question of slavery, and since then each has had its separate convention. Last January a conference was held in New York by a committee appointed to discuss the question of again uniting the two bodies. At the recent Southern Baptist Con-

vention the subject was discussed, and on May 16, 1905, at St. Louis, a memorable meeting was held in the Third Church, on Grand Avenue, composed of men from both the North and the South. It was unanimously agreed that the Baptists of America should hold a triennial convention, to be called "The General Convention of Baptists of North America." This step has given universal satisfaction to Baptists all over our land.

**The Southern Baptist Convention** The annual meeting of the Southern Baptist Convention was held in Kansas City, Mo., May 12-15. The reports read show that the work of the Board or Home Missions has been greatly enlarged. They show an increase of nearly 50 per cent. in the appropriations over the preceding year. For 1905 there were 718 missionaries, 10,551 baptisms, 10,019 additions by letter, making a total of 20,570 additions. During the last day of the fiscal year, \$46,582.51 was raised, which paid off all indebtedness, and left a balance of \$13,720.27. Much interesting information was given in regard to enlarged work in Cuba, the Isle of Pines, Panama, among the negroes in the South, and also among the growing foreign population in Southern cities.

The offerings for foreign missions were the largest in the history of the Board, amounting to \$283,415. For 8 consecutive years, notwithstanding the fact that the work has been much enlarged, all expenses have been met, leaving no debt. Number of baptisms, 2,231; number of new missionaries sent out, 50; copies of the *Foreign Mission Journal*, issued monthly, 31,314. Plans for uniting in educational work in Japan and China with the Missionary Union (North) were approved. On Saturday, while Dr.

Willingham was speaking, a woman in the congregation offered to give \$50,000 to the cause of foreign missions. This created great enthusiasm; other pledges followed, until the sum of \$382,000 had been promised for foreign missions during the coming fiscal year.

**The Secretary More-Northern Baptist Anniversaries** house, of the Home Mission Baptist Board, presented the seventy-third annual report in St. Louis. The following statement of the work accomplished for the fiscal year was then read. The total receipts for all purposes during the year amounted to \$684,052.08, making \$48,653.34 more than was collected the previous year. Receipts from all sources for the general fund, \$510,422.29, making \$6,791.08 less than for the previous year. The gain of \$17,863.83 in general contributions was more than offset by a decrease of \$18,564.18 in legacies and \$14,520 in annuity funds, caused by the death of donors. The indebtedness April 1 was \$38,095.35, of which \$21,772.24 was brought over from the previous year. The number of baptisms reported for the year were 7,203, about 17 per cent. more than for the preceding year, principally in Western fields. In the Pacific Coast States the gain was 20 per cent; in the mission fields in Washington, 51 per cent. About 60 mission churches became self-supporting during the year, and nearly 100 new mission fields were opened and 80 new churches organized.

The women, in their twenty-eighth annual report, showed that during the year the total amount raised was \$96,727.95, and the total disbursements, \$96,204.87. The number of missionaries employed is 202.

The American Baptist Missionary Union reported that the total

amount raised during the year was \$737,978.19, making a gain of \$10,154.76 over the preceding year. The deficit of \$11,374.72 is small in view of the large amount given, and should only serve to stir the people to greater effort this coming year. The movement started at Cleveland a year ago, to raise \$500,000 for educational institutions in foreign fields, is being pressed, and \$92,500 were pledged at a meeting held in Manhattan, March 28.

**Presbyterian** The report on home  
**Home** missions, read at the  
**Missions** General Assembly,

showed that the total receipts were \$866,189, and the work was done by 1,201 missionaries and 518 teachers. There were 5,841 additions by confession, and 52,931 members in the churches served. The committee recommended that \$900,000 be raised next year, an advance of 15 per cent. Rev. Charles Stelzle, the representative of the Board among workingmen, aroused great interest in his department as he described his experiences in his work. Mr. Stelzle is to open an office in Chicago, which he hopes to make the best bureau of information on the labor question in the world.

**Presbyterian** The Presbyterian  
**Foreign** Board received for  
**Missions** foreign missions last year \$1,189,759.

It has in its service 837 missionaries, and has sent out 63 new men and women. Several subjects of special interest were mentioned in the report to the General Assembly. One was the plan for the formation of an independent Presbyterian Church in Korea, such as has been formed in Japan and in India. Another was the union of the educational work of our own Board, of the American Board, and of the London Missionary Society in North China. Still another matter

of great importance was the decision that the Board need not examine its candidates as to their doctrinal soundness.

**New Secretaries** Rev. Charles E.  
**of the** Bradt, Ph.D.,  
**Presbyterian Board** pastor of the First Presbyterian Church of Wichita, Kan., has been elected Assistant Secretary of the Board, with headquarters in Chicago. He is to have charge of the missionary interests of the Board in the central West.

The Board has divided the American field into three sections, the entire work to continue under the direction of Dr. Halsey, as the Home Department Secretary of the Board. Mr. David McConaughy, Secretary of the Forward Movement, will be Assistant Secretary for the eastern section, including Ohio, Kentucky, and Tennessee. Dr. Bradt will have charge of the central section, embracing the States from Indiana to Colorado, and the Board hopes to be able to announce soon the election of another Assistant Secretary, to have charge of the western section on the Pacific Coast.

**A Year's Work** The American Bible  
**of the** Society will soon fill  
**American** out fourscore and  
**Bible Society** ten years of memorable history, and

the Board of Managers has taken action looking to the proper observance in May, 1906, of the 90th anniversary of the organization of the society. During the year ending March 31, 1905, the income of the society has again fallen off, chiefly in receipts from legacies; gifts from the living have again slightly increased. Receipts from all sources, including business accounts, amount to \$631,283.68, including a cash balance from the last year of \$29,030.88. The disbursements amount to \$610,018.36, of



which amount \$183,952.10 was sent to the foreign agencies. The work of the year has been compassed without incurring indebtedness anywhere. The receipts above mentioned include the income from permanent trust funds. This income amounts to \$20,448.66, available for general purposes, besides \$2,421.78, income from special funds restricted to the purpose of supplying Scriptures in raised letters for the use of the blind. The total issues for the year at home and abroad amount to 1,831,096 copies of the Bible, the New Testament, and portions of Scripture; of these 958,021 copies were issued from the Bible House in New York, and 873,075 from the society's agencies abroad, being printed in China, Japan, Siam, Syria, and Turkey, at the expense of the society. Among the issues for the year appears, for the first time, the American Standard Revised Bible, the constitution of the society having been modified in such a way as to permit the use of this version. The total issues of the society in 89 years amount to 76,272,770 copies.

**Yale University and Missions** This institution is making a fine record for evangelizing zeal. Within two years 18 students have entered the world field, and more than 30 are now in preparation for some form of missionary work. And the testimony is abundant concerning these men that the intellectual standard among them is much above the average. As is well known, Yale students are supporting in China several Yale men who are engaged in founding a college.

**Offer to the Volunteers of America** Ballington Booth announces that an offer of 90,000 acres of land in a Southern State, ideally located and reputed to be highly productive, has

just been made to him as president and founder of the Volunteers of America. The only condition attached to the proposition is that the tract shall be used by the Volunteers in their work, and that the State in which the land lies shall be as widely advertised as possible by the organization. The syndicate making the offer wishes to colonize the State, and has hit upon this plan to carry out its aim.

**Armenians Building Monuments to Americans** The Armenians of this country have just erected in Lexington, Mass., a monument over the

grave of Rev. Dr. Cyrus Hamlin, their teacher and friend, "in gratitude for his enduring and devoted service to their people." It is an interesting fact that Dr. Hamlin, at Constantinople, and Rev. Crosby H. Wheeler, D.D., at Harpoot, rendered something of the same service for Armenia. Each founded a college, and both were presidents of the institutions which they founded. Dr. Wheeler was buried in the cemetery at Newton, Mass., and graduates and pupils of Euphrates College erected a monument to Dr. Wheeler's memory as an indication of their confidence and love.—*Congregationalist*

**A New England Town Converted** The village of Manchaug, Mass., for some time has had within it a group of several hundred French Roman Catholics, admirably led by Father Riborg. He and his people by providential leadings have been converted to belief in a simpler, non-prelatical, non-sacramentarian faith. On April 13th representative Baptist leaders of the state aided in the baptism of 44 former Roman Catholics, who, with Father Riborg and about 60 others not yet ready for baptism, but in sympathy with the movement, will now worship God

after the Baptist manner.—*Congregationalist*.

**Negroes in the United States** The number of negroes in the United States, including Alaska, Hawaii, and Porto Rico, was, in 1900, 9,204,531—perhaps a larger number than is found in any other country outside of Africa. Of this number Porto Rico had 363,742, Hawaii had 223, and Alaska 163.

Three-tenths of the entire negro population of this country are living in three adjoining States of Georgia, Alabama, and Mississippi. These, with the adjacent States of Virginia, North Carolina, Louisiana, and Texas, are the only States having each over half a million negroes in 1900. Taken together, these 8 States contain seven-tenths of all the negroes in the country.

There are 55 counties in the South, in each of which at least three-fourths of the population are negroes. Of these counties, 19 are in Mississippi, 11 in Alabama, 1 in Louisiana, 5 in Arkansas, 5 in Georgia, 4 in South Carolina, 1 in Florida, and 1 in Virginia. In Issaquena County, Miss., 94 per cent. are negroes.

Among the cities having at least 25,000 inhabitants, there were 4 where the population was more than half negro in 1900. Jacksonville, Fla., 57.1 per cent.; Montgomery, Ala., 56.8 per cent.; Charleston, S. C., 56.5, and Savannah, Ga., 51.8 per cent.

The negroes in the South are not increasing as fast as the whites. In the country districts the negroes increased from 1890 to 1900 about two-thirds as fast as the whites; in the cities they increased nearly seven-eighths as fast.

Among negroes at least ten years of age, 44.5 per cent. are illiterate (that is, unable to write), the great

majority of them being also unable to read. The per cent. of illiterates has decreased rapidly since 1890, when it was 51.1 per cent. Illiteracy is much more prevalent in country districts than in cities.

**Indians Flocking to Christ** Says the *Missionary Outlook*: While much is being heard of the

work of the Messrs. Torrey and Alexander in England, and of the revival in Wales, few are aware that British Columbia is also experiencing a revival. Away up in the interior, along the banks of the Upper Skeena, a wave of religious fervor has touched the Indians, and a crusade against heathenism and drink is being waged. A correspondent writes that bands of converted Indians visit the villages and settlements of the tribes; they have their own "Glory Song," and march through the villages with the Bible in one hand and their snowshoes in the other. So strong is the feeling and so powerful the revival that many are being converted to Christianity, and in 6 small villages alone 316 Indians have taken the temperance pledge. This is the outcome of the work of the Rev. W. H. Pierce, Methodist missionary to the Indians of the Upper Skeena, and apparently he is not alone in the effort, as our correspondent writes:

It is touching to see some 100 converted Indians, men and women, on their knees in the snow praying to God to convert their friends. The revival started about 6 weeks ago, and is still going on. As a result, there are few Indians left in the district who have not voluntarily professed to accept Christianity, and it is hard to find more than one or two professed heathen Indians now at Hazelton, Kitsegucula, Kisgagara, Kishpiax, and other nearby villages. When the missionary visited the villages on the Lower Skeena, 60 Indians from the Kishpiax church accompanied him, and aided in the revival work.

**Signs of Progress in Central America** Mrs. Fitch, of Guatemala, writes that they begin to see a marked growth in Gospel work in Guatemala, as well as in the other republics. Recently a law was enacted in Nicaragua suppressing religious processions, not allowing the priests to walk the streets in clerical garb, nor the landing of friars expelled from France. Hitherto missionaries of Nicaragua have suffered much persecution, especially from Roman Catholic priests; now hundreds flock to hear the preaching of the Word. Honduras is the most thinly populated of the republics, consequently Christian work there is slower, but she, too, enjoys religious liberty—which always means “with persecutions.” While the constitution of the little republic of Panama establishes freedom of religion, aid is to be given to the Roman Catholic Church to found a seminary there. If this youngest American republic is to be saved from Romanism, there is need that Christians hasten to plant the standard of a free Gospel there.

**Light in Dark Nicaragua** The latest news from Nicaragua is more satisfactory. Bishop Berckenhagen, of the Moravian Church, and the Rev. T. Martin, two missionaries on the Mosquito Coast, recently visited the President of Nicaragua, and Mr. Martin now writes: “Thanks to God, we have succeeded in establishing friendly relations with the government. The government has been satisfied with our statements, and is determined to establish entirely new relations with us, in which we are to be regarded as friends and cooperators with the government.” All friends of missions will rejoice to know that the misunderstanding with the Nicara-

guan government has been cleared up. It should be, for the object of the mission is to help make the Mosquito Indians true Christians and good citizens of the country in which they live, as well as good citizens of heaven.

## EUROPE

**General Booth** The Salvation Army is entering in a New Rôle practically upon plans for aiding the surplus population of the British isles to find homes in America. Not long since 1,045 English emigrants sailed from Liverpool for Canada on one steamer, with the Salvation Army flag at the masthead. The emigrants were gathered by Army agencies, and the majority are workmen. All are paying their own passage, and many are supplied with sufficient capital to make a start in the new world. Prior to the sailing, the Lord Mayor of Liverpool, Rider Haggard, who had just arrived from America, Commander Booth-Tucker, and Mrs. Bramwell Booth addressed the emigrants.

**The London Society's Large Request** When Mr. Arthington, of Leeds, died a few years ago it was announced that he had bequeathed \$1,250,000 to the L. M. S. But soon legal difficulties arose, which thus far have prevented the payment of the money. Now, however, the statement comes that the society is likely soon to receive the entire amount, with this condition attached: The money is not to be used to pay debts or to sustain existing work, but only to start and carry on new work.

**China Inland Mission Prospering** At the recent annual meeting it was reported that during last year 66 missionaries were added to the staff on the field, making a total of 828

workers, the highest figure yet recorded; and it is specially noteworthy that, tho in 1903 many more were joined to the visible Church than in any previous year, the baptisms in 1904 far exceeded the number then received, the figures being 2,387 as compared with 1,729. There are now 200 central stations, with over 450 outstations. P'anghai, which had been vacant since the murder of Mr. Fleming, in 1898, had been once more occupied. The income was \$252,255 last year.

**A Most Attractive Annual Report** The last annual report issued by the Missionary Society of the British Friends was prepared with great literary taste and skill, is very attractive to the eye, and is full to overflowing of good things. The title is, "In Five Fields," and scattered thickly through the pages are no less than 60 pertinent and beautiful illustrations. If one opens the volume he will find it difficult to close the same until *finis* is reached.

**The Wesleyans Returning to the West Indies** In 1797, under the lead and the inspiration of Dr. Coke, the Wesleyans began work at various points in the West Indies, with abundant success attending their labors in behalf of the poor slaves and with a great impulse given in 1838, when freedom was decreed by the British government. In 1884 it was decided by the Wesleyan Society to be wise to withdraw from this field, and to throw the task of carrying on the Gospel upon the churches of the islands—a step now seen to have been premature and unwise (like that taken in Hawaii by the American Board in 1871). In various ways the freedmen proved unfit to bear the burden. Their poverty was extreme, and of late all sorts of calamities have befallen, from

tornadoes, earthquakes, etc. As a result, almost all the churches are heavily mortgaged. So that now the society is constrained to reenter this field, and issues a call to its constituency for \$300,000, wherewith to meet the grave emergency.

**A Missionary Tour of Europe** Rev. Mr. Jalla, of the Paris Evangelical Missionary Society, with Captain Bertrand, of Copenhagen, has been making a tour in the interest of the Barotsiland Mission, of the Paris Society. The tour extended through Sweden, Norway, Denmark, and Germany. Its object was to arouse the interest of the French Reformed Churches found in different parts of these lands. But very soon the representatives of the Paris Society were called upon to speak to other congregations. They spoke before nobles and princes, bishops and archbishops; and generals in the army acted as translators to make their words known to the people. At Breslau Mr. Jalla was asked to address the Y. M. C. A., composed of 15 young bakers. A noble example of broad Christian fraternity appeared when Dr. Merenski, of the Berlin Missionary Society, himself facing a probable deficit of nearly \$125,000 in mission funds, took the 2 Frenchmen before his own Lutheran constituency, and pled for financial support to be given the mission of the late Mr. Coillard, on the Zambesi. The Frenchmen, on their part, ceased to make their tour a mere quest for money for their own missions, but turned it into a campaign to stir spiritual life and to arouse interest in missions in general. A strong Christian sympathy truly binds all churches together, in spite of racial and denominational differences. This tour, in its effect among rich and poor, illustrates the truth of

the prophecy upon which must after all depend our support of missions: "And I, if I be lifted up, will draw all men unto me."

**German Missions in Trouble** For all German missions the past year has been a troubled one. Most of the societies have had to close their accounts with heavy deficits, amounting in aggregate to some £50,000. The bitter animosity manifested by a section of the German press against the Rhenish Mission, on the occasion of the Herero rebellion, found eager support among the colonists of the Southwest African Protectorate, whose treatment of the natives has had so much to do with the outbreak. Added to this, the Nama rebellion, and the troubles in the German sphere of New Guinea and in the Dutch East Indies, have caused great anxiety to the Rhenish Society. Medical missions continue to attract increasing attention, and are prominent subjects, both in missionary magazines, and at anniversaries and conferences. Lectures on foreign missions have been given at the universities of Halle, Berlin, Göttingen, Königsberg, Marburg, and Rostock.—*Mission World*.

**Progress of the Gospel in France** There are 28 societies in France directly engaged in the work of evangelization, 5 of which are of special importance:

- (1) La Société Centrale, working in the name and for the growth of the Reformed Churches.
- (2) La Commission d'Évangélisation, working in connection with, and under the direction of, the Free Church Union in France.
- (3) La Société Évangélique de Genève
- (4) La Société Évangélique de France,
- (5) La Mission McAll.

The last 3, according to Pastor E. Bonnet, in his discourse on the "Distinctive Characteristics of the work of La Commission d'Évan-

gélization," have no ecclesiastical principles—at least, not in theory.

The field of the last-named society comprises 22 stations, spread over 15 "departments." Methods are adapted to places and circumstances. In the country the work is done chiefly by house-visiting and meetings in private homes. In towns where extension is possible active measures are taken for the promotion of morality and temperance, the united efforts in some places resulting in the establishing of temperance cafés, etc. The success accompanying the work in the different parts of the country varies with the disposition of the people, some friendly and some hostile to the Gospel, in proportion as they are emancipated from or enslaved by the priest, or tainted by atheism.

## ASIA

**From a Ditch to a Church in Turkey** The Protestants of Marash, Central Turkey, recently celebrated the fiftieth anniversary of the organization of the First Evangelical Church of that city. The present edifice, in which a meeting was held, will accommodate 1,500 people, but it was necessary to repeat the service, first for men only and then for the women, and Mr. Macallum reports that the church was filled at both sessions. At the communion service 1,000 church-members were present. The fact was recalled that the first evangelical Christians, when they began to study the Bible, met in a ditch outside of the city. When the church was formed, December 3, 1854, it had only 16 members, and the place of meeting was known as the "Pumpkin Shed." From these humble beginnings the work in that city of Marash has grown until there are now three churches, with 1,400 members.

**The Mecca Railway and the Gospel** The Hejaz railway is no longer a concern on paper, but is soon to be an accomplished fact. It is intended, first of all, to be a religious line to connect Damascus with Mecca, but the Sultan also hopes to strengthen by it his grasp on Arabia. The railway will be a strong link between the capital and Yemen, which is in a chronic state of rebellion against the Sublime Porte. As a road to convey pilgrims to Mecca over the most dangerous and difficult part of their journey, the project is hailed with delight all over the Levant. Moslems are contributing with great generosity. The total received by public subscription so far is £651,185. From other sources £382,280 have been received, according to a Constantinople paper, and the total income is therefore over one million sterling. So far, £565,407 have been expended, and the railway has been completed to a distance of 370 kilometers, which is one-third of the distance to Medina. The cost of construction is put at £1,175 per kilometer, and the most difficult part of the road is completed. The line crosses 252 large and small bridges; 18 locomotives and 153 wagons are on hand. There is no doubt that this road will, from the outset, tend to break down barriers and prejudice in the Holy Land of Islam. It has proved impossible already to build the road or to run it without the help of "infidels," and the great missionary work done in India by railroads in breaking caste and spreading civilization will be repeated in Arabia on similar lines. No Brahman was ever so proud of his birth as is the citizen of Mecca of his perquisites and privileges as custodian of the Kaaba. God grant that the railway may prove the opening wedge for the entrance of the colporteur and the missionary.

**A School for Persian Boys** A new step has been taken in opening a school for Moslem boys in Urumia, Persia. The ages of those who come vary from six to eighteen years. The school is much talked of in the bazaars, and many of the people wish to take advantage of the school in order to acquire Western learning. The missionaries are most anxious to use the school as a means of making a definite religious impression upon this difficult class by personal friendship with the boys; the study of Christian doctrine, and of Western science and history, with Bible stories for the smaller boys, etc., are the means to be employed. Three or four years ago it would have seemed incredible that such an opportunity would be given to us for reaching these Mohammedans.

**A Hindu Seeking Salvation** In Swami Dharmananda, a Hindu ascetic of Bengal, is to be found an example of willingness to give all that one has for life. He sought life by visiting 230 Hindu holy places in India—like Naaman, taking a little of the earth from each to have with him. He sought life by learning Arabic and studying the Koran and Mohammedanism. He sought it by learning Hebrew and Greek, that he might study the Bible in the original. He sought it by travel, going to Mecca, to Rome, to China, and Japan. After 17 years of study of Buddhism and Mohammedanism and Christianity, he has now declared his faith in Jesus Christ, the only Messiah and Savior of men.

**A Missionary on Religious Mendicants** A curious effort is being put forth by a few in north India, with the view to educating the *Sadhus*, or religious mendicants, who roam all over the country. People of the

West think that the Hindu religious ascetic is a man of culture. As a matter of fact, fully three-fourths of all this host of 5,500,000 "sacred men" are absolutely illiterate. Their ignorance is exceeded only by their pestilential morals and laziness. They are not only a disgrace to the country, they are also a prolific source of its poverty. For be it remembered that poverty-stricken India not only supports its temples and myriad priests, and other temple followers, it also willingly maintains this immense army of coarse-grained religious imposters. Even supposing that the support of one of these worthless fellows is only 40 rupees, or \$13 a year, the voluntary maintenance of the whole body of them robs India of money enough to educate well all the children of the land. No other people on earth thus voluntarily taxes itself to support a community which is 2 per cent. of its own number, and which gives nothing whatever but a curse in return for its support. Rather than seek to educate them—an infliction which they would resent—it would be infinitely better to starve them into a more wholesome existence. One can not fully sympathize with India in her poverty and suffering, so long as he observes her also wasting her limited resources upon this dirty, lazy, immoral host of religious hypocrites.

REV. J. P. JONES.

**The Moravian Mission to Tibet** For nearly fifty years the Moravians have been toiling among the many thousands of Tibetan Buddhists who could be reached. A former British commissioner of those border provinces, in a warm appeal for "the infant church of Tibet," writes thus: "If the Moravian missionaries in the Himalayas have suffered terrible losses, they

have also notable achievements to record. Not that their labors have been fruitful as regards the number of converts. The baptized members in all the little stations together number hardly over 100, including children. But they have sown the seed. They have laid a stable foundation for all future missionary effort in that region. They have mastered the language and its difficult script; a grammar and a dictionary have been prepared; the New Testament, Psalms, and Pentateuch have been translated, and, complete or in portions, have been widely distributed. The names of Jäschke, Heyde, and Red-slob will live as those who have first given the Tibetans the Word of God in their own tongue. The 'Light of Asia' must pale before the 'Light of the World,' and already the grotesque and baleful demons of superstition are scattering before its rays."

**An Australian  
Converted  
in Siam**

The wide-reaching and reflex influence of Christian medical missions is indicated in a recent case at Cheung Mai, Laos States. Not long ago there came to the foreign ward of the mission hospital an old Australian gentleman who had become a Buddhist monk. He had traveled on foot for several months, and was found by the missionary ill in the Buddhist temple. After some weeks' careful nursing he left the hospital, cured. He laid aside his yellow priestly robes, and has now publicly confessed Christ and united with the Church.

**Missionary  
Medical Schools  
in China**

Most medical missionaries in China have their own students to teach, but as will be seen from this note the number of union medical schools is increasing, schools in which a fuller medical education is

secured. The *Chinese Recorder* states that "in the north at Peking a union medical school on a large scale is being rapidly materialized, and in Shantung the American Presbyterians and English Baptists have commenced joint medical education, and hope soon to have a centrally located school building. In the Yangtze Valley the London Mission at Hankow have a small but efficient school in full swing, and are planning to greatly enlarge it. At Nanking there is a medical department in the Methodist university. In Shanghai, in connection with St. John's College, there has for years been a medical faculty, where the teaching is in English. In the south, at Canton, the medical school established so long ago by Dr. Kerr has been reorganized and housed in a fine building, and there is also an excellent women's medical school.

**Progress Also in Spiritual Realms** The news from the field continues to be, for the most part, most encouraging. From all over the empire reports reach us that there is a marked increase of interest in the Gospel message, and a new impression produced by the preaching of the missionaries. Not a few inquirers are asking the privilege of confessing their faith in Christ through baptism, and are confirming their profession by an entire change in the course of their lives. Notable scenes have taken place, in some quarters, in the destruction of idols and temples, in some cases families taking part in this, and, in a few cases, clans and villages uniting to put an end to the worship and service of their false gods. All these things should lead us to express great gratitude to God, our Father. We have prayed and served long, waiting for such times to come. By God's grace they are now upon us. Let

us not fail in offering our sacrifice of thanksgiving to Him who worketh for us.—*China's Millions*.

**A Missionary Assaulted in Korea** That all is not smooth sailing for our coworkers in Korea is shown by the recent painful experience of Dr. Forsythe, of the Presbyterian Board (South). He had come to Kunsan, and was called to attend a patient who lived some miles out in the country. While there he was murderously attacked at night by a band of masked men, and, after being severely wounded and injured, he was left for dead. A native physician treated the wounds with cobwebs and cotton, and probably saved his life. The missionaries were sent for and carried Dr. Forsyth back to Kunsan, and are now in hope that he will recover. Let us pray that his would-be murderers may be converted.

**The Spreading Fire in Korea** The religious awakening in North Korea continues, and many marked conversions are recorded. In Pyeng Yang a sorceress who had practised her art of deception for many years has been converted, and given up her former occupation. An old man eighty years old who, by reason of his lineage and age, was the recognized head of the Confucians in that part of the country, had a son who has long been a Christian and a church-leader. The old gentleman had steadfastly refused to accept the Gospel, but now his conversion and acknowledgment that he had been wrong all these years is a joy to the Christians and a dismay to Confucianists. The hundreds of conversions are not due to the sudden impulse of excited emotions, but are deliberate decisions after careful consideration. The converts are brought to a decision by



the Spirit of God and through the faithful exhortation and testimony of individual native Christians.

**Recent Statistics from Japan** Interesting statistics of missionary work in Japan are supplied by Mr. George Braithwaite, agent of the Japan Book and Tract Society. Of foreign missionaries (male and female) there are now 782 Protestants, 279 Roman Catholics, and 4 of the Greek Church. Protestant missions have 380 ordained and 483 unordained native agents; the Roman Catholics, 46 and 9,174; Greeks, 57 native ordained men, and no other workers. In education Protestants have 62 boarding-schools with 4,706 pupils, and 88 other schools with 5,884 pupils, making a total of 10,590 scholars. Roman Catholics have 7 schools of higher education with 795 pupils, and 70 primary, industrial, and other schools with 5,021 pupils, total of 5,816 scholars; the Greeks have 2 boarding-schools with 72 pupils, and no primary schools. It is difficult to compare the number of adherents, owing to different methods adopted in the returns. Mr. Braithwaite, however, concludes that the numbers of adult (over nine years of age) baptized members are: Roman Catholics, 44,659; Protestants, 44,585; Greeks, 21,344. Of the Protestant bodies, the "Church of Christ in Japan," embracing the converts of 6 Presbyterian missions, has 11,347, the Congregational Churches have 10,578, and the Nippon Sei Kokwai 10,238; the Methodist Episcopal Church has 5,894 communicants—the largest of the single missions.

**The Bible in Japan** The Bible Society's agent in Japan reports that the circulation of the Scriptures in that country last year far exceeded all former records. In addition to the 233,000 copies given to the Japanese

troops, the actual sales by the British Bible societies amounted to 102,806 copies—an increase of 19,489 on the sales of the previous year.

**American Episcopalians in Japan** What shall we say of Japan, engaged in a struggle for national existence, with a large part of her best manhood drawn abroad for military service? Surely here we might expect our mission to be stationary, or even to show temporary decline. But it is here that the greatest advance has been recorded, and that with no notable increase, whether of clergy or of lay-readers. Candidates have increased from 17 to 20, parishes and mission stations from 74 to 83. Infant baptisms, growing from 102 to 204, have doubled; adult baptisms have increased from 270 to 361; confirmations from 317 to 421; communicants from 2,150 to 2,357; Sunday-school teachers from 118 to 162, a full third; Sunday-school scholars from 2,425 to 3,031, or by a quarter; and, strangest perhaps of all, when we consider the national circumstances, native contributions to the missionary work have shown an actual increase from \$3,726 to \$3,856, tho there has been, as was inevitable, a falling-off in the average gift for each communicant.—*Churchman*.

**Gift from the Mikado to Y. M. C. A.** Five thousand dollars from the Emperor of Japan's private purse goes to the Y. M. C. A., in recognition of the fine service rendered by it to the army in Manchuria. Imperial good will plus imperial support will give these Christian workers such an opening as men seldom have. One Congregationalist in this army work, which resembles that of the Christian Commission in our Civil War and has won hearty recognition from the military authorities, is a son of Rev. George L. Gleason,

pastor at Haverhill, Mass. Before going to Japan the young man was Y. M. C. A. secretary at Harvard. —*Congregationalist*.

## AFRICA

**United Presbyterian Work in Egypt** To this one body of Christians almost the entire task of evangelizing the Lower Nile Valley has been committed, with these among the results of a half-century of toil: 40 missionaries are at work, or more than 80 if wives and American teachers are included. The ordained natives number 36, and the schools 170, with 15,000 pupils, including 4,000 girls and 3,000 Mohammedans, with 3,000 other women and girls receiving instruction in harems. Of about 8,000 communicants, 3,600 are women. The population of Egypt is 10,000,000, of whom nine-tenths are Moslems.

**The Religious Status of Cape Colony** The figures which follow are quoted from the last census, taken about a year ago:

	<i>All Races</i>	<i>European</i>
1. Dutch Reformed Church...	399,587	296,792
2. Methodists.....	290,264	36,032
3. English Church.....	281,433	126,532
4. Congregationalists.....	112,902	4,986
5. Presbyterians.....	88,660	26,327
6. Lutherans, Moravians and Rhenish Church.....	50,902	13,710
7. Roman Catholic.....	37,069	28,480
8. Baptists.....	14,105	9,940
9. Zd. African Gereformeerde Kerk.....	6,209	5,991
Total.....	2,409,804	579,741

The census places the English Church third on the list, which includes all races. In the list giving the number of Europeans, the Dutch Reformed Church comes first, 296,792; the English Church second, 125,466; the Methodists, Congregationalists, Presbyterians, Lutherans, Roman Catholics, and Baptists altogether amounting to 119,475.

**Ingatherings on the Kongo** In spite of, or because of, many setbacks and persecutions, the Presbyterian mission on the Upper Kongo has received over 500 new members into the church of the Luebo Mission last year, and over 900 have been instructed in catechumen classes. After the Ibanj Station was burned a woman from the enemies' camp was brought to the mission for punishment. The missionaries, however, gave her a present and sent her home. This so impressed her people that they came to the mission and pledged eternal friendship.

**The Harvest from the Sowing of Dr. Vanderkemp** A remarkable letter of thanks was received recently by the directors of the London Missionary Society from the Christian community at Bethelsdorp, Cape Colony, for the results of missionary work in that district. Since Dr. Vanderkemp was sent to preach the Gospel there, in 1805, a century has passed. This was the beginning of work which has now developed into 120 independent churches, or branch churches, in Cape Colony, with 10,000 communicants and 32,000 adherents, all of which owe their existence to the efforts of the society, besides the generations of believers who have passed away in the meantime.

**Thanks from King Lewanika** The King of the Barotsis has recently written to the Paris Missionary Society as follows: "All the Barotsi thank you for giving yourselves so much trouble for them, and altho our people are made up of different tribes, they all thank you for the great good you have done in seeking to make them come out of darkness and enter the Kingdom of God. . . . They thank you because they see that the wars which

have desolated the country have disappeared, and that we have peace, men agreeing with one another."

A son of Lewanika, supposed to have been killed when four years old in the revolution of 1884, has recently appeared at the Barots' court. He was carried off and sold in the far interior, and came into the service of Dr. Fisher, of the Arnot Mission. When his identity was suspected he was returned to his father and welcomed with great rejoicings. He is now a Christian, and much good is hoped for from his influence at court.

**How the Prime Minister Raised the Debt** A unique notice by the Katikiro of Uganda was recently posted in Mengo, the capital,

to induce the Christians to help pay off the debt on the church at Entebbe. It resulted in offerings amounting to \$600. The Prime Minister's motive for giving is worthy of note. He says (translated):

I write to you, to every Christian man, that he may give his mind to remembering the grace of God, how greatly He loved us. These days there is a very great debt on our church at Entebbe of 2,000 rupees (\$700). That debt is not to be met by the single method of bringing rupees in hard cash, but in bringing in every kind of thing that can be turned into rupees. It would be a great thing if that debt can be lessened, for it is very great. May God give you grace to take to heart that debt, as He also said: "Let every man give as he is disposed in his heart, because He loves him who gives with joy." And another word: "He who has many things, let him give of them; and he who has few things, let him give of those few." I am,

APOLO KAGWE,  
Prime Minister of Uganda.

**Latest Figures from Uganda** The native government took a census of the people in the kingdom of Uganda proper last year, the inhabitants of each house

being accurately registered according to age, sex, and religion. The total population was found to be 717,535, made up as follows: Roman Catholics, 212,669; Protestants, 164,241; Mohammedans, 40,346; and heathen, 300,279. This census does not include the outlying districts and kingdoms of Toro, Ankole, Bunyoro, Busoga, etc. Of course, many of those returned as Christians have not been baptized and are not even considered as catechumens. Over 9,000 persons, more than 6,000 of whom were adult converts, were baptized in Uganda in 1904. The full statistics of the mission (including the outlying kingdoms of the Protectorate) for that year show large increases. The native baptized Christians (not including catechumens) number 50,574, against 35,897 in 1903. The number under instruction in schools has increased from 12,861 to 18,484.

**A New Station Opened in Southeast Africa** Portuguese East Africa is one of the unoccupied fields of the Dark Continent.

The government is unfriendly to Protestant missions, but the American Board has now opened a station at Beira, the only good seaport along that part of the coast. This city has a population of about 4,500, of whom one-third are whites. It is hoped that from this point the natives of the interior may be evangelized.

## THE ISLANDS OF THE SEA

**Methodism in Malaysia** The Methodist Episcopal Church has 3 conferences in its Malaysia Mission, lying about Singapore and including a portion of Borneo, and including English, Malays, Chinese, Tamils, and Dyaks. The work is evangelistic, educational, and medical. An orphanage is sustained, and a home

for destitute women. The mission has a monthly periodical, the *Malaysia Message*, which has attained to volume xiv.

**The First Filipino Minister** The first Protestant Filipino clergyman is the son of a man who, many years ago, procured from a ship-captain a copy of a Spanish Bible. When it was known that he possessed this Bible, he was arrested through the instigation of the priests, and, without trial, was sentenced to banishment on an island in the Mediterranean Sea. He did not return until after Manila was taken by the Americans. The son, a graduate of the Roman Catholic College at Manila, had studied the Bible, and through constant correspondence with his father had imbibed Protestant principles. When Bishops Thoburn and Warne reached Manila they found this young man holding services in 7 different places, with an average weekly attendance of about 600. He was ordained to the ministry of the Methodist Episcopal Church by Bishop Thoburn.—*The Outlook*.

**Solomon Islanders' Gifts to Missions** A box reached the Bible House in London not long since from Bugotu, Solomon Islands. It contained specimens contributed by the Christian natives to the collection made on Bible Sunday at the Melanesian Mission Church. The contents include some strings of beads, porpoise teeth, and armlets, which are the recognized coin of the realm. One string of red beads, measuring the length of the arms at full stretch, equals 2 shillings; 10 porpoise teeth represent 1 shilling. Among the other articles—which are used for barter—are some pieces of tortoiseshell, a bamboo box, such as is used to carry lime for betel chewing, a fine string

bag, and a piece of the native cloth in which the Bugotu woman wrap their babies to keep them from the insects. Similar articles in the collection were sold in the nearest market, and raised altogether \$150, which has been duly remitted to the Bible House.

## MISCELLANEOUS

**Medical Missions Among the Jews** A brief article of Professor De Nicol in *Life and Work* deals with the "medical side" of the Jewish mission of the Church of Scotland, and vividly shows the great value of medical missions among the poor and very orthodox Jews of the East. Almost 25 years ago the Jewish Mission Committee of the Church of Scotland strengthened the evangelic activities connected with their work in the Levant by the addition of a medical mission at Smyrna. To-day this medical mission is almost completely equipped for its benevolent and Christian ends. Its center is the Beaconsfield Memorial Hospital, which, "with its 27 beds, its operating-room, its laboratory, and its training institute for nurses, has few institutions to equal it in the mission field." On 3 days of every week dispensaries are held, largely attended by suffering Jews, Greeks, and Turks. These are commenced with a religious address in Judæo-Spanish. The sick who are too ill to come to the dispensary are regularly visited, and physicians and workers are hospitably and friendly received. The barriers of Jewish bigotry and suspicion are completely broken down, and there is the freest access to the people with the blessings of bodily healing and the message of the Gospel of Christ. "The great secret of the success of the medical mission in this respect is that, in an unostentatious and helpful way,

the missionaries are able to manifest the spirit of love, and so commend Christ to those who would be perfectly indifferent to the preaching of the Word. Thus the medical mission benefits the whole work of the station, and helps to give unity and efficiency to the whole." A valuable feature is also the training institute for nurses, where young Jewesses are fitted for a career in life. Another medical mission of the Jewish Committee of the Church of Scotland is among the more than 30,000 Jews in Haskeni and Balat, Constantinople. Tho only a few years old and as yet without a hospital, this medical mission proves very helpful in the general work among the Jews, but especially among men and boys. Dr. Sandler, the medical missionary, is himself a Hebrew Christian, and thus secures easy and good access to the Jews in Constantinople.

**Free Advice to Missionaries** It has been suggested to us that many missionaries, especially those engaged in agricultural training of natives, or living in tropical countries, might be greatly helped by sending to the United States Department of Agriculture at Washington for copies of their "Farmer's Bulletins." These deal with subjects relating to farming food values and the prevention of certain common diseases. Among the most helpful bulletins may be mentioned the following:

- No. 34—Meats: Composition and Cooking.
- No. 74—Milk as Food.
- No. 85—Fish as Food.
- No. 112—Bread and Bread-making.
- No. 121—Beans, Peas, and Other Legumes.

- No. 128—Eggs and Their Uses.
- No. 142—Nutritive Value of Food.
- No. 146—Insecticides and Fungicides.
- No. 155—How Insects Affect Health, etc.

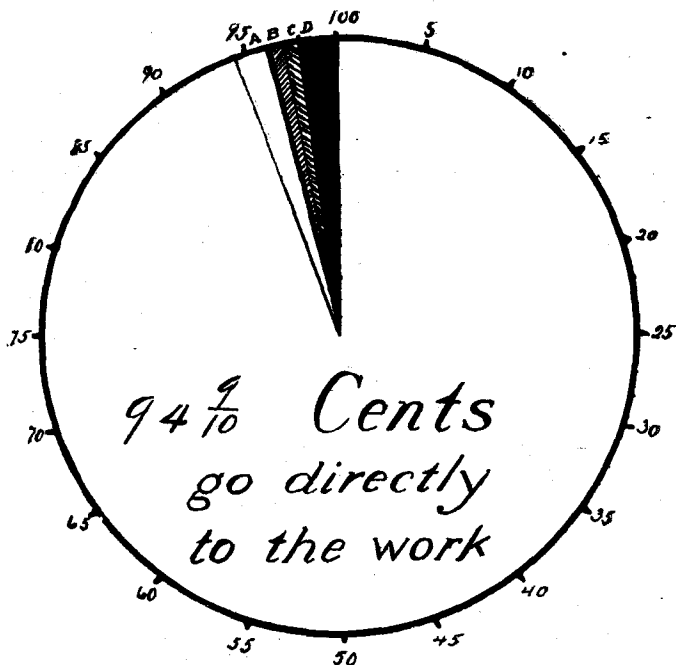
## OBITUARY

**Hudson Taylor**, The founder of the **of China** China Inland Mission, who recently returned to China, has been called to his reward. He was one of the most remarkable of modern missionaries. In 1832 he was born in Yorkshire, England, and in 1854 went to China as a missionary. The C. I. M. was founded in 1862, and since then has sent out hundreds of missionaries. Mr. Taylor's personality was holy and his work has yielded an hundredfold.

**Dr. Cushing**, A sad occurrence **of India** marred the pleasure of the Northern Baptist anniversaries in St. Louis. This was the sudden death, on May 17th, of one of the most consecrated of missionaries, Dr. Josiah N. Cushing, the president of Rangoon College, in Burma. He was apparently well and talking to friends only a few minutes before his death, when he was seen to fall into one of the pews of the church, and in a moment had passed into the new and fuller life. Dr. Cushing, only a little while before his death, expressed the desire to return to Rangoon, and to live and die among the people of Burma, whose welfare was very dear to him.

Dr. Cushing was born May 4, 1840, and sailed for Burma in October, 1866. For the past 10 years he has been President of Rangoon College, and has done much for the salvation of the Shan people.

## 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.

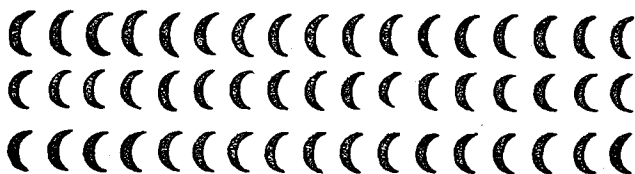
D.—Two and three-tenths cents are applied to office expenses, which includes the entire administration in America of the money received for foreign missionary work.

NINETY-FOUR AND NINE-TENTHS CENTS go to the work on the field, directly, immediately, and unconditionally.




### The Cost of Administration

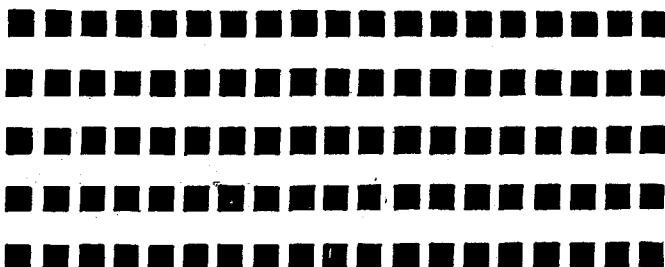
This is based on the appropriations for last year in one of our leading missionary societies. It is a fair representation of the proportionate use of every dollar given to missions through our leading societies. In other words, it costs a foreign postage-stamp to send a dollar to support missionary work 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

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\* 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

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\* These leaflets are now printed in the following fifty languages: French, German, Italian, Portuguese, Spanish, Dutch, Flemish, Breton, Danish, Norwegian, Swedish, Finnish, Russian, Lettish, Esthonian, 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.\*

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\*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 unprounceable 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<sup>s</sup> 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

decatalogue 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.

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## 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 "uttermost 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 l 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.

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## 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

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\* 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.

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## 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.

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## 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

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\* 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."

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## 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.

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## 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

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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.

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### 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?

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#### 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.

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#### 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, Ibu 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 Liverpool, 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

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 Brekhum 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 Evangéliques*.

**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—nāooktukumik-sijik (a nation) having been displaced by nāooktākumiksjik (a snow-shoe).

### Donations Acknowledged

No. 320.—Industrial Mission, India.....	\$25.00
No. 321.—Industrial Mission, India.....	5.00
No. 322.—Industrial Mission, India.....	100.00
No. 323.—Industrial Mission, India.....	10.00
No. 324.—Industrial Mission, India.....	5.00
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**THE NOOKSACHK INDIAN MISSION**

This is a Methodist Mission near Whatcom, Washington. The Indians built the church unaided



**THE JAPANESE METHODIST CHURCH, OF OREGON**

# THE Missionary Review of the World

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## THE GOVERNMENT, CHURCH, AND PEOPLE OF RUSSIA

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Theoretically an autocracy is the simplest of all forms of government, and, given a wise and good autocrat, it might be theoretically the best. Russia and Turkey are examples of what it is in fact, and these two countries have been an object-lesson to the world for the last twenty-five years. The late czar, Alexander III., was a man of good intentions, narrow mind, and great will-power. The present czar is personally a good man, devoted to the interests of his dynasty, weak in mind and body, and intoxicated with the contemplation of his own grandeur. But whether it be Alexander or Nicholas, the word of the czar is the law of the empire, from which there is no appeal. The question of peace or war, as well as the life or death of his humblest subject, depends upon his will, and the peasant has been taught to look upon him as the "Little Father" who can do no wrong.

As the autocrat is neither omniscient nor omnipresent, he must depend upon others for information upon every subject and for the execution of his orders, and, as he is human, he is certain to ask the advice of those whom he trusts. He must also have official ministers to carry out his decrees and attend to the details of the administration. The world has been made familiar, of late, with the names of those upon whom Nicholas II. depends for advice. It may be the favorite of the hour, like Admiral Alexieff. It may be some man or woman of the imperial family. It may be a man like Pobiedonostseff, who was the most trusted counsellor of Alexander, and who has retained much of his influence under the present czar. It may be a Minister of the Interior, like Von Plehve or Trepoff, whom the czar trusts to put down all rebellion and discontent with the knout, the rifle, or the dungeon. Whoever the favorite may be, he is for the time the chief power in the empire. The official Ministers, who are known to the world, may be very bad counsellors, and they often are, but they are far less dangerous to the welfare of the country than the more intimate, unofficial, and altogether irresponsible favorites who form the *entourage* of the autocrat, and are an occult power behind the throne.

Those who have read the great Russian novels of the last century will understand that the character of the administration does not depend upon the good will of the czar. The "Little Father" knows very little about it. The great curse of Russia is its bureaucracy, its vast army of incompetent, tyrannical, and corrupt officials, each one of whom feels himself to be a little czar, and whose least harmful occupation is the writing of endless reports which are never read. As each minister is independent and responsible only to the czar, there is no common responsibility for the policy of the government, and no harmony of action. They are often in conflict, as the other powers of Europe have discovered in their relations with Russia. The Minister of Foreign Affairs often makes promises which are ignored by other Ministers, as in the case of Port Arthur, where the English government was assured by the Foreign Minister that it would remain an open port, while that branch of the administration known as the "Asiatic Section" proceeded at once to fortify it. There have been many similar cases both in the near and in the far East. Even Russian ambassadors receive their orders from half a dozen independent sources, and these orders are frequently contradictory. When the conflict is serious it has to be referred to the czar, but this is a last resort. But the great evil of the bureaucracy does not lie in this anomalous position of the ministers. It is in their relation to the internal administration of the government. The great army of officials is corrupt to the core, and this appears in every department. What it is in the army or navy has been made manifest to the world since the beginning of the war with Japan. It is the same in other departments. The chief sufferers from all this misgovernment are the people, and for them there is no redress. The government is strong, and it is merciless. We may disapprove, but we can not wonder at the outbreaks of Nihilism, and the frequent assassination of high officials by the more intelligent sufferers.

The czar is alarmed at the present state of public opinion, and we hear every day of promises of reform of representative assemblies, of constitutional government, and of religious liberty. What the outcome of this will be is very doubtful. Some thirty years ago the Sultan of Turkey, under similar circumstances, made similar promises, proclaimed a constitution, and called together a parliament of very much the same character as that proposed by the czar; but when the crisis was over the constitution and parliament disappeared, and the government became more tyrannical and arbitrary than ever. It is doubtful whether more can be expected from the Romanoffs. But in Russia there is a fair chance that the people may prove in the end to be stronger than the czar, and that a revolution may follow any attempt to return to the old *régime*. How such a change in the character of the government would affect the relations of Russia to other

nations can not be foreseen. Should there be a period of anarchy and a general uprising of the peasants, Europe would have reason to be alarmed, for every genuine Russian has a firm belief in the destiny of the Slavic race to overthrow the rotten and materialistic civilization of Europe, and to establish a new, more Christian civilization based on the principles of universal brotherhood. If, on the contrary, the enlightened classes maintain their supremacy Russia will probably cease, for a time at least, to be a terror to the world, and cultivate the arts of peace.

### The Russian "Orthodox" Church

Turning now from the government to the Church and the people of Russia, we find a population of more than 130,000,000. Of these some 80,000,000 are Russians. The balance are of the conquered races occupying the belt of territory which encircles Russia proper. Of the 80,000,000 Russians, more than 70,000,000 are *mujiks*, or peasants. Less than 10,000,000, probably less than 7,000,000, constitute what we know as enlightened Russia. Out of the whole population of 130,000,000, about 1,500,000 are employed in mines and manufactories, about 16,000,000 live in cities, and the balance are mostly agriculturists. The religious divisions are estimated about 91,000,000 of the Orthodox Church (including all dissenters); 12,000,000 Catholics, 7,000,000 Protestants, 4,000,000 Jews, 1,500,000 Armenians, 12,000,000 Mohammedans, 2,500,000 of other religions. The 80,000,000 Russians may all be counted as members of the Orthodox Church, or of the sects which are more or less heretical. In this article we must confine our attention to the Russians. Most of those of other races who are counted as Orthodox have been brought into the Church by force, and would gladly escape from it. Russian Christianity came from Constantinople, but it is the boast of the Orthodox churches, in opposition to that of Rome, that they have no head but Christ, and, in fact, what we call the Greek Church constitutes a group of autonomous National churches whose creeds are identical, and whose forms of worship are similar. They claim a more direct descent from the apostolic Church than they allow to Rome, and accept the decrees of no council later than the seventh. Theologically, the Church is what it was twelve centuries ago. In different countries there have been some modifications in the ritual, especially in the music, but it is essentially as of old. The Russian Church is governed by a synod, of which the czar is nominally the head, but since 1880 its policy has been determined by Pobiedonostseff, the procurator, who represents the czar in that body. He is undoubtedly responsible for the attempts which have been made to crush out all dissent, and to force the Catholics of Poland and the Protestants of Finland to join the Orthodox Church, and in general to secure the Russification of all races in the empire. He is an able man, and in a book which he has published in defense of his policy

he takes the ground that while Protestantism is good for England and Catholicism for some other countries, the Orthodox Church is the only one adapted to Russia. For the moment he seems to have lost his influence with the czar, and it is reported that he has left the country. The best thing that can be said for the Russian Church is that it has not forbidden the use of the Bible to the common people. There is a Russian Bible society, and colporteurs, with their boxes of Bibles, are carried free on all the Russian railways. The priests are married men, and in close relations with the people. Some of them are good men, but in general they are very ignorant, very poor, and incapable of giving any religious instruction beyond that embodied in the ceremonies of the Church. The higher clergy are unmarried, and all come from the monasteries. Some of them are men of faith and high Christian character, some are distinguished scholars, but in general they are more concerned with their relations with the government than with their spiritual duties. The official catechism of the Russian Church, a translation of which may be found in Dr. Schaff's "Creeds of Christendom," naturally contains some things to which Protestants would not subscribe, but on the whole is an admirable compendium of practical religion. The ritual of the Church seems to foreigners excessive and wearisome, and has often been condemned as mere formalism; but it should be remembered that this ritual is the only thing which has kept before an ignorant people the essential facts of the life and teaching of Christ, and made it possible, for some of them at least, to live by faith in Him a Christian life. The Russian people have taken their Christianity seriously, and they are sincerely religious, with a keener sense of the supernatural than is found in most Christian nations to-day. The educated class has been greatly influenced for more than a century by various forms of unbelief of French or German origin, and scientific skepticism is current among them to-day, but many of this class have been, and still are, not only believers, but earnest Christian workers, full of spiritual life, doing what they can to reach and elevate the lower classes. It would not be fair to mention Tolstoi as a type of this class, but there are others who have much of his spirit, while they do not accept his teachings or adopt his methods.

#### The People of Russia

We must seek the real Russia not among the enlightened classes but in the 70,000,000 *mujiks*. The Russian peasant is not attractive in appearance. He looks dull and heavy. He is very ignorant, generally dirty, often half starved, and too often drunk. He is suspicious of strangers, and not easily approached, even by Russians of the upper class. But his appearance belies him. He is no fool; he has ideas of his own. He is willing to work, and he makes an admirable soldier. He is intensely religious. Superstitious? Yes, but with a firm faith

in the Gospels as the Word of God and in Jesus Christ as the only Savior. The saints? Yes, he believes in them, too, and often seeks their aid. Dishonest and immoral? Yes, too often, but he is possessed of a greater fund of kindness and good will than is common to peasants in other countries. The very essence of the *mujiks'* religion is the idea that it finds its truest expression in voluntary suffering for others or for the Lord, such as is illustrated in the suffering and death of Christ for the redemption of the world. The real character of the *mujik* comes out most clearly in those dissenting sects which take their start directly from the study of the Gospels, and there are many such. There is always an attempt to bring the life into harmony with the teaching of Christ. Many of these much-persecuted communities are models of simple and virtuous social life. Other sects are based upon strange misconceptions of the teaching of the Gospel. The so-called "Old Believers" are those who think that the modern Church has departed from some of the forms and ceremonies sanctified by the ancient church. It is true of all these sects that the *mujik* looks upon his religion as the most important thing in life, and is ready to die for it. With all his ignorance, with all his faults, he is worthy of our sympathy, and I believe he is destined to play an important part in the development of European civilization. No one can foresee, at the present time, what changes are to take place in Russia. We have no evidence as yet that this great peasant population has been moved at all by the existing crisis, and no one can predict what would happen if they were suddenly aroused to shake off their chains and stand for their rights. It is probable that any sudden and violent changes would result in general anarchy. It is by no means clear what the czar means by his promise of religious liberty; it is very doubtful whether it implies any change in the relation of the Church and the State; very doubtful whether it will lead to any change in the policy of the government as to the toleration of foreign missionaries in the empire. We may be thankful if it puts an end to the bitter persecution of native Russians who are dissenters from the Orthodox Church. This vast peasant population needs instruction, religious as well as secular, but it seems to me certain that it would be a great mistake to attempt to send Protestant missionaries to work among them at the present time, unless they were ready to follow the lead of the Y. M. C. A. and work in harmony with the existing Russian Church, and chiefly through members of that Church. A good deal of work of this kind has been done by Lord Radstock and others with good results. I remember, many years ago, attending one of Lord Radstock's meetings in Paris, and I can never forget the deep spirituality of a prayer made at that meeting by a Russian gentleman connected with the embassy. The Y. M. C. A. works among the students and Lord Radstock's work is with the upper class. It is only

through them that the peasants have been reached, especially through the circulation of religious literature. It may be that more of this friendly cooperation with the Russian Church will be possible after the present crisis has passed away, but no one can foresee how soon that time will come.

#### Russia and Missions

The difficulty of reaching the other races in the empire in the past has been that there is a law which forbids any man changing his religion, except to join the Orthodox Church, and there has been a certain amount of genuine missionary effort on the part of the Church to win converts from the heathen tribes, but none, so far as I know, from the Mohammedans. Central Asia was once Christian, and long resisted the inroads of Mohammedanism. It might be a fair field for Protestant missionary enterprise now, but I suppose that this law is still in force, and we do not know that it will be repealed. The Russian government is not likely to repeal it for the benefit of Protestant missionaries. The great Protestant nations have sympathized with Japan rather than with Russia in the present war, England has been her ally, and the people of America have been almost unanimous on the same side. They have rejoiced over the destruction of the Russian navy and the defeat of her armies, and the Russian autocracy never forgets. There was a time when no foreigner had such a welcome in Russia as the American, whoever he might be, but this is true no longer. Perhaps in time it will be understood that, while we can not sympathize with the Russian government, such as it has been for the last twenty-five years, we have the deepest interest in the Russian people and the Slavic race. There is no reason why this race should not rise to play as important a part in the history of Europe and Asia as the Latin or the Teutonic races which have preceded it, and it is for the interest of all the world that they escape from the crushing despotism which keeps them in darkness, and have the opportunity to give the world an example of that higher civilization and purer faith of which the *mujik* dreams now in the midst of his misery and suffering.



## THE FOUNDER OF THE CHINA INLAND MISSION

### A SKETCH OF THE LIFE AND CHARACTER OF REV. HUDSON TAYLOR

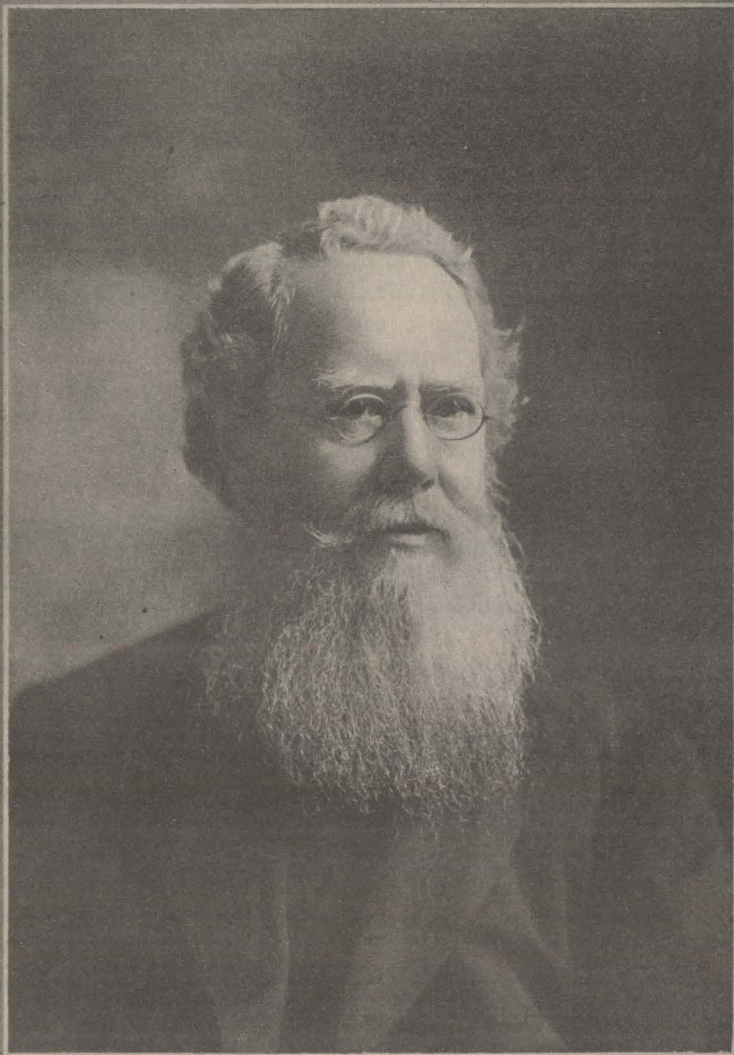
BY THE EDITOR-IN-CHIEF

The departure of saintly souls makes heaven richer, while it leaves earth poorer.

When, in the city of Chang-sha, in the province of Hunan, the Rev. J. Hudson Taylor passed away on June 3d, a remarkable servant of God departed to be with Christ. While his own humility shrank from undue publicity, and especially from human praise, it is right that we should glorify God in him; and that we may glorify him the more, it is well carefully to study the peculiar fitness for the Lord's work of one who has been, not inaptly, called "Paul the Little."

First of all, let us not forget in these days of declension of faith in the authority and inspiration of the Holy Scriptures, that of all Mr. Taylor's characteristics, nothing is more prominent than his *deep, uncompromising, and unswerving devotion to the Word of God*. He communed with God through the Word habitually. He believed that in that Word were the secrets of heavenly wisdom, both for individual life and for organized work; he sought, therefore, every day some new insight into the Holy Scriptures, and, as it were, a new motto for each day's duty. He looked with strange wonderment upon the readiness of so-called "higher critics" to make concessions to the enemies of the supernatural element in Scripture, and he compared it to the Russian flinging out his children to the pursuing and hungry pack of wolves, in order that he might escape their violence. He felt that men were flinging out, one after another, the precious vital truths of our faith to appease the clamor of rationalists, and he held firmly to the Word of God in its entirety to the end of his life.

Then Mr. Taylor will always be remembered as preeminently a *man of prayer*. He believed in prayer as a practical remedy for all difficulties and a practical guide in all perplexities. He prayed without ceasing, in a true Scriptural sense. Jeremy Taylor says, "If thou meanest to enjoy thy religion, do it rather by enjoying thine *ordinary* devotions than thine *extraordinary*." Hudson Taylor's prayers were not an incident, they were a constant life-factor; not occasional, but habitual. He lived in an atmosphere of prayer. He felt it necessary to both ordinary and extraordinary activities, and it is a well-known fact that for the sake of seclusion with God he rose in the early hours of the morning, when the world was asleep; when there were no letters brought to him by the postman, and no interruption of callers; when the very silence of night and of the busy world helped to the stillness of prayer; one can readily understand, in the light of



J · HUDSON · TAYLOR ·

*The Beloved Founder and Director of The China Inland Mission*

BORN-1832

DIED-1905

his life, what he meant by tuning instruments before the concert performance, in order to insure that life should be one harmonious anthem of devotion to God.

As to his life-work, Mr. Taylor will always be remembered by intelligent students of missions as a *great missionary pioneer*. His great passion, like that of the Apostle Paul, was not to take another man's work made ready to hand, but to press into the "Regions Beyond," and occupy the unoccupied territory. This reminds us of the famous encomium pronounced by Florence Nightingale upon Dr. Livingstone, who, as she said, "stood alone as a great missionary traveler, or rather as a bringer-in of civilization, as one that cometh beforehand to the races lying in Darkness."

Hudson Taylor dared, in more than one sense, to be a pioneer. He ventured out in faith and prayer to follow apostolic precedents, long and lamentably neglected by the Church of Jesus Christ. He could not but feel that, especially since the days of Constantine, the Church and the world have been so wedded that the spirit and maxims of the world have not only permeated the Church, but crowded out the simplicity of primitive faith, and to this he sought to return.

#### A Remarkable Career

When this single man undertook to occupy the eleven unoccupied provinces of China with resident missionary workers, and to go forth, like Abraham, "not knowing whither he went," trusting the Lord alone for supplies of money and of men, there were not a few who ridiculed his methods and prophesied that, like many other venturesome and ambitious projectors of schemes, he would come to grief; but he went steadily forward in his pioneer work, manifesting a spirit heroic in self-denial, but not less heroic in its childlike faith. He had indeed an ambition, but it was a particularly holy one, and should rather be called "aspiration." He had a passion for souls that burned like fire in his bones and made him "weary with forbearing," so that he could not stay. When one sees the more than eight hundred workers now in the China Inland Mission, and sees how during forty years there has never been a serious failure either of workers or pecuniary means, and no dependence except upon prayer, one can easily understand how ridicule has been transformed into applause. Mr. Taylor conquered hostility and the worse antagonism of indifference by making it plain that God was with him. His whole work was largely impelled and upheld by a conviction that he was led out into God's plan, and that God was bound to carry out His own plan, and hence to give his servant's work success. The French have a proverb: "*Ou Dieu guidera Dieu gardera*," (Where the Lord guides, the Lord provides).

The history of the China Inland Mission is redolent with the perfume of that sort of success which is the blossoming of prayer and

faith. Countless have been the instances in which Divine interposition has been so conspicuous that no candid mind can refuse to acknowledge the evidence of such supernatural intervention.

With Mr. Taylor the perfection of all plans and work for God was the approximation to the pattern presented in the Word of God, and he was quite content to risk everything upon the success of methods which have no model but that which is divinely furnished. At the same time, he saw in the condition of the world, and in the progress of history, a mighty confirmatory appeal to activity, emphasizing that plan which is revealed in the Word of God. While, on the one hand, he looked to the Word of God for a mighty spiritual impulse to his work, he saw God as the Governor of the nations, and the Demonstrator of history, and recognized the fact that such facilities were furnished in modern days for world-wide travel and communication between distant peoples, that hermit nations were coming out of their seclusion, that the human mind was waking from the long sleep of apathy and lethargy, that there was a general assimilation of people to one another, and a new alliance of the nations for commercial and other purposes, together with the obvious triumph of the Christian faith wherever it has had a fair field, and the fulfilment of the prophetic word. Such facts as these he set, side by side, with the witness of the Word; and thus all history became to him a kind of prophecy, a declaration and confirmation of the will of God, and events were fingers which indicated the direction of duty.

We have been struck more than once by the dependence which Mr. Taylor felt upon prayer in connection with the mission work. Often in his public addresses he emphasized the statement of our Lord when, seeing the multitude, He was moved with compassion, and bade His disciples *pray* the Lord of the harvest that He would thrust forth laborers into His harvest. Mr. Taylor often said that if, by raising his hand, he could determine the decision of his hearers in favor of the mission field, he would not raise his hand, that he did not want any man or woman to go abroad into this wide world-field who was not thrust into it by the Lord Himself. Hence, he was never impatient of results, and was content to wait quietly upon God, and leave the effects of the appeals which were made both by the field itself and by the Word of God to find a deep root in the hearts and minds of the hearers.

One peculiarity of Mr. Taylor's appeals was found in his constant endeavor to make every believer both an intelligent student of the world-field and an individual giver according to his means. I have often heard him say that it is not the few large gifts of the wealthy that will most promote the cause of missions, but the countless gifts of the many, however small their average ability, because every giver is incited by the fact of his gifts both to secure greater information of the field and to offer more earnest supplication for it. As in chem-



ical galvanism the increase of power is not secured by increasing the dimension of the cells of the battery, but by increasing the number of cells, so if we want the most successful mission work we must not depend upon the large gifts of the few, but the small gifts of the many. As John Wesley said, "The poor are God's chosen materials for building up churches; the rich make good scaffolding, but poor material for structure."

"What we need," says a quaint Christian worker, "is to have the missionary spirit *work down* from the head to the mouth in testimony, to the heart in love, to the conscience in moral obligation, to the will in determination and surrender, to the pocket in contributions, and finally to the legs and feet in the actual *going*."

Dr. Alexander Maclaren has finely said that the reason why so few people are truly anointed and endued with the Holy Ghost for service, when the anointing is free to all who really desire it and ask for it, is that "so few are willing to be made invisible by the Divine investiture." It is only when, in our humility, we are little in our own eyes and willing to be unseen of man that God may be glorified, that it is possible for God to make the largest use of us. Mr. Taylor never, in his largest successes, lost his humility, but rather grew in this great virtue which, with love and patience, stands at the very summit of all Christian attainments. Love is the unselfish grace, patience the enduring grace, but humility the unconscious grace.

#### Mr. Taylor's Passion

Mr. Taylor had a deep *passion for the glory of his Master and the salvation of men*. Aristotle long ago said, "There is no great genius without some mixture of madness, nor can anything grand or superior be spoken, except by the agitated soul." When Hedley Vicars first really drank in the wonderful statement of the first Epistle of John, "The blood of Jesus Christ His son cleanseth us from all sin," he stopped and meditated a moment, and then, looking up to heaven, quietly said, "If this is so, I will henceforth live as becomes a blood-washed man." That was Mr. Taylor's passionate determination, to live as became a blood-washed man, and to seek to bring others under the power of the same blood.

The founder and director of the China Inland Mission sympathized with Shaftesbury, who said: "I feel old age is creeping upon me. I know I must soon die; I hope it is not wrong to say it, but I can not bear to leave this world with all the suffering in it."

Mr. Taylor was essentially *heroic*, but his heroism can only be accounted for by his faith. It is faith that triumphs over one's environment, for while nature may put circumstances between us and God, and Satan may put hindrances between us and our work, Grace puts God between ourselves and both our circumstances and our

hindrances. All heroism involves *sacrifice*, which is its necessary condition. As Froude says, "Sacrifice is the first element of religion, and resolves itself into love of God. Let the painter pause to consider how much his work will bring him, and the cunning will forsake his hand and the work of genius will be gone."

Mr. Taylor had sagacity and insight—the essential traits that go to make up a proverbialist. If his choice sayings or proverbial utterances were carefully compiled it would be found that they present a body of wisdom upon practical matters pertaining to the spiritual life not easily equaled. A few of these choice sayings we venture to quote simply as specimens of what deserve to be embalmed in the literature of the century:

"Study the habit of delight in God. This is a valuable law of life—it gets out of our way all unrepented sin, all hindrances to fellowship and communion. The joy of the Lord is our strength."

"Be careful of your attitude and habitude of mind and heart. Occasional good acts or words signify little; but the half-unconscious and semi-involuntary frames are the true index of spiritual growth, and constitute the essence of character."

"The Christian life is Christ's life lived backward from the Cross to the Cradle. It is becoming again a babe, and it is the babe that gets nurtured and cherished, held and fondled."

"The revelation of a personal Christ to those who go apart with Him into the desert of paganism is so much richer than before that it repays all toils and trials. But for that missionaries would sometimes die or become insane."

"Beware of legalism in relations with God. All works done to commend ourselves to Him by our own merits are dead works, and, like all dead things, offensive to Him."

"Do not have your concert *first*, and then tune your instruments afterward. Begin the day with the Word of God and prayer, and get first of all into harmony with Him."

"Satan may build a hedge about us and fence us in and hinder our movements, but he can not roof us in and prevent our looking up."

"Some are jealous of being successors of the apostles—I would rather be a successor of the Samaritan woman, who, while the apostles went for meat and forgot souls, forgot her water-pot in her zeal to spread the good tidings."

"If there was more true abiding in Christ, there would be less selfish abiding at home."

One of the first indications that Mr. Taylor's nervous system was giving way under the strain of his long responsibility and numberless exposures was in Boston in 1900, when, after the great Ecumenical Conference, he was holding meetings with the writer, and it was observed, in an otherwise effective address, that he repeated one or two sentences a score of times or more. These sentences were as follows:

"You may trust the Lord too little, but you can *never* trust Him

too much." "If we believe not, yet He abideth faithful; He can not deny Himself."

There was something pathetic and poetic in the very fact that this repetition was the first visible sign of his breakdown, for was it not this very sentiment and this very quotation that he had kept repeating to himself and all his fellow-workers during all the years of his missionary work—a blessed sentence to break down upon, which had been the buttress of his whole life of consecrated endeavor. What would he desire to be made emphatic by his whole career if not this simple lesson of the impossibility of trusting God too implicitly, too boldly, and too constantly?

Even in his lifetime his heroism was not without reward. The Rev. Hunter Corbett was reproached by a former college fellow student with having buried his life in China; his simple answer was: "Perhaps it may have been so; but I know this, that at this moment there are at least two thousand converts in China, brought to Christ through my humble labors, who daily pray to God for me." It is doubtless true that, directly or indirectly, *fifty thousand* Chinese have heard the Gospel because Hudson Taylor responded to God's call nearly fifty years ago.

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## IN MEMORIAM: J. HUDSON TAYLOR

BY B. BROOMHALL, LONDON, ENGLAND

The designation, "Founder of the China Inland Mission," is in itself an almost sufficient epitaph. When eulogy has said its last word and a full-length biography has been written—the best and the noblest epitaph of the widely beloved missionary will be, "Founder of the China Inland Mission." The China Inland Mission is his memorial, and a nobler memorial could not be desired for any man. Wherever the work of that mission and its special characteristics are known, it will be evident that by the death of Hudson Taylor there has been removed from the sphere of earthly service one of the most distinguished missionaries ever given to the Church of Christ.

Fifty-two years ago, September 4, 1853, the writer of these lines went to see his friend, Hudson Taylor, shortly before he was to sail for China. The place of meeting was Dr. Brown's surgery, at the corner of St. Mary Axe, Cammish Street, Bishopsgate Street. During that visit Mr. Taylor accompanied himself on his concertina as he sweetly sang:

"For China's distant shore,  
Embark without delay;  
Behold an open door;  
'Tis God that leads the way.



His call is clear and loud;  
 The missionary band  
 Should gather like a cloud,  
 And leave their native land.

\* \* \* \* \*

Nor wilt thou grieve for home—  
 The home that's left behind;  
 The thought of one to come  
 Will wholly fill thy mind.  
 And thou wilt bless the day  
 When thou didst part with all,  
 And hasten far away  
 At thy loved Master's call."

He was joyfully anticipating his departure for China in a few days' time, and the words truly represented his own feelings.

About a fortnight later the writer was in Hudson Taylor's home at Barnsley when his mother arrived from Liverpool after seeing him embark for China.

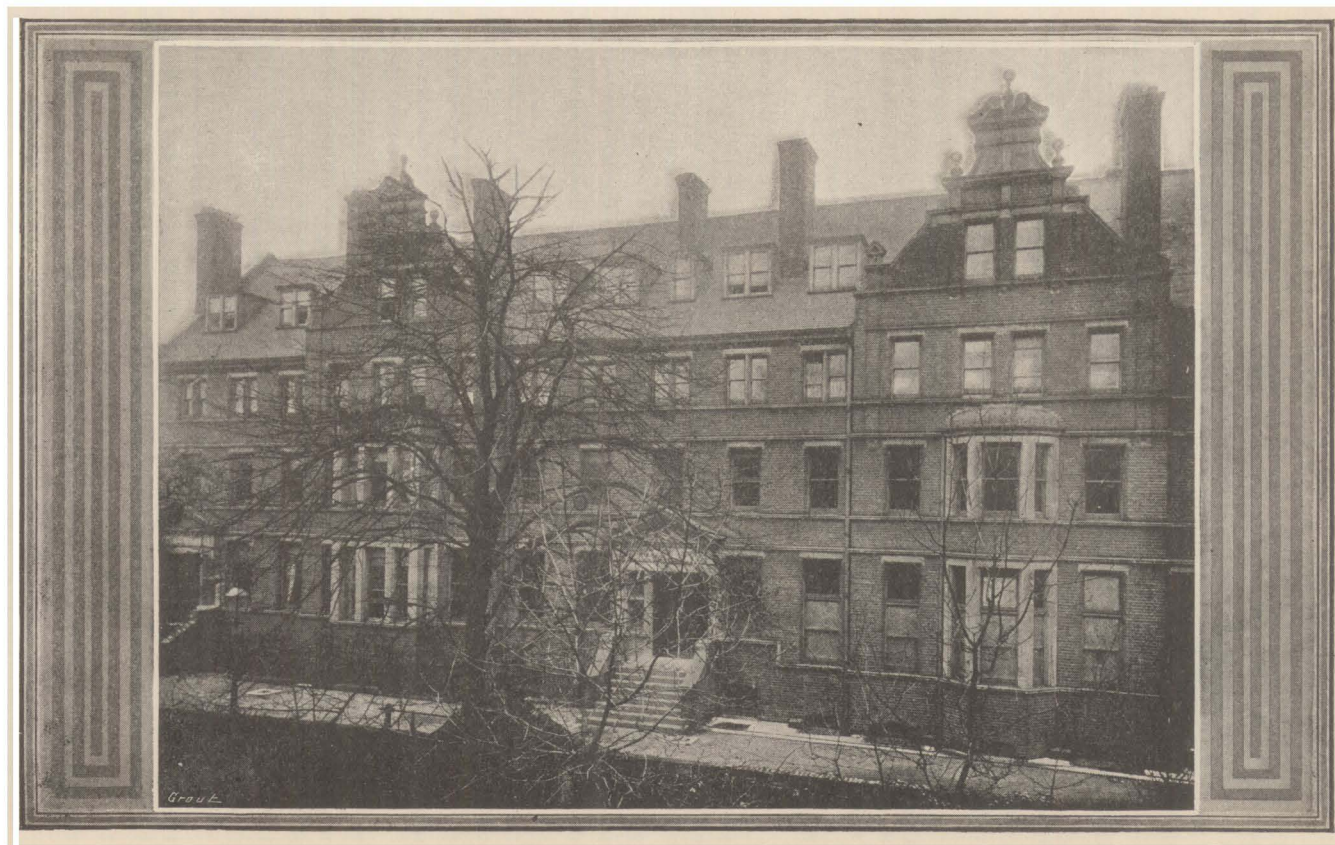
It was characteristic of that loving and greatly-beloved mother that she wrote and gave to each of her two daughters her "Recollections" of the parting from their brother at Liverpool. In those days a voyage to China meant much more than it does to-day. From these "Recollections" we take the following:

On Sunday, September 18, 1853, Hudson was much blessed and strengthened by the religious services of the day. . . . Seeing his mother in tears, he said: "Oh, mother, do not grieve; I am so happy I *can not*; my only sorrow is to see your sorrow. I'll tell you what I think is the difference between you and me: *you* look at the *parting*—I look at the *meeting*," alluding to our reunion in the "better land."

The next day they and some other friends met in the cabin of the *Dumfries*. After a little conversation, singing and prayer were proposed, and Hudson gave out in a firm, clear voice, the beautiful hymn:

"How sweet the name of Jesus sounds  
 In a believer's ear!  
 It soothes his sorrows, heals his wounds,  
 And drives away his fear."

After prayer, the time came to say farewell. I stepped off the vessel scarcely knowing what I did, and was seated on a piece of timber which lay close by. A chill came over me, and I trembled from head to foot. Seeing my distress, he leaped ashore to breathe words of consolation. "Dear mother," he said, "do not weep; it is but for 'a little while,' and we shall meet again. Think of the glorious object I have in view in leaving you; it is not for wealth or fame, but to try to bring the poor Chinese to the knowledge of Jesus." As the vessel was receding he was obliged to return, and we lost sight of him for a minute; he had run into his cabin, and hastily writing in pencil on the blank leaf of a pocket Bible, "The



**THE CHINA INLAND MISSION HOUSE IN LONDON**

love of God which passeth knowledge.—J. H. T.," returned to the deck, and threw it to me on the pier.

While we stood waving our handkerchiefs and watching the departing ship, he took his stand at its head, and afterward got into the rigging, waving his hand in token of farewell, looking more like a victorious hero than a stripling just entering the battle-field. His figure became less and less distinct, and in a few minutes passenger and ship were lost in the distance.

After a long and tedious voyage of twenty-three weeks and two days, Mr. Taylor landed at Shanghai on March 1, 1854.

Of his work during the first six years in China nothing need here be said. One fact, however, is significant, and should be named because of its relation to later developments. Writing home in January, 1860, Mr. Taylor said:

Do you know any earnest, devoted young men desirous of serving God in China, who—not wishing for more than actual support—would be willing to come out and labor here? Oh, for four or five such helpers! They would probably begin to preach in China in six months' time: and in answer to prayer the necessary means for their support would be found.

These few workers were given—they were the first of a great company, of whom there are now connected with the mission more than eight hundred missionaries, including wives, most of whom were missionaries before marriage. The missionary zeal and devotion of this great company is a greater cause for thankfulness than for the large number. Probably two requirements have done much to prevent unsuitable persons joining the mission, namely: a distinct understanding that there was no guarantee of income whatever by the mission, and the importance attached to proved efficiency in work already done. A good record for Christian work already done counted for much; without this the candidate had but little chance of being accepted.

How the work grew—how province after province was opened for mission work—how, without collections or personal solicitation of money, it has been sustained, until now an aggregate sum of over \$5,000,000 has been given, it is not our present purpose to say. In the space available our reference must be, not to the mission and its development, but to its founder.

The purpose of his life has often been referred to, but never has it been better told than in an "In Memoriam" notice of Hudson Taylor in *The Guardian*. The writer of this notice has gone to the heart of things, and has grasped and stated with striking precision the object and aim of Mr. Taylor in his life-work. He says:

He had but one aim—to preach Christ to China by any means that came to hand. With no defined views upon Church order, there was nothing so real to him as the individual soul, and God in Christ for its

salvation. All he probably sought was the first real act of faith, disregarding as of quite disproportionate value sacramental means of grace. So burning a spirit soon gathered kindred souls round him, and he launched upon China the finest missionary lance of our generation to break down in the first place opposition to the foreigner, and to make the One Name known. . . .

If any wish to realize what simple faith in God can effect in so brief a space of time, let them study the map of China in the "Student Volunteer Atlas," and mark the stations, marvelous in number, of this mission, dotted apparently all over the western regions of the Chinese Empire. The spiritual force has been so great that no Church or denom-



THREE VETERAN MISSIONARIES OF THE CHINA INLAND MISSION

J. W. Stevenson  
Feb. 6, 1886

J. Hudson Taylor  
March 1, 1854

James Meadows  
May 24, 1862

This photo was taken in Shanghai last spring. The date is that of arrival in China

ination can show so imposing a mass of missionary agents in China as the Inland Mission, with the exception of the Church of Rome—with its four centuries of work behind it.

All through Mr. Taylor's missionary life his aim was just what this writer says it was—to preach Christ to the Chinese. Nothing turned him aside from this. The desire grew, and he longed to enlist others in the work. At first, a few helpers, then more, then Protestant missionaries for each province in China in which there were none, and however impracticable at the time this project might seem, he was permitted to see the desire of his heart realized. The desire of

his life was that Christ might be preached throughout the length and breadth of China. For this he labored unceasingly, and with the measure of success that has been seen.

For Hudson Taylor's best, and all-unconsciously written, autobiography, we must read the early volumes of "China's Millions." No record of his life can better portray his true character, and nothing he has ever written is better worth republication than his short comments upon the texts of Scripture printed as page illustrations in these early volumes. These articles, under the general heading of "China for Christ," are faithful reflections of the missionary zeal—the faith—the prayerfulness which made Hudson Taylor what he was. In them we may see the seed corn that was sown some thirty years ago, of which the China Inland Mission of to-day is the manifest fruit. The lesson is for us all. It is that God honors faith, answers prayer, and never fails those who "attempt great things for God, and expect great things from God."

After the many years of the most strenuous labor, there came, in 1900, a complete breakdown of health, and Mr. Taylor was compelled to withdraw from the work of active leadership, tho glad to advise, as needed, his successor in the general direction of the mission—Mr. D. E. Hoste. He retired for quiet and rest to Switzerland, and during his stay in that country had to bear the great sorrow of the loss of his devoted wife, whose help both in health and sickness had been to him of inestimable value. In the beginning of 1905 he felt well enough to decide to revisit China—traveling *via* America to avoid the great heat of the Red Sea. After a very brief stay in Shanghai he went on to Yang-chou, to the training-home for the lady missionaries of the C. I. M. On his way to Chin-kiang he wrote the following letter:

April 20, 1905.

MY BELOVED FRIENDS:

To be once again in China and to see and hear from one another personally, is a great joy and refreshment. May I ask your prayers that we may be guided as to the employment of the short time I can remain before the great heat of summer begins? Traveling is now so much less difficult than formerly, that I may, perhaps, be able to attend a conference in Ho-nan, and visit the capital of Hu-nan, a province for which we have prayed so long. Help me by your prayers, dear friends. My strength is not what it once was, but "He giveth more grace." He does not expect or require anything in us that He is not willing and able to impart. I have found the Lord's word in my reading to-day so precious, "*Let Thine hand be ready to help me; for I have chosen Thy precepts.*"

Gratefully your in Christ,

J. HUDSON TAYLOR.

Mr. Taylor had set his heart on a visit to Chang-sha, the capital of the Hu-nan Province. He reached that city, and there on the 3d of

June the home-call of the weary laborer came. Probably in no city in China could he have more appropriately adopted the words of Simeon. Of all the unevangelized provinces of China in which he had sought to place missionaries, the province of Hu-nan was the last to receive them. It was the most violently anti-foreign province in China, and all efforts through many years to open a station had been unsuccessful up to 1898.

The faithful worker has been removed, but the lessons and influence of his life remain, and will yet mean much for the spread of the Gospel in China. We close this article with some of his earnest words for China, and never were they more needed than now:

“The claims of an empire like this should surely be not only admitted, but realized! Shall not the eternal interests of one-fifth of our race stir up the deepest sympathies of our nature, the most strenuous efforts of our blood-bought powers? Shall not the low wail of helpless, hopeless misery arising from one-half of the heathen world, pierce our sluggish ear, and rouse us, spirit, soul, and body, to one mighty, continued, unconquerable effort for China’s salvation?”

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### SOME BIOGRAPHICAL FACTS \*

The China Inland Mission has furnished an object-lesson for missionary societies the wide world over, and its story forms one of the most remarkable chapters in the history of the world’s evangelization. While Mr. Hudson Taylor would have been the last man to say that he has been the only human instrument in bringing about such blessed results, he was none the less, under God, the chief worker both in founding and extending the mission. From his first endeavors in this direction he has been honored in helping forward the purposes of his Master, with respect to the evangelizing of one of the mightiest nations on the face of the earth.

A native of Barnsley, Yorkshire, Mr. Taylor had reached the ripe age of seventy-three. More important than the date of his birth is the suggestive fact that his father, who was himself an earnest evangelist (tho a business man), had been deeply stirred as to the spiritual condition of the Chinese; and he prayed God that if ever a son were given him, that son might become an ambassador of the Cross to China. Mr. Taylor was, therefore, consecrated for missionary service in China from birth. During his childhood his health was feeble, and his parents had to abandon, for a time at least, the fond hopes they cherished; but the answer to their prayers was not denied—it only tarried. Already their son was interested in China, and had begun to regard it as the sphere of his life-work. He has himself described how in his youth he had a skeptical fit, and how he was brought out of the region

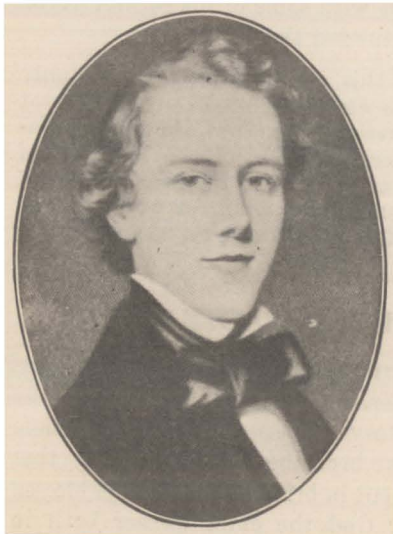
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\* From *The Christian* (London).



of darkness and negation into the goodly land of faith and peace and assurance as a clear answer to the prayers of his mother and his sister (Mrs. Broomhall). At the very time when his mother was agonizing in prayer for him seventy or eighty miles away, he was stepping into the light of conscious acceptance with God, through reading a Gospel tract which came into his possession.

During Mr. Taylor's period of training at the London Hospital, many experiences calculated to strengthen his faith in the direct interposition of God for guidance or deliverance at critical moments. He



J. HUDSON TAYLOR WHEN HE SAILED  
FOR CHINA

had learned to commit his way, and all its daily difficulties, to his loving heavenly Father, and the unmistakable responses of God to this life of simple trust taught him many lessons that proved invaluable in later years. The sense of the pressing spiritual needs of China that was borne in upon his heart at the time of his consecration, grew in weight and volume during his student years, and it was with inexpressible joy that in September, 1853, at the age of twenty-one, having been accepted by the Chinese Evangelization Society as a medical missionary, he set out for the land of his heart's desire.

Landing in Shanghai, the young missionary found himself in the midst of a native rebellion. The path of every missionary was beset by dangers and difficulties, and Mr. Taylor had many hairbreadth escapes from bullets and the fanatical soldiery. There were also difficulties relating to the work itself; but out of them all God provided a way of escape, tho faith was often sorely tried. These early embarrassments and hindrances did not damp the zeal of the young missionary, but only caused him the more unreservedly to cast himself on his God. One very happy circumstance of his first stay in China as a pioneer missionary was his association with William C. Burns, of the Presbyterian Mission—a fellowship fraught with mutual blessing, and one to which Mr. Taylor was never tired of referring in after years.

For about four years Mr. Taylor devoted his energies to itinerant work, meeting with numerous disappointments and trials, but finding through them all that God was indeed the refuge and strength of His servants. At the end of 1856 he had been led to terminate his official connection with the society (tho continuing to work with it), and

began the method of looking directly to God for the supply of his needs and the needs of the work, to which method he henceforth consistently adhered. His faith was honored in a way that was a further preparation for the founding of the Inland Mission. Failing health compelled him sorrowfully to return to England in 1860. For a time he was engaged as a collaborateur of Rev. F. Gough, of the C. M. S., in the important work of revising a version of the New Testament in the Romanized Colloquial of Ningpo, to be published by the British and Foreign Bible Society. This also proved to be a providential circumstance in his life, an experience which he described as follows:

In the study of that Divine Word I learned that, to obtain successful laborers, not elaborate appeals for help were needed, but, first, earnest prayer to God to thrust forth laborers; and, second, the deepening of the spiritual life of the churches, so that men should be unable to stay at home. I saw that the apostolic plan was, not to raise ways and means, but *to go and do the work*, trusting in His sure word who has said: "Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you."

Months of earnest prayer strengthened the conviction "that a special agency was essential for the evangelization of inland China; and that by simple trust in God, such an agency might be raised up and sustained without interfering injuriously with any existing work." At home he saw congregations well cared for spiritually, while the millions of China were perishing for lack of knowledge, and this brought his feelings and resolves to a crisis. He surrendered himself to God for this service, and there and then asked Him for twenty-four fellow-work-



MRS. J. HUDSON TAYLOR

ers, two for each of the eleven inland provinces of China, then without a Protestant missionary, and two for Mongolia.

About this time Mr. Taylor wrote "China's Spiritual Needs and



Claims," a volume which was exceedingly helpful in imparting a true knowledge of that vast country, and in stirring up consecrated workers to go forth to help in its evangelization. The mission was formed in 1865. In May of the following year a missionary party of seventeen sailed for China in the *Lammermuir*, and the China Inland Mission was fully inaugurated. The Chinese people were not naturally disposed, like some races, toward the reception of a new religious faith; pride of intellect and of country were found to be strongly against it. England herself has done much to bar the door of China to the Gospel of Christ by her un-Christian action in the matter of the opium trade.

When this first C. I. M. party sailed, eleven of the eighteen provinces were entirely without a Protestant witness for the truth. At the present time there are 200 central stations with over 450 out-stations, while since 1900—the year of persecution—50,000 souls have been added to the Church in China. It is a cause for deep thankfulness to God that Mr. Taylor was spared to see something of the great harvest that is being reaped to-day. In the eventide of his life he was permitted to see the work of the Lord, which has prospered in his hands, prosper also in the hands of an army of devoted followers of His Master—men and women who went forth prepared to suffer and die, if only the Gospel could be given to the millions of China. Some idea of the progress now being made may be gathered from the fact that during last year sixty-six missionaries were added to the staff on the field, making a total of 828 workers, the highest figure yet recorded.

Mr. Taylor has been twice married, and each time has been singularly happy in his life partner. His first wife, to whom he was wedded during his first visit to China, was a daughter of Rev. Samuel Dyer, a very devoted agent of the London Missionary Society. After her death he married Miss Faulding, who was one of the party that sailed in the *Lammermuir*, and was greatly blessed of God as a worker among the Chinese. She was called to her rest and reward in August of last year.

It was fitting that our beloved friend should receive the home-call from Chang-sha. It is the capital of what was for years the most violently anti-foreign province in China—a province for which the C. I. M. has worked perseveringly for the last twenty years, but for a long period without being able to get a station opened.

Mr. Taylor held a service for the Chinese on the day that he fell asleep. His daughter, Mrs. Howard Taylor, was with him when the summons came, suddenly but quietly, as the venerable missionary rested in his room in the evening. His body rests in Chinkiang (Chen-chiang), the city of his early residence, and the burial-place of his first wife and their four infant children. Mr. Taylor's earthly tabernacle was laid to rest with a simple Chinese Christian funeral service in the presence of his two sons and forty China Inland missionaries.

## WHAT THE MISSIONARIES HAVE DONE FOR THE NORTHWEST\*

BY DON O. SHELTON, NEW YORK

Associate Secretary of the Congregational Home Missionary Society

An exhibit of the work of the heroic pioneer preachers of the Northwest, were it possible to make it, would unquestionably be of more absorbing interest to Christian people than any other part of the great Portland exposition. Such an exhibit would include pictures of new communities in process of transformation under the power of the Gospel. It would reveal hardships cheerfully borne and self-sacrifices willingly made in the interests of the Kingdom of Christ. It would show the vanishing of the darkness of sin and evil from countless homes and communities, and the emergence of characters and commonwealths dominated by the Christian spirit.

But while it is impossible, by the use of pictures or figures or charts, to make an adequate exhibit of the heroic living and noble achievement of the missionaries of the Northwest, it is possible to portray, in words, some of the magnificent results of their lives and labors.

The story of the events that led up to the entrance of the home missionaries in the vast Oregon country, and made possible conditions that were favorable to their ministry, is of deep interest. The acquiring, by the United States, of this immense and valuable section was the first important step. When, through the Louisiana Purchase, the claims of France to the Northwest territory were yielded, at once the United States government directed that it be explored. Speedily



MARCUS WHITMAN STATUE

\* For photographs of Whitman College, the page from Mrs. Whitman's diary, and the hatchet supposed to have been used in the Whitman massacre, the author acknowledges his indebtedness to the Rev. Dr. S. B. L. Penrose, president of Whitman College.

an expedition was fitted out. In 1803 President Jefferson recommended to Congress that his private secretary, Merriwether Lewis, be placed in command of the party. The tour of Lewis and Clark, which began May 14, 1804, and ended September 23, 1806, has been referred to as one of the longest, most difficult, and most important overland journeys of governmental exploration ever attempted.

Throughout the years that followed this tour there were many controversies respecting the ownership of the Oregon country. It was not until over forty years after Lewis and Clark had finished their work of exploration that the United States came into undisputed control of this invaluable section. In the meantime the country was slowly settled by those drawn to it by the opportunity of commercial gain. Various trading companies were established, and became closely identified with the lives of natives and immigrants.

#### Men of Might Required

In 1821, by the union of these rival corporations, the Hudson's Bay Company was formed. It quickly became the most powerful trading organization in the Northwest. Its agents were alert, aggressive, resourceful. The company was so successful that Americans could not do business within the territory on the coast. It used its vast power in subordinating, or in exterminating, persons who interfered with its monopolistic methods. Summarizing the evil practises of the Hudson's Bay Company, Sir Edward Fitzgerald said: "It has stopped the extension of civilization and excluded the light of religious truth." By misrepresenting the condition of the country, by unjustly disparaging the character of the natives, and by other disreputable methods, the company sought to prevent immigration from the East.

But the men chosen for the stern task of founding Christian churches in this immense region had vigorous faith and robust natures, and ability to endure hardship for the sake of Him whom they served. From most of the severities and perils of that early frontier life they were not immune, but they were unfearing. To them, as to multitudes in a later time, the voice of the West was a trumpet-call to rigorous self-sacrifice.

Yes, man must sink or fight, be strong or die!  
That is thy law, O great, free strenuous West!

The weak thou wilt make strong till he defy

Thy buffetings; but spacious prairie breast  
Will never nourish weakling as its guest!

He must grow strong or die! Thou givest all

An equal chance—to work, to do their best—

Free land, free hand—thy sons must work or fall,

Grow strong or die! That message shrieks the storm-wind's call!

It was in 1833 that Gabriel P. Disosway, President of the Young Men's Missionary Society of New York, heard of the notable visit to St. Louis of Nez Percé Indians, of Oregon, in search of the white

man's Book. These Indians had been told by travelers of a Supreme Being and of that Book that revealed Him. Desiring the aid of Christian teachers, they made the perilous journey of three thousand miles to St. Louis. Arriving there, they were welcomed by General Clarke, Superintendent for Indian Affairs for the Northwest. They were generously entertained at theaters and dances, but did not find the Light they sought. Two of the four died at St. Louis, and the other two made their way homeward without the Book. One of the latter, in a farewell address at St. Louis, said:

When I tell my poor blind people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to the other hunting grounds. No white man will go with them, and no white man's Book to make the way plain. I have no more words,

#### Jason Lee's Statesmanlike Work

Directing the attention of the Church to these messengers and their remarkable mission, Mr. Disosway urged the claims of the Northwest. The call was heard by President Wilbur Fisk, of Wesleyan University. Through the Church papers he asked for two unmarried men, possessing the martyr spirit, who would minister to the Nez Percé nation.

For this important enterprise President Fisk chose Jason Lee, a missionary at work among the Indians in Canada. He was vigorous, athletic, stalwart—six feet three inches tall. He was appointed by Bishop Heading "to this *foreign* mission." A little later Daniel Lee, a nephew, was designated as a coworker, together with Cyrus Shepard and T. S. Edwards, both laymen.

Till with sound of trumpet  
Far, far off the daybreak call—hark!  
How loud and clear they heard it wind,  
Swift! to the head of the army!—  
Swift! spring to your places,  
Pioneers! O Pioneers!

Jason Lee and his associates went forth in March, 1834, and early in the following September arrived at Walla Walla, on the Columbia River in Washington. On September 28 Lee preached the first Protestant sermon ever heard at Vancouver. The mission founded by him was situated in the Willamette valley. He and his associates began at once to build log cabins, to till the ground, and to establish a school for Indian children. It was a rough log building, with a chimney made of sticks and clay, in which they held their earlier meetings.

Jason Lee was wise in his selection of mission stations. "To name the missionary stations that he selected from whence to work outwardly and touch all the land," says Dr. H. K. Hines, "is to name the

controlling centers of education, religion, and trade in the Pacific Northwest of to-day." These were Salem, Oregon City, now a part of Portland, and Nisqually.

In 1838 Jason Lee lectured in the Eastern States, and urged Congress to offer to the immigrants a square mile of land in Oregon. His vigorous appeals led the Missionary Society of the Methodist Episcopal Church to appropriate \$40,000 to the mission. Fifty-three people, including ministers, mechanics, farmers, teachers, and a physician, sailed for Oregon, for the reinforcement of Mr. Lee and his coworkers.

The work of the mission advanced. A new station was founded at The Dalles in 1838. Within the next two years more than half of the Indians in the surrounding section were turned from darkness to light. In 1841 the first Methodist society was organized, with thirteen members. After Jason Lee retired, in 1844, another efficient superintendent succeeded him. With the increase in population the church grew. The special work for Indians went forward, but an urgent demand arose for a church for white immigrants. The latter work received increasing attention, and gradually became of chief importance. Bishop Hurst states that the firm foundations of Methodism in Oregon were laid, not among the Indians, but among the whites. In 1848 the work in Oregon was organized by the Methodist General Conference as an annual mission conference, and was included in the California conference.

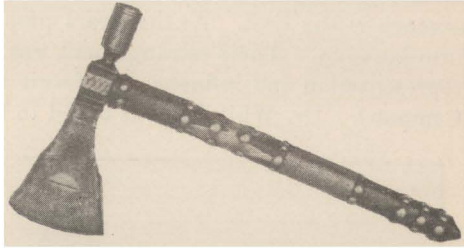
#### **Marcus Whitman and His Achievements**

In 1836, two years after Jason Lee began his fruitful toil in the Willamette, Dr. Marcus Whitman, a member of the Presbyterian church at Wheeler, N. Y., and the Rev. H. H. Spalding, of Bath, N. Y., were commissioned for missionary work in Oregon. Dr. Whitman, by personal investigation, became convinced of the need and choice opportunity of missionary work in behalf of the Nez Percé Indians, and early in 1836 he was married to Miss Narcissa Prentiss, and they began their long and arduous tour.

In those days the Oregon country was more remote from New York than are China and India to-day. The perils met by Dr. and Mrs. Whitman and their coworkers, in their journey westward, were even of a sterner kind than those met by men, who, like William Carey, went to India in 1793. The view held by Christian people in the East as to the remoteness of the Oregon country is indicated by the hymn sung in the country church, when Narcissa Whitman bade her friends farewell:

Yes, my native land, I love thee:  
All thy scenes I love them well;  
Friends, connections, happy country,  
Can I bid you all farewell?  
Can I leave you,  
Far in heathen lands to dwell?

The story of the pilgrimage of Dr. and Mrs. Whitman, with the Rev. and Mrs. H. H. Spalding and Mr. W. H. Gray, is of thrilling interest. One of the most successful achievements of the tour was the taking of the first wagon over the Rockies by Dr. Whitman. It was extremely difficult to make a path for it, but he persevered, and proved that a wagon route over the mountains was possible. "You who have rolled over those vast plains and slept in your Pullman palace cars," said the Rev. W. H. Gray, Whitman's companion, "have never once imagined the toil and labor of that old off-hand pioneer, as he mounted his horse in the morning and rode all day in the cold and heat of the mountains and plains, to prove that a wagon road was practicable to the waters of the Columbia River."



THE TOMAHAWK SAID BY INDIANS TO HAVE BEEN  
USED IN THE MURDER OF MARCUS WHITMAN

On September 2, 1836, Dr. Whitman and his associates reached the Columbia, homeless and among people who had no homes. But Christian white women had been brought safely over the mountains! That was a tremendous victory. The missionaries located as follows: Dr. Whitman at Waiilatpu, near Walla Walla; Mr. Spalding on the Clearwater River, one hundred and twenty-five miles eastward, among the Nez Percés.

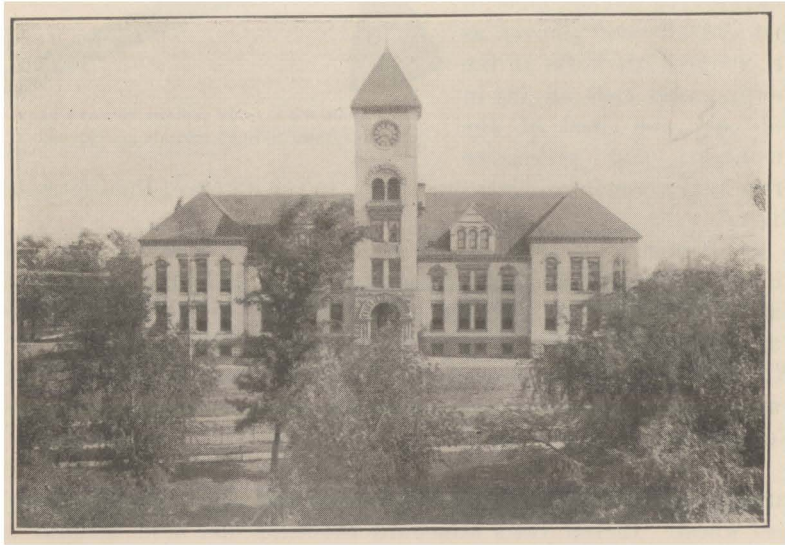
The people whom they found in the Oregon country were without farming utensils or cattle. Dr. Whitman had taken out a quart of seed wheat. Eleven years afterward the fields had been brought to such cultivation that there were harvested between twenty and thirty thousand bushels of grain; cattle were numerous; beautiful gardens and orchards abounded. Within ten years an Indian school, established by Mrs. Spalding, had about five hundred pupils, and a church, with a membership of a hundred, had been founded.

In December, 1836, Mr. Gray went East for additional workers. The American Board responded to his appeal by appointing three new missionaries. Upon their arrival at Waiilatpu in 1838, with Mr. Gray, they became an effective force at Waiilatpu, Lapwai, and at new stations among the Flathead and Nez Percé Indians.

It was during the winter of 1842-43 that Dr. Whitman made his notable journey East. It is now conceded by the ablest authorities that his object in coming was to save Oregon to the United States. He interviewed President Tyler, Daniel Webster, and other government officials, urging the retaining of the Oregon country; visited his early home; and then went to the Missouri River for the purpose of



guiding a large company of emigrants who were about to start for Oregon. Dr. Whitman helped to form this company, and felt a personal responsibility for their welfare. The task of leading them through the wilderness and over two ranges of mountains was a gigantic one, but was accomplished. He reached home in October, 1843, and energetically prosecuted his work. This was more exacting than formerly, as some of the Indians had become disaffected during his absence in the East. As the years passed their alienation developed into hostility. Their estrangement was attributed in part to the misrepresentation and influence of Jesuit priests and the Hudson Bay Company. Dr. Whitman was urged to leave lest he lose his life. He



THE WHITMAN COLLEGE MEMORIAL BUILDING, OREGON

replied: "My death may do as much good for Oregon as my life can," and remained at his post until that fateful fall of 1847, when he and Mrs. Whitman and twelve others were brutally massacred.

Immigrants began to arrive in large numbers a few years after Dr. Whitman's death. Congress instituted a territorial organization, missions and churches grew in number and strength, and the great Northwest entered upon its career of increasing influence and power.

#### **Other Important and Influential Beginnings**

In the last letter written by Dr. Whitman to the American Board, in 1847, he earnestly plead that the Gospel be preached to the whites in the Oregon country. He desired that the American (Congregational) Home Missionary Society and the American Tract Society should enter the field without delay. The fact that the former society,

it is not enough for us alone to be thankful, with not our beloved friends at home - the disciples of Jesus, unite with us in gratitude & praise to God for his great mercy - It is in answer to your prayer that we are here & are permitted to see this day under such circumstances - I feel & cherish the night immensely & unreservedly to his service amongst these people & may the Lord's hand be as evidently manifest in blessing our labor among these as it has been in bringing us here - & that in answer to your prayers - beloved Christian friends -

5<sup>th</sup> Mr & Mrs Spaulding have concluded to go with us to Vancouver as nothing can be done by either party about location until the Indians return from their summer hunt - expect to leave tomorrow - have had exceedingly high winds for ten days & nights fresh to which this place is subject our boat shudders & often wails - makes such a noise, that we can scarcely hear each other even

7<sup>th</sup> We set sail from N.W. yesterday at 2 P.M. our boat is an open one manned with six ours & 1 Strommen, I enjoy it much, - it is a very pleasant change in our manner of traveling -

The Columbia is a beautiful river - its waters are as clear as crystal - & smooth as a sea of glass - sparkling in beauty & Ohio of the west - but the scenery on either side of it is differently - no timber to be seen, high perpendicular banks of rock, in some places - rugged bluffs & columns of sand is all that greets the eye as we pass down the waters of this majestic river - we sailed until near sunset - landed pitched our tents - supped on - the - bread & butter - & potatoes - & boiled some - committed ourselves to the care of a kind Providence & retired to our quarters - I slept until quite late - a fall in the river not navigable - this morning we before dinner - launched our sail until 9 o'clock - landed for breakfast - Mr. Lamborn's coat is in repairing & while husband & myself are seated by a little stream - on the bank - writing - we are this before breakfast - all were obliged to leave - just before this morning - & from the boat for nearly half of a mile - unloaded - carry our baggage - in my childhood - representing the Indians carrying their canoes - but now - & terrible in the vicinity

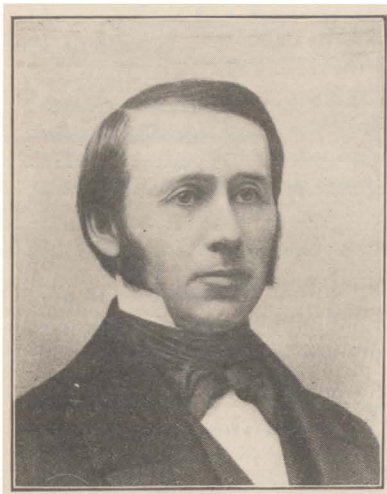
A PAGE FROM MRS. WHITMAN'S DIARY

at about the same time, began a thorough investigation of the needs of the Oregon country is significant. This investigation was prompted by the apparent enlarged opportunities for Christian service in Oregon, and also by the making of a treaty, in 1846, between the United States and Great Britain, establishing the northwestern boundary through to the Pacific Ocean.

As a result of this systematic inquiry, one month and five days previous to the Whitman massacre Mr. and Mrs. George H. Atkinson left Boston for Oregon, under appointment of the American Home Missionary Society. Off the coast, near Honolulu, they heard of the martyrdom of Dr. and Mrs. Whitman, and were urged by their friends not to



go to Oregon. Dr. Atkinson replied: "I am destined to go to Oregon, and to Oregon I must go." Early in 1848 he began his ministry at Oregon City, and it became immediately influential. He was not only an able preacher of the Gospel and efficient pastor, but an effective promoter of the best interests of the commonwealth. It is said that a



G. H. ATKINSON

Pioneer Congregational Home Missionary in Oregon

series of articles by him, in which were considered the varied interests of Oregon, in *The Oregonian*, won the attention of Congress and the government.

When Dr. Atkinson began his labors there were two Presbyterian pastors in Oregon—the Rev. H. H. Spalding, the associate of Dr. Whitman, and the Rev. Lewis Thompson. With a small herd of cattle the latter had wearily journeyed from Missouri to Clatsop Plains, on the Pacific, directly south of the mouth of the Columbia. There he made his home. Pasture was abundant, the climate equable. On September 19, 1846, he founded at Clatsop Plains,

with a membership of four, the first Presbyterian church in Oregon. Other early Presbyterian home missionaries in the Northwest were the Rev. E. R. Glory and the Rev. Robert Robe. On November 19, 1851, at the home of Mr. Glory, near Lafayette, the Presbytery of Oregon was organized. The first Presbyterian church at Portland, Oregon, was founded on January 1, 1854, by the Rev. J. L. Yantis, D.D., with twelve members.

Another pioneer missionary of large influence and usefulness in the Presbyterian Church of the Northwest was Aaron L. Lindsley, D.D., LL.D., who became pastor of the first church of Portland in 1868. He unstintedly devoted his energies to evangelism. His coming, it is said, marked the beginning of a new era in religious work in the Pacific Northwest. "The Indians of Idaho and East Oregon felt his beneficent touch; the Chinese shared in his sympathy and interest; while both he and the grand Church to which he ministered lent a helping hand to every struggling community and to every worthy interest." The church of which he was pastor founded eight other churches in Portland. He also organized twenty-two other churches outside that city.

As early as 1845 the Baptist Home Mission Society had its representative in Oregon, four years preceding the organization of the terri-

tory. In the preceding year a Baptist church had been organized at West Union. The pioneer Baptist missionary was the Rev. Ezra Fisher. He began his labors in Astoria in April, 1845, and continued there one year. Reporting his 2,500-mile tour, he said that he had walked farther than the whole distance, bearing his full proportion of the services to the company. He keenly felt the responsibility of his position, but severe difficulties did not depress him. Even such obstacles as those described in the following sentence did not overwhelm him: "We have but one church in Oregon; only two of the members live within twenty-five miles of the place of organization, so that all efficiency by church organization is lost; and those that have immigrated the past season are generally poor and but just able to provide temporarily for their immediate wants."

Eight months after Mr. Fisher began his work he was reinforced by the Rev. Hezekiah Johnson, who located at Oregon City, and remained there two years. In a letter written December 19, 1845, Mr. Johnson described his experiences and outlook. When he arrived his money had been spent, and his family needed clothes and provisions. "I have heard but one Baptist minister of good standing," he said, "in this country besides Elder Fisher and myself, hence you may see that we have enough to do and that we have come to the country none too soon."

The first Baptist church on the Pacific coast was built at Oregon City in 1848. In that year, also, the first association of Baptist churches in Oregon was formed. After ten years of home mission labor in Oregon, twenty Baptist churches were reported, with a membership of 674.

This is the record of the typical beginnings of evangelistic zeal in the Northwest. Representatives of other denominations were faithful and heroic in their labors, and their self-sacrificing ministries were no less fruitful in results. The Disciples\*, Episcopalian, and United Brethren churches were an early aggressive force, cooperating with the denominations previously mentioned.

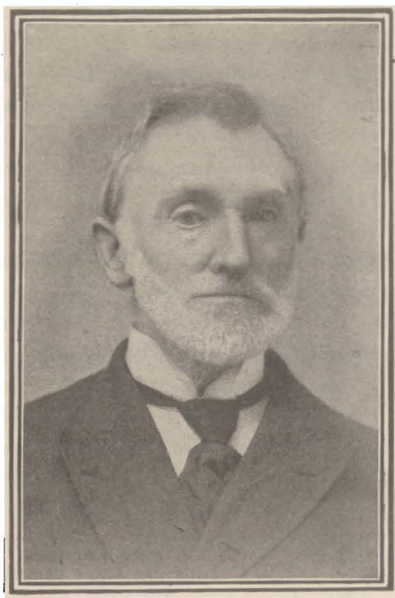


FIRST BAPTIST MEETING-HOUSE, OREGON CITY

### Some Results of Pioneer Work

Among the notable results of Northwestern pioneer missionary effort that can be summarized are the following:

1. The Indians were taught to till their own soil, and not to wander over the mountains, among antagonistic tribes, in search of food.



REV. ROBERT ROBE

2. The early missionaries learned the language of the Indians, and taught the children to read and write.

3. They published for the Indians school-books, a code of laws, a small hymnal, and the Gospel of St. Matthew, the missionaries themselves being type-setters, pressmen, and binders.

4. Churches were organized among the Indians. One was founded by the Rev. H. H. Spalding, with ten or more Nez Percé members, of whose conversion he had proof. "Travelers, miners, and immigrants who frequently met those Nez Percés bore remarkable testimonies to their honesty and friendliness, and to their habits of family prayer."

Dr. Atkinson states that five hundred of these Indians continued to be enrolled as faithful and worthy members of the Presbyterian church.

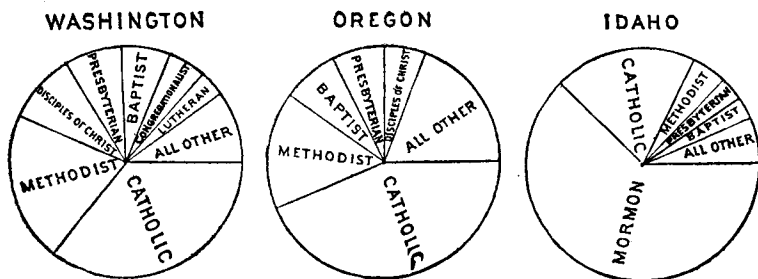
5. Christian educational institutions were established. Reference has already been made to the Willamette University, established by Jason Lee. At Walla Walla, Whitman College has been founded in memory of Dr. Whitman. In other sections of Oregon and in Washington and Idaho strong home mission colleges give evidence of the breadth of view and Christian zeal of the early missionaries.

6. A keen moral sense among the people has been developed. Recently, in the State of Washington, two bills were passed, one making it a felony to open a barber-shop in the State on Sunday, and the other a gambling bill, making it a felony to conduct or to take part in any gambling game whatever.

7. Strong, aggressive churches have rapidly multiplied. In less than thirty years after Jason Lee and Marcus Whitman began their ministries, the labors of the brave and devoted pioneer missionaries brought forth a rich harvest of organized church activity in the great Northwest. In 1870 there were the following denominational organ-

izations in the Oregon country: Baptist, 31; Christian, 30; Methodist, 113; Episcopal, 19; Congregational, 10; Presbyterian, 24; United Brethren, 13; Roman Catholic, 28—a total of 268. The value of property owned by the churches in 1870 was \$350,000.

During the twenty years that followed an era of unexampled home missionary activity was entered upon, and there was remarkable fruitage. In 1890 there were in the three states of Oregon, Washington,



(From "The Religious Forces in the United States," by Dr. H. K. Carroll)

CHURCH MEMBERSHIP OF THE LEADING DENOMINATIONS IN 1890

and Idaho 2,108 churches, with 153,358 communicants, and with church property valued at \$5,519,085. This marvelously rapid growth in the number of churches and in the value of property bears remarkable testimony to the zeal and efficiency of the self-denying missionaries.

### The Present Opportunities

Magnificent opportunities for home mission initiative and enterprise still beckon. There is still a frontier. Churches in many sections of the great states of Washington, Oregon, and Idaho still require the aid of their home mission boards. In these three states last year the Methodist, Presbyterian, Baptist, and Congregational home mission boards helped financially 769 churches. The continuation of this aid until these churches reach self-support is imperatively demanded.

And there are forceful calls for extension! Here are two paragraphs from the experiences of present-day workers which portray vividly the need of reinforcements at the front. This is the outlook from the point of view of the Presbyterian Home Mission Board:

Curry County, Oregon, is not less than one hundred and twenty miles long. Into this entire coast we have put one man, because of necessity. There is no minister of any other church solely engaged in the work of the ministry except ours. We have organized the church of Curry County. We located our missionary as near the center as possible, and then instructed him to work both ways, up and down the coast. His appointments are at Langlois, in the extreme north; Port Orford, sixteen miles south, with outstations at two schoolhouses; Wedderburn, thirty

miles south of Port Orford; Gold Beach, one mile south of Wedderburn, but across the river, with no bridge or ferry; Pistol River, thirty miles south of Gold Beach, and Chetco, still thirty miles farther. In the winter time this is simply impossible, but in summer, by persistent horseback or stage travel, it is done.

While on one of his tours in the Northwest, friends said to one of the most alert and faithful of modern home mission board superintendents, the Rev. J. D. Kingsbury, of the Congregational Home Missionary Society:

"Do you know about Pearl?" "Why, what is Pearl?" he inquired. "Why, a mining camp up in the mountains here, where they have never had the Gospel." "How far away?" "Twenty-five miles." "How do you get there?" "On the coach." "When?" "To-morrow morning at seven o'clock." "So there we were," says Dr. Kingsbury, "with a full load—you want to go with a full load to keep those springs from tossing you up into the air and down on the floor of the stage, you know. *Up over the mountains and down through the cañons, and by and by down on the slope there is the little camp of Pearl.* The telephone had borne the message: 'Will you listen to me in the schoolhouse? I am to preach the Gospel in the schoolhouse to-night.' A large building; it was crowded full—as many men as women. I never preached the Gospel to a more attentive crowd. And after the preaching service they gathered about me and said: 'Oh, we never have had a church here, nor the preaching of the Gospel. The nearest church is twenty-five miles on the one side and eighty on the other. Can't we have the Gospel?' *And I began to realize that that was a little bit of the frontier.*"

Loud and many are the calls of the frontier to-day for vigorous churches, for strong preachers of the Gospel, for men as sturdy, as steadfast, as self-denying, and as aggressively evangelistic as were the noble army of pioneer missionaries in the Northwest.

## FOREIGN MISSIONARIES IN COUNCIL

### INTERNATIONAL MISSIONARY UNION—TWENTY-SECOND SESSION

BY REV. J. T. GRACEY, D.D., PRESIDENT

There is a great difference between a missionary meeting and a meeting of missionaries. Among those present at the International Missionary Union in June were authors who have reduced the unwritten languages of peoples who have previously had no book form, or letter, or printed page; women who have translated many American books—often college text-books—into the languages of the country to which they have gone; physicians who have established hospitals; men who have been decorated by foreign powers, eulogized in the British Parliament, and commended by the United States government for their extended educational endeavors in building up schools and colleges;



evangelists who have opened the door of the Kingdom to thousands of souls in foreign lands.

Rev. T. J. Scott, D.D., has been forty years in India; he was one of the charter members of the "Union" when it met originally at Niagara Falls in Canada, and preached the annual sermon this year. He wrote directly afterward: "Here returned missionaries sit around the camp-fires of the world's evangelistic campaign, and listen to the war-council of bronzed and scarred veterans. From the land of burning suns and from the frigid north, where the aurora borealis flares and flashes; from the isles of the sea; from ancient lands, where an effete Christianity must have new life; from the great fields of old and wonderful civilizations, like Persia, India, China, and Japan, they come. It was a rare privilege as contingent after contingent filed to the platform to hear their story."

John R. Mott calls it unlike any other institution in the world: it is wholly unique. Mr. David McConaughy, who has recently been made vice-president of the Union, says: "The proceedings afford a panoramic view of the progress of the Kingdom of Christ in all lands, which is indeed unique."

#### Reports from Africa

From Africa it was reported that a new mission had been begun in Gazaland, Portuguese East Africa, a memorial of Mrs. Sydney Strong, who went thither with the deputation sent by the American Board last year. Dr. Strong and his friends have provided six thousand dollars to secure buildings at Beira, and Dr. Bunker has been assigned to open this mission.\* He will begin with a Gazaland boy educated in Natal churches. This is a much greater undertaking than the Christians at home appreciate. All the conditions of this work are new. "Patience! patience! patience!" is the motto of Africa quoted by the missionary who is the new appointee. Writing from the front, he says: "The climate must be braved and tested. The mountain of superstition must be moved, and in this case it is deeply entrenched on the European traffic in rum and prostitution."

Rev. Francis W. Bates, who has been in Africa since 1887, acknowledged that the people had many good qualities: they are brave and honest. But the foreign rule has brought greed for gold, and lust and passion of men. There has been one great scramble for this great continent, until to-day there is scarcely a foot of it which the natives can call their own. In China the opposite policy has obtained. Mr. Bates once stood before a heathen king, to tell him why they had come. The king replied: "You have been too slow." It was a terrible comment. England has, perhaps, done more than any other nation to advance the Africans; she has helped educational matters, but she has

\* See p. 445, June number, and p. 558, July number.

a great load to answer for in the sins of omission in the past, and to-day is piling up for herself a new load of sin. The American Board began work in Natal seventy years ago, and in the last ten years they have a self-supporting church in that country. Not a penny of American money has gone to its support; but the missionaries can not put all the burden on the natives—a part of it belongs to America.

Rev. William C. Bell said they had been working in Portuguese territory for seven years. The people are anxious to go to school. They met with the difficulties of the rum traffic, but there are two hundred boys and girls under their direct control. They try to find work for them to do through the industrial department, at wagon-making and carpentry, and they become largely independent. Graduates are accepted by ballot at a monthly meeting, and can not join the industrial association unless they are Christians, and the candidate is put on probation for months after he has made his declaration, and he can not be successful unless he is willing to take part in the evangelization of those about him.

Mrs. W. C. Johnstone reported a church of two hundred and six members and two hundred and sixty in the inquiry class. In German territory the government asks that the missionaries teach German if they teach any language in addition to the vernacular. They are, therefore, seeking German missionaries. The greatest trouble on her heart was the condition of the girls; they are all wives. She said: "I was going to have a class of girls and no married women. But they become wives so young. I started with all wives. They were from six to thirteen years of age. All the men's wealth is in their wives. Sometimes they will say they are not going to get any more. They have said this when they then had twenty-five wives. They are rivals of a chief who has a hundred, so they are giving up something. The young African Christians can not carry rum, and they have been known to come back sixty miles empty-handed rather than carry rum for the trader. Many are afraid to go to Africa lest they will die there, but all do not die who go there." She told of one missionary who had been on the coast for thirty-five years, and two ladies who have just returned who have been there twenty-five years.

One missionary reports from the Kongo region:

I have been disappointed at the stand the Kongo Conference took in the troubles and atrocities there, but for some reason they did not present a united front to the government. The Belgians have not granted anything to the agitators nor to the diplomats; whether they will do so or not I do not know.

England does not want the Kongo. Belgium is only beginning the work of governing natives. England did not always treat natives rightly. It is what all sailing was supposed to be in the Philippines. This is a large country. Some parts of it are governed fairly well. There are grand statesmen—and plenty of bad ones, that is true. I

think the real trouble is with the concessionaires. There is no doubt but that there are large monopolies. How to stop the thing I do not know, except by agitation.

There is one fact, and that is, that the natives will do nothing except by forced labor. They ought to have a better recompense, and not be worked and driven to death, as they are at present.

The mission work of the Protestants is going ahead and being blessed, but we can get no more stations while this agitation is going on. In the meantime priests and nuns are coming out by the hundreds, and getting all kinds of facilities and help from the state. I do not find that the officers of state love the priests at all, but it is the policy of Belgium to be helpful in every way. We can grumble all we like at the Belgians, but if it were French, I think, we would have been turned out long ago. I believe that the basis of all that they say against the state is true, but not all over the country and not of all state officials. W. T. Stead, in an interview with Mrs. Shelden, gave my views as near as any one. Things are bad, but I am quite sure they are better than they were. They have fixed it; now let them be extended.

Let responsible men from home be sent out every year to visit the whole country. I would say the same of the missionary societies. There is too much one-man power. Very few men can be trusted with arbitrary power. The missionary and the state officer both have it without much supervision. One man abuses it, another man is good for nothing, and goes backward himself instead of leading the natives forward. The government ought to have a dozen good schools that the natives look forward to. I think they have one at Boma.

The Protestant missions have done real good work in education. The New Testament has been printed in the dialect of the Lower Kongo, and about fifty other books. Just now the Bible is coming out in Ki-Kongo, published by the British and Foreign Bible Society.

I have suffered much from the state oppression in the measure of the rubber, when four thousand of our people fled from that State to French territory. I have been in seven places on the Upper Kongo and eight places on the Lower Kongo. Some of the people that are at home only see one side of a thing.

Rev. Samuel J. Mead, of Angola, West Africa, sent the following interesting information in regard to the opportunities in his field of labor:

Trade and civilization have opened up Africa, the richest gold and diamond mines in all the world have been successfully operated, and yet on the larger portion of the "Dark Continent" the white man has not placed his foot. As each year has rolled by, new roads have been opened up, rivers have been explored, and the sharp trader, eager to gain his fortune, has left his trail, so that the missionary can now enter the very center of the land with comparative safety and ease. There is a fear that the Church will not enter this open door, that she will not see the advantage of using this stepping-stone, or will fail to avail herself of it. Delay will mean great loss. The millions in the interior are dying in the dark, without any one to tell them of God's great salvation and His love for all mankind. Bishop Taylor said, as he rested on one of his journeys, and by one of the graves that marked the trail that reaches across Africa (and he said



it with tears in his eyes): "They are dying like sheep, and there is no one to tell them of Jesus."

We at the front have never seen the time when we were better prepared for an advance into the interior than now. In our printing press the Rev. Herbert C. Withey has trained boys who are doing effective work in printing literature in the Kimbundu language, Bibles as well as other books, which enable the missionary, through his interpreter, to do work at once. There are no greater missionaries than those heroes, men or women, who will go into the interior of Africa to do what seems to be the lowliest part of work—that of reaching the children, esteemed by many as the minor part in the working out of the missionary problem. The young children must learn the elementary principles of all, being the destiny of all mankind. This, to some, is a very small work. This teaching the half-naked heathen, day by day, the very alphabet, is plodding work, but the result will be glorious, and we should ever keep in mind sowing under God for future generations; we must not look for all the harvest in our day. We must labor on in patience and endure as seeing the King. Many are the prayers that are going up for Africa. May God still lay the burden on His people. It is well to quote the saying of one who said: "I can see a bright day dawning for Africa."

Many years ago, as we were going to a conference at Pungo Androngo, at an encampment where we were to stay over night we had one faithful listener, a woman slave. Telling her of Jesus becoming our substitute, and that in dying for us He became our Savior of soul and body, she wished me to repeat again and again. Finally, to make it more sure that she would remember it, she wished me to teach it to her on her fingers. I asked her to hold out her hand, and I bent down her first finger, and said: "God died for you"; then bending down her second finger in the same manner, I said: "If you believe in Jesus and receive Him, you are saved and happy forever." Bending down her third finger, I said: "If you deny Him and believe not, you will never know the God of love, but will be miserable forever." She repeated this over and over, bending down each finger, with eagerness to know the truth and to remember it. She moved away, and we saw and heard no more of her for a year. One day, while we were in the yard, this same slave came running in, leading her child by the hand, and said: "I remember my lesson," and, bending down her fingers, she repeated over, word by word, that which had been taught her by the way, and with great joy beaming in her face, she said: "Look here!" as she lifted up her child by his hand, "I know what you said is true; see him; this child was sick with the smallpox. We called in the heathen doctor; he grew worse; I told Jesus, and He saved him." This is only one case out of many where the seed sown by the wayside has taken root and borne fruit. Who are the ambitious ones for such seed-sowing? God takes care of His work and His workers. Africa is one of the last dark corners on His earth to be enlightened, and the reward is sure to him who endures "unto the end."

#### **Present Opportunities in China**

The late Rev. J. Hudson Taylor expressed the conviction that there were never greater opportunities than to-day in China. At least five thousand Chinese have gone to Japan for education. The high officials are following our methods, and are establishing schools

for Western education. In the Province of Fuchau a prefect has closed two large temples, and transformed them into schools for teaching Western branches just as are taught in America. Our books are being translated into Chinese, and in their cities they have opened schools for teaching these branches. The Viceroy of Nanking visited in person one of the mission schools, and, after praising their education, said: "After all, young men, the religion of Jesus Christ is deeper than the religion of Confucius." The high officials are anxious to model their schools after the schools of America. A year ago a committee of four came to his house with a document written in letters of gold, looking to the establishment of a girl's school at Hangchow. These were not Christians. There are other such schools. The Chinese are great book-makers, and know what these books are. They do not treat of anything but Chinese subjects, but these young men demand a knowledge of things of the world outside. In Shanghai the professors were so conservative that they demanded that the students give up the reading of the magazines. The young men left the college rather than be prohibited from reading these articles. Mr. Mott held four conferences in China, and these were more largely attended than any outside of America. Mr. Mott found in his travels round the world no field so encouraging as China. They came from the teachers and scholars of all parts of China. These were the best that could be made up in all of China. Old China is passing away, and new China is rapidly coming in. The Young Men's Christian Association began in China with the largest number of any country in the world. There are twenty-seven auxiliaries now in China. Mr. Mott says the opportunities and possibilities for educational work in China are greater than they ever were. Mr. Mott was asked: "If you could make a choice for the rest of your life, what would you do?" He replied: "If I could make a choice, I would unhesitatingly give all to China, and then work for the young men of China." Mr. Judson called attention to the Viceroy of Nanking, who, a few weeks before, was present at the closing services in the Episcopal church, and invited the graduates to visit him the next day. He conferred upon them the Chinese degree. The theological students refused these, as it would be incompatible with their obligations to the Church. He offered to send these graduates to Europe for a postgraduate course, and perhaps in a short time these graduates may be back. The viceroy ordered a large consignment of Bibles to be distributed among the officers, that they might judge for themselves. He has taken an active part in the protection of missionaries in times of trouble, and has helped to protect their lives and property under his administration. It is men like him that are moling China, who will not, after a little, be a "yellow peril," but a handmaid.

Mr. Taylor told of a Chinese who became a Christian, who was

last year a delegate to the General Assembly in America. His family were heathen and worshiped idols, and he begged to spend his vacation in the school premises rather than go home, where he would have to worship idols. How did he come to America? He became a teacher and elder in the church among Chinese. One day they wanted some one to come to the St. Louis Fair, to take charge of an exhibit. They were looking for some one to trust, to give a correct rendering of the business and the money. They came to the missionaries. The young man had a reputation by this time, and they asked for him. It was that way that he came to St. Louis. The Presbyterians made him delegate to the General Assembly.

### **The Insane in China**

Rev. Charles Selden, M.D., told how, thirteen years ago, the thought came to him, as a chemist, to go to South America—that it would be possible to do Christian work there. He was, however, led to China, thinking to do orphanage work there. He found, in course of time, that that was not to be his work, but that the Lord had a very different line of work.

Dr. J. G. Kerr spent forty years in medical service under the Presbyterian Board. He felt the need of an insane asylum, and for many years tried to start one, but he received no encouragement. Toward the end of his life, by his own generosity, he started one, the first, and till now the only one in the great empire of China. There is a theory among the Chinese that insanity comes from a great quantity of phlegm taken up by the stomach and choking it. The stomach means to them all the inside organism. The families of the insane will speak of their condition before them. Many are perfectly conscious that they are insane; others are unconscious of it. Dr. Kerr's work is independent; no society is back of it. Dr. Selden says:

In case I should have to go away there is no one to leave in charge of the work except the Chinese. I have a very competent assistant, but I do not wish to leave the work to him. I hope to build a hospital which will move up and down the river from Canton and along the creeks, remaining just a few weeks at a place. Then, in case of my breaking down, or my family being ill, I can send word to my colleague and have him come. Dr. Kerr during his life educated about one hundred and fifty young men and young women, and sent them out. There are now in Canton a large general hospital and a woman's hospital, with a nurses' training home, and soon there will be a children's hospital, besides the insane hospital.

### **The Crisis in Japan**

In view of the extraordinary providential preparation of Japan to receive the Gospel—by her history; by her acceptance of Occidental civilization; by her intimate relations with Christian nations; by her universal education and absolute religious liberty—Japan's mission-

aries expressed the thought that she appeals to the Christian world. They emphasized the growing sense of inadequacy of Shintoism, Buddhism, and Confucianism to meet the wants of the people, and the danger from her being without religion. The views of her best people concerning the competency of Christianity to meet the demands of the hour religiously was shown. The fifty millions of Japanese, of whom only a fraction have heard of the actual teaching of Christianity, and the influence which Japan will necessarily exert hereafter in the world, as the twentieth century Occidental civilization, were dwelt upon. Japan as a nation which bids fair to have most to do with the Western nations, especially with the religious reorganization of the Far East, exerts an influence which will be a help or a hindrance to the best progress of civilization. They laid a special stress on missionary work in the future relation of Japan. The missionaries from Japan thought the late wars, eminently that in progress with Russia, would have a sobering effect on Japan. In view of all these circumstances, they thought it would be a moderate demand that the churches be asked to double the present force on the field, and that the means at their command be vastly increased.

Miss J. S. Vail, twenty-five years ago, entered Japan, and in outlining the Methodist schools she said she gave the history of all mission schools, for the battles and victories have in the main been the same. One bright May morning she found herself looking into twenty-five pairs of bright, searching eyes, which, twenty-five years later, were exchanged for two hundred in cadet blue with brass buttons stamped with the school. There were now in the school, in collegiate and academy department, four hundred and thirty-seven, thirty of whom are in the theological department. Was all this, she asked, worth contending for? "Oh, the weary days and troubled nights!" Technically no foreigner could hitherto own property on Japanese soil, and the beautiful site of twenty-five acres was the property of one Japanese. Thank God, he was true to us then, and has been ever since! The students of the school got together secretly, and sent to the Board at New York a constitution, which resulted in an understanding which led to a calm which lasted until the minister of education, one day, brought out of a pigeon-hole, a rule which had been more honored in the breach than in the observance, until its very existence had been forgotten. It was to the effect that no institution enjoying government privileges should be allowed to hold any religious services in the school-building. The government "privilege" included freedom from military conscription while pursuing a course of study. In all other schools students were subject to draft. The mission took the position that, let their school be reduced in numbers as they might, they would have religious schools or none. "But you have got to obey the law of our land, and you must find a new school home," they were told. It

was now August; it would be impossible to find any place before September 1, on which day the term opens. "What is the latest moment we can give up the privilege and institute Christian worship?" we inquired. "In April," was the answer. We had put ourselves on record, as not for an instant voluntarily giving up the public worship of Christ within our walls, but were obliged to yield to the law of the land. This we did, and opened the school with a half-dozen scholars. The native Christians and the missionaries tried to show that the edict was contrary to the spirit of the constitution. This resulted in a complete victory; the edict was reversed.

Later valuable school privileges were granted. The students of Christian schools were to be admitted to the higher government institutions on the same basis as graduates in government middle schools. Miss Vail has never before, in a public assembly, given anything bearing on the case.

She gives the following incident, to show what a Christian student can do among the Japanese. It was at the time of the China-Japan war. We admired the soldier students' new uniform and bright sword (the Samaurai boy's pride), and with suppressed and forced smiles we bade them God-speed. It was the night before the battle, and the Christian Japanese sought comfort in his Bible and hymn-book. The battle is over, the dead have been buried, and all is still. At evening our hero walks around the old deserted forts and meets an old Christian Chinese. They need no introduction; they could not converse by lip language, but they could both read the Chinese character. The Chinaman said: "Our missionary, with his wife, has been obliged to flee, for my countrymen who do not know Christ sometimes kill foreigners. You Japanese have taken our little church, and filled it with guns and ammunition." A conflict arose in the Japanese soldier's heart. Should he venture in his commander's presence and confess his Christian faith, and make a request for his Christian brothers? Yes, he must do his part. Wishing to have the place cleared of gunpowder and guns of the Japanese and Chinese Christians to worship their God on the morrow, he applied to the commander. "A bold request," said the commander, "but you have been a good young officer. You don't smoke, you don't drink, you have been brave and true and kind to your rough comrades, and you shall have what you request." And on the morrow they who had yesterday stood facing each other in battle, together sang the praises of the Prince of Peace.

#### **Dreadful Conditions in Turkey**

Communication from Turkey was presented by a missionary whose name we do not give only because we have no authority to present the same, not because the facts are not public. He said that he would ear-

nestly beg that the attention of the convention be invited to the dreadful conditions existing in this land, and especially at the eastern end of it, and that they lift up earnest and believing prayer to the Ruler of Nations that He will speedily intervene for the relief of the great suffering and need which exists. The conduct of the government seems to imply that its purpose is to exterminate the Armenian population, if not by massacre then by intolerable oppression. Taxes are being collected with entire heartlessness, while the protection which should be the return for taxes is entirely withheld, and the people are reduced to the very verge of starvation, while a good many are passing beyond the verge, and the want and suffering are pitiable. Life for them is becoming almost unendurable on account of the suffering seen all about them, and the numberless appeals which are beyond their power to meet, and the nervous strain of it all, which is far greater than that of their regular work, heavy as it is.

#### **Woman's Work for Women and Children**

In the afternoon which was given to woman's work eleven women were introduced, whose aggregate years of work was three hundred and forty years. There were present three candidates from Folt's Missionary Institute, two going to India and one to Africa. Mrs. Mills gave an account of the first school for the deaf in China, which she had established in 1898. The Chinese, she said, had not considered the deaf capable of being taught, and before they can be induced to provide for the education of their deaf children it must be demonstrated to them that the deaf can be educated and that it will pay. In the few years since the school was established methods have been developed and translated into Chinese, and books printed. The deaf have been taught to read and unite the Mandarin Chinese characters, to speak Chinese, and to read the lives of those who speak to them. Four boys have graduated and are teaching. This is the first and only school where teachers can be trained for the four hundred thousand deaf in the great empire. No provision has as yet been made for the girls on account of lack of accommodations. Mrs. Mills' school is undenominational.

Mrs. T. C. Winn, of Japan, has introduced crocheting, and found it was taken up readily by the women. She has also taught the women to do foreign cooking, as they were anxious to learn, and she found it a great opportunity for teaching Christianity.

Miss Clark, who had been in South Africa for seven years, referred to the twenty-one native churches which were all self-supporting; also to the fact that the school for boys with which she had been connected gave a missionary to assist in opening new work at Beira, Portuguese East Africa.

Dr. Anna Young, who had been to Ceylon for several years as a

medical missionary, told how this work was meeting the needs of the Hindu women. In the northern part of the island there are two hospitals—one general, the other exclusively for women and children. These institutions in the midst of a heathen population are great educators.

Miss Best, of Korea, declared Korea was a weak nation, unable to govern herself. Her work lay in Northern Korea, and has been among the country churches. The policy has been to hold training-classes among the men and women. In the first class of twenty-seven women, in some cases they were known to have walked a hundred miles to attend the class. It now numbers some three hundred. They bring their money or their rice to pay their way.

#### Medical Work

Dr. Anna Scott went as a missionary to Southern China in 1889. Sometimes she would see the dead bodies of the little castaway girl babies, with dogs devouring part of a child and pigs devouring another part; sometimes there would be three little girl babies floating on the river at once. There were, as a rule, castaways if there were more than two girl babies in a family. Their excuse was that they were very poor. They would ask whether to throw them away, or let them grow up and half or wholly starve to death. The poverty was very great, the common salutation being: "Have you eaten sufficient?" To which they would often reply, because of their pride, they had enough, when they had had next to nothing at all. The native doctor knows nothing of surgery, and will not practise it. Many times the women were put on the floor to die, because they were too poor to buy another bed. A bed would be spoiled if any one were to die upon it. The vermin literally swarm over the body. It seemed to her that she aged twenty years instead of five. She had led many of the poor women to trust in Jesus. There are many women brought to Christ by the medical profession. She had her country dispensary; she had two hundred patients in a day.

She was in Assam thirteen years, and fifteen years in China. Her work was among the Christians, but she could not confine it to them. A few opium-smokers would come, and she would average one case a day. She had treated four hundred opium-smokers in a single year. She thought in this country nothing was known of the terrors of the opium habit.

#### Miscellaneous

Among the nineteen that died during the year were three officers, of which special mention was made. Mrs. Thayer, the secretary, was the all-important member of the officers on whom all the rest had come to lean. She was also the representative of the Sanitarium, and all centered in her. Among her last prayers was one for the success

of the Union. Dr. T. L. Gulick had attended the sessions of the Union since the second meeting at Niagara Falls, Ontario, and Dr. C. W. Cushing since the meetings at Thousand Island Park. These officers were greatly missed.

The last news of a death was that of J. Hudson Taylor. It reached the meeting by cablegram the day preceding the opening session. Mr. Taylor had been a member since the fifth meeting, held at Bridgeton, New Jersey, seventeen years ago, which was the home of Rev. W. H. Belden. At that session Mr. Taylor is well remembered for his rising early for private prayer. He had been accustomed at this time to solicit a blessing on the missionaries whom he had throughout China. He will be distinguished for seeking to place two missionaries in every one of the provinces then unoccupied, which was eleven. Others have sought to send missionaries, as he did, without any guaranteed support, but none had sent them into all the capitals at that time, as he did. He will ever be remembered in that connection.

The officers of the Union for the year following, except the Board of Control, are: J. T. Gracey, president; David McConaughy, vice-president; Horace A. Crane, secretary, and C. C. Thayer, treasurer.

#### NEW MEMBERS OF THE INTERNATIONAL MISSIONARY UNION

Archer, Miss Annie L. . . . .	Japan	Johnston, Mrs. W. C. . . . .	Africa
Austin, Miss Laura F. . . . .	India	Judson, Rev. J. H. . . . .	China
Bates, Rev. Francis W. . . . .	Africa	Judson, Mrs. J. H. . . . .	"
Beattie, Rev. James A. . . . .	India	Lyon, Rev. James . . . . .	India
Beattie, Mrs. James A. . . . .	"	Lyon, Mrs. James . . . . .	"
Bell, Mrs. William C. . . . .	Africa	Means, Miss Alice . . . . .	"
Bement, Miss Frances K. . . . .	China	Mendenhall, Frederic . . . . .	China
Bement, Miss Lucy P., M.D. . . . .	"	Mills, Mrs. Charles . . . . .	"
Best, Miss Margaret . . . . .	Korea	Moorhead, Max Wood . . . . .	India
Brown, Rev. Hubert W. . . . .	Mexico	Palmer, M. B. . . . .	Chile
Chester, Mrs. Edward . . . . .	India	Robinson, Rev. J. Cooper . . . . .	Japan
Clark, Miss Hattie . . . . .	Africa	Robinson, Mrs. J. Cooper . . . . .	"
Crawford, Miss Mabel L. . . . .	China	Sanders, Rev. Frank K. . . . .	Ceylon
Crummy, Rev. Eber . . . . .	Japan	Scott, Mrs. Anna K., M.D. . . . .	{ Assam China
Cummings, Rev. J. E. . . . .	Burma	Selden, Charles C., M.D. . . . .	"
Dye, Rev. G. R. . . . .	"	Selden, Mrs. Charles C. . . . .	"
Fraser, Rev. Andrew L. . . . .	"	Tenny, Rev. Charles B. . . . .	Japan
Fraser, Mrs. Andrew L. . . . .	"	Tenny, Mrs. C. . . . .	"
Gilmore, Rev. David . . . . .	Burma	Theal, Mrs. Annie . . . . .	N. A. Ind.
Goodwin, Mrs. E. B. . . . .	India	Todd, Miss Grace . . . . .	"
Hallman, Miss S. B. . . . .	Africa	White, J. Campbell . . . . .	India
Hallock, Rev. H. G. C. . . . .	China	Winn, Rev. Thomas C. . . . .	Japan
Henry, Miss Anna, M.D. . . . .	"	Winn, Mrs. Thomas C. . . . .	"
Jones, Rev. Ephraim H. . . . .	Japan	Young, Miss Annie, M.D. . . . .	Ceylon



## OBSTACLES TO CHRISTIAN MISSIONS IN CHINA—II\*

BY TONG KWOH ONN, SHANGHAI, CHINA

2. *The Attitude of Missionaries Toward Ancestral Worship* (Continued).—The Chinese do not look upon Confucius or their ancestors as gods, but as men to whom especial honor is due. But granting that there is an element of idolatry and superstition connected with ancestral worship, are the missionaries and the Christian Church ready to incur the responsibility of maintaining their present attitude without making a last effort to purge the practise of its idolatrous nature and bring it into harmony with the Christian faith? If the Church does not prohibit native converts from prostrating themselves before their living parents, to render them honor and respect, why should they interdict acts of veneration before their parents when dead? If the Chinese must continue to offer the same homage and veneration to their dead parents as when they were living, why can not the Church allow them to do so, excepting that instead of setting up the usual tablet, a portrait or photograph might be used in its stead, and that it is distinctly understood that no Divine attribute is to be ascribed to the souls of the dead?

In the history of the Roman Catholic propaganda we find that they pursued a very different policy. Referring to their methods, a writer says: "From the outset they have sought to adapt themselves to the people and to the popular need. They may have gone too far in becoming all things to all men, but their idea is worthy of careful consideration in our day of national transformation and new needs." Above all things, an active combative spirit is to be discouraged and avoided. If the Christian faith is to be planted in China it must be made to adapt itself to the surroundings. This was the policy adopted by the apostle Paul. The foundation is to be Christ, but the building is everywhere to be reared with new materials adapted to the locality—not with the decayed débris of theological dogmas, much less of the hay and stubble of bigoted sentiment. Hence it is not the duty of Protestant missions to propagate prescribed forms of theology, dogmatic sentiments, modes of worship, church government or customs, but rather to spread the Gospel of Jesus and implant the new life of fellowship with God in Christ.

The Rev. John Ross, in his essay on ancestral worship, quotes a *Taotai*, a Chinese official of high rank and a Christian believer thoroughly acquainted with the Old and New Testaments for years, as saying that there was one thing which debarred a great many of

\* We do not, of course, endorse all the views of the writer of this article, but believe them worthy of serious consideration, if for no other reason than that they represent the views of a large number of educated Chinese. In a later issue of the REVIEW we expect to publish a reply from the standpoint of the foreign missionary.—EDITORS.

the mandarins from entering the Christian Church, and that was the position the missionaries took up with regard to ancestral worship. He stated that, as far as he understood ancestral worship, eliminating the modern idolatrous practises, his conscience was perfectly clear, and that as a Christian man he could observe these ancestral rites. Other literary men in Mukden held identical views with him. They were believers, readers of Scriptures, and some of them held family worship, but they could not enter the Church so long as all connection with this ancient custom was absolutely forbidden.\*

It would seem that the venerable usages of a civilized people like the Chinese should be judged by their intrinsic merits, and that a spirit of forbearance should be exercised to keep the hearts of the people open to counteractive influence and teaching rather than to condemn the usages off-hand. If any independent body of missionaries were to take up such a position there is little doubt but that they could initiate a movement which would in a few years result in much greater success than has been achieved thus far by the united efforts of all.

#### European Injustice

3. *The Injustice of Christian Nations.*—Next in importance of the obstacles to Christianity, I mention the unprincipled conduct of the so-called Christian nations toward China in their political and diplomatic relations. Since Christianity professes to teach not only individuals but nations the practise of virtue and righteousness, it should of course be expected that Christian nations in their dealings with heathen China would exhibit those principles. But, as a matter of fact, ever since the foreign powers discovered the military weakness of China, they have consistently acted upon the principle of the "mailed fist," and taught the Chinese that right is useless unless supported by might. The long series of aggressions and unjust acts to which China has been subjected since the commencement of her foreign intercourse would shame the followers of any pagan religion, but when these unjust acts are performed by so-called Christian peoples, what must the Chinese think of the religion which they profess? The direct result can only be suspicion and dread. Not satisfied with the imposition of unjust treaties, or extortionate demands for injuries received, the Christian powers rob China of valuable portions of her domains, as well as to dictate the policy of her internal administration. Not content with having exacted full reparation and revenge for the "Boxer" outbreak, Christian powers must continually remind China of her humiliation and disgrace by the presence of foreign troops in the capital and the erection of fortifications threatening the palace. The rôle which Russia, one of the "Christian" nations, has played in China

\* A literary man of high degree said: "Your honorable religion is good, but there's one thing you will never get us Chinese to do, and that is to give up the worship of our ancestors."

within recent years is neither creditable to the good name of Christianity nor promotive of the rapid advancement of Christian missions.

In view of the form in which Christian powers have presented themselves in the Far East, is there any wonder that the "yellow" powers should hesitate before admitting the moral superiority of their would-be teachers and benefactors? If foreigners would but admit the fact, they have no cause to feel proud of their acts toward China. When, some few years ago, the first step toward the disintegration of China was taken by Germany, by the seizure of Kiao-chou, the few vestiges of conscience still left to the Christian political world were shocked, and this high-handed treatment of a weak nation was almost universally condemned. Can it be wondered at if the Chinese government hesitate before accepting the Christian creed, since they can discern no effect of such creed upon the political and international policies of so-called Christian nations?

That the Chinese officials feel most keenly the humiliation to which their country is almost daily subjected is often shown in their writings. One of them, a man of wide observation and great experience, gives vent to his pent-up feelings in these sad but nevertheless true words:

It is we who do not accept the Gospel of peace, yet practise it—it is you who accept it, yet trample it under foot. Irony of ironies! it is the nations of Christendom who have come to us to teach us by sword and fire that right in this world is powerless unless it be supported by might.

A Chinese official, referring to the awful atrocities committed by the troops of the so-called Christian powers at the "Boxer Outbreak," wrote in the following strain:

But what fills me with amazement, and even with horror, is the fact that the nations of Europe should attempt to justify their acts, in connection with their recent attack on China, from the standpoint of the Gospel of Christ, and that there should be found among them a Christian potentate who in sending forth his soldiers on an errand of revenge, should urge them, in the name of Him who bade us turn the other cheek, not merely to attack, not merely to kill, but to kill without quarter. . . . And your troops! and your troops! nations of Christendom! Ask the once fertile land from Peking to the coast; ask the corpses of murdered men and outraged women and children; ask the innocent mingled indiscriminately with the guilty; ask the Christ, the lover of men, whom you profess to serve, to judge between us who rose in mad despair to save our country, and you who, avenging crime with crime, did not pause to reflect that the crime you avenged was the fruit of your own iniquity.

Among the many acts of injustice which China has suffered and is still suffering at the hands of Christian powers, the opium trade is a most glaring instance. This trade and its corollary the opium habit constitute an obstacle to Christian missions of the greatest moment. The habit is so universal in some provinces of China that people will

tell the inquirer that "eleven out of every ten" are opium-smokers. The fact can never be emphasized too strongly that the existence of the opium traffic is a great stumbling-block to the progress of Christianity in China. The upper and official classes in China have so far been almost entirely unaffected by the preaching of Christianity, and the reason is not far to seek. The Chinese official sees that while the English missionary offers his Bible and its moral teachings, the English merchant still more eagerly offers his opium to demoralize and destroy the Chinese race. He most reasonably inquires of the missionary, "If Christianity is the religion of your country, how can your king and your people be guilty of the awful crime of forcing the opium traffic upon us?" So long as England continues this iniquitous trade, so long will the Chinese population look askance at Christianity. If the opium traffic is discontinued, one of the chief obstacles to the spreading of Christianity will be removed. What is the loss of a few million pounds of revenue when compared with the fate of millions of China's sons and daughters, whose non-acceptance of Christianity deprives them of happiness in this life and salvation in the life to come?

In view of the facts above cited, is it not natural that the Chinese government and people should cherish feelings of hostility and opposition, not merely to those nations who are guilty of such gross injustice, but to the religion which they profess? Where enmity and hatred predominate, is it not well-nigh impossible to win souls?

*(To be continued)*

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## **AN EPOCH-MAKING CONFERENCE IN KOREA**

### **THE MOVEMENT FOR A UNITED CHRISTIAN CHURCH**

BY REV. S. F. MOORE, SEOUL, KOREA

Missionary of the Presbyterian Board of Foreign Missions

When the Lord turned again the captivity of Zion, then were we like them that dream. Then said they among the heathen: "The Lord hath done great things for them—whereof we are glad."

The events of the past few days have marked an epoch in missionary work in Korea. While the results achieved have been only what many missionaries have long desired, the fulfilment of those heart-desires were looked upon as practically impossible. If any one had predicted a year ago what has now come to pass he would have been looked upon as a Utopian dreamer. The definite movement for closer cooperation, and in some points union of forces, of the Methodist and Presbyterian missions seems to have originated in Pyeng Yang, altho the subject has been touched upon every year at the annual meetings in Seoul.

Dr. O. R. Avison, of the Severance Memorial Hospital, has been

working for years toward union in medical work. He was a member of the Methodist Church in Toronto before coming to Korea under the Presbyterian Board, and his addresses year by year at the annual meetings have always emphasized the importance of united effort. Rev. C. D. Morris, probably more than any other one man in Pyeng Yang, has brought about the present happy agreement. The rapid development of the work in the North during the past year has often witnessed the beginnings of work by native Christians of both denominations in the same town. The difficulties which arose as a result made it plain that unless steps were taken now for division of territory, future years would bring more and more serious complications. The missionaries accordingly came together and arranged for a division of territory. It was feared by some that the native Christians would object to losing their beloved foreign pastors, but the joy caused by the movement was so great that all were happily disappointed. *The idea of uniting forces in educational work next suggested itself, and at the first session of the Methodist conference in the last of June the superintendent of the Methodist mission cordially invited missionaries of other denominations to be present at the conference on educational work.*

There are four Presbyterian missions in Korea—one from Canada, one from Australia, and the Northern and Southern churches of U. S. A. These four missions have united in a common name for the church in Korea, the territory has been divided among them, and the native Church is governed by a council composed of all male missionaries in the four missions. The two Methodist churches in Korea have also had a large measure of union, but heretofore the Presbyterians and Methodists met separately to discuss their *educational problems*. Dr. Baird, Principal of the Presbyterian Academy in Pyang-Yang, came to Seoul and addressed the union meeting. All present felt that they were treading on holy ground, and that the Lord was leading them on into some of His great thoughts and plans for the enlargement of His Kingdom. This meeting, which will be long remembered by those present, was addressed by Messrs. Bunker and Hounshell, in charge of Pai Chai, the Methodist institution for higher learning in Seoul; Mr. E. H. Miller, in charge of the Presbyterian intermediate school for boys, also in Seoul; Dr. W. B. Scranton, who presided; Dr. Gale and Dr. Avison, of the Presbyterian Mission; Mr. P. L. Gillette, Secretary of the Y. M. C. A.; Prof. Hulbert, of the government schools; Bishop Harris, and others.

Altho educational work was the subject which had been announced, *the thoughts of all present seemed to be led on to the larger subject of union in other lines also.* The new Presbyterian hospital has recently been completed, and the Methodists have received money for the erection of a new woman's hospital. Miss Dr. Cutler, in charge

of the Methodist Episcopal woman's hospital, said that she realized the advantages to the work of cooperating with the gentlemen physicians in charge of the Presbyterian hospital, and altho there were difficulties she was willing to unite the plants and conduct the work as one. Miss Hilman, temporarily in charge of the Methodist Episcopal girls' school, said that it took so much time to attend to the machinery that she had very little time for teaching; the same thing, she thought, was true in the Presbyterian and Southern Methodist girls' school. The Presbyterian girls' school building is inadequate, while four or five foreign lady teachers can be accommodated in the fine Methodist Episcopal building, where there is room for all the girls at present gathered in the three schools. Miss Hilman believed that uniting our forces would promote the best interests of the work, as one lady could attend to the housekeeping of the three schools united, leaving the other ladies free to teach.

Short speeches were also made on the subject of union in evangelistic work and even theological instruction. One Presbyterian speaker thought that if Methodist astronomy was good for Presbyterian converts, and Presbyterian physiology for Methodists, he saw no reason why Methodist missionaries should not teach Presbyterians the Gospel of Matthew in the winter Bible classes. "Yes," said Dr. Scranton, "but what about Romans?" The Presbyterian replied that Romans—even the ninth chapter—could be taught to Presbyterian converts by Methodist missionaries without danger. The desire for practical union continued to deepen and broaden, and received fresh impetus from Bishop Harris's sermon the next day. He has recently been visiting Manchuria and Port Arthur, where he met the Japanese colonel who had charge of the artillery during the recent siege. This colonel remarked in conversation that the Russians had some fine guns and some excellent marksmen, but that they lacked in ability to unite and concentrate their forces. On Monday morning the Methodist conference in regular session appointed a committee to confer with a similar committee to be appointed by the Presbyterians, and a meeting was announced for Monday evening at the home of Mr. Bunker, where a large company gathered. Bishop Harris presided, and the first resolution adopted was as follows:

*Resolved, THAT IT IS THE SENSE OF THIS MEETING: THAT THE TIME HAS COME WHEN THERE SHOULD BE BUT ONE PROTESTANT CHRISTIAN CHURCH IN KOREA.*

The name for this Church, "Tâ Hăn Jesu Kyo whoi," was approved. The question of a union hymn-book and union Church papers were discussed, and declared possible and desirable, and resolutions declaring it to be the sense of the meeting that the *Christian News* and the *Christian Advocate* (one the organ of the Presbyterian Church and the other of the Methodist Episcopal Church) should be united under a

joint editorship, and also calling for a union hymn-book, were passed. Another resolution suggested to the Presbyterian and Methodist missions the advisability of appointing committees to bring about as speedily as possible the joining of our forces in educational, medical, and evangelistic work. All votes were unanimous, and there can be no doubt that the request will be granted and such committees appointed by the missions. One suggestion was that the joint committee (consisting of the two committees to be appointed by the missions before named) should arrange for a council of all Protestant missionaries in Korea, to be held in Seoul the coming autumn, at the time of the Presbyterian council meeting. At that time it is expected that the subject of one united native Church will be discussed, and altho it is anticipated that there may be questioning and some hesitation on the part of conservative men who were not present at the meetings above described, still we do not doubt that the Lord who has graciously commenced this movement will carry it forward to a glorious consummation. What an enthusiasm it will create among the Koreans, and what it will mean in blessing to the native Church the future will reveal.

The incoming of the Japanese marks an epoch in Korean history. Old things are rapidly passing away, and it is matter for devout thanksgiving to God that He has raised up in Bishop Harris the man to properly deal with the new situation. He is a man of broad and catholic spirit, and without his encouragement and counsel the movement for union could not have reached its present status. We realize that the consent of the home boards is necessary before such union can be consummated, but we can not think the board will object to what is so manifestly for the advancement of the cause. The Presbyterians have let the contract for a new building for their "intermediate school for boys," and work has been already commenced. They have expected, also, to go forward at once with the erection of a building for their girls' school, but now all building is to be stopped until the question of union is decided, as some are in favor of locating a united plant somewhere outside the city. The Methodist school buildings (for boys) are adjacent to those occupied by the mission press, and, as the latter is cramped for room, it is suggested that they be henceforth used as part of the printing plant, which ought to be greatly enlarged to meet the constantly increasing demand.

New Korea is crying out for education, and many young men, unable to receive what they want here, are going to America to study. Now is the time for the united Church to establish such a school here as will make an everlasting impress on the nation.

Is not this a golden opportunity for some generous giver to make another investment?

## THE REVIVAL OF BUDDHISM IN CEYLON\*

TRANSLATED AND CONDENSED BY LOUIS MEYER

The recent strengthening of Buddhism, the ancient religion of the Singhalese, in almost every part of the Island of Ceylon, is one of the strangest but well-established phenomena of the present day. The missionaries have to pay more attention to it than to anything else, and we might well speak of "the present-day revival of Buddhism in Ceylon." Twenty-five years ago Buddhism in Ceylon was neither aggressive nor defensive. The ancient temples were standing, the priests studied their sacred books, and on holy days crowds thronged the sanctuaries; but no efforts were being made to deepen the religious life of the people, or to hinder the Singhalese from accepting Christianity. Christian schools were flourishing, and heathen children, having received Christian instruction, were baptized. In the villages only Buddhism was still a strong power, but it showed no life whatever in the cities.

Now a remarkable change has come. Buddhism has founded schools everywhere, high schools in the larger cities and common schools in smaller cities and in villages. In all these schools the tenets of Buddhism are taught most zealously, and thus an effort is made to counteract Christian influence. Even a few orphanages have been founded to keep poor and deserted children from seeking admission to Christian institutions. Buddhism is making use of the printing-press to spread its teachings. Text-books, leaflets, and tracts have been published, and there is an effort to give the priests a better secular and religious education. In Colombo a hall has been opened, where public lectures on religious subjects are given in English and in Singhalese. Feasts and pilgrimages are multiplied, and better attended than ever before. Societies for the promotion of Buddhist interests have been founded, and the followers of Buddhism have become strengthened in their belief.

But the most remarkable fact is that this revival of Buddhism has come about through the efforts of laymen, and not through the priests. Laymen are spending time, strength, and money for the founding of schools and the support of priests and temples in such a large-hearted manner that even the opponents of Buddhism must admire their consecration. They are trying to awaken, from lethargy and indolence, the priests, who continue, as heretofore, to spend their time in introspection, holy (?) meditation, study of sacred writings, and the collection of alms for their own support, appearing rarely in public for the encouragement of this forward movement.

It is impossible, says a missionary, to give figures concerning this revival, which we meet on every street and on every corner. We find proofs of it in public places and in the railroad cars. We come in touch with it everywhere—in the school, in the congregation, and wherever we proclaim the glad tidings of salvation. Even in the daily papers we see proofs of the revival, and none can doubt the great fact that Buddhism in Ceylon is to-day not only defending itself upon all sides, but is going forward in attack.

A few districts are still exempt and not yet touched by the wave of revival, and in some places where the revival is strongly felt a few heathen children are still attending Christian schools; but the careful observer

\* Condensed, in free translation, from *Evangelisches Missions-Magazin*, Basel.



must confess that if Buddhism continues to progress in Ceylon as it has progressed the last twenty-five years, the movement must soon be felt over the whole island.

What results have this revival of Buddhism in Ceylon already attained? The follower of Buddhism, standing in the midst of the movement, would naturally claim greater results than the Christian spectator. However, some effects are apparent to all. Buddhism has become more highly respected among its followers, who no longer are ashamed of their religion. There was a time when witnesses in the courts of justice sought to excuse themselves for being followers of Buddha, but now they proudly own the fact. Again, Christianity is being opposed not only as a religion, but as an Occidental influence inimical to everything Oriental. Again, a surprising spirit of consecration and liberality has been awakened among Buddhist laymen. Children, heretofore almost neglected and forgotten, are now cared for, and are taught the Buddhist catechism. Religious instruction has been introduced into the day-schools, and even Buddhist Sunday-schools have been organized. Special processions of children are formed on holy days and led to the temples. Thus Buddhism is trying to gain respect and authority.

But in spite of all these outward signs of revival, Buddhism in Ceylon makes no effort to cleanse itself from its internal faults. Trees are worshiped, as are also relics and idols, and demons are feared, altho these things are quite contrary to the principles of Buddhism. Even caste, directly condemned by Buddha, still exists in spite of the revival, and the inmates of the immensely rich cloisters in the mountains have not been aroused from their lethargic slumber.

### The Causes of this Revival

Three distinct reasons for this revival have been advanced. Some ascribe it to direct influence of Europeans and foreigners. This seems a plausible explanation, because the revival commenced at the time of the arrival and the public appearance of Colonel Olcott and Madame Blavatsky. A branch of the Theosophical Society was at once founded, and many prominent Buddhists joined. On the other hand, no outside, especially no foreign, financial aid has been given to the movement, and this foreign influence has almost ceased. And, further, the interest of the lower classes is far greater than that of the rich men who furnish the means.

Others advance the theory that Buddhism was oppressed by the different foreign governments which succeeded one another in Ceylon during the past centuries, and now, released from its shackles, it shows its inherent powers. The Portuguese, lords of Ceylon from 1505 to 1656, followed the principle of King John, and the heathen were gained to the Christian religion not so much by the hope of eternal life as by the expectation of temporary gain. Similarly was the action of the Dutch, 1656-1795. Baptism was made obligatory for all who wanted to occupy official positions—yea, even for those who wanted to own real estate. Thus, there is no doubt Buddhism found itself in sore distress for two centuries, or, rather, until 1860. For not until that year was the pernicious system fully abandoned by the British government. From that time on the revival of Buddhism dates, it is true, but it would be wrong to consider this religious liberty the only reason for the revival, for in the interior provinces of Ceylon, where the religious tests of the Portu-

guese and the Dutch were entirely unknown, Buddhism is not yet revived to the same extent as on the coast. A third reason for this revival is found in the very existence of the Christian missions. When we study the history of the Christian Church during the first three centuries, we find three clearly distinct phases. At first heathendom showed contempt and proud criticism; then followed a period of bitter hatred and persecution; and at last a period of revival of heathendom came, when it followed the example and methods of Christianity in its efforts to spread its own tenets. Thus it has been in Ceylon. At first Buddhism looked upon Christianity as a rival, well-meaning but not dangerous. Then came the time of bitter hatred and of warfare. And to-day Buddhism in its revival follows the example and the methods of Christianity, not only in its own defense but in its active aggressiveness.

### **The Opportunity of Christian Missions**

There is no doubt that the time has come when Christian missionaries must be more energetic in their efforts in Ceylon than ever before. There is a lamentable lack of conversions at the present time. Work among the children is hopeful, but few baptisms are reported. Missionaries are laboring on in faithful consecration, and the societies are conscious of the greatness of the task; and yet less impression than before is made upon the heathen, who cling to their ancient belief with increased tenacity.

"How should Christianity be recommended to the masses as a system far superior to Buddhism in moral and religious aspects?" That is the one important question. At first the foolishness of idolatry and of the service of demons were shown, and the insufficiency of Buddhism were proved. This was successful for a time, but soon a new way of attack had to be chosen. The idealistic theory of the Christian religion was opposed to the materialistic theory of Buddhism, and the superiority of Christian doctrines of morality was easily proved. This manner of attack was not very successful.

What should be done now to make an impression upon the followers of *revived* Buddhism in Ceylon? We answer: Let the native Christians live Christ before their heathen brethren! Almost one-tenth of all the inhabitants of Ceylon belong to some Christian denomination. What a wonderful effect they could have upon the nine-tenth who are heathen! To-day the nominal native Christians are a hindrance, not a help, to the spread of the Gospel. Most of them abstain from public immorality and sin, but true spiritual life exists very rarely. To deepen the spiritual life of the native Christians is, therefore, the first duty of the missions in Ceylon.

The second duty of the missionary societies at work in Ceylon is undoubtedly an increase of consecrated European and native laborers. And the last but main duty of all Christians is more diligent and earnest prayer for the outpouring of the Holy Spirit upon the Christian workers in Ceylon, upon the native congregations, and upon the mass of followers of Buddha, now enslaved in the shackles of superstition and idolatry more strongly than ever before. Then shall come the time of harvest and the ingathering, in spite of the opposition of Satan.

## MOHAMMEDANISM AMONG THE ASHANTI TRIBES

Missionaries of the Basel Society at Kumasi report a considerable movement toward Mohammedanism among the Ashansi tribes of the northern part of the Gold Coast Colony. The movement is stimulated, if not caused, by a modification of the "snow ball," or "endless chain," letter system which has been adopted to propagandist purposes by Mohammedans. The latter, which is now being circulated among pagans, is well devised. It appeals to their fears, and especially to their belief that there is something essentially supernatural about disease; it speaks as if by revelation of Mohammed's wishes and acts, and it assumes a dictatorial tone, which influences people not accustomed to think or act for themselves. It was written originally in Arabic, and has been translated into Hausa and into English (the language of the coast towns). Whoever reads it is expected to pass it on to his next friend, or to copy it and hand it on to several. The people, like those who receive "endless chain" letters in this country, feel constrained to send the document on, because the letter insists that they may not break the chain. A translation into French of this powerful letter is given by Rev. E. Perrefaux, of the Basel Mission, and we translate it as follows : \*

*"In the name of God, the Merciful and Compassionate :*

"Blessed be Mohammed, his family and his people, on whom with all holy prophets may peace rest.

"This letter is written for all true believers living on the west of the desert. It comes from the holy men of Mecca, who seek to follow the paths of righteousness, from the disciples of the holy Abdul Kadir, to whom be glory forever, and from those who walk in the footsteps of Abd Illahi and Abdurrahman. † Take heed to its contents.

"During his long sleep our Lord Mohammed has seen that our world and all that is in it will certainly be destroyed; true believers, even, have forgotten the holy word; even orphans are robbed treacherously.

" 'Oh God, our God, our Creator, our Guide, who dost see most the secret actions, have mercy on us.'

"Then God answered Mohammed in his sleep, 'Because of the Twenty, those columns of righteousness, I will hold my hand.' Five times a day they pray God according to the words of the prophet, upon whom be peace from God. Two of them live on the hill of Karfatu, three in the city of Bagadasa, two at Murgadasi, three in Egypt, and two at Garfu. These truly are the true believers. They have besought the angels to intercede with God, so that He may wait patiently until they can send to you, who live in the West, this present message.

" 'May the Lord Mohammed direct their steps.'

"For this reason pay good attention. The gates of hell will open widely for evil-doers; diseases, hunger, and thirst will have their share. Oh, men of the West, follow the Divine instructions; repent of your evil deeds, and ask pardon of God, the Almighty. Come together to pray, then your diseases will be cured and your thirst will be quenched. Labor faithfully; give alms; and, above all, pray in order to ask the Divine help. If you do not, you will be exterminated, and will dry up with thirst. Do not bear false witness; do not violate your oaths, or you will be over-

\* From *Le Missionnaire*, organ of the Basel Society, June, 1905.

† These are names of saints of the Dervish orders.

taken by sickness and death. Do not become angry one with another; do not speak evil of one another, and especially observe the hours of prayer.

"Alas, all peoples despair of you! Ask the help of your priests, and attend their worship. Pray in the places of prayer, and give offerings to your spiritual guides. Pray to God, and render homage to your king. Your avarice and your falsehoods will cause your ruin; you will be attacked by disease, and hell will open its doors to receive you. Every judge who allows himself to be corrupted will go to hell. Seek salvation by assembling together for prayer at the hours fixed by your priests. Fathers, mothers, children—all will leave this world behind them; why, then, should they load themselves up with misdeeds?

"We beseech Thee, O Almighty God, for the sake of Mohammed and his family, save us!

"In conclusion: Whoever receives this letter must needs pass it on to another district under pain of hell fire. Before long the gate of repentance will shut itself forever. Repent! The Day of Judgment is near! Fast; give alms; pray! Whoever reads this letter to his brothers shall be rewarded for it; paradise shall be his portion; in the Day of Judgment he shall not be judged. Whoever, on the other hand, neglects to do it, shall be sent with the idolators into the seventh hell. Pray; fast; and pay tithes, without which you will not be received into paradise. God will not disappoint those who follow His paths. It is finished."

This curious epistle was brought to West Africa and into the Gold Coast Colony by a pilgrim from Mecca, and is now being passed from hand to hand among the people. It attracts much attention. It seems to the people to teach just about the same thing that the Christian missionaries have been dinning into their ears all these years, but it speaks with far more of confident authority than Christian missionaries ever use.

The Mohammedans browbeat the country people, telling them that they have got to become Mohammedans whether or no. Rev. Mr. Perregaux says that in his last tour the people of a village came to him and said: "The men"—the Mohammedans—"wish to force us to kill our black fowls and our black sheep, and to burn our black waist-cloths and our fetishes and the chairs of our chiefs (that is to say, to give up their tribal authority). and to call on the name of Mohammed. Have we got to do it?"

One of the strange things about the British rule in these countries is that the British officials, on the whole, favor the schemes of the Mohammedans. Instead of telling the people clearly that they are under no obligation to obey Mohammedans who assume authority over them, the officials say to the people: "If you wish to be Mohammedans, you must obey these orders. Otherwise, you need not." By such half-way admissions that Mohammedans have no authority, the British encourage the submission of the people to men who will later make trouble for the colonial government through this very assumption of political power as a necessary part of the Mohammedan propaganda.

## EDITORIALS

### A REMARKABLE EXPERIENCE AT THE KESWICK CONVENTION OF 1905

After thirty years, something new has been witnessed at Keswick, and it is important to form a sober, spiritual judgment as to its meaning. Some think that an impetuous outbreak of Welsh emotionalism, becoming infectious, swept through the Convention; others, that the Spirit of God, who is moving so mightily in Wales, stirred those great audiences, and bowed hearts as the wind, which bloweth where it listeth, bends and sways the stalks of grain; that this was not a visitation of *Welshmen* so much as a visitation of *God*.

Having been brought into close personal contact with the very meetings where some most marked manifestations occurred, it seems incumbent to give such testimony as may at once prevent misconception or misrepresentation, and promote a healthy sentiment and sense of responsibility.

For instance, at three evening gatherings, where the writer was himself a speaker, he witnessed striking movements of God's Holy Spirit, which grew in intensity and power. On Monday, the opening night, there was an outbreak of spiritual interest that would have been a fit climax for the closing meeting. Tho no after-meeting had been contemplated, one followed as an inevitable necessity, needing no urging, but hard to suppress. Yet on Wednesday evening the spiritual tide rose to a higher flood-mark, and the meeting lasted till, from motives of expediency, it closed at 3 A.M.; and yet the closing meeting of Friday rose to a yet higher level of spiritual power.

It was felt to be a *new Pentecost*; not the intoxication of emotionalism, but the exhilaration of spiritual infilling. There was deep feeling which found occasional vent in sobs, tears, and outcries, but it was not wild and uncontrollable; nothing was more remarkable than the restraint manifested. The heart of the meeting responded immediately and instinctively to every spiritual suggestion. There was no need of human leadership; the Invisible ONE was in control, and the place became "dreadful" with the sense of that PRESENCE.

At the Wednesday meeting there was perhaps undue noise, some little unguarded speech and tendency to fanaticism, for a few moments at the outset of the after-meeting. But there were many silently praying God to subdue and suppress any discordant element; and, presently, and in a remarkable way, all disturbing influences ceased, and from that time, on to 3 A.M., there was one anthem of prayer and confession and praise, which passed from major to minor keys and reversely, with *not one discordant note* or a break in exercises, spontaneous and varied, but all-uplifting and helpful, oftentimes a half dozen on their feet at once, yet without disorder. We can not account for all this by *human psychology*, but are constrained to look for explanation to *Divine Pneumatology*, as John Owen calls it.

On the closing meeting, Friday, many prayerful souls had largely focussed their prayers. The writer was privileged to be one of a company of about thirty that met by agreement that afternoon for an hour of prayer, when definite requests were made that the Holy Spirit would preside at the meeting in power, setting aside the appointed speak-

ers, if He pleased, breaking down souls in penitent sorrow, and compelling confession of definite sins, bursting through all rigid restraints of program, leading to boldness of testimony, keeping down all disorder, guiding to momentous decisions, inspiring new self-dedication, constraining to the removal of hindrances to holiness and usefulness, and impelling some to offer themselves for the mission field. *Every specific request thus made was fulfilled to the letter!*

While Rev. E. W. Moore was speaking on I. Cor. iii: 11-15, on the "Ordeal of Fire," dwelling with searching power on the necessity, not only of building on the right foundation, but with *purified building material*, and picturing the careless builder losing all work and reward, and himself fleeing from his burning house, himself saved only as by fire, God's refining fire was felt to be going through us, revealing the wood, hay, and stubble of work and motive. When I arose to speak some such humbling and overwhelming conviction made it quite involuntary to make this confession, and ask others, who likewise felt conscious of God's direct dealing, to stand before God and beseech Him so to refine us *now* that worthless material might not accumulate against the coming Day of Fire. The invitation met such response that the *whole tentful of people* rose as one man! And before a brief prayer was concluded the spirit of prayer and confession became so audibly manifest that *not one word* of the proposed address, carefully prepared for this closing meeting, was ever delivered, or even the *subject* indicated. It had been my intention to speak on "Praying in the Holy Ghost"; but, as Prebendary Webb-Peploe says, "God set aside the address, and gave an *illustration* of the theme, instead."

The spirit of penitent confession could not be restrained, and broke out in every quarter for about two hours and a half. A soldier, for instance, confessed to desertion and theft, and left the tent to write out his confession to his commanding officer. A commander in the navy declared his purpose to make his ship a floating Bethel. Not less than a hundred clergymen, evangelists, and leaders in Christian work, confessed to sins of avarice, ambition, appetite, lust of applause, neglect of the Word, of prayer, of souls; and hundreds more to various sins of omission and commission, sometimes a half dozen or more on their feet at once.

No improper word was spoken: all was subdued, but deep, intense, searching. The meeting might have gone on all night without decline of interest, but from motives of expediency closed about 10.30, already having continued four hours.

No one present will ever forget that meeting; seldom has any one present witnessed such a scene. It was so patent that God moved in wholly unexpected ways that no one could think of interfering. He had set aside chairman and speaker, and was both presiding and speaking. There was a strange *hush of God* in the meeting; few loud outcries; no hysterics or fainting; and, besides the 3,000 in the tent, a great crowd gathered outside. When the meeting closed with "Coronation," there had been no disturbance. Penitence, confession, prayer, self surrender, holy resolve, had led up to praise and adoration, and there was one profound sense that God had visited His people.

A deputation was present from Wales—brethren from the centers of the great Revival, and themselves God's appointed leaders in it, such as Rev. Seth Joshua, Prof. Keri Evans, Rev. Mr. Jones, of Carmarthen, and Mr. Jones, of Llwynpia; D. Wynne Evans, of Chester; Owen M. Owen,

of Merthyr. Revival scenes in their own churches had kindled in them a spirit of believing, expectant prayer. Apart from a special meeting for testimony as to the "Welsh Revival," none of them *spoke*, but they *prayed*; and the blessing borne to Wales from Keswick, in the conventions at Llandrindod and Pontypridd, and through the testimony of Mrs. Penn Lewis, Mr. Inwood, Mr. Meyer, and others, came back as vapors return in showers.

In these days it behooves us all to tread softly. The Spirit might be grieved, if not quenched, by attributing to man what belongs to God, by an over-critical spirit, by a disposition to adhere to a rigid, frigid method, to elevate a prejudice or a preference to the rank of a principle. Let us be tractable, docile, and hold out reverent hands to be led by the All Wise Spirit. But, above all, let us continue in prayer, and watch in the same with thanksgiving. Again, we appeal to all brethren, in all parts of the world, to unite in covenant prayer for a world-wide effusion of the Spirit. The mere *reports* of the Welsh Revival, spread by the press in all lands, and translated into various languages, have been known, in a large number of cases, to be used for spiritual quickening. It was the printed accounts of the Keswick addresses that, a *score of years since*, kindled revival fires in Uganda, which are yet burning. And may God use this brief personal testimony thus given to our readers, of God's wondrous working at the Keswick of 1905, to fan the slumbering embers upon many an altar into pentecostal flames.

### SIGNS OF WORLD-WIDE REVIVAL

In 1902, July, at the Keswick Convention in England, a prayer circle was formed for united prayer for a world-wide effusion of the Holy Spirit, the appeal being similar to that issued by Jonathan Edwards in 1747. The basis of the union was a simple agreement among disciples without any pecuniary feature, or bond of obligation, beyond the one covenant of daily and definite prayer.

Since that time remarkable outpourings of the Spirit have been witnessed in many parts of the world, as in Australia, New Zealand, Tasmania, Japan, China, Burma, and India, Korea, Persia, Uganda, the Nile Valley, and other parts of Africa, the Philippines, Bulgaria, Great Britain, and especially Wales; and in different and widely separate parts of the United States, as in Schenectady, N. Y.; Pittsburg, Pa.; Denver, Col.; Los Angeles, Cal.; Portland, Oregon; Dayton, Ohio; Kansas City, Mo., etc., and nearly every week we have announcements of new centers of great spiritual awakening.

Thus, while on the one hand disciples are moved to united and earnest prayer, on the other hand God is conspicuously answering prayer. And no feature is more noticeable than the *spontaneous* character of the movement. It comes like a flood, suddenly and often unexpectedly, and, like a flood, sweeps all before it. Advices from India come to us every week conveying important news of revivals breaking out in various contiguous mission fields, like forest fires suddenly kindled and growing into conflagrations.

Certainly the spirit of prayer should be fostered and the eye of faith clear-visioned to watch the signs of the times.

Much attention is now being called to the need of not only large increase in *giving* to the work of God, but of an entire reconstruction of

our so-called benevolence. Rev. John Wilkinson, of the Mildmay Mission to the Jews, was so struck with an article in these columns upon "Our Lord's Teachings About Money" (see pages 241-246 of the REVIEW, April, 1905), that he has asked the privilege of reissuing it in pamphlet form to circulate by tens of thousands. And the recent newspaper discussions on "tainted money," and the moral questions which arise in connection with its acceptance by mission boards, will at least have the effect of leading to a far deeper investigation of the whole matter of the relation of money to the Kingdom. There is a financial basis for evangelization. The Kingdom of God, however *spiritual*, depends, like other kingdoms, on the "*materiel of war*." Missionaries and Bibles and tracts; evangelism and pastoral supervision; church buildings and schools—the whole machinery of the Gospel demands sanctified, devout, systematic contributions to the work of God—not so much large gifts from a few as many gifts, however small, from all. And while new attention is being called to *prayer*, it is also being appropriately centered on gifts.

In fact, a new crisis is upon us. The *offers* of service in the field are unprecedentedly numerous. Great societies, like the Church Missionary Society, the China Inland Mission, the London Missionary Society, etc., are compelled to ask whether they ought not to send forth the excellent men and women now spontaneously consecrating their service to God, even though the provision for their support is not all at present in sight. It is becoming a question of intensest interest whether faith in *God* is not to be accompanied with faith in His *people*—that is to say, whether when He is thrusting forth laborers into the field He will not also at the same time stimulate the giving spirit in His own people. Either, it is contended, we must believe that these candidates are *not led by Him to offer*, or else that He will likewise *lead others to furnish the means*. To deny either of these simple propositions involves either a distrust of his operations or of his self-consistency. May Divine wisdom be given in this great emergency! It may be that a comporate body, like the individual believer, is sometimes called to "go out," like Abraham, "not knowing whither," and venture calmly upon God.

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### SLEEPING SICKNESS

A recent report shows nearly 50,000 deaths from Sleeping Sickness in the Uganda. Have not the germs of this disease found their way to our churches at home? We do not refer to any slumberous tendencies in church services in the summer months, but to the general folding of the hands in sleep in face of the great opportunities which are opening before the Christian Church to-day.

A recent interviewer of Griffith John in China reports him as saying that, in all his years in China, he has never seen such an awakening in that nation, such an eagerness for Christian literature and Christian instruction, as to-day. The West China Christian Literature Society is overwhelmed with demands which it can not meet, and yet our mission boards approach the end of their fiscal year with fear and misgiving, or with the record of such a paltry advance as indicates that the mass of the membership of the Church is asleep as to this great duty. And to be asleep to missions is to be in great danger, even danger of spiritual death. There is one other parallel also in this strange disease. It is caused by a fly, a gauzy thing apparently so trifling in itself, like the Christian's love of self-indulgence or some idle prejudice—a little thing, but sufficient to bring the work of life to an end.



## FOR THE MISSIONARY LIBRARY

### The Missionary Magazines \*

*The Church Missionary Intelligencer*, as usual, overflows with good things. Two articles have especially impressed us as worthy of wide reading because they make one recognize the fixed gulf between the people of non-Christian and Christian lands. It is well to know how serious a task we undertake, for instance, in trying to evangelize China. We realize this on reading the article which describes the painful efforts of some women missionaries, during two days, to prevent the public suicide of a widow. The obstacle was a brutal mob which had gathered to see the woman kill herself. They regarded the spectacle as the old Romans would a combat of gladiators, and insisted on their right to see what they came for. Nevertheless, after a long struggle, the brave missionaries carried the day. The other article, which also takes one into the midst of the common people, but of another race, is an appeal for more vigorous effort to evangelize Persia—a land more open to missionary labor than almost any other Mohammedan country.

*China*, the organ of the Christian Literature Society for China (London), gives Dr. Timothy Richard's views on the China problem. The outcome of the article is sympathy with his opinion that if 400,000,000 of people are to be Christianized, the assignment of a dozen missionaries and four or five presses to the provision of Christian literature for the Chinese Empire is an absurdly inadequate use of the power of the press.

\* The European magazines here mentioned are for the month of July and the American magazines are for August, except as otherwise stated.

The homage rendered to Jesus Christ by non-Christian religions in India is a sign of the times. *East and West*, the quarterly review published by the S. P. G., has in its July number an article, "A Christian Fakir," by Dr. Griswold, of the Presbyterian Mission, on the Chet-Ramis, one of the Indian sects which illustrates such homage. It is thoroughly worth reading and pondering. The question of the manner in which missionaries "spend their time between Sundays" is often given up as insoluble by one class of people at home. Light upon this question is given by *The Chronicle* (L. M. S.) in the article "Tiger Kloof After a Year." It is the simple, straightforward story of the process of evolving from an empty South African *veldt* an important training and industrial school. It is also a revelation of the all-compelling efficiency of the missionary in charge of the enterprise.

*The Missionary Herald* published an "extra" about the middle of July, which contains a rapid and impressive survey of the various fields of the American Board. The August number of this same magazine has for its most interesting article Dr. De Forest's account of some of his experiences in Manchuria while visiting the Japanese armies with the Y. M. C. A. He renders a warm tribute to the Scotch medical missionary heroes who stood at their posts and let the two great armies sweep over them, winning the hearty respect of both Russians and Japanese, to say nothing of the love of the poor Chinese, who are almost the greatest sufferers through the war.

*The Assembly Herald* contains an illustration of the fact that home and foreign missions are but parts of one indivisible undertaking. It

gives some 45 pages to descriptions of work for immigrants in the United States. One part, dealing with strangers from Europe, is labeled "Home Missions," and the other section, dealing with strangers from Asia, is marked "Foreign Missions." The reader can not see any dividing line. His interest follows the whole story of fruitful work among these strangers, who are to make or mar our heritage.

*The Baptist Missionary Magazine* gives us some notes on "Curious Customs of the Chins." The Chins are not a part of the human anatomy, but an extremely sturdy tribe of mountaineers in Northwest Burma, who carry respect for deceased ancestors to the point of stuffing food into their skulls during years after death, but who are beginning to show the fruit of Gospel teaching. One gets a hint, from several informing articles in *World-Wide Missions* for July, of the use made of the printing-press by the Methodist Church in its missions. We have not discovered in any other denomination so many really important and efficient publishing houses on the mission field. Another subject worthily treated in this number is "Our Work East of the Andes," by Dr. H. K. Carroll. South American missions are destined ere long to become of absorbing interest, altho they now attract little attention. A very interesting report of Bible work among the colored people of the South holds an important place in the *Bible Society Record* for August. Every article from missionaries that comes close to the life of the Japanese is sure of appreciative reading. We can recommend two such articles in the *Women's Missionary Friend* (M. E.) entitled "Soldiers and Tracts" and "What Japanese Girls are Doing for the War." Another useful article on

the Japanese is found in the *Missionary Intelligencer* (Foreign Christian Missionary Society). It is by Mrs. Maude W. Madden, and gently suggests to readers of Lafcadio Hearn's rhapsodies certain cogent reasons why they should not let themselves be carried away by the idea that all is good in Japan.

JAPAN AND THE JAPAN MISSION OF THE C. M. S.  
By E. C. Snell. 181 pp. Map. Illustrations. Fourth Edition. Church Missionary Society, London. 1905.

This is an interesting survey of the Church Missionary Society's mission in Japan, written about fifteen years ago, and revised and brought down to date. It contains a very good survey of the country, the people and their religion, a rapid outline of the work of Protestant missions in Japan, and a description of the Anglican missions. The Appendix contains a chronology of the Church Missionary Society's work, a list of missionaries and native workers employed by the society, and statistical tables of its work. The conclusions of the author as to the prospects of Christianity in Japan are interesting. He does not attach serious importance to Shintoism. He points out that the religion of the people of Japan is really Buddhism, and predicts a long and hard conflict with that strange religious medley. Mr. Snell admits that Buddhism in its present and modified form is a strong moral and religious force. It can never be overcome without continual dependence with simple faith and earnest devotion upon the unlimited power of the risen Christ. He has, however, earnest belief in the power of Christianity to supply the special needs of the Japanese nation, and he believes that the result of missions in Japan will, in the end, be another triumph for Christian truth—"the same yesterday, and to-day, and forever."

**TWENTY-ONE YEARS IN INDIA.** By Rev. J. L. Humphrey, M.D. 12mo. \$1.00, *net*. Jennings & Graham, Cincinnati, O.

Rev. J. L. Humphrey, M.D., is very modest in his title. He was connected with the India mission of the Methodist Episcopal Church, in India, from its beginning. He saw the work expand from its beginning, he lives to see its present proportions. Soon after Dr. Butler had reached northern India, he was joined by Dr. Humphrey, who arrived just at the breaking out of the Mutiny. As soon as the country became quiet, Dr. Humphrey commenced his work, and for 21 years of service on the field he has been identified with every interest of the mission. He had the honor of baptizing the first convert, a Mohammedan, who became a most useful native minister and presiding elder, and for 38 years was a bright example of the power of Divine grace to transform a life.

The period of Dr. Humphrey's labors for India extended over 43 years, as recorded in this volume, or from 1857 to 1900, with occasional visits home in the interests of the work. Seeing the great need for medical missions, he returned home and took a thorough medical course, and went back to India to do a most acceptable work as a medical missionary. He undertook what was then considered a great experiment in the education of native Christian women in medicine, and which proved a success. This was the beginning of woman's medical work in the Orient.

From baptizing the first convert, he has now lived to see a Methodist Christian community of 146,000, nearly 3,000 Sunday-schools, with 125,000 pupils, and great educational institutions established.

The book has about a dozen excellent illustrations. It is an inspiration, and gives a graphic view of the progress of mission work in India. Dr. Humphrey has the advantage of saying: "All of which I saw, part of which I was."

**EMPIRE BUILDERS.** By various writers. 12mo. 219 pp. Illustrated. 1s. 6d. Church Missionary Society, London. 1905.

The English are far ahead of American publishers in their missionary books for young people. Here are eighteen breezy, impressive stories of missionaries who are helping to build the Empire of Christ. The writers are missionaries in Canada, Africa, China, Persia, India, Japan, and elsewhere. They tell of adventure, curious customs, heroic deeds, odd experiences, and wonderful transformations. American young people will find it of interest as truly as will their British cousins.

"ALASKA FOR JUNIORS" is another useful pamphlet by Miss Katharine R. Crowell, giving the facts about Alaska in a most attractive way, together with many practical suggestions and programs calculated to stir up missionary interest and impart knowledge to children of mission bands. Leaders can not do better than to make use of these studies. (Published at 20 cents each by the Woman's Board of Home Missions, 156 Fifth Avenue, New York.)

"THE YELLOW PERIL, by Dr. Marcus L. Taft, of Clinton, New York, is a pamphlet presenting strongly the case of the Mongolian races. Dr. Taft shows up the sins of European nations, the spirit of the yellow races, and the path of safety for the Occident—fair treatment and Christian enlightenment.

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**Young People and Missions at Silver Bay** At the Fourth Annual Conference of the Young People's Missionary Movement, at Silver Bay, Lake George, N. Y. (July 20-30), 603 delegates registered, 166 more than last year. These came from Canada and 24 States, and China, Korea, Japan, the Philippines, Assam, India, and Africa were represented by returned missionaries.

The Young People's Missionary Movement is an interdenominational organization working under direct denominational supervision, and the purpose of these conferences is to bring inspiration, suggestion, and training to Young People's Society leaders by aiding them to promote missionary interest and enthusiasm and right ideals of Christian stewardship and service among young people.

Hon. Samuel B. Capen, Boston, President of the American Board of Commissioners for Foreign Missions, was the presiding officer of the Conference, and among the platform speakers of special note were Robert E. Speer, Dr. E. E. Chivers, Mrs. Lawrence Thurston, Dr. Robert P. Mackay, Dr. Howard B. Grose, Dr. William I. Haven, Dr. Charles L. Thompson, Mr. J. Campbell White, Dr. A. L. Phillips, and Dr. John F. Goucher.

The strengthening of the missionary idea upon young people was evidenced by many other facts than that of an enlarged registration. A developing initiative among local and district leaders, a readier grasp of comprehensive educational plans, and a greater willingness to put real effort into mission study were all to be noted.

Two conferences are held each summer, one at Silver Bay, and the other at Asheville. The demand

for additional conferences of the same type, especially for Canada and the middle and far West, will probably result in a provision for such gatherings for the summer of 1906. The demands upon the secretarial force of the Movement for the conduct of missionary institutes for advice on local problems, and for the production of an adequate literature on mission fields and methods of promoting missionary interest have so grown that an increased number of secretaries will be enlisted for this work during the coming year.

### Woman's Summer School for Foreign Mission Study

The Summer School for Women's Foreign Missionary Societies is the natural outgrowth of the United Study of Missions, organized by the Women's Boards of Foreign Missions for the United States and Canada. During the past four years more than 200,000 copies of the United-Study books have been sold and have been used by at least half a million women.

The second session of the school was held at East Northfield the last week of July, and study was carried on along three lines: Bible Study; How to Use the Text-book on Africa (*Christian Liberator*),\* and Methods of Work in the Different Boards. The evening addresses were designed to arouse missionary interest. Those who attend the school are largely officers of boards, State organizations, or leaders of mission classes.

The methods considered had to do with the training of children to missionary zeal and intelligence from their earliest years, the man-

\* Each of the leaders had prepared a syllabus of the lesson to be taught, and these with abstracts of lessons will be published in the report of the Summer School.

agement of missionary circles and meetings, and the employment of *missionary literature*.

Last year there were 212 members registered, but this year the number was increased fifty per cent., 335 names being entered. A similar summer school has been introduced at Winona and Chautauqua, and next year one is to be held in Canada and one at Nashville.

SUSAN HAYES WARD.

**The Flood of the Foreign-born** A conservative estimate for immigration for the year 1904-05 places the figure past the million mark. This is at least 150,000 more than were received during the year 1903, which held the highest record—857,046. The report of the Immigration Bureau for May shows an increase of 26,206 over the corresponding month of last year. That the character of this foreign flood has not changed is evidenced by the nationalities, which show the largest increase. Austria-Hungary sent 11,081 more immigrants during May, 1905, than were received during the same month in 1904; and from Italy there was an increase of 17,368 for the month. While 75 or 80 per cent. of the immigration arrive in New York, Philadelphia, Boston, Baltimore are also receiving their share of the increase. Two European steamers arrive each week at Baltimore bringing from 1,200 to 1,600 foreigners, the majority of whom are of Slavic birth. Recently, 1,500 Italian immigrants landed at Philadelphia in a single week.

**Vacation Bible Schools for Tenement Children** The New York City Federation of Churches and Christian Organizations has now instituted a Vacation Bible School Department which appeals to the thousands of Christian young men and

women to engage in some effort to impart that uplift to the less favored. The department utilized 13 church buildings in crowded tenement districts July and August five mornings a week. One period was devoted to Bible story suitable for children, and to the singing of carefully chosen hymns. Another period was given to industrial work for both girls and boys; the girls were taught the Teachers' College system of sewing, while the boys learned basketry and hammock-making. Once a week a talk was given to the children on "What to Do Before the Doctor Comes," or first aid to the injured, and once a week on "How to Keep the Doctor Away," or personal hygiene.

**Christian Endeavor Forging Forward**

At the recent convention of this international society, held in Baltimore, 66,772 local organizations were reported, with a membership of 4,000,000, and representing 10 denominations.

Full support for some native foreign worker is provided by 125 societies, 350 specify financial aid given to their own church. The amounts given by 10,000 societies have been added up, and the sum for missions alone is \$228,840.88. The same societies report \$268,960.92 given for miscellaneous causes. The roll of those who give a tenth numbers to-day 21,794. Dr. Clark was absent on account of ill health, but an address from him was read upon "The Evangelization of Our Young People, Our Country and the World," which set before the young people the ideal of bringing a million new members into the societies, a million people into church, prayer-meetings, and Sunday-schools, a million young people into church-membership, and a million dollars for missions at home and abroad.

**Y. M. C. A. Association Men  
Missionary for August states  
Activity that by the end of  
this year "25 of the**

best men North America can send out will be at work in the great seaports and commercial centers of China and Korea. Work has been well begun in Shanghai, Tientsin, Chefoo, Kiaochaw, Hongkong, and Seoul, and men are on the ground at Fuchau and Hankow. The populations of these cities range from 250,000 to 2,000,000." To meet the cost of this work more than \$30,000 have been already subscribed. Toward providing suitable buildings in Peking, Seoul, and Kyoto, John Wanamaker has promised \$100,000, with the only condition that those cities shall provide the land required.

**An Open-air The Interdenomi-  
Campaign in national Evangel-  
New York istic Committee are**

carrying on this summer an open-air campaign in New York City. Two women have placed 6 automobiles at their disposal to serve as pulpits for open-air meetings, and they also use a large wagon, drawn by four fine horses for the same purpose. On the first Sunday afternoon a large meeting was held in the Academy of Music, and on the following day Wall Street "kings" of oil, cotton, grain, and railroads had the opportunity of hearing the Gospel. The need of such aggressive work is shown by such facts as these: The total population June 1, 1904, was 3,945,907, of which churchless "Protestants" numbered 1,087,762, and Roman Catholics 1,300,000; Protestant communicants and attendants numbered 829,245, and Jews 725,000. The districts in New York in which over 34 per cent. are foreign, had in 1900 a population of 1,396,542; now they have 1,602,037, and have retained the same

percentage of total population. New York gained 929,888 in ten years—1890-1900. One person in every 4 in the Borough of Manhattan is a Jew.

**A Prosperous No earlier year of  
Year for our work has sur-  
Baptist Missions passed, if any other  
has paralleled the  
record of the year now closed. Says the Baptist *Missionary Magazine*: "It has brought to us a great gift in precious souls. Baptisms on the Asiatic and African fields fall little short of 10,500. When we recall the fact that at the end of fifty years of missionary labor, converts enrolled in missions of the Union were considerably less in number than the ingathering of this single year, the cause afforded us for profound satisfaction and confidence is revealed."**

**Southern Baptist The fact has al-  
Missions ready been stated  
Also Prosper that for the South-  
ern Baptist Con-**

vention the last year was the best in every particular; but from Brazil the tidings are especially cheering. Since 1891 out of 70 churches, 60 have been organized. During the same period the churchmembers have increased from 200 to 5,000, with other thousands of adherents. No less than 1,700 were baptized last year, and the churches contributed \$15,613.

**Episcopalians Receipts of the  
Grow in the Protestant Episco-  
Grace of Giving pal Board of Mis-**

sions for the current year are about \$74,000 in excess of the receipts at this time last year, and compared with four years ago the same body of Christians is giving twice as much as it did then. This is a fine record, due in large part to the apportionment system by which each diocese is given a sum which it is charged to collect, and also to the educational work

which the *Churchman* has done by way of exhortation and reproof.

**Methodist Women's Work for Missions** The Woman's Foreign Missionary Society of the Methodist Episcopal

Church numbers in its constituency 217,000 members. Its yearly receipts amount to half a million dollars, exclusive of the money raised by the General Missionary Society, and is administered in foreign work by the women. It has raised for foreign missions since its organization, thirty-five years ago, \$7,386,744, and holds real estate in foreign lands amounting to the value of \$1,086,668. The work of this society reaches to India, China, Burma, Japan, Mexico, South America, Bulgaria, Italy, Korea, Africa, Malaysia, and the Philippine Islands. Two hundred and ninety missionaries, of whom 25 are physicians, 1,000 native Bible-readers and teachers, 539 day schools, 21 training schools, 67 boarding schools, 20 orphanages, 2 colleges for women—1 in India and 1 in Japan—30 hospitals and dispensaries, treating over 150,000 patients every year, are supported by the society; 18,000 Christian women are receiving instruction, and 20,000 non-Christian women are having Christ preached to them.

**The Negro Niagara Movement** Prof. W. E. Burghardt Du Bois, of Atlanta, is the moving spirit in a new

national negro organization, formed at Buffalo on July 13th, at a conference of colored men. The organization is for the purpose of securing fairer treatment and higher privileges for the negroes of the United States. An "Address to the Country" was adopted, which appeals to the American people and to Almighty God, setting forth the grievances of American negroes, and protesting against the

curtailment of political and civil rights, and the denial of fair opportunities and economic life. The importance of higher education is emphasized, and an earnest appeal is made for a chance to bring up their children in decent localities. The appeal continues:

The negro race in America, stolen, ravished, and degraded, struggling up through difficulties and oppression, needs sympathy and receives criticism, needs help and is given hindrance, needs protection and is given mob-violence, needs justice and is given charity, needs leadership and is given cowardice and apology, needs bread and is given a stone. . . . Especially are we surprised and astonished at the recent attitude of the Church of Christ—on the increase of a desire to bow so racial prejudice, to narrow the bounds of human brotherhood, and to segregate black men in some outer sanctuary. This is wrong, unchristian, and disgraceful to twentieth-century civilization.

We believe that the colored people of America have many just causes for complaint, but it will take long years and persevering progress on their part to rectify the evils.

**A Missionary Business Block** In Berkely, Cal., is to be found an edifice, built and owned by Mr. J. L. Barker, the rent of which is devoted to the support of his daughter, Miss Lydia G. Barker, a missionary in India. May the number of such structures rapidly increase!

## EUROPE

**The Baptist World's Congress and Missions** The international gathering of Baptists at Exeter Hall in London,

July 11-18, represented 6,000,000 communicants, and was attended by 4,000 delegates. Dr. Alexander McLaren, of Manchester, England, who was elected president, spoke on the work of the

Church carried on "in the name of Christ and by the power of Christ." Several other strong missionary addresses were delivered. Dr. Richard Glover spoke on the "Inadequacy of the non-Christian Religions to Meet the Need of the World," and Mrs. Norman Waterbury on "Woman's Work on the Foreign Field." Dr. H. C. Mabie, of Boston, gave an able address on "Interest in the Home Church," and Herr J. G. Lehmann on "Missionary Methods." Many foreign missionaries spoke on their respective fields—among them, Dr. Timothy Richard, of China; Dr. John McLaurin, of India, and Dr. Holman Bentley, of Africa. A statue of Charles H. Spurgeon was unveiled in the Baptist Mission House. One result of the congress is a World's Baptist Alliance, which is to meet at intervals in capital cities of the various countries represented. The first meeting is to be in 1910.

**The Arthington Bequest Now Available** When Robert Arthington died in 1900 he left a will by which, after setting aside a fund for trust expenses and one-tenth for the benefit of certain relatives, five-tenths of the residue was given to the English Baptist Missionary Society and four-tenths to the London Missionary Society, none, however, to be used to sustain work already commenced, but all to open new fields. The wish was expressed that his gifts should be applied for "the purpose of giving to every tribe of mankind which has them not, and which speaks a language distinct from all others, accurate and faithful copies of at least the Gospel of John and the Gospel of Luke, together with the book of the Acts of the Apostles printed in the language of that tribe," and to teach such tribes to read, with a view to

evangelize such tribe and others by their means, and that the trustees should map out the world in its parts unreached by Holy Scripture and supply such parts with at least the printed Gospels of John and Luke and the Acts of the Apostles, as far as it might be found practicable so to do."

The L. M. S. is assured that its portion of the bequest will not be less than \$1,500,000, and is planning for substantial enlargement.

**Thanks for a Deed a Century Old** Those who read of the doings of some missionary societies 100 years ago will learn with interest that the directors of the London Missionary Society have had the somewhat unusual experience of receiving a letter of thanks for action taken a century since. The letter in question has come from the Christian community at Bethelsdorp, Cape Colony, and expresses hearty gratitude to the L. M. S. for having sent Dr. Vanderkemp to preach the Gospel to their ancestors in the year 1805. Now there are in Cape Colony some 120 independent churches or branch churches, with more than 10,000 communicants and 32,000 adherents, all of which owe their existence to the early efforts of the L. M. S.—*C. M. Intelligencer*.

**Another Society in Straits for Funds** The June issue of *Regions Beyond* contains an article by Dr. H. Grattan Guinness, which strikes a loud note of alarm. In common with other missionary societies, the Regions Beyond Missionary Union is passing through a serious crisis. It would seem that while the mission enterprises are going forward with vigor, the sources of income at home are all but dry. To the directors of the union it is a matter for no little solicitude that the exchequer is almost empty, while ex-



isting needs amount to £4,000, apart altogether from prospective expenditure on the passages and outfit for missionaries leaving for the Kongo, or returning from that river, representing another £1,200. But in spite of this fact, Dr. Guinness reports that 24 "new missionaries are ready to go forth from Harley College, Doric Lodge, and Bromley Hall at the close of the present session. In addition to these, we have a group of 7 Kongo missionaries returning to the field after furlough, together with 3 married ladies going out for the first time. Our total output this year thus amounts to 34. Of these, 15 are to be identified with the R. B. M. U. work in Peru, Argentina, and the Kongo; 14 are joining other societies."

**Asiatic Students in Christian Lands** Hundreds of young men from China, Japan, Siam, India, and elsewhere are in America and England studying to prepare themselves for spheres of usefulness in their own lands. What are the Christians doing systematically to lead these young men to Christ? An excellent organization for the benefit of Indian students has been started in England which might well be broadened to include all Asiatic students. The following letter has been sent to leading educationalists and missionaries in India:

A committee of Christian men has been formed in England, with Sir Andrew Wingate as president, to promote the welfare, both social and spiritual, of Indian students coming to study in England. A list of suitable lodgings in London has been prepared, and wherever possible, arrangements will be made to meet students on arrival in London. It would be a great help if you would let the committee know of any students who intend to come to England, with the dates of their arrival, and any details that would be useful. Ad-

dress Rev. G. T. Manley, Christ's College, Cambridge.

What a magnificent thing it would be if committees in England and America could cooperate with missionaries and merchants in all non-Christian lands to care for the spiritual welfare of these young strangers within our gates.

**The Great Work of the Bible Society** The British and Foreign Bible Society—one of the greatest helpers of all missionary societies—reports for last year (1904-1905) a circulation of 5,857,645 copies. This is an increase of 160,284 copies over the previous year. The Scriptures thus put in circulation would require a train of carts ten miles long to transport. The record output from the London Bible House was 81 cases (9 tons) in one day. These cases contained Scriptures in 28 different languages. This sowing of the seed means a coming harvest.

**United Free Church Enlarging Its Foreign Work** This body of stalwart saints is passing through sore trials, but is not in the least faint-hearted. For at least in two of its fields forward steps are soon to be taken. First, in the old Calabar region, on the West Coast of Africa, a new medical station is to be opened as the basis of an advance. The other forward step relates to new work in northern Manchuria, and this in spite of the Russo-Japanese war. A year and a half ago a prospecting tour was made through a region called Hielung-Chiang, about as large as Massachusetts. Half of it is arable land, all under cultivation. It has four walled towns, each with a population of 100,000, with a great number of smaller towns and prosperous villages. This prospecting party passed over the Sungari River, finding an open door and not far from

3,000,000 souls. In one town, Hulan, there were found to be 1,000 business firms of good size, and the people everywhere welcomed the approach of the white missionaries. A missionary is soon to be sent thither.

**Moravian Missions to Date** From the last annual report recently issued from Herrnhut, it appears that

the total number of souls in the congregations gathered from among the heathen is 101,391 (total membership at home, 41,199), a gain of 1,020 over last year. There are 390 European and American missionaries, and 73 native born, employed in 15 mission provinces, having charge of 251 stations and outstations, and in addition 450 preaching-places. There are 1,775 native helpers of all kinds. As already announced, the deficit is less than \$10,000, instead of £30,000, as was feared.

**New Opportunities in France** The Chamber of Deputies has passed in amended form the bill for separation of State and Church. Pasteur Knatz, of the *Société Central*, in Paris, says that while the Reformed Churches are facing a serious crisis on account of the withdrawal of subsidies, yet this will no doubt be overruled for good in spiritual strengthening. France is no longer a Roman Catholic country, only one-fourth being really Romanists. There are great opportunities, in the rural districts especially, for preaching Christ to eager listeners.

**Religious Conferences in Constantinople** In the last *Missionary Herald* Dr. Greene says that a conference was held in May last in the chapel of the Bible House, and continued a week, the first of the kind ever held in the Ottoman Empire, whose object was "to deepen the spiritual life of the

Christian workers, especially of those, whether foreigners or natives, who understand the English language. English, Scotch, and native Christian workers joined most happily with the American missionaries in promoting the conference. Christian workers were present from Athens, Greece, from Sofia, Bulgaria, and from Trebizond, Salonica, Smyrna, Tarsus, and several interior cities of Turkey. The Rev. John McNeill, the well-known Scotch evangelist, came on invitation to lead the meetings, and addressed the conference twice a day in English, also preaching every evening in different parts of the city. The sermons were interpreted into Turkish or Armenian or Greek or Hebrew-Spanish." Later he went to Smyrna to hold similar meetings for five days in that city.

## ASIA

**Good Signs in Syria** The Moslem world in general presents an undivided front against Christianity. Prejudice is being broken down in many places, however, and, in spite of threats and persecutions, some are forsaking all to follow Christ. Dr. Samuel Jessup, who has been forty-two years in Syria, says that last year he baptized 12 students in Girard Institute, Sidon, 1 of whom was a Moslem. Last March he invited any boys who so wished to come into his office. Twenty-five came, and 16 offered prayer. A Maronite village near Sidon sent a signed petition for a school, and offered to pay for a teacher, who was furnished. Several other villages have done likewise.

**A Call to Prayer for Islam** This is not the call to daily prayer from Moslem minarets, but the call from missionaries in Arabia to their fellow-Christians in America and England

to pray for ourselves that God's grace may abound in us unto holier living and more efficient service; for the Arab nation, that God may turn the hearts of many to accept Jesus as their Savior; that many more wonders may be sent to this neglected land, and that the avowed purpose of the established societies to reach the interior may speedily be realized. This call is signed by missionaries of the Reformed Church of America, the United Free Church of Scotland, the Church Missionary Society, and the Danish Mission in South Arabia. The call had its origin in the annual meeting of the Arabian mission in Busrah. This is the first act of cooperation among Arabian missions.

**The Day of Opportunity in Persia** Rev. Napier Malcolm, of the C. M. S. Mission, reports that tho the spirit of persecution and intolerance toward Christianity is still prevalent among Persian Moslems, yet there is a spirit of religious inquiry in the air, and many are prepared to make immense sacrifices if only they can obtain a certain knowledge of salvation. These inquirers confess their blindness, and go about seeking some one to lead them by the hand. Many are turning to the Bahais, who might be led to Christ if our missionaries were not so few.

**An Indirect Result of Missions in India** A Bengali paper states that rich Hindus in Bengal are making munificent donations toward the spread of Sanskrit education in that province. The late Babu Bolyechand Dutt, of Calcutta, a rich man and a philanthropist, it is said, made a gift of his residential house to the Education Department of Bengal for the purpose of housing *bona fide* students of the Cal-

cutta Sanskrit College. Poor boys are allowed free boarding there, while some 25 of those residing in the house are to be not only fed, but clothed as well, at the expense of the donor. An allotment of Rs. 150 per mensem, we are told, has already been made out of the assets of the deceased to meet the lodging expenses of these boys. A professor of the college has been invited to accept the post of superintendent of the boarding-house. The residential house given by the late Babu is valued at one lac of rupees, and the allowance of Rs. 150 a month would represent, say, a capitalized value of Rs. 50,000. This, indeed, is a princely gift, and it is hoped this noble example will be followed by other rich Indians in other parts of the country.

**Baptisms in the Telugu Missions** Rev. J. Heinrich's reports a total of 1,231 baptisms in the American Baptist Telugu Mission during the first three months of this year: Allur, 19; Hanamakonda, 18; Suriapetta, 105; Gurzalla, 17; Kandukur, 7; Udayagiri, 42; Kavali, 42; Narsaravapetta, 31; Ongole, 390; Ramapatam, 46; Podili, 114; Madira, 159; Gudval, 18; Nellore, 21; Nalgonda, 11; Kanigiri, 109; Kurnool, 12; Vinukonda, 6; Vepery, 2; Madras, 36; and Darsi, 26. And Rev. John Newcomb writes: "I have nothing new to report, except the fact that we shall probably have the joy of baptizing some 700 believers during the next three months or so. These have been candidates for baptism for some time."

**An Unconditional Surrender in Haidarabad** We usually need to view at least a decade to discover indisputable signs of progress. Ten years ago a native evangelist named Amos, of the Wesleyan Society, stopped one night near the

well of the outcasts in Medak, Haidarabad, India. The people felt so outraged at this defilement by a Christian that they seized him by the ears and kicked him out of the place. This year the chief who led the assault entertained the same evangelist in his house and was baptized, together with 26 heads of other families.

**Ten Months Progress Among the Telugus**

The Church Missionary Society reports that in ten months, ending November, 1904, the number of their baptized Christians in the Telugu Mission, India, increased by 1,078, besides 2,173 catechumens. Forty-one new villages were occupied in the same time, and 46 additional evangelists and 84 more teachers are needed. Thus the work grows, and yet the Church cries: "Retrench! Keep out of debt!"

**The Price of Confession in India**

Many Hindus will ignore, or even favor, missionary schools until one of their family shows a leaning toward Christianity. Then all is changed in some such manner as at home, where some Christians favor foreign missions until their own children volunteer. A lady belonging to a Mohammedan family in India has bravely confessed her faith in Christ to her husband and father, altho unable at present to leave her home in order to be baptized. On one occasion the father put an iron into the fire, then down upon her foot, saying: "Repeat the Kalima" (There is no god but God, Mohammed is the prophet of God). She said: "I can not." He said: "You will not!" Then he put the iron into the fire again and placed it on the other foot, saying: "Now you will!" She replied: "No, I can not, for I am a Christian." Her life is not safe, even tho she has not yet been baptized.

**The Revival in Assam**

The *Christian Patriot* (Madras) of

July 8th publishes a letter from the Rev. J. P. Jones, of Sylhet (Welsh Mission), in the Khassia Hill Country of Assam. He reports another pentecostal wave as passing over the Cherrapunji district. All the Christians are so taken up with the revival that it is difficult for them to find time to give an account of the work, and it is almost impossible to give anything like an adequate account of the meetings. One writes that "the scenes in the services are beyond description." Another writes:

The Christians are almost wild with joy, they are never tired of praising Him; one can not realize the joy unless one is present with them. I am much struck with the change in the faces, the expressions are now so earnest and intense. Some faces especially have quite lost the old look, and one feels on seeing them that they have looked upon the great things of God. The children, the old people, and the young have all been touched so tenderly. It is this that goes to my heart—God is *so tender* with us. Oh, the meekness and the gentleness of Christ! He is now showing to us the richness of His love.

Mr. Jones quotes from another letter:

I am exceedingly glad to inform you what God has done to all His people here these days. All—men, women, and children—are full of rejoicing. The Spirit of God has been working very powerfully here in Cherrapunji and in the adjoining villages. This time the revival is more wonderful than before. The other day, when one brother was praying, the Spirit spoke with such power to an "egg-breaker" (one of the leading demon-worshippers) that he fell to the ground. But he refused to obey God. Then he fell a second time, and again he refused to obey. He said he had to go, to sacrifice some goats which he had bought for the demons. Then the Spirit spoke to him again, the third time, and told him that unless he obeyed at once he would

be struck again. At last the man, with fear and trembling, confessed his sin and accepted Christ as his Savior.

From Jowai, east of Cherrapunji, word has come of the spread of the revival to the very outskirts of the district bordering on the plains. Inquirers are to be found in every village, and many have been added to the Church.

Much that is hard to understand appears in the fragmentary reports of this great revival on the mission field. Perhaps we might understand better had we greater capacity for spiritual gifts in our own hearts. Clearly these plain hill-folk of Assam, but yesterday pagans and demon-worshippers, have attained an insight respecting Gospel truth, a hearty self-surrender, a perception of the love of Jesus Christ, which Christians everywhere would fain share. Let this marvelous movement among the Khasi people be an occasion for fervent prayer for them—and for our own selves.

**A Forward Movement in Laos Land** The Laos mission of the Presbyterian Church (North) has recently overflowed

from the Shan States of Northern Siam into the Shan States of British Burma. They are still working among the Laos people, who live under Chinese, French, Siamese, and British rule. The first station to be established outside of the Siamese territory is at Kengtung (Chiang Tung), British Burma, where 4 missionaries and 3 Laos Christian families have located. They have found here a splendid opening, and there have been, in 10 months, 10 professed conversions. The people and officials are friendly, and the medical work is proving a great opening-wedge for the Gospel. Rev. W. C. Dodd, the missionary in charge, says that a far grander opportunity lies before

them among the Laos, and that stations ought to be multiplied rapidly throughout all that territory. Even the Buddhist priests are friendly, and the rank and file of the people seem eager to hear the Gospel.

**The French Bible Society in Annam** Protestant missions are still excluded from some of the French pos-

sessions. Annam and Cochin China, for instance, are almost outside the influence of evangelical Christianity. The Bible Society of France, however, is actively engaged in circulating the Scriptures in those regions, and one of the agents writes:

There is not a single important place in Cochin China, in the southern part of Annam, and in the French Laos territory which has not many copies of the Holy Bible. More than 400 copies of the Bible have been distributed among the Protestant colonists and soldiers, and more than 300 copies have gone into the hands of Roman Catholics who have asked for them. A large number of Annamites, Cambodians, Chinese, and East Indians, who have learned to read French, have also eagerly received the Bible.

This French society, which publishes the Scriptures in one language only, is finding by experience that an effective means of preaching the Gospel in all the world is by disseminating the Gospel everywhere.

**The Martyrs' Memorial for China** The Advisory Committee appointed in London to assist in raising a fund to

erect a building in Shanghai as a memorial to those who laid down their lives in the Boxer uprising, has passed a resolution to the effect that it is best to abandon the project. This is in view of the fact, that some of the large missionary societies do not fully approve of the

scheme, and the missionaries in China are not unanimous in their recommendations. Rev. D. MacGillivray, who has been raising the fund, is therefore returning to China. The General Committee in Shanghai has, however, entered into negotiations with the Y. M. C. A. committee, and have decided to turn over all funds collected (now 9,000 taels) to the Chinese Y. M. C. A. at Shanghai, on condition that they incorporate a "Martyrs' Memorial Hall" in their new building in the heart of the foreign settlement of Shanghai. This hall is to seat not less than 700, and is to be available for interdenominational religious conventions, etc. These conditions have been accepted by the Y. M. C. A. Contributions may be sent to E. S. Little, Esq., Treasurer, Shanghai.

**Presbyterian Progress in China** The Southern Presbyterian Church reports that while in the past ten years

their number of foreign missionaries has remained the same, their native helpers have increased threefold, and the converts gained in one year fourfold. The number baptized per missionary in 1894 was 1, and in 1904, 22. This is largely due to the increase in number and efficiency of the native agents. The average contributions per member have doubled in the same time.

Rev. A. A. Fulton, of the Presbyterian Church (North), writes from Canton that on his recent quarterly tour he baptized 240 men and women on confession of faith—415 in four months. This means 2 new congregations of over 200 each every two months. There are indications that the number will reach 700 for the first six months of this year. Mr. Fulton has 36 chapels in charge, so that it requires over one month of daily ser-

vices to finish a trip. What would a home pastor think of such a parish?

**The Growth of Twenty Years** In 1884, when Bishop Moule had

already been a resident at Hang-chow for 20 years, the number of Christian communicants in the city and district was 350, in connection with the C.M.S., the China Inland Mission, and two American Presbyterian missions; and the contributions for the year amounted to \$320. At the beginning of the present year they numbered 1,676 (C.M.S., 692). The baptized during 1904 were 243 (C.M.S., 84), the catechumens were 614 (C.M.S., 201), and the contributions were \$3,056 (C.M.S., \$1,176). Every year a united meeting of members of the four missions, and of the churches connected with them, meet together for prayer, when the statistics are presented by Bishop Moule.

**Union Medical Colleges in China** The China Medical Missionary Association, which was

formed in 1887, has been the means of coordinating the medical missionary forces in the empire, and has brought about two important results: first, the formation at great centers of Union Medical Colleges, and the preparation of up-to-date text-books for medical students. The Union Medical Colleges are taking the place of smaller schools, and are more efficient. Peking, Canton, and Shanghai have now such union schools, and one is to be established in Central Shantung.

The recent statistics of medical work in China show that 47 hospitals and dispensaries treated 147,477 in-patients, and 457,390 dispensary patients. Most of these hospitals are training native Christian doctors and nurses.

**Japanese Emperor and Empress as Givers**

The value of the gifts made by the Emperor and Empress of Japan for various forms of Christian work can not be measured in terms of Japanese currency. They have given 10,000 yen for Y. M. C. A. tent work in Manchuria, and 1,000 yen for the work of Mr. Hara in behalf of ex-prisoners, and have promised 1,000 yen per annum for 10 years for the Okayama Orphanage. Dr. Atkinson writes that tho these 3 objects have a humanitarian side, yet they are permeated with Christian teachings, and are distinctly Christian in character, and the Japanese understand clearly from these contributions of the emperor that in the higher circles of the empire Christianity is no longer feared nor despised. It is assumed that it is increasingly approved, and this indorsement is most helpful.

**A Crisis in the Protestant Church in Japan**

The "Nihon Kirisuto Kyokwai" (Church of Christ in Japan) is a result of the united educational and evangelistic work of the Presbyterian and Reformed Churches of England and America. It has a total membership of 13,830, of whom 1,066 were baptized last year. Its confession of faith is the Apostles' Creed, and its government is Presbyterian. From the time of its organization this Church has made steady progress toward self-support, and is moving toward self-government. Many are asking for a Japanese Christianity not too closely patterned after that of the missionaries. Just here is a crisis in the Japanese Church. It is somewhat like the Ethiopian Movement in South Africa. One missionary writes:

The one stands for the exclusion of foreigners and for isolation in the native Church; the other for

cooperation between natives and foreigners. The one would assimilate Christianity to Japan; the other would transform Japan by Christianity. The one stands for the centralization of authority; the other for Presbyterian and Reformed principles. The one stands for government by interference; the other for self-government. The members and adherents of the "Nihon Kirisuto Kyokwai" should not be misled by the superficial, shallow "independence argument," as it is called. They should not be controlled by a passing fit of narrow, bigoted, patriotic sentiment. They should earnestly and thoughtfully recall the history of the past, and with the future developments and possible results of the present situation in mind, they should make up their minds about this momentous question, not with reference to the opinions of the Japanese people, but with prayer, as in the presence of God and of His Christ.

**A Strange Story of Conversion**

A C. M. S. Missionary in Japan tells the following interesting story: "A well-educated young soldier came here early one morning and brought a piece of thorny briar; he showed it to me and said, 'I once saw a picture of a head crowned with thorns like this, and I can never forget it; whenever I have things to bear in the barracks the thought of this picture helps me. Can you tell me about it, and has it anything to do with your religion?' You can imagine what joy it was to put a Bible into his hands, and to read and explain the trial and death of our Lord. He simply drank in every word. It seemed as tho his whole soul were thirsting for the Living Water. . . . He very soon grasped the way of salvation, and made up his mind to follow Christ. We were talking about his being baptized when, quite suddenly, his company was ordered to the front. I get long letters from him, full of hope and joy. He tells of wonderful peace

given in the midst of battle, how marvelously his life has been spared when all around him have been shot down, and what comfort he finds in reading his Bible and prayer."

**Japanese Foreign Missions** Japanese Christians are already sending missionaries to Korea, Manchuria, and Formosa. The missionary churches of Japan look to Formosa as their especial mission field. They are already carrying on 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 in establishing 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, those of the Canadian and English Presbyterian Churches, occupy the whole island effectively, so far as the Chinese population is concerned.

## AFRICA

**The Khedive** His Highness, the  
**Accepts an** Khedive of Egypt,  
**Arabic Bible** has accepted a splendidly bound copy of the Arabic Bible in three volumes from the British and Foreign Bible Society, as a memento of its Centenary. The presentation was made at a private audience, in which the Rev. A. A. Cooper, the agent at Alexandria, was received most cordially by His Highness, who, in accepting the Bible, expressed a hope that the society meet with every facility for its work in his country, and emphasized his appreciation of the good being effected through its agency. His Highness has since

forwarded a large autographed portrait of himself to the Bible House in London.

**Bible Distribution in a Hard Field** There is nowhere a field more stony than North Africa, but in spite of all difficulties, in A'geria, Tunis, and Tripoli, during the three years 1901, 1902, and 1903, more than 2,500 Kabyle portions were circulated, over 7,000 Arabic portions, Testaments or Bibles, and about 4,000 Hebrew Judeal Arabic and Tunisian colloquial Arabic Scriptures, making a total of over 13,500 portions, Testaments or Bibles, in what may be called the native languages, beside 23,000 copies in European languages. In Morocco the details of the reports are not available for 1903, tho the total is given. It would appear that between five and six thousand Arabic Scriptures, either portions, Testaments, or whole Bibles, were circulated during the last three years, and probably about 5,000 Hebrew Scriptures. Spanish comes next with about 5,000, then we have about 1,500 English, and rather more than 1,000 in other languages; so that, altogether, in the Barbary states during the last three years, some 55,000 Bibles, or portions of Bibles, have been circulated.

**The Telegraph** There are in French  
**Invading the** West Africa nearly  
**Dark Continent** 17,000 kilometers of telegraph lines, of which 7,300 are in the Sudan, 2,800 in Dahomey, 2,000 in Senegal, and 2,150 and 2,050 in Guinée and the Ivory Coast respectively. These lines radiate from Kayes like an immense system of tentacles reaching to all parts of French West Africa. There are two conductors, one at St. Louis, the other at Dakar. A separate line goes east from Kayes to Kita, and thence goes on to join the Guinée line, this having a



length of 868 kilometers, and communicating with Conakry. This is joined by the short lines of 280 kilometers constructed during 1904 to make connection between Diarodougou and Faranah. From Koulikoro another line starts which returns to Kong in the Ivory coast system. There is then a long span of 743 kilometers to Grand Bassam, and then another line runs through a connection with Bliéron. Finally, at Sergou, the wire is divided into three cables going to Timbuctu, and two inland to the east. The working of this telegraphic system requires 151 offices, 371 operators, and 401 inspectors and other employees.

**The Kongo Mission of Inquiry**      The Commission of Inquiry appointed last year by King Leopold of Bel-

gium to investigate some of the charges of atrocities and abuses alleged to prevail in certain districts of the Kongo State, has returned to Belgium, but its report has not been published. The King may not wish to publish it, as we understand that the evidence fully corroborates the testimony of Consul Casement, missionaries, and travelers who have protested against the cruelty and oppression on the part of State officials.

The Kongo Reform Association of England has secured, and publishes in concise form, the evidence laid before the commission at various places. While the territory covered by this commission was extremely limited, and tho the rubber district, where most of the abuses have taken place, was scarcely touched, nevertheless the evidence against the administration of the Kongo government is convincing enough to warrant interference by European governments. For the sake of rubber, towns are made desolate, men are shot down,

women abused, children mutilated, and the country despoiled. The report of this evidence may be had from the Kongo Reform Association, care of E. D. Morel, Hawarden, Chester, England.

**Better Schools for Girls**      According to *West Africa*, an important movement is

on foot with the object of providing secondary schools for girls in West Africa. The want of such facilities has been much felt for the last ten years. It is suggested, as a good beginning, that a college for the higher education of girls be founded. In connection with this institution an industrial or technical branch would be provided where the ordinary school curriculum could be pursued, together with horticulture, poultry farming, nursing, laundry work, dress-making, cooking, and the manufacture of native foodstuffs. The development of native arts would not be neglected, in connection with which weaving of native cloths would form a prominent item, and most likely be the means of bringing closer to others the Mohammedan heathen and pagan population.

**Livingstone Township**      A correspondent to the *Glasgow Herald* writes: "The railway, which is to do so much for Rhodesia, was extended as far as Victoria Falls on April 25, 1904. The directors of the British South Africa Company had contemplated the founding of a township in the vicinity of the Victoria Falls long before the railway reached that point, but it was not until lately that much has been heard regarding the chosen site. The site of the township has been fixed at a spot about three miles from the Falls in a northerly direction, and on the left bank of the Zambesi. The town has, of course, been given its name, Livingstone, after the

great explorer and pioneer of civilization. He it was who gave the name to the Falls, and Livingstone Island is not far distant.

### ISLANDS OF THE SEA

**The Bible in the Philippines** Mr. Briggs, Baptist missionary, writes to the *Missionary Magazine*:

Three thousand copies of the Visayan New Testament have been printed and sent to the islands since 1903. These have all been sold, as well as 17,000 copies of the Gospels and Acts in individual volumes. "We started on this trip," says Mr. Forshee, of Bacolod, "with 1,500 books, and finished it without any. Everywhere the people are eager to get our books, and ready to listen to what we say."

**Good Testimony to a New Bishop** Dr. Homer C. Stuntz, in the

*Philippine Christian Advocate*, has this note concerning Bishop Oldham: "It is all too common for the leaders in both Church and State to receive indiscriminate and effusive praise. But it is only just to say of Bishop Oldham that he has displayed a truly remarkable familiarity with Philippine conditions — a familiarity born (1) of the double parentage of actual missionary experience at Singapore, and (2) long and close study of missionary conditions in all parts of the world, supplemented by a careful study of this particular field. He has proven himself a wise, spiritual, aggressive leader, with an instinct for the things that are vital. Bishop and Mrs. Oldham spent nearly all the month of April in visiting the work in the provinces in the Philippines, and preached in Malabon, Hagonoy, Malolos, Calumpit, Guagua, Mexico, San Fernando (Pampanga), Tarlac, Gerona, Panique, Bautista, Dagupan, Banzal, Pozorrubio, Lingayen, San Miguel de Mayumo, Camias, and Baliuag."

**The Outlook in the Philippines** The recent meeting of the Evangelical Union of the Philippine Islands re-

ported great opportunities for Christian work, that the people are eager to hear the message and the spirit of inquiry is rife. "The urgent needs are: (1) More men for the speedy evangelization of the unvisited areas; (2) added means for the training of an indigenous ministry; (3) the reinforcements that come from the voluntary labors of Christian men in secular employ in these islands." It is only five years since Protestant work was begun and the open Bible was given to these Filipinos. Most of the provinces of Luzon have now mission stations, and there is work in the islands of Panai, Samar, Negros, Cuba, and Leyte. Wide stretches of country in Mindanao are as yet entirely neglected. Now is the hour of opportunity. The people are ready. The spirit of inquiry is abroad and schools are crowded. It may be now or never in our new possessions in Malaysia.

**Government Testimony to Missions** Dutch officials have not made an enviable record in their management of inferior races in Malaysia, and have put many hindrances in the way of Gospel work. But recently the government of Holland has laid before its parliament a report on the condition of the native races in Borneo, Sumatra, Nias, and other Malaysian islands. The report declares that while the government had found itself powerless to extirpate various cruel or immoral customs of the savage tribes of these islands — cannibalism, slavery, head-hunting, debauchery, etc. — Christianity has abolished them over a wide territory, and that the tribes which have accepted Chris-

tianity are steadily improving in propriety of social habits, in character, and in material prosperity.

**Mission Stations Destroyed in Micronesia** A cyclone swept Kusaie and Ponape, islands of the Caroline group,

where the American Board has flourishing stations. The typhoon struck Kusaie on April 19th, destroying the girls' school buildings and unroofing the houses of some of the missionaries. Miss Wilson narrowly escaped from the school with a broken rib, and the missionaries were living, when they wrote, in a workshop 14 x 20 feet square. Five Kusaians were killed, and it seems miraculous that all the missionaries escaped on Ponape; every mission building was laid low, and papers, household goods, etc., were blown away or ruined by the rain. The breadfruit-trees were destroyed, and will prove a serious loss. The new mission ship, the *Morning Star*, dragged her anchor 8 times across the harbor, but received no serious damage. The workers in these stations have suffered serious loss, and will have their hearts and hands full helping the natives and repairing the damage.

### MISCELLANEOUS

**Who Ought to Give to Foreign Missions?** He who believes that when God said the heathen would be given to Christ, he meant it, and can and will accomplish it, and is now accomplishing it.

Who believes in the power of the Cross to conquer the world.

Who rejoices that the world is open as never before, and that the prospects are brighter than ever before.

Who feels that he has only one life to live, and wishes to make it count.

Who believes that giving is as much a Christian grace as loving or believing.

Whose ambition it is to be like Christ, who gave **HIMSELF**.

Who wishes to be found a faithful steward when Jesus comes.

**Who Ought Not to Give to Foreign Missions?** The man who believes that the world is not lost and does not need a Savior.

Who believes that Jesus Christ made a mistake when he said: "Go ye into all the world and preach the Gospel to every creature."

Who believes the Gospel is not the power of God, and can not save the heathen.

Who wishes that missionaries had never come to our ancestors and that we ourselves were still heathen.

Who believes it is "every man for himself" in this world—who, with Cain, asks: "Am I my brother's keeper?"

Who believes he is not accountable to God for the money intrusted to him.

Who wants no share in the final victory.

Who is prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

Such an one is not asked to give to foreign missions.—*From a leaflet published by the Presbyterian Board of Canada.*

### Donations Received

No. 326.—Pandita Ramabai .....	\$10.00
No. 327.—Industrial E. M. India.....	50.00
No. 328.—Industrial E. M. India.....	5.00
No. 329.—African Missions.....	82.27



**INTERIOR OF W. H. SHEPPARD'S CHURCH, IBANJ, CENTRAL AFRICA**

**This church was recently destroyed in the uprising under King Lukenga against the Kongo State officials. It is now being rebuilt**

# THE Missionary Review of the World

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## THE PROBABLE EFFECTS OF JAPAN'S SUCCESS ON MISSIONS IN ASIA

BY REV. WILLIAM ASHMORE, D.D.

Missionary of the American Baptist Missionary Union to China, 1851-

A student of Asiatic affairs conversant with the sinuosities of their ways of looking at things will speak with hesitation as to the turn events may take as a result of the present struggle in the Far East, but "revolutions never go backward." Great providential movements once started may subside temporarily but not permanently. Like the waves of the sea, subsidence is immediately followed by a greater uplift beyond.

Does God ever use war in the furtherance of His purposes of grace? The query is an ancient one, and there is an ancient answer: "Surely the wrath of man shall praise Thee. The remainder of wrath shalt Thou restrain." In His administrative department, God has many agencies for the government of the nations. Fire and hail, snow and vapor, stormy wind fulfilling His word, flood and famine, the pestilence that walketh in darkness, the battle bow, the jostling chariot with a rush of impetuous hosts, are all of them His servants. One who wants to study the part these providences take in bringing the rebellious to submission need only to glance through the book of Judges.

### The War as a Formative Agency

The "war," in its comprehensive sense, includes three distinct and yet concatenated events—the Chino-Japanese War, the Boxer Outbreak, and the present Russo-Japanese War. These three have conspired to produce the tremendous cataclysm which has occurred in Northeastern Asia.

The Chino-Japanese War came on China like a thunderbolt. Never before had she been so awfully beaten. The wars with England were mere scratches in comparison. The indemnities paid to England and to the allies were like the petty fines imposed in a police court. Japan struck heavily. China was compelled to "bleed white" to the

extent of hundreds of millions of dollars, and most valuable territory was wrested from her hand. The recuperative power of self-conceit in Chinese officials is one of the wonders of Asiatic human nature, and the Chinese had not yet learned the lesson they needed to know. Hitherto English kicks and French cuffs had merely sufficed to worry them; but now they were aroused by the Japanese to the possibility of a danger from outside that might grind them into the dust. That war prepared the way for important political changes. These, however, did not immediately concern missions. What the war did to improve missionary conditions was this: it shattered the prestige of the literary class and broke its grip on the popular mind. The *literati* have ever been a formidable hindrance to the missionary. These men are intensely Confucian, and intensely contemptuous toward Christianity and its advocates. They stood aloof from all listening to the Gospel, and only smiled with disdain when its claims were presented. The common people had such confidence in these literary men that they followed their lead and would not listen either. The war exposed their great incapacity. They had been relied upon, as usual, to combat the public enemy.

So conspicuous was their failure, and so poverty stricken were they in resources, that public confidence was staggered. Multitudes of intelligent Chinese began to reason: If our wise men have been so much mistaken in their estimates of the political situation, may they not have been equally so in their estimates of Christianity. The revulsion was striking. Hundreds of thousands of thinking minds began to change their views, and it soon became a common experience among missionaries to find the old supercilious contempt giving way to a rational curiosity. All of this, of course, was an immense gain to missionary work.

The Boxer outbreak was a desperate and convulsive attempt to regain lost prestige, but it failed, and the Chinese had to pay the bill. When the officials discovered that the outbreak was bound to be a failure, that the foreigner could not be driven out, but was there to stay, they changed their mind, and the government changed its policy. Instead, therefore, of preparing to fight further the inquiry became: Since we are to have these foreigners among us, let us see how we can get along with them with the least trouble. Those officials who have been bent on keeping up the quarrel suffered a grievous discomfort and had to retire to the background, while there came to the front another class of men more willing to cultivate friendliness.

The Boxer movement turned out for the benefit of missions in two other notable ways. The converts under the terrible fire of persecution displayed such magnificent courage and devotion that they won over to friendliness hundreds of Mandarins who had recently been so bitter against them. The same effect was observable on great masses of

the people, whose distrust of the converts was changed into admiration.

Then, too, the missionaries, in settling the compensation for property destroyed, exhibited such fair-mindedness, candor, and generosity that they ingratiated themselves much in the estimation of many high officials. They have maintained that position ever since. The *entente cordiale* has become so decided that not a few mandarins have cultivated intimacy, and have exchanged visits with missionaries of great value to both parties. This altered status of the missionaries and their converts in the estimation of the higher classes, which can be so helpful or so obstructive, has already more than compensated us for all the pecuniary losses of the Boxer uprising.

Furthermore, the empress dowager, in her first fright over the awful blunder she had made, was herself eager to make certain voluntary concessions of vast importance. Without these voluntary concessions on her part, missionaries might have been years in attaining the results they now have.

If the Chino-Japan war was a thunderbolt, the Russo-Japanese conflict was an earthquake and an avalanche. Since time began there has not been in all Asia so astounding and so great an upheaval. It is still going on, nor is it yet certain what will be the outcome. Peace commissioners are in conference, but whether peace will come or the machinations going on in European cabinets will lead to other and more perilous embroilment remains to be seen. Matters may suddenly take a new turn. New alliances may be formed, and who can tell with certainty what will be the result? There is not up before the public mind to-day a more inclusive thing than the political, the industrial, the social, the territorial, and the religious outcomes of this Russo-Japanese War. The map of the world will have to be made over before it is ended. We can reckon some of the few results, but it may take ten or twenty years, and even a generation, before we can determine to what extent the whole structure of Asiatic society is to be affected.

#### Some Religious Results of the Present War

Our present object is to note how far missionaries are already concerned or likely to be concerned. In the lists of results thus far certain we may specify three of immeasurable importance to mission progress, all of which more or less are outcomes of these troubles of recent years.

(1) *The menace of a Greek Church dominance in China is suddenly taken away.* A few years ago it was beginning to gather blackness, like a portentous cloud. The intolerant spirit of Pobiedonosteff had shown an ambition to extend the power of the Greek Church. This spirit of propagandism was already displaying itself. What that meant to the Protestant faith can be learned from the persecution

which the poor stundists have suffered, and from the known intolerance of the Greek Church generally. It is furthermore known that it is a dream of the Greek Church to get hold of Jerusalem some day, and make it the center of Greek Christendom. Could that be accomplished, it would go far to settle in its own favor the long-standing controversy of the ages as to the supremacy between itself and the Church of Rome. If Russia had succeeded in forcing back Japan, all Manchuria would have become at once a field for Greek Church exploitation, and the northern provinces of China would soon have become the prey of the mighty.

(2) *The aggressiveness of political Romanism has received a permanent setback.* The old concordat between the Emperor Napoleon and the Vatican was continuing its sway in China long after its nerve-power was beginning to be paralyzed at home. The Church was to back up the State, and the State was to back up the Church. It has been well understood that France has been anxious to get more of a foothold in southern China, and was quite willing to use the priests and their converts for that purpose. The priests played into their hands by furnishing occasions for political intermeddling, and they, in turn, sustained the priests in quarrels with their neighbors. A serious crisis was rapidly hastening, which threatened to destroy friendly relations altogether. Chinese Roman Catholic converts often refused to obey their own magistrates altogether, unless told to do so by the priest. Of course the magistrates were angry and the people were angry, and there were collisions, riots, and bloodshed. A few of the magistrates had courage enough to resent this interference with their prerogatives, but the more timid ones were afraid, and put up with many indignities rather than come into collision with the powerful Romish priesthood, for behind the common Roman Catholic converts were the French priests, and behind the priests were the consuls, and behind the consuls was the minister at Peking, and behind the minister at Peking was the entire French government, and at the elbow of the government was the Pope and the Vatican.

In all these tumults the Protestants suffered heavily. The less intelligent of the Chinese officials were unable to discriminate between Protestants and Romanism; they were there, all parts of Christendom together, and the measure of hatred filled up to overflowing against Romanists was dashed over Protestants as well. But the time for a change is evidently being rapidly hastened. In France the concordat is annulled. That of itself would not suffice, for the French would still keep at it in China. Now, however, the Japan war comes in to supplement. China is being greatly stiffened by the attitude of Japan against foreign aggression. In the years near at hand the priests will not have it in their power to browbeat Chinese officials as they have done. Our Protestant converts will be immensely the gainers.



(3) *The popular heathenisms of China and Japan have ceased to be the protégés of the State.* Confucianism in China and Confucianism, Buddhism, and Shintoism in Japan have had the protection and support of the State. The discriminations against Christianity consequently have been excessive. In China the first gain in religious toleration was due to the Hon. S. Wells Williams. Christianity was placed on a level with Confucianism, to enjoy the same exemptions and the same protection. This was exactly what the missionaries desired. All they asked for was a fair field and no favor from any government whatever. China is not true to her avowals so far as education is concerned, but that will right itself in time.

Japan has had a varied experience. Positively antagonistic at first, she has relaxed little by little. Not a few of her prominent statesmen at this time are themselves Christians. That fact has helped her to take a more positive position in regard to the separation of Church and State. The war furnished occasion for remarkable demonstrations by the missionaries. Their agents at the front have ministered to the wants of soldiers so successfully that not only the rank and file but officers of all grades have become loud in their praise. To-day there is but one sentiment among these armies of half a million men in regard to missionaries and Y. M. C. A. workers. The fact that the emperor and empress have just given ten thousand yen to promote the work of the latter is colossal in its significance.

While Christianity through its missionary agencies has been achieving such magnificent conquests for itself Confucianism and Buddhism have lost ground heavily. The latter has done a little, but that little is pitifully small in comparison in the eyes of the Japanese.

This much is absolutely certain: Japan will not again discriminate in favor of her old time heathenisms. They have had their day. Public interest is turned into another channel, and they are seeking to exploit a new system of ethics for their children. That is a system of morality without any religious substratum. In this they will certainly fail, just as the same endeavor has failed once already in Confucianism. When that failure becomes manifest then will come the opportunity of the Christian missionary to teach them of a God who enforces morality as well as religion.

#### Possible Dangers of Japanese Success

Apprehension is felt that the success of Japan will put her in the place of mentor to China. In confirmation of this, attention is directed to Chinese students in Japan, to the employment of so many Japanese teachers in China, and to the number of Japanese filling places of trust and emolument in the different centers of influence in China. It must be remembered, however, that official Japan is no longer concerned in any sort of religious propagandism. Whatever is to be ap-

prehended is from Japanese individualism. In the assertiveness of Japanese individuals there is nothing to which anybody can object. We all hold it to be the right and the duty of every man to emphasize his own individuality. It is not to be all loss, however, for there are three kinds of Japanese: (1) Those who are positively unfriendly. Their main ends are personal advancement. At the same time, they are opposed to the foreigner; (2) there is the indifferent class, the largest body of all, who seek their own advancement, and care nothing about Christianity or any other religion, and (3) there are Christian Japanese, men certainly not behind the others in enterprise, and tho small in numbers at present are continually increasing in numbers and assertiveness. This class will be found a valuable auxiliary to the missionaries and to the native Chinese. To sum it all up briefly, the various happenings of the war are turning out immensely to the furtherance of the Gospel. Missions have not been compromised, nor have they in any way become entangled in the meshes of the tremendous struggle that has been going on. Their participation has been simply to act as angels of mercy and ministers of helpfulness. Their services are acceptable to both sides alike, and by both sides alike are they commended.

What is of compensative value is the favorable impression being produced on the minds of many millions of Chinese, who have not been impressed hitherto. Without being a partisan in any of their conflicts, Christianity has somehow been made conspicuous. The grand aggregate of conviction is that Christianity is true and real, and is coming to the front; Christianity is mighty, and is bound to conquer. It will be seen at once that extended prevalence of sentiments like these will surely be followed by adhesions and conversions on a corresponding scale. The facts reported bear out this interpretation. The Asiatic mind and the Asiatic heart are awake and astir in a wonderful degree. There is a vast deal of dissatisfaction in the Asiatic mind to-day, and a vast deal of soul hunger in the Asiatic heart. Whole nations are in a prepared state, and whole peoples muse and are in expectation.

#### **The Darker Side—The Chinese Boycott**

It is not all sunshine. There is a cloud in the sky just now. The Chinese boycott is a direct outcome of Japan's victory. If Japan had failed, the boycott never would have been heard of. The success of Japan is regarded as being also a Chinese success and an Asiatic success. China has been stiffened up and is becoming somewhat imperative in her demands in regard to treaty revision. She is justifiable, for the way we have treated the Chinese who have come to our shores is a disgrace to us. When President Angell went over to procure a modification of the Burlingame Treaty, we pleaded that too great an influx of coolie labor would derange our labor conditions on the Pacific

Coast. The Chinese officials listened to us and agreed to our imposing restriction on that class, but they stipulated that scholars, merchants, and traveling people of means should be allowed to come and go and be treated like gentlemen. We have broken our treaty in that respect. It has become an agreeable pastime for some of our immigration officers the moment they get a sniff of a Chinese gentleman to go at him after the manner of a sleuth-hound. Witness what took place so recently in Boston Harbor. In no other way—certainly not by their faithfulness in following up lawbreakers generally—would these officials have evoked the attention of the President. It is difficult to see why such officers should extend so cordial a welcome to the man with the stiletto coming into New York, and be in such haste to kick out the man with the hoe coming at San Francisco.

The terms of the boycott have been made sweeping so as to include the schools of American missionaries, and there is no reason why they may not come to affect missionaries generally, and even affect the well-being of the missionaries personally. Chinese mandarins may be expected, according to their traditional usage, to shirk the responsibility by saying that they can not control the gilds of Shanghai and Canton who are managing this boycott. A sufficient answer will be, that if the government of China confesses itself inadequate to the control of its own forces within itself, then it is no longer the supreme government. Anarchy is not far away. They will not admit that.

But if Americans have appeared in a bad light, so now are the Chinese appearing in a bad light, and are resorting to a bad method. Chinese often boycott (or bulldoze, to use a designation slangy but appropriate) people in their own land, but it is a new thing under the sun for Chinese to make their whiplash reach over to America, and neither are they showing much appreciation of what America has been doing for them. But for President Roosevelt and John Hay, China to-day would not have any Manchuria.

Here is an occasion possibly for a deal of trouble. We shall be interested in seeing how our statesmen take hold of this question. But of one thing we are certain, as we said above, Divine Providence, like revolutions, never go backward. We shall look on with perfect serenity, for there is a Providence involved which will guide the cabinet at Washington and control the cabinet at Peking. Far better to go at this in a different way. Let us, on our part, do justice, and let the Chinese, on their part, cease threatening.

## THE VOICE OF THE HOLY SPIRIT IN THE WELSH REVIVAL

BY THE EDITOR-IN-CHIEF

"He that hath an ear, let him hear what the Spirit saith unto the churches" (Revelation iii : 22).

A four or five weeks' tour amid the very centers of the mighty work of God in Wales, addressing crowds of converts, and coming into daily and close contact with the prominent workers in the revival, compels the conclusion that, in a remarkable way and with unusual emphasis, God's Holy Spirit has been saying to the churches words of encouragement and warning that every one who has an ear should reverently and obediently hear.

For many months Wales has been the scene of supernatural working. After making all due allowance for that characteristic "emotional" Welsh temperament, and, after eliminating all inexact and extravagant statements, there remains a large body of incontrovertible facts which can be explained only by a Divine working on human souls, and, in some cases, on whole communities. One reason for yielding to an expressed desire for such help as the writer could render, was found in his own yearning to make a careful and prayerful study of the whole movement on the spot. After making careful inquiry, gleanng trustworthy information from many sources, and diligently observing for one's self, some mature conclusions have been forced upon us which we soberly put before the reader. We believe that it is with a loud, clear voice, rather than a "murmur of stillness," such as Elijah heard, that the Holy Spirit is now speaking to all the churches.

1. First of all, He is laying new stress on *confidence in the Inspired Word of God*. It can scarcely be an accident that this very marked and widespread awakening has been prevalent among a people that have been comparatively undisturbed in their faith in the plenary inspiration and full authority of the Scriptures. The rationalistic and destructive "criticism" that has, in our day, been lifting up its ax upon the carved work of the sanctuary, has left the temples of God in Wales almost untouched. We have found no community, anywhere else, where these "advanced" views have found so little acceptance. Notwithstanding prevailing intemperance and immorality, infidelity is rare, and the popular belief in the Word of God as the final arbiter in matters of faith survives, and furnishes a basis for every powerful appeal. The Holy Spirit not only honors His own word, but in a sense *depends* upon it. Where its authority is undisputed there is a foundation for argument and appeal—the sinner finds himself, under conviction of sin, confronting at once an accusing conscience and a

court of God from whose verdict there is no appeal, and from whose sentence there is no escape. He can not take easy refuge in loose notions of truth, which always bring lax moral obligations. It is vain to talk of "holding truth" which does not *hold us*. He who can, between the arrow of God's bow and himself, interpose disbelief or even doubt as to the verities of the Gospel, can turn even that arrow aside or blunt its sharp point. It is certainly a significant fact that, in proportion as these modern destructive teachings gain currency, *converting work stops*. Men go out from the most solemn and convincing presentations of Gospel truth only to have "great reasonings among themselves," and buttress their sinful indifference by resorting anew to the "authority" of other preachers and teachers who undermine the very faith they should underpin. Paul could say, even to a wicked Agrippa, "I know that thou believest the prophets"; and Felix could not escape trembling by taking refuge in the theory that the preacher was reasoning from false premises, and that Divine revelation was but a mistaken name for sincere delusion or "pious fraud." It is refreshing to find an old-fashioned folk that really hold the Bible to be the Word of God, and Jesus to be the Son of God, miraculously born of a virgin and miraculously risen from the dead—a people whose intellectual convictions are the basis for moral conviction and spiritual conversion.

2. The Holy Spirit is voicing to the churches the *sovereignty of His divine operations*. The Divine wind blows where He listeth, and, while we hear the sound of His going, we can not determine whence or whither. He began His work here in the most unlikely place, chose the most unlikely means, and wrought in the most unlikely ways. It is all a strange and a new thing. No one foresaw or foreplanned this revival. It simply came like a rain from heaven. And one of the most astonishing facts and features is the utter disregard of all *human organization*. There was no evangelistic "committee," no raising of funds, building of monster tabernacles, or making of grand preparations. The work was spontaneous, sudden, and, for the most part, unexpected. It has cost not a shilling of needless outlay, and hence no appeals for funds. It has found its great impulse, as Dr. J. Clynddylan Jones has so well said, "not in human mechanics, but in Divine dynamics." It has not asked human patronage, depended on any great preacher or singer, and hence made no demand for outside help. Even the ordinary ministry of the churches has been so largely set aside as to show the Spirit's independence of all human leadership. He has been revealing anew not only His power to save and sanctify, but to select and equip His own servants, and to do it suddenly and unusually. Tho it is not true that "there has been no preaching," formal discourses have largely been displaced by brief exhortations, sometimes of only a few sentences, pregnant with Gospel truth, a dramatic lift-

ing up of the crucified Christ as tho He were literally visible, bleeding and dying; and sometimes it has been the Gospel, exemplified and illustrated in some saved soul, telling his own experience of sin and salvation in broken sentences punctuated with sobs. The Spirit, long ago, stopped a sermon at its beginning and fell on all them that heard the Word, and He then showed how a few short sentences, packed with Gospel truth—how even “five words,” spoken “with the understanding”—might convey life to a dead soul. It is a great lesson for us all to learn that God is independent of great sermons and eloquent preachers. Many of our discourses are too elaborate. They are elegant and polished swords, but they lack the keen edge and the burning point and the powerful thrust. They have more logic than life, more learning than love. They shine, but do not burn; they fascinate, but do not penetrate.

The simplest methods have often proved the most mighty in Wales. In one place a pastor was pleading with a company of miners to let drink alone and sign the pledge-book, and a number did so. Then he thought, Why not urge them to go a step further, and get them to “subscribe with their own hand to the Lord,” and write their pledge in *His* book? So, like Erskine, he said: “Rax me that Bible,” and he pleaded with them to pledge themselves to Christ and the new life, and hundreds of signatures were solemnly written on the fly-leaves of that pulpit Bible—now priceless as a sort of Lamb’s Book of Life, engrossed with names of His followers, inscribed in it. The Spirit has suggested new and simple ways of bringing to a decision, and made the most commonplace appeals mighty with new power, and in this way once more called attention to Himself as the source and secret of all Spiritual life, infinitely superior to all ecclesiastical machinery.

3. Another voice of the Spirit in this revival has been strongly emphasizing the *possibilities of a Spirit filled assembly*. The power of *individual* prayer, work, and holy living has never lacked for illustration. But often, in the complex gathering, individual power is weakened, if not lost. We have failed to emphasize the necessary conditions of such spiritual power in church meetings. In the Acts of the Apostles we are confronted by this startling fact: that it was in the united fellowship of brethren that greatest force was felt and exerted. The hundred and twenty met, and kept together till the pentecostal blessing came; and, from that day on, whenever disciples came together, God was marvelously in the midst. The Holy Ghost became like an actual *atmosphere*. He filled not only *them*, but “the house where they were sitting”; and afterward “the place was shaken where they were assembled.” The impression of this Divine presence was so vivid that Peter charged Ananias and Sapphira with lying to God the Holy Ghost rather than to men, as tho the unseen Spirit were more real than himself and the visible company of brethren.

And the council at Jerusalem, in drawing up their declaration, forgot the chairmanship of James, in the presidency of the Spirit. "It seemed good to the *Holy Ghost* and to us."

Paul, in his letter to the Corinthians (I. xiv.:23-25), refers to the power resident in a truly spirit-filled assembly: "If there come in the uninstructed or unbelieving, he is convinced of all, he is judged of all; and thus the secrets of his heart are made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." This can hardly mean less than that, in a Spirit-filled assembly, there resides convicting and converting power, quite apart from what is directly *said* to the unbeliever: there is something indefinable and indescribable that acts as a search-light, exposing secret sins and smiting with conviction, and compelling homage and worship.

In these Welsh assemblies something akin to a revival of this feature of Apostolic assemblies has been apparent. There has been a mysterious power largely peculiar to, if not limited to, the collective meetings of God's people. When they have assembled themselves together, the Spirit's working has begun to be apparent, and conspicuously so, as soon as obstacles to His working have been got out of the way. In fact, almost all that the leaders in this revival have been led to do has been to help get God's people ready for blessing, by urging them to remove stumbling-blocks, to reconcile quarrels, to put away open and secret sins, to abandon what was doubtful and carnal; and the effect has been sometimes instantaneous, like the opening of a sluice-gate to let in a stream, or of shutters that kept out light. In a meeting where, at the beginning, conditions were wrong and there was no power, before the close the Holy Spirit has been moving like a mighty wind, bowing even stubborn hearts before God; and not only have disciples been quickened, but sinners converted when as yet not a word had been spoken directly to them.

There has been something akin to the revival of the *prophetic* Spirit —by which we mean that subtle *sensitiveness to spiritual impression*, often accompanied by marvelous insight into the real state of the hearers, enabling such as Evan Roberts boldly to declare certain obstacles as needing prompt removal, indicating their exact character; or, at other times, discerning not only the character and attitude of certain persons present, but even forecasting the course the Spirit would take and the results that would follow in conversion.

One of the most spiritual men I met, whose whole life has been lately renewed, told me that on one occasion, when asked to speak and urged to do so by brethren, and persistently declining as having nothing to say, he felt conscious of a strange inward compulsion—an agitation which swept through him from head to foot until he arose, when his address flashed upon him like a communication from God. I was present when this occurred and heard that address.

One of the most marked features of these assemblies has been the *spontaneity of the utterances*. There has been neither need or chance to call on any one. Praise, prayer, exhortation, testimony, confession, appeal for guidance and help, have burst forth like pent-up fires, sometimes two or three at once taking part. I was in a two hours' meeting where the minister sat silent, taking no part, not even attempting to guide the meeting. There was no occasion for it. Everything went on of itself. Men, women, and even children spoke, prayed, or sang without any outward prompting; yet there was no confusion, disorder, or impropriety. Everything was simple, sincere, devout, and seemly. No guiding hand was evident, yet it was evident there was a guiding Hand. An invisible Spirit brooded over the face of the waters.

4. The Spirit saith unto the churches a solemn word on the *power of earnest and united prayer*. The *extension* of the work has been due more to prayer than to anything else. From a solitary obscure center where the revival first "broke out," it has extended far and wide. The method of promoting it has commonly been by holding prayer-meetings, often from house to house, beginning, for instance, at the outside of a village and working toward the center; and if no special power was manifest, beginning again and proceeding in like manner, holding simple cottage meetings, and in every case with success. The most conspicuous results have followed everywhere in the wake of prayer. Great as have been the blessings found in sacred song, it has been often when singing has been restrained that there might be more praying that largest blessing has resulted. God has been calling new attention to Himself, not only as the object of worship, but as the fountain of all converting power and grace. He has been saying: "Concerning the work of My hands, command ye Me—I will do a great work and ye shall all marvel" (Comp. Isaiah xxix:14; Habakkuk i:5).

5. The Spirit is teaching also the *power of sacred song*. It is very noticeable how largely singing has promoted and extended this revival; and it is very plain that much has depended on the fact that both the *words* and *tunes* have been so *familiar* that there has been no need of any song-book. All attention could thus be concentrated on the *sentiment*. In many of our churches our hymnals are full of unfamiliar words, and even more unfamiliar tunes. The consequence is that singing loses its true character as worship, and degenerates into a mere performance, more or less artistic, in which the mind is occupied with keeping track of the language and the melody. The church becomes a singing-school rather than an assembly of praise. This is a radical perversion of God's ideal of song.

It ought to be added that while all these things are true, there have been singular proofs of satanic malice and diabolical working. The evil spirits have not been inactive. I have been in meetings



where the devil has been felt to be *hindering*, and where a few devout souls, conscious of his presence and hindrance, have given themselves to silent prayer until they triumphed and the hindering influence manifestly ceased. And from many witnesses in different places there was the same testimony to a conscious conflict between good and evil powers, making the meeting the battle-ground. However this may be explained, too many facts attest it to allow us easily to set them aside. Those who live in close fellowship with the Spirit are as cognizant of these conditions as a sensitive ear is to discord or concord in sounds, and as conscious of the time when conditions change as of the moment when discords melt into harmonies. All this hints a possible spiritual frame in which a disciple is keenly alive and sensitive to what is going on invisibly about him. There are disciples whose spiritual senses, being properly exercised, discern good and evil, while others are insensible to either. Certainly there is a hint of possible openness to impression and corresponding insensibility.

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## THE SUMMER GOSPEL CAMPAIGN IN NEW YORK CITY

BY REV. CHARLES L. GOODELL, D.D., NEW YORK  
Pastor of the Calvary Methodist Episcopal Church

The open-air Gospel campaign begun in the American metropolis in May, under the direction of the Evangelistic Committee of Greater New York, is a movement unique in the religious history of the city. The committee numbers eighty men chosen from the most influential ministers and laymen of New York, and has an executive committee of fourteen.

The work began at City Hall Park with the sanction of the Mayor, the Police Commissioner, and the President of the Borough of Manhattan. At high noon, Monday, May 22, the crowds passing through the park saw a sight as impressive as it was novel. Standing near the spot where Washington read the Declaration of Independence to the American army, the chairman of the committee opened a Gospel service. Back of him on the steps of the City Hall were scores of representative preachers of all denominations, some of whom are making the historic pulpits of Brooklyn and New York a power in the land. Among them were politicians of every party, Protestant and Romanist by faith; and many of the city officials left their offices to witness the strange sight and judge for themselves of the spirit and temper of speakers and crowd.

Fronting these leaders were more than two thousand men: clerks, merchants, strangers, loafers—all eager to see and hear, and not a few who had the look of men accustomed to pray. The cornet led in

"Jesus, Lover of My Soul," and the great crowd joined in the song. Dr. Stevenson, the successor of Dr. John Hall, led in prayer. His words rose calmly and clearly over the dull rumble of the traffic on Broadway and Park Place. Men who had not been in church for thirty years took off their hats and listened as reverently as if they stood before the high altar. The addresses were brief, sane, spiritual, evangelistic. The fact that sin is its own undoing had good illustration on the spot. Down those very steps many a wrong-doer had gone to shame and everlasting contempt. Only a few rods away was the County Court House, which witnessed the overthrow of the "Tweed gang." The crowd was as respectful and orderly as tho it had been in church. Christian workers were scattered among them, and the reports they brought were full of encouragement. It is safe to say that hundreds heard the Gospel that day who had not heard it for years, and scores were moved toward a better life.

This initial meeting was followed by others preliminary to the opening of the tents. On the Thursday, Friday, and Saturday following a dray drawn by four superb horses, and filled with musicians and preachers, went through the streets and squares of the city. Literature was distributed, songs were sung, and short evangelistic addresses were made. The next Sunday ten automobiles, hired by a Christian woman, were sent throughout the city, each one carrying two or more preachers of the Gospel of Christ. This was preliminary to a meeting in the Academy of Music, at which Bishop Courtney and Rev. James B. Ely and Dr. Goodell spoke. More than a hundred men at the close of this service indicated their desire to begin a Christian life.

On the following Monday, at noon, meetings similar to the one at the City Hall were held on the steps of the Custom House and in front of the Stock Exchange. More than five thousand men gathered at the two places, among them many of the great leaders in the financial and political life of the city. They heard the message with every evidence of interest, and no man could wish to speak to a more reverent company. This has been true throughout the summer. On September 7th over three thousand people heard the Gospel at the Electric Works, and there are crowds at the meetings in Hell's Kitchen every night. The people are asking that the services be continued until the middle of October.

After these preliminary meetings, tent services began in different parts of Manhattan and the Bronx, and the churches in Brooklyn also opened several tents. Five tents and as many open-air preaching services were sustained from the beginning of July. These were held, for the most part, afternoon and evening, the former being especially for women and children. No collections are taken. The churches gladly support the work.

It was very evident, from the preliminary outdoor services, that



A CHILDREN'S MEETING IN THE NEW YORK CAMPAIGN



AN OPEN-AIR EVANGELISTIC MEETING IN "HELL'S KITCHEN"

people are longing to hear the Gospel, and that they listen, not with critical and skeptical ears, but with open hearts. We have never seen audiences more deeply moved by the simple truth. An infinite yearning is manifested. The attitude is that of men who are coming from ventures which have failed to make a test of something to which they are moved by a great hope.

### Denominational Cooperation

These meetings have led to a delightful union of all Protestant denominations. Among the preachers who have committed themselves to the work, by addresses in our halls and on the streets, are: Bishops Greer and Courtney, of the Episcopal Church; Drs. Stevenson, Charles Cuthbert Hall, Mottet, North, Bitting, MacArthur, Carson, Hillis, and others of equal standing in the leading denominations. Possibly more impressive to the city than even this union has been the fact that such men are ready to commit themselves to the burden and discomfort of street preaching, to say nothing of the opprobrium which, in some quarters, is attached to it.

To leave one's home and congenial church surroundings and stand by the hour in the hot sun, in the noise and among the crowds of the street, preaching to the passer-by, whoever he may be, with as much soul-longing and intellectual effort as would be apparent in one's own pulpit, is not a light thing. The crowd is saying: "We have misjudged these men. We thought they were exclusive and selfish, and would not touch our burdens with the tips of their gloved fingers; but men who will do what they are doing show conclusively love to God and fellowship with ordinary men."

It looks like the most serious attempt which the clergy have made to win back the masses from their alienation from the Church. It is also plain that nearly all the pastors of the city long for a share in any evangelistic work that promises results. The committee is fairly overwhelmed with proffered services. Those who have thought that the leading ministers were not in sympathy with soul-winning have their answers. Dr. Wilkinson, an Episcopalian, stands on a stool every day in front of the Customs House, wearing the Cassock and Cross, and preaching to hundreds of reverent men.

The attitude of the daily and religious press toward the movement has been for the most part very cordial. The papers have published gladly anything relating to the work. In one or two instances criticisms have been made based upon false information. One paper thinks that an outdoor service is objectionable because it is lacking in reverence and makes sacred things common. It says that the preachers are interrupted by remarks and grotesque actions in the crowd.

The sufficient answer to all this is found in a knowledge of the

facts. The marvel of these meetings is that no preacher has been disturbed and no service interrupted. The crowds have manifested the most honest and serious desire to treat the subject presented with the consideration which its importance merits, and to hear the speakers with sympathetic attention.

The good of these outdoor meetings is not measured wholly by the number of persons received into the Church. Another side of this work has been brought to our attention with great emphasis. A large number of cases have occurred where men have come to our meetings with their minds made up to some evil course—a fraudulent transaction, an illicit love, some crime that would bring ruin to themselves and unspeakable anguish and shame to all who loved them. Under the earnest, soulful words of the preacher they have seen the wickedness of their course and the end of their sin, both here and hereafter, and they have decided to turn from their evil way that very hour. They may never join a church, but they have received help in a great crisis, and one man told us that the entire expense of the whole campaign would be a cheap price for the gain that had come to him thereby both financially and morally.

It is too early to give figures as to the result of these meetings, but the records of attendance and professed conversions are being carefully collected, and will be given to the public at the close of the meetings. The attendance thus far has been beyond our expectations. From the first some of the tents have been utterly inadequate to provide accommodation for those who wished to come. The tent in the Italian quarter and the meetings along the wharves have been especially crowded, and many conversions are reported each week.

Special effort is being made to secure permanent results, and to secure for all cases pastoral oversight. The local workers in each section have been relied upon to bring pastors and people into sympathetic touch. In some cases one denomination has taken a tent to support, paying all its expenses and furnishing the workers, who, under the general management, have undertaken the responsibility of caring for those who have manifested special interest.

Many pastors were on their vacations, but the assistant pastors have proved themselves a devoted company, and they will be able to give a good account of their summer's work. With the opening of the autumn all the agencies of the Church will be directed toward making permanent the impression produced upon the people by the summer campaign. House-to-house visitors are already following up the work and distributing literature in thousands of homes.

If pastors have ever been indifferent concerning the masses, that charge can not truthfully be made against them to-day. There is no work which they are not willing to undertake if only they may hope by it to win men to Christ.

### The Need of Special Evangelistic Work

The need of special evangelistic work that could be conducted mainly by pastors and church-workers has long been apparent, but the revelations of religious dearth of the last few years have been fairly oppressive. The statistics gathered by Dr. Laidlaw, of the Federation of Churches, do not make cheerful reading. The last decade has been the worst in two hundred years, if we measure our gains by the increase in population. With 1,500 churches in Greater New York, property worth \$250,000,000, and 1,000,000 members and supporters, the results have been painfully meager.

In some of the best sections of the city more than fifty per cent. of Protestants are unchurched, as against fourteen per cent. of Roman Catholics. Church attendance has fallen off, and a spirit of despondency has taken possession of the pastors. So disheartening has the work been that a recent clerical writer calls New York "the graveyard of Protestant preachers." The enormous combinations of the last decade, the rise of a commercialism unparalleled, has fairly blocked the Church in many quarters. Much of this commercialism, alas! is within her, and has served to cut the nerve of religious activity.

But a better day is dawning. The most cultivated and scholarly of the clergy are taking up the great themes of personal salvation, and laymen are dedicating their time and money to spread the blessed evangel. The day of the illiterate and the ill-balanced revivalist has gone. A manly evangelism dominates the pulpit, and behind it are tremendous convictions born of prayer and consecration, and great results are already in sight. In one church three hundred and sixty-two were received into church fellowship at a single service, and over seven hundred during the year. The Church is finding out that an inspiration is better than an institution, and that both may be combined.

With many, institutional work had meant only the consideration of health and social fellowship. A cleavage, distinct and deep, existed between this and the spiritual work of the Church. Men went to good-citizenship meetings or open parliaments and heard good speakers under churchly auspices, but they were no nearer confessing and following Christ than before. There was needed an evangelistic atmosphere, a nameless but persuasive spirit, which would say to any one who came under the influence of any department of Church activity: "We want you to become a good citizen, a good father or mother; but we are sure that nothing but the grace of God in your heart, and your personal surrender to Jesus Christ as your Savior, will fit you to do your full duty toward yourself, toward men, and toward God."

The churches that are crowded in the city to-day are those where the pulpit flames with the ardor of love for the souls of men, where the great fundamentals of conscience, duty, and destiny are presented with all the force of tremendous personal conviction of their truthful-

ness and their power to master the souls and lives of men. The people are coming to hear a soulful Gospel, and they are not coming in great numbers to hear philosophical speculations or literary essays. They have religious sense enough to know that only the great thoughts that lay hold of a man's life, making weak men strong and bad men good, are worthy to take them from secular concerns that interest them, and social functions which they enjoy, and send them, with upturned and eager faces, to His sanctuary on the Sabbath day. This is the conviction that is behind the summer campaign in tents and public squares. The unanimity with which the Church entered into it was most remarkable. Several union meetings were held in The Church of the Holy Communion. Episcopalians, Presbyterians, and Dutch Reformed joined with Baptists, Congregationalists, and Methodists in earnest prayer and exhortation. All differences were forgotten, and each man professed his willingness to be used of God for anything that would bring men to Christ. It was thought at first that few could be found who would be willing to undertake street preaching in New York, but to the surprise of the committee not a man refused to go. The demands of a great city pastorate are most exacting, and to put more work upon these burdened men seemed a hardship, but many showed the feeling of Dr. Hillis, who entered heartily into it and said to the preachers: "What's the use of dying of microbes when one might die of hard work."

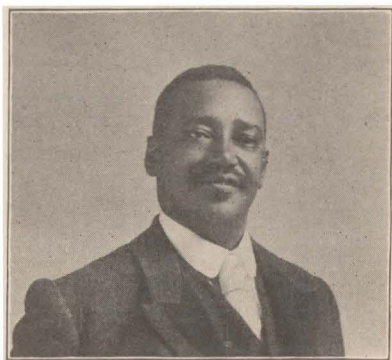
The permanent value of the summer campaign will largely depend upon the attitude of the pastors and churches as they take up their regular work. Great good has been done by the meetings in keeping men from the saloon and women and children from the contaminating influence of low gossip and degrading associations, such as can be heard and seen any summer night in front of the tenement blocks in the congested districts. The services held for the children every afternoon have been educational forces of the highest value in promoting intelligence, good morals, and religion. The stereopticon at night in the hands of trained lecturers has been a great help to those who might not have been reached by simple evangelistic addresses. The unchurched and the agnostic have seen the Church in a different light, and are more sympathetic toward it because of this honest and unselfish effort to be of real service to them and to their families.

If the churches will now carefully and prayerfully undertake the pastoral care of those whose names will be given them as the result of these meetings, they may hope to carry forward to successful issue that training which eventuates in a strong Christian character, to make which is the province of the Church among men. This will be watched carefully by those responsible for this summer campaign, and no effort will be spared to make the movement of great permanent value to the individual, to the churches, and to the civic life of our great metropolis.

## AN AFRICAN MISSIONARY IN AFRICA

AN ACCOUNT OF THE WORK OF REV. W. H. SHEPPARD,  
F.R.G.S.,\* OF THE PRESBYTERIAN CHURCH (SOUTH) IN  
THE HEART OF THE KONGO COUNTRY

I was quite a small boy when, in the streets of Waynesboro, Va., a good lady called me into her house and said to me: "William, I have been praying for you." I was very much surprised to hear that. "Yes," she said, "I have been praying that you may grow up to be a good man, and that you may go some day to Africa to preach the Gospel of Christ." In the providence of the Master, some years after that, I went to Hampton, and in 1883, one Sabbath afternoon, Dr. Frissell said to me: "Sheppard, wouldn't you like to go with me to Slabtown? We have a little mission work out there that some of the students have started; we go out every Sunday and hold Sunday-school and prayer-meetings." He gave me a Bible and I went, and ever since that day I have felt the purpose of doing missionary work for Christ.



REV. W. H. SHEPPARD

In due time an opportunity opened for me to go to Africa as a missionary with Rev. Samuel Lapsley, son of Judge Lapsley, of Alabama. We sailed from New York in 1890, and in eleven days we reached Liverpool. From there we sailed to Africa, by way of Spain and Portugal, then down the West Coast past Liberia and Sierra Leone, and in twenty-five days entered the mouth of the Kongo, which is there ten miles broad. We sailed up the river one hundred miles and landed at Matadi, where we had to disembark, because there are thirty-two cataracts in the river in the two hundred and sixty miles between Matadi and Stanley Pool.

We had to wait at Matadi for the Kongo carriers to come down, to act as our guides and carriers. They are small, dark people, not strong; but there are stouter, taller, and lighter tribes farther up the river. There are forty thousand on the road between Matadi and Stanley Pool. The carriers go up and down, carrying up beads, cloth, brass wire, etc., and bringing out ivory, rubber, and camwood.

\* Mr. Sheppard was a student at Hampton Institute, Virginia, before he went out to Africa in 1890. His experiences have a peculiar interest in that they show what a Christian negro from America can do in the way of the evangelization of Africa. The facts of this article are for the most part taken from addresses by Mr. Sheppard, published in *The Southern Workman*.—EDITORS.



Twenty-five came to meet us, and we hired them for our guides and carriers. We took down carefully each man's name, and put the number of his bales opposite his name.

We ask each, "*Kum-be-ku?*" (What is your name?) "*Mi-guya.*" Then we would write it down. We had to be so careful, because on the journey some of them would hear of the death of some friend, and they would have to go to his funeral, and the funeral would last six months. So we could go through the village and hunt up our man if we had his name. When a man is buried all the cloth he owns is wrapped around him—wrapped round and round till he looks like a bale of cloth himself; then a hole is dug, and he is rolled in and a mound is made over him, and then plates, cups, and saucers are set all round it for the use of the spirit. Every cup and saucer and plate has a hole made in the bottom. I asked what that was for, and was told to make them useless to living people, so that no one would carry them off.

At last we were all ready, and started on our journey. The first day we camped ten miles from Matadi by a stream. The whole country is full of streams and rivers. Above Stanley Pool there are fourteen thousand miles of navigable waterways. We would walk in the cool of the morning, from five o'clock to ten. In the middle of the day the mercury goes up to 108° in the shade; in the sun, above where the thermometer will register. We would stop in camp till four, then walk till six, and then pitch our tents for the night. We always slept under blankets. The change in temperature at night is tremendous; the mercury falls to 59° or 60°. It is the same all the year round—in the dry and wet season, winter and summer. We walked from ten to twenty miles a day, according to the condition of the road. From Matadi to Stanley Pool there is a road made by Stanley; above that we found only narrow paths. We crossed many market-places going up to M'zambi M'teku, where are brought for sale goats, peas, beans, potatoes, onions, squash, etc.

We passed through the village of M'Banza Manteké, where there has been a Baptist mission station for sixteen years. The mission church is of iron, and was shipped from Boston. A bell was given to the mission, and two boys ring it for two hours every day. There is daily service. The women walk in from the field with their hoes on their shoulders; they leave them at the door, for it is unlucky, they think, to take a hoe into a house; many other things they think unlucky. When the eye twitches, that is bad luck; when two go on a journey together, when they come to a tree they must walk on the same side of it. When we started on our journey one man found he had forgotten something, but, before he would go back, he made a cross in the road with his foot and spit in the middle of it, to destroy the bad luck of going back. A woman would go to service with two children tied on

her back, a pot of water balanced on her head, a basket in one hand and a large child held by the other; she could set down all but the youngest child; sometimes that would cry, but nothing would interrupt the service unless it was a dog fight. Then the congregation would rush out to see whose dog was getting whipped. Dogs howl in Africa, but never bark.

We went on to Lukenga, and thence journeyed to Stanley Pool, which is an expansion of the Kongo River, twenty-five miles long and thirteen wide. In it is an island filled with large game—leopards and elephants. Now we had entered the country of the Ba-teké tribe. Africa is divided between different races. In the north there is the Vardan race; in the Sudan, the Fulah; in Central Africa, the Bantu; and in the south, the Hottentot and Kafirs—683 tribes in all. The Ba-teké belong to the Bantu race.

Our first expedition was going up to Stanley Pool, where we were directed to establish. Our second was up to the Kongo, two hundred miles to Kassai and return—a hazardous expedition in which we were five times nearly captured by the savages. Our third was up to Luebo, on the Kassai River, one thousand miles from the coast. When we were set ashore at Luebo and the steamer pushed off and whistled good-by, we knew that for nine months we should not see any but native faces. Our next expedition was from Luebo to the Wessman Cataracts. Our next was to visit the Baketté and return to Luebo. Next, southeast, to the Zap-po-zap tribe—cannibals. You can trust them as far as you can see them—and the farther off you see them the better you can trust them. Next, from Luebo north into the Bakuba region, to visit King Lukenga, and return to Luebo.

The first thing the natives say to any foreigner is: “What do you want here?” So they once asked the captain of a steamer who started off on one of the narrow paths into the country to try to buy some fowls. He didn’t know the importance of the question and didn’t answer the man who asked it, and the native shot him through the head with an arrow.

When we went out among the Baketté, at Luebo, they asked us: “What do you want here?” We replied in the Kongo dialect that we had not come for any mean purpose: “We do not come to steal and eat your children, but to preach to you about God and His Son, Jesus Christ.” They said: “We will talk to you about it,” but they thought it was strange business. So we had a long *palaver* (a Portuguese word meaning a conference), and the result was they said we could stay, and agreed to sell us nine acres of land for a mission station.

Of course it took a long time for us to agree on the price; that is always the custom in Africa, as in Asia. They started by asking for ten pieces of cloth (there are seven or eight yards in a “piece”). We started low and went up, and they came down, till we met at one and

a half pieces, with which everybody was satisfied, and the chief took up a stick and broke it, as is the custom, to show that the bargain was made. He threw one end over his shoulder and told us to throw the other over our shoulder; so we did, and he let us know that we could not get our money back again or they the land. Till this is done no trade is regarded final; either party may come and give back his share and demand its price.\* So also they make friendship: sometimes they do this by cutting each his arm and rubbing the two together, to mingle the blood; then they are friends formed by blood relation.

In the Baketté village we saw a neat house made of bamboo, with square thatched roof. We said: "We would like to buy that house. How much will you sell it for?" They said: "For 10,000 cowrie shells." We said: "We will give 1,000." And again they came down and we went up, till at last the stick was broken again. We bought two houses, had them taken down, and carried to our land. We paid some men a few matches to put them up. We laid out our nine acres in two cross streets, and gave them very nice names—one was Pennsylvania Avenue, the other was Boulevard de Paris. We bought goats, sheep, chickens, monkeys, and parrots for our stock, and put up fences and sheds. Then we built a large shed, and told the natives: "This is God's palaver house. When you hear the telephone, come to it and we will tell God's Word to you." I had bought a native telephone—two long iron bells welded together without any clapper. One of these a native will take, and beat out in long and short sounds—like a telegraph alphabet—any message he wants to send. So one village will call another to its help. When one village got on fire, it signaled to all the villages within hearing, "Come help us put out the fire." Once a native came in from the country to warn the village that five hundred M'choco warriors were on the way to murder us. Quéta seized the gong and sounded the alarm to the village, and in a few moments all were there. "Get your wives and children into the bushes!" Then he sounded with the gong the call to the villages around. "Wing-wing! wing-wing!" it sounded out. Ten thousand assembled; the M'choco did not dare approach.

When we began to learn the language we took our books and pencils, and, pointing to an object, would ask the natives the names. We would then write it down and the English equivalent. There was not a book in all the land. We doubt if they had ever seen a newspaper. The Baketté natives would spend hours looking through our English books and counting the pages. After some months we had thus collected subjects, prepositions, pronouns, verbs, etc.

When we entered the village the men, women, and children would

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\* Such a trade is not final in the Kongo State, as land must be bought from the government, and they now refuse to sell to missionaries.

crowd around; we would tell them to ("*sikima nu*") sit down. With a prayer in English, a hymn in English, which of course they did not understand, we would by a few native words and signs try to point them to the Lamb of God. Many times we have cried like a baby, because we could not see any ray of hope in the totally ignorant people and our slow progress in making ourselves intelligible to them.

One day, after an exceedingly earnest talk by Mr. Lapsley to a crowd of natives on God's loving care, and the coming of His Son to die for us, one woman, Malembo by name, was so deeply impressed that she rose and spoke out distinctly and earnestly: "If we had known God loved us so, we would have been singing to Him." She took her seat again quietly. The Holy Ghost had made an impression on the woman's heart, tho as yet the plan of salvation was vague to her. The missionary of Jesus went to his tent with a heart overflowing with gratefulness for this one ray of light. At midnight I heard Mr. Lapsley saying these words: "We thank thee, heavenly Father, for the first evidence of thy blessing." Ten years later this woman became one of the leading Christians of Luebo.

By this time all of Mr. Lapsley's shoes had been eaten up by the white ants and worn out. He wore a pair of moccasins, made by his native boy from goatskin, and his best suit was his pajamas! But he was one of the happiest men in all the wide world. The people called him "*N'tomenjila*," meaning a pathfinder, and did he not find his way into this country, into these homes, into the language, and into these hearts?

We pointed out our God to the people. They showed us their gods—fetiches made of wood from trees which their hands had planted. They had not known a God of love. When Mr. Lapsley was preaching to them how God loved the world and sent His Son to die for all; how He gave them life and food; how He filled the river with fish and the land with food for them; one woman spoke out, and said: "Why, N'tomenjila, if the Baketté knew how, they would sing to your God." So their hearts were being opened. One night there was a knock at our door at midnight. We opened it. A woman stood there weeping. She said to Mr. Lapsley: "N'tomenjila, come, my child is dying; come, take it in your arms, and tell your God about my child."

The natives helped us to build two large and neat houses, one with two rooms and the other with three, using the third room as a chapel. Day by day we tried to preach, and lead the people to Christ. We also opened a little school, and taught the alphabet in reading and writing. We had no slates, paper, or pencils, so we smoothed off plots on the ground and used shark sticks in place of pens.

(*To be continued.*)



Oriental Palace.

Government Building.

European Exhibits.

VIEW OF BUILDINGS IN THE PORTLAND EXPOSITION

## MISSIONARY ASPECTS OF THE LEWIS AND CLARK EXPOSITION

BY REV. JAMES A. CLARKE, PORTLAND, OREGON

Editor of *The Pacific Baptist*

"Room for the prophet! Figs!" As in the Levant a fruit-vendor takes advantage of the prevalent faith to call attention to his wares, so in our Occidental life a great exposition presumably makes everything pertaining to the higher life serve the interests of trade. One who reads the daily press reports might be excused for thinking there are no missionary aspects of the Lewis and Clark Fair. The commercial aspects are dominant, boastful. The directors of the fair state: "The Exposition is founded upon solid business reasons; it is a diplomatic stroke to emphasize to the world the increasing commercial supremacy of the Greater West." But he is a superficial philosopher and a shallow student of history who would deplore this commercial spirit without recognition of its inmost glory and possible serviceableness. This commercialism, responsible for the Exposition, is the same trade "whose origin," as Isaiah nobly phrases it, "is of ancient days, and whose feet carry her afar off to sojourn."

The great industrial exhibitions have always been made to minister to vaster issues than those merely material. From the Crystal Palace of 1851, with its influence on the character of the people to whom it was an abiding vision of purity and light, every World's Fair has stimulated that moral activity which ameliorates the condition of

the human race by lessening vice and crime, relieving distress, fighting disease, improving prison discipline, removing the horrors of war, proclaiming the brotherhood of man. But more than any other World's Fair, the Lewis and Clark Exposition, we believe, will have an immediate and tangible missionary influence. The first national fair to be held in a section considered by all missionary agencies as a home mission field, it is likewise the first national fair designed to foster America's fraternal relations with the Orient. Surely it may be given to the churches of Jesus Christ to find in the commercialism of the enterprise something more than an irreligious force—"with clear eyes to see and loud uplifted trumpets to celebrate" a manifestation of Divine purposes. Instead of the misuse of religious sympathies to help the sale of wares, let us make the industrial exhibition forward the great cause of home and foreign missions with the cry, "Room for commerce! Christ!"

#### **I.—The Fair Recalls a Period of Great Missionary Devotion**

The Centennial was designed to celebrate the achievements and progress of the last one hundred years since Lewis and Clark opened a highway for trade to the Pacific from the Eastern States. Even from the earliest days the interest of the United States in the Pacific Northwest has been principally commercial. Because the sailors of Captain James Cook had unexpectedly discovered in China a market of vast richness for the furs of the Northwest, Captain Robert Gray endeavored to open a trade from Boston to the Northwest Coast and China. On his second voyage he discovered, on May 11, 1792, the Columbia River, and thus this achievement of far-reaching political and social importance was apparently only an incident in the remunerative fur trade. The expedition of Lewis and Clark was likewise for the purpose of commerce. Hundreds of books contain the historical error that this exploring expedition was for the purpose of confirming the Louisiana Purchase, but Congress had appropriated \$2,500 for the expedition, and President Jefferson had appointed its leader before it was known in America that Louisiana was ours. Jefferson's personal directions to Lewis were as follows: "The object of your mission is to explore the Missouri River and such principal streams of it as, by its course and communication with the waters of the Pacific Ocean, whether the Columbia, Oregon, Colorado, or some other river, may offer the most direct and practical water communication across the continent for the purpose of commerce." For a quarter of a century after the Lewis and Clark expedition the history of the Northwest is recorded as only a race for the Columbia River fur trade by the two British trading companies—the Hudson's Bay Company and the Northwest Company—with the American Fur Company, organized by John Jacob Astor.

But even from the first a missionary spirit—largely unrecorded, for it did not strive or cry aloud—was assisting in the development of the country. We can not do ourselves the injustice to overlook the endeavors of the French missionaries, who, from the time of Marquette, sought to preach the good news to the tribes on the uncharted “River of the West,” but it was in 1831 or 1832 that the history of American missions in the Oregon country began, as a result of the visit of the four Nez Percés Indians to St. Louis in search of the “White Man’s Book.” The story of the pioneer work of Jason Lee, Marcus Whitman, and others, has already been told (p. 666, September REVIEW). The devotion of the earlier heroes of the cross in the Northwest has had its reasonable fruitage, and the exposition occurs at a time of notable missionary attainment. The many and vigorous churches of the section are sufficient proof that the various missionary societies were wise in their early planting of stations here. And now even the casual visitor can not fail to see that

## II. The Fair Introduces a Time of Unparalleled Missionary Opportunity

Extravagant estimates of the national importance of the Pacific Northwest and visionary prophecies of its growth, are not unknown. Seattle, Tacoma, Portland are only a few of the seaports that face the “gorgeous East” with the conviction that the Pacific is the true Mediterranean, and the dwellers of these cities are troubled with no doubts as to the truthfulness of Bishop Berkeley’s word about the westward course of empire. Even conservative students of American resources and tendencies are declaring in the Eastern States: “In fifty years there will be a population of 50,000,000 in the section of the country west of the crest of the Rocky Mountains. The dominating influences will be on the Pacific and not on the Atlantic coast.”

One may fear a bit of gentle raillery in the comparison between East and West, but none can doubt the vast possibilities of this section. Within five years the State of Washington has doubled its population; some of the largest irrigation enterprises in the world have opened in the last few months hundreds of thousands of acres to the home-seeker and small farmer; the products of field, river, sea, mine, forest are unexcelled by any other portion of the continent. Considering the recent rate of increase in population, and also the probable influence of the isthmian canal and an awakened Orient upon the development of the Northwest, one may be excused for thinking that he hears from the crest of the Rockies, as Henry Clay once heard prophetically from the crest of the Alleghanies, “the tramp of millions yet to be.” The Lewis and Clark Fair points with assurance to such an approaching multitude.

But it is not altogether the beating tread of the advancing armies of the Most High we hear. Tho many of these newcomers are Chris-

tian workers, the vast majority of them are not, if we may judge from their failure to identify themselves with the churches here. Even of the loyal Christians unnumbered hundreds are passing to the newly-opened regions, and thus the question of the immediate organization of churches is perchance the most serious problem of the home mission boards. Multitudes scattered as shepherdless sheep are here. There are reminders of them at every turn on the exposition grounds. The wonderful Forestry Building must turn one's thoughts to the scores of great sawmills in the forests, where the lives of the hundreds of lumbermen are most commonly devoid of religious privileges. The lectures upon irrigation recall the dozens of new settlements forgotten by the churches but not by the saloons. The admirable educational exhibits for all portions of the Northwest suggest the young woman with a high school education of whom a missionary in Washington wrote last month, that she had never attended a church service, or make us think of the group of seventeen school children found in Oregon, not one of whom had ever seen a preacher.

It is useless to multiply instances of religious destitution, but perhaps some reason is shown for the claim of many workers familiar with the entire country that here is found the greatest missionary field in all America. Perhaps, also, the reader can better understand why associational and state missionaries are forced to call continuously for reinforcements. As we read the reports of these men upon their work, we are forced to the conviction that in all the evangelical churches fully one-half of the open doors must remain unentered because of lack of funds. The West is unable to do its own evangelizing. The churches are rarely of sufficient stability to undertake work which might be expected of organizations of like membership in an older community. There is a general interest in evangelism. No better proof could be asked than the crowds that have in recent months attended the preaching of such men as G. Campbell Morgan, Newell Dwight Hillis, F. B. Meyer, J. Wilbur Chapman, and his corps of assistants. But such evangelistic movements, conducted by such men, are possible only in the larger centers; elsewhere the many remain unreached.

Church-members in the Northwest — themselves in so many instances recent comers—are only too often unaware of this state of affairs beyond the bounds of their own neighborhood. Merely material conditions of life are the same in the Northwest as elsewhere throughout our land; deceived by comfortable homes, prosperous farms, beautiful cities, a man may well be unconscious of a widespread religious need and the discouraging conditions under which many churches are working. We therefore have as one of our especial anticipations from the Exposition that those visiting it—whether from other



sections of the Pacific Coast or the older portions of the United States—may gain a completer knowledge of this country's religious needs. Were each attendant upon the Fair to consult while here the representatives of his denominational board in Portland, we are assured that the Lewis and Clark Fair would mark the beginning of a new era of intelligent missionary endeavor for the Northwest. Foremost is the need in home mission work here that Christians of both the East and the West should understand the exceeding greatness of their opportunity. Never before this Exposition year of 1905 has there been such well-grounded hope that the desired information would be imparted.

### **Its Foreign Missionary Lessons**

If the Lewis and Clark Fair thus has great significance for the home missionary, it suggests that we are entering upon a period of at least equal importance in foreign missionary work. For the first time in American history a national exposition has had reason for adding to its official title the words, "And Oriental Fair." The expression is not superfluous.

"O, East is East and West is West,  
And never the two shall meet,"

may be a true statement so far as the Oriental and Occidental types of mind are concerned, tho many will question even that assertion; but the fact remains that East and West have met on the shores of the Pacific, and he can not be accused of wild forecasting who speaks of the coming fusion of Oriental and Occidental civilizations. That fusion must be primarily through the ports of the Pacific Coast. Largely, too, the type of Christianity on the Pacific Coast must decide whether that blending shall mean a higher heaven or a deeper hell for both Asia and America. One can not spend an hour in the Oriental Exhibits Building without marveling at the closeness of the commercial ties already binding this section of our country with our nearest neighbors to the West; one can not walk upon the Bridge of the Nations, and be carried back in thought by the Orientals he passes to the wonderful cosmopolitanism of Galata Bridge at Constantinople, without thinking of the fifty thousand from Japan already on the Pacific Coast, and the meaning of the steady stream of arrivals from that dominant nation of the Orient.

"Yonder lies the East—India there!" Hawaii and the Philippines are our natural stepping-stones to them, but a man needs not to be a statesman to perceive that Christianity's greatest vantage-ground for reaching the Orient is here on the Pacific Coast. What shall be our part in the drama of the Pacific, for which Admiral Dewey's guns at Manila were the opening signal, and Admiral Togo's at Tsu Island

marked the closing of the first act? Our part depends much upon the earnestness with which we give ourselves to the evangelizing of the Japanese and Chinese now on the Coast. If the foremost missionary duty of our day is China's evangelization, then the increasing closeness of our relations with that country leads us to believe that we are entering upon an era of unparalleled opportunity for foreign missionary endeavor. The Oriental features of the Exposition are truly the result of world-wide tendencies of trade: those same features likewise may become an incentive to a measure of intelligent and enthusiastic missionary labor hitherto unknown.

The student of the Lewis and Clark Exposition is inevitably led to emphasize our missionary obligations and opportunities with reference to those twenty tribes of Indians for whom no work is done, with reference to city missions, with reference to Alaska, Hawaii, and the Philippines. The lesson is written so large that, reading, we may run. Wherein the Fair is incomplete, as judged by the standards of other international expositions, there most clearly may one find tokens of the inspiring period of Pacific Coast history in which we live; just because the European here may point out some aspects of civilization in the making, therefore the period is the more critical. Just because life upon the Pacific Coast is so full of material comforts, just because that life is tempted to think its glory consists in the abundance of things it possesses, we more clearly see the abiding poverty of many. The success of the Lewis and Clark Fair, with all its rightful boasting in its display of the triumphs of industry and art, with all its prodigal proofs of almost fabulous wealth, with the unequaled glory of its setting of forest, river, and mountain, only with the fuller clearness says to him who will listen:

Here, while the tide of commerce rolls  
Against the distant golden shore,  
The starved and stunted human souls  
Are with us more and more.

Vain is your Science, vain your Art,  
Your triumphs and your glories vain,  
To feed the hunger of their heart,  
And famine of their brain.

To him who looks upon the surface only the exposition calls: "Room for Commerce!" To him who would find the missionary aspects of the Fair it clearly cries: "Behold, the Christ!"

## RECENT STATISTICS OF MISSIONS IN CHINA

BY HARLAN P. BEACH, F.R.G.S.

Educational Secretary of the Student Volunteer Movement

The important place which China has in the eyes of the Christian public is suggested by the fact that last year, in this REVIEW alone, no less than sixteen principal articles appeared, besides over fifty news items and paragraphs—sufficient material to make a volume of more than one hundred pages. So many phases of missionary work in that empire have been discussed in these pages that the writer feels justified in confining this article to certain facts brought out in a recent study of China from the point of view of comparative statistics of work and workers there at the beginning of 1900 and on the same date four years later. As to the statistics used, it should be stated that the different societies have a varying usage as to the time of securing reports, thus making it impossible to know accurately what work is being done at a given date. Consequently, when in this article data for January of 1900 and 1904 are referred to, what is meant is that the vast majority of items are reported as for those dates.

### Some Preliminary Considerations

In any comparison of the situation in these two years, it should be remembered that on January 1, 1900, the missionary enterprise in China had not been seriously disturbed by the storm which was to burst a few months later. The Christian propaganda was at its height almost, notwithstanding the brewing tempest. Of the years included in this review, 1900 was one of absolute loss. While the persecutions were largely confined to the northern half of the empire, the anti-foreign feeling, which usually included the Christians as "followers of foreigners," was omnipresent. The extreme unpopularity of Christianity prevented any large accessions, even in the most favored localities, and in many provinces there were martyrdoms amounting in the aggregate to several thousands. In addition to those who suffered cruel deaths, a considerable number of communicants recanted, while a large number were scattered. In quarters where animosity was the keenest, missionaries were unable to return to their scattered flocks for months; so that it may be said that for a full year, on the average, the native churches were disorganized, and hence were not in a position to largely increase. When the missionaries rejoined their churches some months passed before the scattered members were brought together again and the cases of excommunication or discipline were disposed of. It may be said, therefore, that the opportunity for growth in the majority of churches did not offer itself until the latter part of 1901, thus leaving only a trifle more than two years for the progress with which this article has to deal.

Two other adverse influences should also be borne in mind. In

provinces where deaths for the sake of their faith had been common, there came the fear of espousing Christianity which often found such expression as this: "We must wait. We believe, but this is a religion that may bring death to its followers. We saw the Christians burning, and some of them burned for hours before they died. It is so terrible that we can not face it. We must wait." It was of course true that martyrs' blood became the Church's seed, but this other side of the case must also be considered. The second obstacle to Christianity alluded to is the secularizing influence of the new régime, which was ushered in by the signature of the protocol and the consequent inrush of Western improvements and ideas. New industries have been created with higher wages, the new learning allures multitudes away from their former purpose of preaching or teaching to new and far more profitable openings of a secular sort. Thus some of China's most promising Christians or inquirers have become wholly or partially secularized.

#### **The Christian Force in 1900 and 1904**

When the facts just mentioned are remembered, the progress disclosed by comparative statistics is all the more remarkable. The Christian forces first claim attention. According to statistics gathered by the writer for January 1, 1900, the fullest that have hitherto been published, there were at that time 2,785 Protestant missionaries in the empire, of whom 1,188 were men and 1,597 were women. In 1904 the number had increased thirteen per cent. to an aggregate of 3,107, with 1,374 men and 1,733 women—one missionary, man or woman, to about 131,000 people. It is interesting to note that despite the question which diplomats raised as to the wisdom of again permitting women to run the risks of the year 1900, they not only held their own in point of numbers, but have actually added to the missionary force 136 recruits, an increase of ten per cent., the men having added only seventeen per cent. to their contingent during the four years. But more surprising than the increase in foreign missionaries is the fact that, notwithstanding the shining mark which every paid helper had been for Boxer rage in 1900, the native force rose during the four years from 6,388 to 8,313—an increase of thirty per cent.; and this, too, despite the fact that many of the men were especially tempted by the larger compensation of secular callings.

The nationality of the missionary force, as suggested by the headquarters of the societies sending them forth, was as follows at the opening of last year: Americans, including those from Canada, 1,338; British missionaries, 875; continental missionaries, 224; missionaries of international societies, 717. The above apportionment is misleading in one respect—namely, that the China Inland Mission is placed under the head of "International," whereas its missionaries are mainly

recruited from Great Britain and its dependencies. In reality the largest number of missionaries in China are British subjects.

A comparison of the provincial distribution of missionaries in 1900 and 1904 is only possible by using the figures furnished by Hartmann for the *Allgemeine Missions-Zeitschrift*. Aside from a number of inaccurate footings, the use of his figures is unsatisfactory, for the two reasons that the exact date of his statistics is not known, and also for the reason that he deals only with 41 of those societies having their own foreign staff, plus some others doing special work, as the Bible societies, for example, whereas the present writer's tables had to do with a larger number of boards. Assuming that the Hartmann tables are a correct indication of the provincial distribution of the missionary force of 1900, the workers at that date were distributed among the provinces as exhibited in the table below under the head "Missionaries, 1900." For purposes of comparison, their distribution in 1904 is indicated in a parallel column. The reader may note a discrepancy between the footings of the columns headed "Missionaries, 1904," and "Number of Communicants, 1904." The reason for this is that some societies were not able to locate, by provinces, their force and communicants.

PROVINCE	Missionaries, 1900	Missionaries, 1904	Number of Different Stations, 1904	Number of Communicants, 1904
An-hui . . . . .	71	96	20	1,532
Chê-chiang . . . . .	209	217	32	12,367
Chiang-hsi . . . . .	97	134	34	1,708
Chiang-su . . . . .	299	375	15	4,727
Chih-li . . . . .	254	221	20	8,468
Fu-chien . . . . .	255	269	35	29,924
Ho-nan . . . . .	59	90	20	1,019
Hu-nan . . . . .	136 (?)	102	11	663
Hu-pei . . . . .	118	208	21	9,801
Kan-su . . . . .	80	52	12	89
Kuang-hsi . . . . .		41	2	736
Kuang-tung and Hongkong . . . . .	300	416	46	29,047
Kuei-chow . . . . .	24	20	6	123
Manchuria . . . . .	92	87	16	9,914
Shan-hsi . . . . .	142	137	28	1,551
Shan-tung . . . . .	204	271	23	14,226
Shen-hsi . . . . .	88	80	23	954
Ssu-ch'uan . . . . .	189	243	30	3,467
Yün-nan . . . . .	22	36	6	77

By some unexplainable error, the great center of increase during the four years is wholly obscured. Hartmann states, with a modifying foot-note, that there were 136 missionaries in Hu-nan, including 122 members of the Christian and Missionary Alliance, which is an error of considerably more than 100. Probably 25 would be a large number of missionaries resident in Hu-nan in January, 1900, from which number they had increased to 102 in 1904—a gain of some 300

per cent. This local increase is due to the fact that the intensely anti-foreign spirit of the Hu-nan officials and gentry had prevented permanent residence until just before 1900. With the removal of the ban after the Boxer uprising there was a simultaneous rush toward this rich and unoccupied field. Four of the five provinces in which there is a loss of force were greatly affected by the Boxer massacres of missionaries.

The foreign workers are distributed in 765 centers, yet in many cases, especially in provincial capitals, which are common ground, a number of these are found in the same city, so that the actual number of different cities, towns, and villages occupied is only 405. Of this latter number 306 are walled cities of important official rank, or one walled city out of every fifty and a fraction of the entire number in the empire, 1,553. The total number of cities, towns, and villages occupied by missionaries in each province may be learned from the foregoing table. Kuang-tung leads, with Fu-chien, Chiang-hsi, and Chê-chiang following, all with more than thirty such stations. These figures do not, however, give any adequate idea of the location of the leaven. The statistics of 1904 show that there are 3,666 outstations at which regular work is being done, most of which have resident native helpers, and chapels or meeting-places. As very few of these outstations are occupied by more than a single society, it is safe to say that, with the stations added, there are at least 4,000 cities, towns, and villages—mostly the latter—at which the work is being actively prosecuted. Shang-tung leads in the number of outstations, with a total of 1,024, nearly a sixth of the entire number, and Kuang-tung follows, with 625.

#### **Increase in Communicants**

Increase in this item is particularly to be noted, for it was church-membership that was the crowning sin, occasioning the deaths of so many in 1900. In that year, before the massacres, there were 112,808 communicants. Tho it is estimated that at the close of 1900 some thousands of Protestant Christians had been martyred, the roll of communicants had increased seventeen per cent.—to 131,404 at the beginning of 1904. As previously stated, this represents the gains of only about two full years, a result to be profoundly grateful for. The four societies having the largest number of communicants, and the only ones with a communicant roll of more than 10,000 are: Methodist Board (North), 24,117; Presbyterian Board (North), 13,063; London Mission, 12,786; China Inland Mission, 10,143. It should be added, however, that the Methodists include as communicants all probationers, which very greatly increases their communicant membership above other societies, which do not count probationers as communicants.

It is of interest to note the advance in membership in those northern provinces which suffered the greatest loss of life during Boxer

year. Here, again, the only way of estimating the gains must come from a comparison of the Hartmann tables—which give a total of only 95,943 communicants, after deducting Formosan figures—with those of the writer, whose total at the beginning of 1900 was 112,808. In view of these uncertainties and the inability to learn the number of Christians killed in each province, only the general fact can be stated as fairly deducible from the comparison that, in every case, the loss has been made good, and the year 1904 saw a larger number of communicants than these provinces had before the massacres, five years ago.

#### **Advance Along Educational Lines**

Among many other items of advance, space can be given only to the remarkable progress observable in education. In 1900 there were found in the various missions 1,819 day schools; last year there were an even 2,100—a gain of fifteen per cent. Pupils in these schools increased during the period twenty-two per cent.—from 35,412 to 43,275. Educational institutions higher than day schools, most of them equivalent only to our grammar schools, or perhaps the lower classes in high schools, show a gain of sixty-two per cent., numbering 275 in 1904, with an attendance of 7,283—a gain in scholars of forty-one per cent. These figures plainly show the trend of interest during these days of transformation toward the new learning. Yet an additional word should be said that the full significance of the contrast may be realized. Before the Boxer uprising, mission schools had almost a monopoly of Western education. During the last three years especially, the government, imperial and provincial, has established a multitude of schools in which Western learning is the attractive feature. Not only so, but in perhaps the overwhelming majority of cases the government schools furnish tuition free, and very commonly pay a bonus besides, sometimes more than covering the cost of board. Notwithstanding these attractions and the ignominy which in many quarters is attached to attendance on Christian schools, the above remarkable advance has resulted from practically two years' work. Even officials whose business it is to see that government schools are established and patronized, not infrequently send their sons to missionary institutions. If one asks them why they patronize foreign schools, they answer that it is partly because the native schools, even when under Japanese control, are far inferior to missionary institutions. If pressed further, and asked if they do not fear that their sons will become converts to the new faith which is made so prominent in all such institutions, they may reply that the danger of such a fate is only a possibility, whereas there are two counterbalancing moral considerations. One is that they feel as safe as to the moral influences surrounding their sons as if they were under their own eye, and even safer; the other is that if sent to a government school, they will almost

surely fall into vicious habits that are far worse than the reproach of conversion to the holy life of Christianity.

#### A Plain Lesson

The full statistics, of which only a few items have been given in this article, are eloquent as to the way in which God makes the wrath of man to praise Him. Never has there been such an opportunity for the Christian Church in any land as one finds now in China. Her nearest neighbor, Japan, keenly realizes this fact, and even under stress of a great and most demanding war, the Japanese are swarming into the empire. Not only is Japan eagerly pressing into the commercial and industrial life of China, but, like a wise strategist, she is awake to the importance of two dominating factors of national destiny. The youth of China are going by the hundreds to Tokyo and other Japanese cities, to learn what the West can teach, so that there are now probably 5,000 young Chinese studying there. Not only so, but she is pouring into China's higher institutions of learning literally scores of teachers and professors. It is true that in the other line of greatest influence she has thus far done little for her ancient neighbor. Yet the writer was impressed in a tour last summer by the beginnings already made to influence the religious life of China. Even in the very heart of the eighteen provinces he found a Buddhist temple, to which had been sent by their coreligionists in Japan three missionaries of Buddhism. In the capital of the imperial province he was rejoiced to find another Japanese, this time an earnest Christian, who was ministering to the spiritual needs of his Chinese brethren. Now while the coming of Japanese educators is desired by the governments of both the countries interested, it is most unfortunate from the religious point of view. Practically all of those thus coming from Japan are men whose Western learning has not impressed them with the importance of Christianity, but who instead have been forced to abandon unreasoning faith in their old religions, and who now throw their influence against all religion, Christianity included, and exalt the cold ethical maxims of Confucianism. The one dominant characteristic of old China was materialism; the influence of Japanese teachers will only confirm that weakness. If China does not wholly change her age-old policy of being under the absolute influence of scholars in office and out of office (and this is not a probable change) the present trend of governmental education is the empire's greatest menace.

Missionaries of experience realize the gravity of the present situation, and are voicing the clamant need of flooding every province with Christian literature as a partial corrective of the imminent danger. They are emphasizing, as never before, the importance of earnest Christian effort for the literati, for work among whom the Young



Men's Christian Association alone is setting apart ten strong workers. They are realizing, most of all, the necessity of sending in a vast number of reenforcements—especially for educational work—who shall embrace the greatest opportunity that has ever allured the Church to the conquest of an open and impressible empire.

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## THE INFLUENCE OF JAPAN ON CHINA

BY REV. H. G. C. HALLOCK, PH.D., HANG-CHOW, CHINA

Missionary of the Presbyterian Church in China

Japan is now having the influence on China which the Occidental nations covet for themselves. The reasons for this are legion. Japan is very near. Her people are much like the Chinese in thought, superstitions, religion, and in many race characteristics. China first influenced Japan educationally, politically, in military methods, and religiously. She did much to make Japan what she was fifty years ago—no mean nation—tho without modern civilization. Japan fortunately, more humble or more willing to learn than China, has received much of the best the West has to teach. She, therefore, has that with which to repay her debt. And, strange as it may seem, China is willing to receive these blessings from little Japan, her former pupil. China thinks, because of what she has done for Japan, that it is no humiliation to take from her as a creditor from a debtor. She can take these good things, and still save her "face."

Foreign nations have been "advising" China to build railways, equip armies and navies, and to introduce all kinds of modern improvements. This was really for the improvement of the purse of their own citizens, tho the real purpose was concealed by a show of benevolent interest. China did not ask for the advice and did not want it, since so much of it was given when armed vessels were not far away. China was too proud to be taught in this way. She flatly refused the advice. She has been wishing for civilization and its benefits for several decades; but she would not have it at the cost of humiliating herself by taking it from the haughty barbarians. Now she sees a way of getting the blessing through Japan, whom she counts as "one of the family." Japan has learned. She has become powerful. She is supposed to have the cream of what the Occidental nations have to offer.

Japan is not slow to improve the opportunity. She does it wisely and well, not seeming to be too anxious, but just giving as she is asked. In this way she can give the more, and is giving with a free hand.

Japan is influencing China first in EDUCATIONAL LINES. Japanese occupy many of the educational positions formerly held by citizens of other nationalities. This is because they acquire the language more

readily and better, and because they understand the Chinese better, and therefore injure their susceptibilities less. Japanese teach in the University at Peking. It was formerly taught by Americans and Europeans. The Agricultural College at Wu-chang, opened by Chang Chih-tung, is under the charge of Japanese. An American was formerly in charge. A large number of general schools are taught by Japanese. There is hardly a city of any importance where there are not to be found some Japanese engaged in educational work. There are also schools in China, which the Japanese themselves attend for the purpose of studying Chinese and English. One of these schools is in Shanghai. This forms a connecting-link between the two peoples. I know of no other nation having a school of importance in China where its own citizens study Chinese.

The Japanese make it most convenient for their neighbors to go to Japan to study, and the Chinese are not slow to grasp the opportunity. Large numbers are sent by progressive officials. Larger numbers go at their own charges. They can go easily, cheaply, with honor to themselves, and are treated as welcome guests. Many of these would gladly come to the United States, but it is next to impossible for them to get into this country, even to study. They have to suffer many indignities, sometimes even being imprisoned. When they finally succeed in getting in, and after study return, they carry in their hearts little love and enthusiasm for us. Japan gives them good opportunities and a warm welcome. They go to Japan and get what they can. They return enthusiastic and warm friends of Japan, and supporters of everything Japanese. Much of Japan's influence in China is due to these returned students, in the same way that a vast weight of America's influence in Japan has been and is due to the warm friendship of the Japanese students who have returned from American schools.

Japan influences China a great deal through the printed page. Several of the leading newspapers of China are edited by Japanese. They exert much influence toward drawing the two nations more closely together in sympathy. They also teach Chinese how to conduct newspapers, and hundreds are being published by Chinese. These are educating the people, and keeping them posted in current history. Japanese magazines of all classes are being published in Chinese, and are purchased in large numbers. Scientific, philosophic, theologic—all kinds of subjects are treated. Japan is doing a great deal in this way to influence the thought of China to teach the Chinese to think.

Japan also influences China by her translations of books on Western learning. These are translated from Japanese because it is easier, and because the Chinese say the Japanese have chosen the best from the West. The translations include books on every conceivable subject—agnosticism, ancient and modern history, agriculture, sciences, pedagogy, political economy, international law, theology, etc. The

market is flooded with these books. Almost all bear the marks of Japanese origin, as that makes their sale more sure. Of course they are by no means always of the best; but with the exception of those on modern free thought, most of them are far better than none at all. Thus Japan shows young China what education can do, and the young men and women of China are now crying out for education as never before.

### **Political and Military Tutelage**

Japan is influencing China POLITICALLY. The Chinese officials are watching Japan in her dealings with other nations and in the ruling of her own people. They are learning lessons that they sorely need. China knows that Japan is being respected by reason of her wise government, and she covets the same honor. Officials and students are sent to Japan to study these matters, and the Japanese are asked to help China. One learned Japanese has been requested to draw up a new code of laws for the government of the empire of China. This is a wonderful condescension, but a good sign. Chinese officials are noticing the independence of the Japanese. They look upon its effect on China with mingled hope and fear, especially fear. Japan has simply opened the eyes of China, and young China feels that it certainly must have what young Japan has—liberty of speech, of press, and freedom in developing the land: that the government of China must awake and give its people more advantages.

In the MILITARY LINE Japan is having an influence on China far beyond anything those not there can imagine. China was greatly surprised at what Japan did ten years ago in conquering her; but she is standing now with eyes, ears, and mouth wide open beholding the miracle of little Japan thrashing mighty Russia—a great Western power! The Japanese army's valor, discipline, and order is a marvel to her, and has won China's confidence and praise.

This present war could have gone on twenty years ago, and China as a whole would never have known about it; but now the millions of copies of Chinese newspapers carry the news to nearly every corner of the empire, and the Chinese telegraph system lends a hand, so that China is pretty well informed as to Japan's successes. Japanese are employed in Chinese government military schools. One of these schools is in Hang-chow. The Chinese armies are under Japanese instructors. China longs to have a navy like Japan's, and willingly asks of Japan what she deigns not to seek from others—advice. Few can appreciate the influence Japan has gained in China by the present war. The Chinese are not only posted and interested, they are in favor of Japan winning—enthusiastically so. They are "itching" to get into the war themselves, and this anxiety is stirring up naturally unwarlike China, and making that warlike something tingle in young China's veins. It is certainly to be hoped that only enough of it will be

infused to make China seek earnestly the means by which to defend herself from the "gobbling" nations. We do not wish her to become one of the "gobblers."

### Commercial Influence

Japan, too, is doing much toward making China a COMMERCIAL NATION. China has long known how to make money on a small scale—perhaps better than the Japanese—but on a large, commercial scale they could make little. Some Chinese have acquired great wealth in the banking business or by corruption in official service. This money, when acquired, was almost always hoarded away; but Japan is showing China a better way. By means of her large manufactures and large steamship lines Japan has gone forward by leaps and bounds, supplying China and the world with millions of dollars' worth of all kinds of manufactured articles. China sees how Japan is making money, and she also wishes to profit. So cotton and silk mills, match and cigarette factories are being built in many places, and many other articles that used to be made in Japan are also being made in China. China is imitating Japan in building railroads. The Japanese have many launch and steamship lines plying in the inland waters of China, and the Chinese see there is much to be earned from this kind of investment. China has had, for hundreds of years, a great body of native shipping, but it has been domestic and local, and in later years the Chinese have had a few steamships engaged in traffic; but Japanese influence has encouraged Chinese efforts, so that they are building more ships for the coastwise and inland trade. One of the larger firms is the China Merchants' Steam Navigation Company, and there are many others which owe their existence to Japanese influence much more than does this firm.

Japan is teaching China how to utilize Occidentals to the building up of her wealth. China has become the market of the world. She is learning how to make the world her market as well. Great Chinese firms are carrying on a large trade with foreign lands. This has increased rapidly, until tens of millions of dollars' worth of goods are annually exported from China, and the lesson is only beginning to be learned. Japan is trying to teach China the importance of opening her coal and other valuable mines, but she finds her pupil rather dull here.

Strange as it may seem, Japan has her influence in giving China CHRISTIANITY. Japan was influenced much by Chinese Buddhism and Ancestor Worship. Now she is learning a more excellent way from abroad, and is, in turn, influencing China for Christ. Japan does not realize this; but it is true. Her attitude toward Christianity does it. China knows that Japan was first influenced by Christian nations, and that Japan's civilization owes much of its true worth to Christianity. China knows that some of Japan's wisest rulers and dip-

lomats, and her most able naval and military commanders, are Christians. China can see that a large number of the books translated into Chinese by Japanese are saturated with Christian thought. Some of the Japanese that come to China are Christians. All these things working together influence China for Christ more than most people imagine.

All things considered, Japan is to-day the greatest national civilizer of China. America and England, Germany and France, in the order named, are doing much for China, but Japan's influence is paramount. It is sad that it is not all Christian, as it is sad that the influence of other nations is not all Christian. The Japanese are in sympathy with Chinese superstitions, and look upon them lightly, and do not break entirely away from the old as they introduce the new. This course gives what attracts without enough of its cause, the rainbow without the sun, civilization without enough of Christ and His Gospel which made civilization possible. The influence of Japan is, however, more Christian in proportion to her knowledge of Christ than is that of other nations, and, tho it is not all we would desire morally and spiritually, yet it is a thousand times better than nothing, and it removes a vast amount of prejudice.

We must not get the idea from this that the work and influence of Christian missions is any the less, but rather more. Lovers of Christ can rejoice that missions gave Christianity to Japan, and are more than any other force responsible for Japan's wonderful advancement. And missions have, during the last century, done the work of educating the Chinese mind and of preparing the Chinese heart, without which the influence of Western nations, and even of Japan, would have been trifling. Believers in missions can rejoice that Japan is passing on the blessing to others, but they must remember that both Japan and other nations have mingled much that is not Christian with the civilization given to China. Missions must direct, purify, and spiritualize this civilization by preaching a pure Gospel. Missions have a larger work than formerly, and it is more encouraging. Before the work was against prejudice and cold indifference. Now the people are awake. China is like hot iron ready for the molding. More is to be accomplished in the shaping of China in the next ten years than has been done in the last century. Every young man and young woman wishing to have part in this great and successful enterprise should be at work in China, and every one who wishes to hasten it and make it more successful should have his offerings invested here. The new opportunity is *great*.

## OBSTACLES TO CHRISTIAN MISSIONS IN CHINA—III

BY TONG KWOH ONN, SHANGHAI, CHINA

### Mistakes of the Missionary Societies

Another serious obstacle to the progress of Christian missions in China may be traced to the mistakes in method pursued by the missionary societies at home. I content myself with taking up only the most important of these.

(1) *The Lack of Esprit-de-corps in the Protestant Church.*—The many factions into which Christianity has divided itself is a source of weakness to the Church, and the transference of these relics of strife to the soil of China is greatly to be deplored. Wherever Chinese converts obtain a hearing on the subject, they speak with no ambiguity on the immense loss of force which Christianity sustains through these divisions. The blame for this, however, does not rest with the missionaries, but rather with the societies which send them out. Instead of benefitting by the two hundred and fifty years' experience of the Romish missions, and of the early workers of all denominations, the societies still send out their missionaries under instructions to pursue independent lines of policy, conforming to the set doctrines and rituals of their particular Church. The General Conferences of 1877 and 1890 have done much to bring about a better understanding, and promote a greater uniformity among missionaries, but much still remains to be done before the experiences of the various workers can be gathered and sifted, so that they may be a handbook for every missionary.

(2) *Injudicious Selection of Missionaries.*—Christian societies, in sending out men and women, incur a great responsibility, for the advancement or retrogression of Christian missions depend largely upon the character and qualifications of the men sent out. These agents should be chosen not only for their spiritual fervor, but for their liberality of education, their temperament, their human sympathies, their common sense, their ability to accommodate themselves to surrounding circumstances, and their freedom from dogmatic assurance. The men must be those of winning power who can draw men by the irresistible force of their personal magnetism and love. They must be men who will love the Chinese, and who, by winning the Chinese to themselves, will ultimately win them to Christ. The intense love for men was the secret of Paul's success as a missionary, and if the Church in England and America would fulfil her duty, they must send to China only those who are loving, patient, and forbearing, free from the prejudice of race, the pride of superior education, or the consciousness of immunity from the jurisdiction of local laws. Candidates who are fastidious and easily excitable should be

declined, and only those with a sound judgment and the ready tact which takes in the situation and makes the best of it be accepted. The office of missionary, to a people like the Chinese, requires exceptional gifts, and the ranks should only be filled by those who possess every requisite quality of head and heart. One man of proper qualifications is worth scores of impatient zealots, who accomplish no permanent good themselves, and, by their indiscretions, destroy the influence of others who work on an approved basis.

(3) *Insistence on Treaty Rights.*—The insistence on treaty rights, where commercial and other interests are concerned, is both right and justifiable; but when applied to matters of religion, can hardly be wise, especially since the "toleration clause" in the treaties was accepted by China when she was powerless to resist. The insistence on treaty rights can bring no good results, but will rather close the hearts of the people to Christian influence and teaching. When Paul was requested by the magistrate to leave Phillipi he readily complied. In the carrying out of the Christian propagandism in China many difficulties with the officials and people would have been avoided if missionaries had shown the same tact.

(4) *The Insufficient Time Allowed Missionaries for Preparation.*—One of the serious mistakes of some societies is the belief that efficient work can be done a few months after missionaries arrive in China, before they have a sufficient acquaintance with the native language, customs, characteristics, and modes of thought. Paul spent eight or nine years after his conversion in ripening his inner life and acquiring all the necessary accomplishments for doing the Lord's work, but the mercantile spirit of modern days is apt to consider a few years spent in preparation as time and money wasted. It is the duty of a skilful physician to learn not only the nature of his patient's disease, but his habits, modes of living, sanitary surroundings, hereditary tendencies, and any other points that might help him to determine on the proper method of treatment. How much more important is this when the disease is that of the soul!

No missionary can hope to make a favorable impression on his hearers when a superficial knowledge of the language and a strong foreign accent cause every word he utters to bring smiles or peals of laughter from his audience, and make it almost impossible for them to comprehend a word of the missionary's jargon. Paul, when sent forth by the Holy Spirit on his preordained mission, was well versed in the language of the educated classes of the districts he visited, and was able to quote from their poets and authors. As a result of long and thorough preparation, the literary labors of Matteo Ricci in China were extremely important, but rarely has a foreigner succeeded so well in clothing new and strange ideas in so attractive a Chinese dress.

A great mistake is often committed by transferring missionaries from one district to another where the dialects are different. Besides the time wasted in learning another dialect, the missionary is very apt to unconsciously return to the dialect he had previously learned, and thus his address becomes an unintelligible medley. The writer has heard a missionary preach in Hongkong whose discourse consisted of seventy per cent. Cantonese, twenty per cent. Fukienese, and ten per cent. the Ningpo dialect.

(5) *Lack of Confidence in Native Workers.*—At the Shanghai Conference in 1890 it was the almost unanimous opinion of the missionaries present that if China is to be brought to Christ it must be done by the agency of native workers. The testimony in favor of the employment of native workers and in eulogy of the fruits of their labors was most overwhelming. While it is to be admitted that some of the native pastors and other workers have brought disgrace on the Church, yet in most cases the impartial observer can not but attribute the blame not so much to the retrogrades themselves as to the missionaries and the societies who employ them. Nearly all missionaries suspect the purity of motive of native preachers, and assume that they take up the profession as a means of making a livelihood. Now to a man who possesses an iota of self-respect—as the Chinese generally do—can the consciousness of such a feeling on the part of the missionaries produce anything but half-heartedness in the native helpers? To make matters worse, some missionaries do not attempt to conceal their feeling, and seem to begrudge the paltry pittance they pay their native assistants. According to Rev. G. L. Mason, “Unordained helpers are paid from \$4.00 to \$8.50, an average of \$5.00 (\$2.50 gold) per month; ordained preachers, \$5.00 to \$20.00, average \$10.00 (\$5.00 gold).” In Hongkong and Canton, unordained preachers receive on an average what is equal to \$4.00 gold per month, and ordained preachers \$10.00 gold. These may be taken as the typical salaries paid to native evangelists in China, and in some stations even smaller salaries are paid.

In spite of these “large salaries,” we find that, as a rule, the native Christian worker is a man of most ordinary ability, and totally unfit to cope with the educated classes on equal terms. To believe that the offer of a few dollars per month will suffice to attract any men of real talent or ability to labor for the Christian Church is a grievous mistake. Just as ministers at home and foreign missionaries abroad must have “living wages,” so the Chinese worker must receive the same, proportionate to the difference of circumstances, whether these wages are paid out of foreign funds or by native Christians. Until missionaries are willing to offer sufficient inducements to capable men to enter the ministry, so long will the Church be filled with men of only mediocre attainments who do not command the respect of the educated classes.



In the second place, much of the efficiency of native workers is lost through discouragement caused by the treatment they receive from the foreign missionaries. I have known native workers who speak in most bitter terms of the galling treatment they receive from their foreign colleagues. Ministers sometimes speak very disparagingly of native ministers and Christians, as if they were unworthy of respect. When it is remembered that the Chinese have "thirty or forty generations of physical inertia, heathenism, and narrow-minded education behind them, it is hardly fair to expect from the Chinese ministers and Christians the same amount of enterprise, the same religious knowledge, piety, and spirituality, as we would expect from foreigners." Referring to a class of seven theological students, who were graduates of the Tungchow-fu College in Shantung, the Rev. John L. Nevius said: "These men are of decided ability and promise. None of them, however, up to this time, have been advanced to the pastorate, and there seems little disposition on the part of the Church to call them."

Notwithstanding discouragements, what is the consensus of opinion of missionaries regarding the labors of Chinese pastors and workers? The Rev. Timothy Richard wrote: "The natives are to be the pastors and evangelists. They will do that far more efficiently and economically than we can." The Rev. J. E. Cardwell says: "In the early Church, it was by the converts to Christianity that Christianity spread. If the Church in China was really active to her privileges, duty, and responsibility, five hundred native evangelists would soon be spread over the land, who would be a far greater power than five thousand foreigners. Therefore, one of the capital objects of missionary effort should be to educate and train for the native Church a competent native ministry." Rev. W. Bridie: "As representing a mission in the Kwongtung province, which has successfully employed paid native agents, . . . I wish to say that the chief success has been at the stations directly under the care of native preachers, and not where the missionaries live. The same thing, to a large extent, may be predicted of all the successful stations in the province." The Rev. J. Ross, of Manchuria, wrote: "About seventeen years ago I went to Manchuria, and since then twelve hundred people have been baptized into the Christian Church. I wish, however, to mention this fact only in order to state that the first principles of Christian instruction were implanted almost invariably by the natives. I do not think I can trace more than four and twenty who were directly the converts of foreign missionaries. It appears to me that the training of native evangelists is one of the most important questions before the Conference. I am convinced that China is to be converted by the Chinese."

It is often alleged that the Chinese are always actuated by mercenary motives, but there are cheering exceptions related by the foreign missionaries themselves. The late Rev. N. J. Plumb, of Fuchau,

wrote: "One of our preachers was offered \$50 per month, some years ago, to engage in the consular service, but he declined, preferring to remain in the ministry with \$3 mission pay per month, and is still one of the best and ablest preachers of the Conference. The mission rate of pay is \$3 for preachers for a man, \$1.50 for his wife, and 75 cents for each child."

The Rev. J. C. Gibson gives similar testimony.

Another instance which came under my personal knowledge was that of a young literary graduate, a Master of Arts, who was earning several thousand dollars a year as the chief editor of a Chinese newspaper at Canton and as a private coach to wealthy students who were preparing themselves for the literary examinations. When this young man became converted to Christianity, he willingly dropped all his lucrative positions, and accepted a position as professor of Chinese literature in the Christian College at Macao, at a salary of thirty Mexican dollars per month. With this meager salary, in addition to his regular duties, he devoted all his holidays and spare time to preaching the Gospel, going about the country from village to village to proclaim the revealed truth; and so widespread was his reputation as a scholar and so solid were his attainments in Chinese classical lore, that men of the highest literary standing came to listen to him, and marveled at the effect which the influence of Christianity had produced in one of their number. Some of his listeners who were inclined to ridicule the Christian doctrines restrained themselves, partly out of respect for the learned scholar who was preaching to them, and partly because they feared that in the man whom they wished to confound in argument they might find more than their match. The above instances prove conclusively that the Chinese are not all a sordid race, but that among them, as among other peoples, there are to be found noble, self-denying characters who will give heart and soul to uphold the cause they have espoused.

It is to be feared that, under the present circumstances, Chinese pastors and workers will have to be paid, to a large extent at least, out of foreign funds, until the time when a wealthier class of natives shall have joined the Church. To expect that all the native workers shall be paid by the Chinese Christians would be unreasonable, as it is as easy to get blood out of a stone as to raise substantial subscriptions from the present poor members of the native Church. The question the Church has to decide is: either to employ foreign funds for the employment of capable men for the evangelization of the Chinese, or keep those funds for the employment of foreign missionaries only, and let the Chinese take their chances in getting to heaven.

(6) *The Common Style of the Chinese Bible and Other Christian Literature.*—Another mistake which the Christian Church and missionaries have committed has been the common style of the Chinese

Bible and other Christian literature. The educated classes hold in utter contempt anything that is written in common language. They lay almost as much stress on the style as on the substance; hence the Chinese aphorism: "He who speaks in unpolished language can not exert any far-reaching influence." The Buddhistic classics and literature, which were translated into Chinese between the third and sixth centuries, A.D., are masterpieces of Chinese literature, and have enjoyed the admiration of eminent scholars for about fifty generations. Owing to its beautiful language, almost as much as to its plausible metaphysical doctrines, Buddhism has exerted a strange, fascinating influence over the scholars of China, and there are not lacking keen observers, who predict that the future will witness a still greater accession to the ranks of Buddhistic followers. The Society for the Diffusion of Christian and General Knowledge among the Chinese some years ago recognized the importance and urgent necessity of adopting a polished and literary style in those of their publications which were intended for the use of the educated classes, and, as a result, to-day their publications are read as they were never read before, and a very much greater influence is being exerted among the scholars.

Until recently all the different versions of the Chinese Bible were written in such commonplace style that educated scholars would only look at them as curious specimens of Chinese, specially introduced by missionaries and their followers. With the completion of the "Delegates" and "Schereschewsky's" versions, however, this drawback has been largely removed. But if the Church would be true to its duty in this matter, one of the versions of the "Union Chinese Bible," now being translated, must be in the highest Wen-li, and this version should be nothing short of a real masterpiece of Chinese literature. Non-Christian scholars may have to be requisitioned for this work, and several years will be required, perhaps, for its accomplishment; but whatever difficulties may have to be overcome, the work must be done, if the educated classes are to be reached and their powerful influence secured for promoting the more rapid extension of Christianity.

(7) *The Urgent Need of Further Commentaries.*—In all the different versions of the Chinese Bible, great importance should be attached to elucidating as clearly as possible the different passages, both by means of notes and commentaries; and wherever passages occur which seem to be in conflict with the well-known laws of nature or reason, an honest attempt should be made to explain them according to the light of modern science or rationalism. No greater mistake could be made than by attempting to treat the Chinese as children, expecting them to accept blindly whatever is told them. The ignorant masses might accept teaching blindly for a time, but the *literati* are a proud and discerning class of people, and will be satisfied with nothing short

of what the best Western nations can give them. The educated Chinese ridicule miracles, as the doings of demons and ungodly spirits, and not the outward manifestations of power of an Almighty Being. If the Chinese mind is to be disillusioned of such an idea, it is necessary that treatises in the form of commentaries be published and widely circulated, dealing exhaustively with the subject of miracles, and endeavoring to prove that they are not in opposition to the laws of nature.

There are missionary societies who are consistently opposed to the policy of giving commentaries and annotated Bibles to the Chinese on the ground that the Bible is self-explanatory and all-sufficient in itself, and can not be misunderstood by any one who reads it in the proper spirit. Such a policy appears to me, however, most short-sighted and unwise, for the Bible is not a book to be indiscriminately offered to the Chinese, without note of comment, as they are quite unprepared for its teachings and entirely out of sympathy with its spirit. Some of the foulest attacks made against Christianity by the *litterati* have been with missiles taken from the Bible. Some of the hard things in the Bible which puzzle thoughtful men and women in Christian lands produce very different and often startling effects on the minds of those who have no teacher to explain and who are predisposed to be hostile. The Roman Catholics in China, as elsewhere, have shown greater circumspection in the issue of the Scriptures. They consider that strong meat is not fit for babes, whether in the West or East.

In addition to notes and commentaries, the practise of having all the historical, geographical, ethnological, and philological allusions which occur so often in the Bible fully explained, either by means of notes or glossaries, is absolutely necessary. It would also be highly useful to furnish headings to the different chapters, brief introductions to the different books, and a general preface added to both the Old and New Testaments. No possible translation, whether in highly literary or simple language, or in any form of vernacular, can make the Bible plain to the uninitiated Chinese. Elucidation of the text is absolutely indispensable. While separate commentaries and tracts may serve their purpose to a certain extent, they can not hope to attain the usefulness of notes and elucidatory glossaries embodied in the Bible itself, as such tracts and commentaries are often separated from the book it is meant to explain.

In the publication of general Christian literature, while the adoption of a style to suit the masses is essential, the providing of a highly literary style to meet the needs of the scholars is none the less important if the influence of the educated classes in favor of Christianity is to be secured. For in China, as in no other country in the world perhaps, public sentiment is almost entirely molded by the

literary classes, and where these classes lead, the people will readily follow. The policy of converting China to Christianity through the masses and letting their influence reach upward to the higher classes may be a sound one, but a skilful commander, in the attempt to capture a citadel, will not confine himself simply to a front attack, but will resort to every means to hasten the reduction of the enemy's fortress. The fact that the literary classes have hitherto shown such pride and proved so intractable to the teachings of Christianity should determine Christian emissaries to bend their energies and resources to their capture, as their continued resistance forms a most serious obstacle to the rapid success of the missionary campaign.

(8) *A Narrow Education for Foreign Missionaries and Native Clergy.*—It is well known that among the men sent out by the home societies, there have been many whose chief recommendations were their spiritual fervor and their intense desire to save heathen souls. Their education, however, is much below the standard of that of those men who are successfully engaged in the secular walks of life. In these days of specialists, when only the best can succeed in the commercial and industrial world, it is hardly likely that ill-equipped men can make a success in the missionary field. The work of an evangelist is most difficult, and requires exceptional education and training. It behooves the missionary societies, therefore, to see that only those are sent out who, besides possessing the requisite depth of spiritual fervor, must have all the other special qualifications so essential to the making of a successful missionary.

As regards the native clergy, the meagerness of their education is almost a byword wherever mission stations are established. They are usually recruited from the lower social strata, and in some missions carpenters, gate-keepers, cooks, and mountebanks, good men tho they may be, assume the rôle of preachers without proper training. Very few are graduates of theological schools, while the majority are not only sadly deficient in the knowledge of their own literature, but possess the most hazy ideas of the principles of the Christian religion. No wonder, therefore, that the educated classes will not waste their time by listening to the preaching of such men.

(9) *The Unwisdom of Essaying Missionary Work in the Treaty Ports.*—It is the almost unanimous opinion of non-partisan observers of the missionary enterprise in China that the work hitherto carried on at the various treaty ports has been a failure. Missionaries arrive in China generally full of spiritual zeal and burning with a desire to save the Chinese, but when once placed amidst the worldly and corrupting atmosphere of the treaty ports, it does not take long for their zeal and love to evaporate. At treaty ports the feeling of racial prejudice is manifested in its most accentuated form, so that the foreign missionary is often unable to resist it, and is carried away by the pre-

vailing sentiment to such an extent that he will feel ashamed to cultivate openly social intercourse with the Chinese.

The native element in the treaty ports is, moreover, too strongly materialistic to present any inviting field for the labors of the missionary; nearly all of these natives have flocked to the "ports" with the avowed object of seeking their fortune, and none of them has any time to give to spiritual truths and thoughts. Experience has shown that even if some of them profess Christianity and enter the Church, a close examination into their motives seems to justify the term "rice-Christian," which has been given to them by anti-missionary foreigners. I believe that missionaries should be sent into the interior of China to prosecute their work, and let the treaty ports alone. By so doing they will not only conserve the earnest spirit with which they left their home lands, but they will be able to acquire the native language, manners, and customs much more expeditiously and accurately. These remarks do not, of course, apply to those who are engaged in educational work in the treaty ports, and whose work is not affected by the influences mentioned.

*(To be continued)*

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## THE REFLEX INFLUENCE OF MISSIONS

BY REV. RICHARD W. COPELAND, WEST WEBSTER, N. Y.

One who gives has in view the happiness of the individual, or the setting in motion of the means by which numbers shall be blessed. Law in general is stamped with beneficence, and as "giving" is an act whereby one of the greatest of laws, that of neighborly love, goes into operation, it is appointed that the giver shall enter into unlooked-for good. "A gift turneth itself whithersoever it goeth." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

The reflex influence of missions embraces many particulars. It is proper to invite attention to this, as contributing to the cause of missions is a lofty act, not only in the end to be realized in, but also in the circumstances, inasmuch as the recipient can not know, in this life, the donor, nor the donor the recipient; and because the wisdom of giving to missions is even yet frequently challenged.

1. The support of missions contributes to the expansion of thought and the moral affections. The tendency of human nature shut into itself is to magnify the importance of the local; hence provincialism—and dogmatism, which is a species of provincialism. It is easy even for good men to become absorbed in the petty, to fall into the narrow and the exclusive. It must not be forgotten also that

the Gospel is followed with thrift, and thrift, when practised by a people, may degenerate into commercialism with all that it implies. It is something to be engaged in a work which extends the mental horizon and expands the heart. When Jesus said, "Ye are the light of the world," there is reason to believe He had in view the extension as well as the quality of the influence His people should exert. A casual interest in the work of Christian missions makes one, in a measure, geographer, ethnologist, a student of history, biography, comparative religion. Missionary enterprise is the most comprehensive type of benevolence. The humblest believer that gives according to his ability has a place among philanthropists.

2. Again, we must set down the hopefulness of the Church in no small measure to the account of missions. The commission, "Go, disciple all nations," is stimulating. No one that has felt the touch of Christ's power in salvation can doubt the ultimate and universal triumph of the Cross. But it makes a difference whether the army use pick and spade in measures of defense (worse still, consume precious moments in inaction) or whether there be signs of advance. There are indications that Christendom is in a stage of transition. The first force of the spiritual movement of a century and a half has expended itself. Leaders are asking: "Does the trouble lie in environment or in lack of spiritual receptivity? What new direction shall be given Christian teaching to make it effective?" It means much in such an hour that tidings should reach the Church of the unparalleled success of missionary operations. Any pessimistic note is lost in the swelling cheer which rolls along the line, telling that our comrades at the front on every hand sweep the outworks of heathendom.

3. The reflex influence of missions appears further in augmented evangelism. In planting missions among Franks and Engles, little did the Church of the earlier centuries dream that from these should spring the instruments, first, of the reformation of the Church, and, after that, the restoration of primitive Christianity. Luther and Wesley are representative of the returns which missions make. Wesley, in a peculiar sense, was the product of missions. In grace as in nature, men look to the scion for the renewal of the species. Are the conditions which surround evangelism in new fields favorable to directness and simplicity? May a type of life be looked for in consequence that shall be fresh and virile? Then must missions, in every period, contribute elements that make for the renewed power of the Church. As the characteristics of varied races and peoples, whose marvelous history and indigenous development, in some instances, bespeak a strength which awes the younger nations of the West, shall be sanctified and brought into the service of the truth, the returns yielded by missions will more and more appear. Apart from this, none can doubt that the view of the spirit and methods of missions reflected by those called

to superintend or to observe them is profoundly affecting the Church for good.

4. But missions make the Church the further return of a strengthened apologetic.

The fact brought forward by Tertullian that Christianity transformed the hearts and lives of people of every class, is the most impressive argument that can be made for a religious system. Are there, then, races which the Gospel can not reach? Doubtless there are nomadic peoples, bodies also of religious sectaries, that will decline to welcome the Gospel in its purity till the light which shines from a greatly improved environment makes manifest their need. But the question concerns not will, but capacity. Modern missions, with its heroes; modern missions, which has enriched the Church as it has not been enriched since Nero's time, with its roll of martyr dead, proves that there is no human being to whom the Gospel does not bring a message of salvation.

5. But missions yield a return of material blessings. These are expressed in commerce, in growing exports and imports, in multiplied ships and factories, in comforts for the home and revenues for the State.

Missions awaken new tastes and susceptibilities—the harbinger of progress and civilization. In the place of desultory exchange calculated to enrich a handful of venturesome and often unscrupulous men, it plants intelligent and stable markets. Lord Lawrence, when Governor-General of India, said: “I believe, notwithstanding all the English people have done to benefit India, the missionaries have done more than all other agencies combined.” Long ago the *London Times* said of missions in South Africa: “We owe to missions that South Africa has been opened up.” The cost of planting missions in the Pacific Island groups has been repaid manifold in profits of commerce and revenue. And this is but the faint beginning of demonstration on a scale unprecedented, that “the liberal soul shall be made fat,” and “whoso watereth others shall himself also be watered.”

6. The contribution made to the world's peace can not be overlooked. He is the friend of peace who follows after truth and charity. Enduring peace is not to be looked for in a compact with those that, in concept or practise, dwarf humanity's powers and worth, or who can subordinate justice to expediency. The few also can not give lasting peace, for the few may sleep over a volcano. Peace is to be looked for in the affiliation of peoples penetrated by that regard for humanity and justice which a general acceptance of the Gospel inspires. More and more clearly the rights, liberties, good of men stand in the foreground of international complications and demand recognition. In these circumstances they and they only will be fully agreed that are prepared to pursue high ideals—Christian ideals. May it not be affirmed that in the growing accord of America and England



we catch the vision of peace right-minded and satisfying because grounded in moral considerations? Shall we leave those less favored than we to themselves, to do themselves and others incalculable harm? Rather be it the work of Christian missions to plant in every land a God-fearing constituency that shall cherish in their heart of hearts a regard for peace founded in justice and the ties of human brotherhood. How ample already the recompense of the undertaking! But the larger inheritance made possible by the wisdom of the Church liberality is reserved to coming generations.

7. There remains to be noticed the final particular in the reflex influence of missions, the contribution to Christian unity.

If freedom of conscience, moral sincerity in judgment and action, fellowship, and high efficiency in endeavor make necessary varied branches in the Church, perish the thought of organic union. But who does not see that envy often springs where joy and mutual gratulation should reign? Who does not question at times if unnecessary barriers are not set to spiritual and social ministries? Who will not lament when ardor is weighed in the nicely graduated scale of policy, or that a handful fling themselves against ramparts which only the united forces of good can carry? Who will not grieve to be exposed to the chill of religious superciliousness or bigotry? The mission church, in cordiality, in fraternization, and in helpfulness, is nearer the realization of the Savior's thought and prayer for His people. At home Christ's servants magnify points of difference, abroad points of agreement. The missionary's situation compels him to test things by the standard of utility. Tradition loses its hold. He looks only to discover the most appropriate point on which the new-found life of Christ shall articulate itself.

Among the eloquent utterances which marked the opening of the Ecumenical Missionary Conference of 1900 was this of Mayor Low:

I sometimes think that the Light that lighteth every man that cometh into the world is like the white light of the sun by which we live. It is possible by the use of the spectrum to take that white light of the sun and to break it up into its constituent parts. I think sometimes that the divisions of Christendom have this relation to each other. There is an apparatus which takes these colored rays and reunites them in a single beam of white light. That, it seems to me, is the great service missionary endeavor may do for the Christian churches.

If the mission church of to-day shall pioneer the "divisions of Christendom" to the large and wealthy place of mutual drawing love and helpfulness next to the work of redemption of men, it will have made the highest earthly return for the benefactions of the friends of world-wide evangelism.

## WORK AMONG RUSSIAN PRISONERS IN JAPAN\*

BY MISS E. M. S. HUHOLD, OSAKA, JAPAN

Missionary of the Church Missionary Society

When the prisoners were brought over from Port Arthur, Germans, Jews, Greek Church Russians, Roman Catholic Russians, and Poles were all mixed up, but as soon as they were settled down a little in the barracks, on their asking the Japanese, the people of the same religion and nationality were put into rooms together. So on my first visit, when they heard me asking in the rooms to which religion they belonged, from one room they called out to me: "We are all Lutherans here." Then they told me how thankful they were that they had been thus put alone together, and added: "For now we are able to pray again; it was nearly impossible to do it before, as it was too noisy." They all seemed delighted that I visited them.

At present twenty thousand prisoners are put up in four squares of barracks at Hamadera, a place at the seaside, one hour by train from Osaka. Among these are perhaps one thousand German-speaking people, for all the Jews also speak German. I try to visit each place once a week. As soon as they arrived the Roman Catholic priests in Osaka brought them pictures, candles, etc.—in short, all the requisites for service in a Roman Catholic chapel. They put these things up in a room given to them by the Japanese for it, and there they have their regular service. The Roman Catholic priests can not talk to them, as they only know French and Japanese, which the prisoners, of course, do not know. From the Greek cathedral in Tokyo they immediately sent a Japanese priest to hold regular services for them, and a special little wooden chapel was built in each square in which to put the *eikon*, and for the priest to stand in to pray and preach to the kneeling people outside. The Jews do what they can for themselves, so they built brick stoves, where they baked their unleavened bread for Easter. If I were not German nothing could be done for the Protestants among the prisoners, for there is not one among the missionaries here who knows Russian or enough German to be able to speak to them. It is good for the Japanese to see that we from our side do a little for them. The missionaries in Osaka have contributed an organ for the work, and the Methodist Publishing House in Tokyo printed, very cheaply, five hundred booklets with twenty-seven choice German hymns.

I can not describe how surprised they were when they saw me first and understood that I was German and was going to speak to them. They assembled in the doctor's dispensary, which is the largest room in the barracks. At first I had to apologize that I, a woman, was going to give them a Bible lesson, for such a thing is as yet done neither in Germany nor in Russia, and none of them had ever heard a woman speak before. There are four different places to which I go, and taking the attendance of all four places, I speak every week to about four hundred men, of whom one-third or more are Jews. Because they hear so little, I tell them before the Bible lesson a little true story; for instance, the next time I shall tell them a little about the life of Gobat, Bishop of Jerusalem. After that we have a Bible lesson. As there were so many Jews, I told them that we would talk first about the life of Abraham, but after-

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ward they must also listen to the life of Christ, to which they agreed. No one could wish for better listeners than these people, Jews and all. And their interest seems still to be increasing as soon as we begin the Bible lesson. Nothing takes off their attention, not even the fearful groans and screams of a poor victim who just happens to have a tooth pulled out in the same room by a young Japanese doctor. We end with singing some hymns. Words can not express how grateful they are, and how they thank me each time when I say "good-by" to them.

I must tell you about the really wonderful communion service which we had on Friday in Easter week. I began this work a few weeks before Lent, and after we entered Lent three of them asked me if it was not possible for them to get the Holy Communion in this Lent time, as they had such a strong desire for it. I asked in every square of barracks for the names of those who wished to partake of it, and three hundred gave their names. Many preparations were needed for it, and it took several weeks, especially as for every foreigner a special permission has to be got from the Minister of War in Tokyo to be allowed to enter the barracks. The Japanese gave us a beautiful large room, built for a hospital for the prisoners, but not yet inhabited, so that we were there really quite by ourselves, without any Russian spectators at the windows to mock at them for having the Holy Communion without candles and pictures. When the hour came they were all brought there by one Japanese guard for each troop. They had taken pains to make themselves as clean and respectable as possible. Then we had a most wonderful, solemn service in German. Mr. Tyng, of the American Episcopal Church, read a sermon from a book of printed sermons which I happened to have, and we had our real German communion hymns. I had translated the communion service out of the Prayer-book, and used, as much as possible, the proper words out of the German communion service to make it a little familiar to them. What rejoiced me more than anything was the thought that all these, tho the spiritual lives of some of them may not be very deep, were earnest and true believers in Jesus Christ, for as soon as a German begins to doubt, he would no more receive the Holy Communion. Five nationalities were represented there, all Christians, and all on duty in this service—Mr. Tyng, an American; Mr. Rawlings, English; myself, German; the Japanese guard, also a Christian, and the Russian prisoners receiving the Holy Communion. After the service they were immediately conducted back to their different places, and we went home rejoicing and full of thankfulness toward God, Who had permitted us also to minister to our brethren of the same household of faith in a heathen land.

I need not tell you that it is a special pleasure to me to speak of Christ to so many Jews. It is only quite lately that I went to the hospital where the wounded prisoners are. There were about thirty German-speaking people, and twenty-eight of them were Jews.

This work among the prisoners has also opened some work for me among the Japanese officers and soldiers in the barracks. When I arrive at the barracks I go straight to the officers' room, where I wait until the prisoners are called together. In the officers' room of each square are four or five young officers who have been wounded in the war and are now deputed to manage the prisoners. They really do the work, but in order to give more air to the thing in each place quite an old officer is put at the head of the office, and they have to ask him for every-

thing. Most of these older officers have never heard enough of Christianity to really understand what it is, but they are very willing to hear, especially as some of them are *very* sad, having lost their sons in the war. These are so thankful for a little sympathy, and so attentive when I tell them of the Bible. One old officer said to me: "We are five officers here, and I will call them all together the next time so that you can talk to us." The younger officers heard of Christianity while they were in hospital in Osaka. They seem to be much interested in the wonderful things which are spread out before them in the Bible. At first one officer who understood a little German was always at my side during the meeting for the prisoners. Now they leave me generally quite alone with them. But this officer was so struck with the attention and solemnity with which they listened, that he said to me: "When I was a boy I heard much and even believed once, but I lost all that faith many years ago; now, however, seeing this, I want to believe again and wish to be able to become a Christian. I have many questions. May I come to see you at your house in Osaka the next time I have a day off duty?"

One day some of the officers asked me why we did not cross ourselves like the people of the Greek Church. This caused me to take to them the next time a series of pictures which I have about the Reformation, and to explain to them all about the Reformation, in which they were very much interested, and I was so glad to be able to explain to them a little the differences between the Roman Church, the Greek Church, and the Protestant Church, and how it all came about; for having now the services of these different churches every day before their eyes, they naturally think about it and wonder at it.

But this work among the prisoners opened up work not only among the Japanese officers and soldiers, but also among the Japanese interpreters, of whom, perhaps, six are kept in each square, and the Japanese doctors who are kept to look after the health of the prisoners. And, of course, traveling so often by train, I meet all sorts of people to whom I can talk about Christ, and who invite me to come to see them. All the German-speaking prisoners asked me for Bibles, and one asked me for a German hymn-book. I had also many German books which, through a mistake, were sent to me long ago, but which were not suitable for the Japanese. I had wondered often before what I should do with them, and I was often on the point of tearing them up, but each time I thought again that it was a pity to tear up such good books, and so I left them. The prisoners were only too delighted to get them. I got from the Bible Society a grant of forty Bibles for the prisoners, all that they had in stock; but as these were so few among so many people, they had to draw lots for them. The morning I took the Bibles to them I had not been able to make the lots at home, so I took the paper for the lots with me and began making lots in the train. My fellow-travelers asked me what I was doing. I told them, and asked them to help me; and immediately nine people, men and women, helped me. So the heathen made lots for the Christians, that the Christians might be able that day to draw lots for Bibles.

I am very thankful that I am able to postpone my furlough for a year, and so can continue this work a while longer.

## THE REVIVAL AT CHERRAPUNJI, ASSAM \*

BY REV. J. PENGWERN JONES, OF SYLHET

From the time I left the plains and began to come in contact with Khasias as I ascended the hill, I watched for the first signs of the revival. About three miles below Cherrapunji I saw a crowd of young men who were speaking very loudly. Here, I thought, is a party of men moved by the Spirit; but when I went near I found they were only excited over a game of cards. I then imagined that the revival had not reached so far; but, having gone a few yards farther, I heard some singing, and found a girl about fourteen or fifteen years of age sweetly singing a hymn about heaven. She took no notice of me, tho I passed very near her; presently four or five others joined her, and all sang together, waving their hands and moving about most gracefully. They looked intensely earnest and happy.

Soon after I reached Cherra (on the 28th of June) the bell rang for service, and almost immediately singing was heard in the chapel, and by the time I went in when the second bell had been rung, the singing was going on in full swing. We were in the service until after eleven o'clock, but the hours passed so quickly and pleasantly that I forgot everything, even the fatigue of the journey. The first impression I had—and it seized me even before I took my seat—was that it was a congregation of people thoroughly happy and full of joy. The singing went on for some time after we had entered; then the missionary called a young man to read a portion of the Word of God and to lead in prayer. There was nothing remarkable about this part of the service, tho there was a tone of earnestness, especially in the prayer, and the same could be said about all those who engaged in prayer that night. The following day, when some persons were praying, I felt that I was lifted up to heaven; tho I could not understand the language, I felt that the people were speaking face to face with God, and that on my behalf. When I heard the words “Sylhet,” “Bengal,” and “all India,” a thrill of joy passed through me like an electric shock. One young man had only been filled with the Spirit the night before. He had come in that day from one of the villages, and had been suddenly seized by the Spirit and become partly unconscious. His face attracted my attention at the first meeting on Wednesday, and his prayer gave me a mixed feeling of terror and joy.

The revival began in Cherrapunji in March. At first it was manifested in penitential weeping and sobbing, the whole congregation in tears, confessing their sin, agonizing in prayer for mercy, pleading for salvation, etc. This went on for weeks; then came a time of trial, and the faith of many were put to the test, but they came out as victors. Then the prayers became more fervent, and a deep longing for another wave of blessing came over the people, and just three months after the first pentecostal shower a second flood of blessing came, this time as a fulness of joy, and this has taken possession of all classes. There are two outlets for this joy, or, rather, it is manifested in two ways: by singing, and by the changed faces of the Christians. *Such singing!* It is doubtful whether such singing can be heard anywhere outside Wales, if even in Wales itself. The people sing not only with their voices, but with all their bodies; and why should not men praise God with their hands and

\* From the *Christian Patriot*, Madras, July 15, 1905.

their feet as well as with their tongues? After attending a service in Cherrapunji, one can understand why men should say at Pentecost that the apostles were full of wine. That would be the first impression at Cherrapunji, but only for a moment. Just look at the faces! Are they the faces of drunkards? Their bodies sway to and fro. But look at their hands lifted up toward heaven; they are surely receiving some invisible gifts from God. What is that fire in the eye, that intense earnestness in the face? Even when they dance there is joy in every step, in every movement—no, no, it can not be drunkenness! What is it, then? Is it excitement? There is excitement, but it must have some cause, and the cause must be very powerful and holy to create such a change in the very features of the people. Can it be anything else but the Holy Spirit of an Omnipotent God?

If I give my impression of the services further, I would say that the intense joy has been caused by a sense of victory over sin. The day reminded me of a day of rejoicing after a great and decisive victory in war. Whenever they came across a line in a hymn, where Satan or sin is spoken of as affected, the people became delirious with joy, and they repeated the line or lines scores of times. The same can be said of the cross; whenever they went to Calvary, they seemed determined to stay there; they would not leave the place. Hundreds of times they would repeat any lines about the death of Christ. The doctrines of the cross must have been written indelibly on their hearts.

I have already referred to the changed features in many of the people. I sometimes asked myself the questions, "Are they human beings?" "Are they in the flesh?" There was a spirituality about them that I shall never forget.

I was also greatly impressed by the way the missionaries have allowed the Spirit of God to lead them. All the missionaries would have condemned this frenzied joy a year ago. If God had consulted them as to the form the revival should take, not one would have suggested the form it has taken, and I believe they would have voted against it. Dancing in the house of God? The idea would have been repugnant; but the Holy Spirit came, and took His own way of working. He gently led the missionaries and the good old Puritan deacons, and, almost unknown to themselves, they begin to enjoy the wild, exciting scenes as much as the young people do. There was a visible willingness to follow the lead of the Spirit, and I feel certain that they will be guided again by the same Spirit to lead the people to still higher joys. When the Spirit is poured on all India, may we, as missionaries in other parts, be similarly led to accept the Holy Spirit in whatever form He appears.

The revival in this present form can not last, nor is it necessary that it should do so. But the effect of it will never be effaced—*never*. It will be a glorious handle with which God and man can lay hold of men, who have felt the power, to bring them again to the path of righteousness, when they are inclined to go astray. To many it will be a power that will grow stronger every day as they get nearer the homeland, but to some who have rejected the Spirit's power the consequences will be terrible.

I witnessed the return of an old prodigal who had left his Father's house over thirty years ago. I heard of another old man who was received into the Church in one of the villages near. When the elders began to question him, he asked permission to pray before answering, and he prayed so powerfully that no one wanted any answers afterward.

May this revival spread throughout all India. There never has been such praying for India, and never such hungering and thirsting for the Spirit in India as there is to-day! The people in the Khassia Hills are praying for all India. When a telegram was received at one of the services of a revival in South Arcot (Madras), the joy of the Khassias was unbounded; they felt that God was answering their prayers.

## EDITORIALS

### PEACE BETWEEN RUSSIA AND JAPAN

August 29, 1905, will stand as one of the great pivotal days of modern history. On that day the agreement for peace was reached at Portsmouth, N. H., the negotiation for an armistice between the contending armies of Japan and Russia was recommended by both parties to their respective emperors, and the basis of a treaty of peace was laid. As is already known, Russia agrees to the following terms:

1. To recognize Japanese preponderating influence in Korea.
2. To respect the administrative entity of Manchuria.
3. To limit her policing her Manchurian railway.
4. To surrender to Japan the Chinese Eastern Railway from Kwan-cheng-tze Pass to Port Arthur.
5. To acknowledge Japan's title to Port Arthur and Dalny.
6. To acknowledge Japan's title to Saghalien south of the 50th parallel of latitude.

#### Japan agrees:

1. To ratify Russia's lease of railway across Manchuria to Vladivostok.
2. To waive all claim to money indemnity.

#### Both nations agree:

1. To evacuate Manchuria (Japan first establishing order).
2. To uphold in Manchuria the open-door policy.
3. To reimburse each other for care of imprisoned soldiers, sailors, and citizens.
4. Not to fortify Saghalien or the Korean frontier.

Japan has thus reaped the fruits of her long and costly conflict in the recognition of China's administrative entity, and her own preponderating influence in Korea, the evacuation of Manchuria, and the half possession of Saghalien; the possession of the Chinese Eastern Railway of Port Arthur and Dalny, with the fishing concessions on the Siberian coast. But the cost of the war Japan assumes for herself. M. Witte, in some sense, has achieved a *diplomatic* victory, but Japan seems to us to have achieved a mightier moral victory. The names of this Peace Commission, Count Witte, Baron Rosen, Baron Kamura, and Minister Takahira, with that of President Roosevelt, must go down to history crowned with distinction. Now it behooves us all to pray that the outcome may be a permanent and substantial peace for the glory of God, and the progress of that Kingdom whose Sovereign Head is the Prince of Peace.

Russia has been greatly humiliated, but we hope will be eventually benefited. Every great contest on land and sea Japan has won, among them two of the greatest battles of history, a siege on land and a naval engagement that leave almost all historic conflicts to take a second rank. In ships alone Russia has lost sixty-eight war vessels worth \$150,000,000. The total cost of the war has been in killed and wounded—to Russia, 200,000, and to Japan, 150,000. In money Russia has spent \$1,045,000,000 and Japan \$600,000,000. What a contrast to the insignificant amount spent in the conquest of the world for Christ!

President Roosevelt may well say: "I regard my work for peace, from the standpoint of humanity and civilization, as important as that in which any President of the United States ever was engaged."

The most vital issue of this Peace Conference will, we hope, prove to be a *new era of arbitration*, displacing thousands of years of *war*. What a day for the human race if the Palace of Peace at the Hague might henceforth be the court of the world where, not as contending foes, but as brothers adjusting differences on a basis of equity and amity, the representatives of the nations should meet face to face!

### POSSIBLE RESULTS OF PEACE

We can now neither expatiate on the meaning, nor prophesy the results of the peace between Japan and Russia. We would comment, however, upon one or two aspects of the agreement, besides the general relief and satisfaction which the end of a terrible war has afforded.

The negotiations before the agreement singularly emphasized the despicable character of that conception of "national" honor and dignity which identifies it with the prerogative of a ruler to do what he likes, regardless of other interests than his own, and in the spirit of the hoodlum who roars at the avenging police: "I guess I'll do as I — please!" Had not President Roosevelt intervened, the Manchurian fields would have been sown with dead again by the ten thousand in order to stave off confession that a man of imperious will can be restrained.

The action of Japan in sacrificing her just demand for indemnity rather than to sacrifice peace will add more to her influence in the world than would a victory of sweeping decisiveness on the battle-field. Our world is beginning to learn its lesson. Moral courage and moral power are beginning to rank higher than physical. The Mikado is said to have made his concession "in response to the dictates of humanity and in the interest of civilization." It takes nothing from the greatness of his act that the alternative was war barren of advantage and even of the brutal satisfaction of crushing an enemy.

Japan's concession where resentment would counsel her to prolong the war was the course which the law of Christ demands. Perhaps it is a case where the Master might say: "He that is not against us is with us." At all events, it is a distinct gain to the cause of the Kingdom of Jesus Christ when a nation for any reason, however selfish, chooses to stand on principles that agree with Christ's definitions of right. Such a choice tends to justify before all men the claim that Godliness is profitable in all things. In this indirect way, and perhaps in spite of herself, Japan has so far aided the teachings of Jesus Christ to find a place in the minds of thoughtful ones among her own people. The manner of the war's termination, as well as many of its phases, have served to prepare the way of Christian missionaries among the Japanese. It is for the Christian Church everywhere to realize and use its opportunities in the land of the Rising Sun.

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### THE CHURCH AND ITS MISSIONARY SOCIETIES

The various forms in which the life of the Christian Church expresses itself are reflected in the missionary organizations through which it carries on its advanced movements.

When the Church life is highly organized the missionary society is closely correlated with it. When the form of organization is simpler, the mission board stands more apart in its responsibility, so that we can even hear it spoken of as being amenable to different considerations than the Church, as in its responsibility for the receipt of moneys, etc.

It is not our purpose here to discuss these various forms of organization, differing from the extreme on the one hand, of societies of propaganda organized within the Church, and only partially in touch with its life as the orders of Romanism, to such a conception on the other hand as that of the Methodist Episcopal Church, which considers every member of the Church a member of its missionary society, and the governing



body of the Church as the sole authority in creating plans of missionary advancement. The great foreign mission boards of Congregationalism and Presbyterianism in this country occupy a middle ground between these extremes—the one more loosely and the other more completely articulated with the Church idea. Each form evidently has its occasion in a spiritual reason, and conforms to some historic condition.

What we are after is to raise the question as to essentials. What is really the vital end to be reached through the missionary organization? Is it not the enlistment of the entire force of the whole Church in the great campaign?

The very laws of the human mind, as revealed in Church life, show that the same form is not universally desirable. The independent churches will work more enthusiastically in some Board which runs without much ecclesiastical machinery. The stronger ecclesiasticism will bring its missionary activities into organic relation to its governing body.

But all seek the same end: the identification of every believer with the work of missions. All these new movements reveal this. Field secretaries, forward movements, open-door emergency commissions, apportionments to dioceses—all aim at getting hold of every individual Christian in any way associated with the Church and training him to be a missionary worker. The old idea of the missionary society as a band of volunteer Christians, interested in missions, has passed, or is rapidly passing, and the new idea is to the front: that every disciple of Jesus Christ must immediately, as a disciplined regular, take his place in the missionary ranks.

This makes changes. The American Board of Commissioners for Foreign Missions now holds its meetings in connection with the National Council of Congregational Churches. The Baptist Missionary Societies are, if we are rightly informed, to meet together, North and South, and give expression to the new spirit of fellowship which is bringing these bodies together. The General Convention of the Protestant Episcopal Church has brought its missionary activities into organic relation to its House of Bishops and its House of Deputies. The Church and the missionary society is coming to be recognized as organically one. And this we hail. The time should soon be near when to belong to the Church would necessarily involve membership and activity in some missionary society and *vice versa*. We believe this will lead to closer organization, and some time to such a concert as will see all our forces moving as one against the fortresses of unbelief as the allied nations moved toward Peking for the rescue of the beleaguered legations.

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### RELIGIOUS ENTHUSIASM

There is a disposition to cry down all enthusiasm as “excitement” and “emotionalism.” The days of the “Scribes and Pharisees” are not past, who ridiculed the outbursts of hosannas at Christ’s triumphal entry, and sneered at the enthusiasm of the multitude, and declared that He was mad, and the “whole world was gone after Him”—mad like Him.

For ourselves, nothing do we fear more than *stagnation*. Give us a little excitement—anything but the rigidity of death—the frigidity of dead formalism. Mr. Spurgeon used to say: “Men do not find fault with the bedlam of the Bourse or stock exchange; but when men are stirred mightily, not about money making, but soul saving, there is immediately

an outcry about unwholesome excitement." Rowland Hill saw the earth cave in upon some workmen, and cried aloud, so that his voice was heard a mile off; and yet, as he said, if he lifted his voice in the pulpit to appeal for buried souls, he was accused of "excessive enthusiasm"! Men cry out in danger or in delight—in crises of joy or sorrow, fear or triumph; yet what are all crises in temporal things in comparison with emergencies of eternal destiny! Let not the Church of God degenerate into a House of Lords, where the least shade of enthusiasm, the glow of emotion, is deemed a blemish. It is hard to be fashionably calm when souls are perishing. Even our Lord was deeply moved in presence of the multitudes that were harried, as by wolves, and scattered like shepherdless sheep at the mercy of any unprincipled demagog or false teacher. In matters of such vital importance, there is a calmness which is unnatural and unspiritual—the calmness not of faith and trust and obedience, but of petrification—past feeling.

### FRED. S. ARNOT AND HIS NEW SPHERE OF WORK

By the death of Mr. James Wright in January last the sole directorship of the work founded by George Müller at Bristol, England, devolved upon Mr. Wright's faithful coworker and yokefellow, Mr. George Fred. Bergin. After much prayer Mr. Bergin was led to invite Mr. Fred. S. Arnot, so well known in connection with the Garenganze Mission in Africa, of which he was the founder, to become his associate in the work at Bristol. At the time of the invitation Mr. Arnot was in Africa visiting the stations which were the outgrowth of the Garenganze work, advising with the missionaries, and instructing and edifying the native churches. He gave some weeks to the calm consideration of this new call, and cabled his acceptance, much to the delight of all concerned.

One prominent motive influencing the mind of this devoted missionary is the hope that all the knowledge and experience he has gained in the mission field may be useful in his new sphere in diffusing missionary information and infusing a missionary spirit among the two thousand orphans clustered at Ashley Down. Moreover, the work of the Scriptural Knowledge Institution, of which the orphan work is but one branch, has extensive ramifications abroad. The annual report, published in July last, shows eight day-schools and nine home Sunday-schools, with a total of 1,009 children sustained by the funds of this institution, also four Italian schools in Piedmont. Beside these, extensive Bible circulation is carried on. Since 1834 considerably over 2,000,000 copies of the Word of God, in whole or part, have thus been put into circulation in various languages, involving a total amount spent of a quarter of a million dollars.

Besides this, books and tracts to the value of another quarter of a million dollars have been circulated in at least seven tongues, and during this past year over 1,700,000 distributed gratuitously.

Beside even these missionary operations, there has been constant aid given directly to missionaries, about \$1,500,000 being given from the beginning. During the year reported 187 such laborers in various parts of the mission field have been aided.

It will be seen that Mr. Arnot is thus becoming a co-director of an extensive missionary institution. Most people identify Mr. Müller with a large orphan work, but know little of these widespread operations of a missionary character, teaching, preaching, and distributing the inspired Word and religious reading. Mr. Arnot is virtually assuming directorship of an organization which quietly reaches to the ends of the earth. We bid him God-speed, and trust that our readers who are wont to devote money to missionary work will not forget an institution which is one of the most efficient of all the established methods of modern missions, and has been at work for seventy years making no appeal for aid except to God.

## FOR THE MISSIONARY LIBRARY

**CHRISTUS LIBERATOR:** An Outline Study of Africa. By Ella C. Parsons, M.A. With an Introduction by Sir Harry H. Johnston, K.C.B. (Maps, pictures, and outlines for class leaders, additional.) 12mo, 309 pp. 50 cents, *net*. The Macmillan Co. 1905.

By the publication of "Christus Liberator," the Central Committee on the United Study of Missions gives to its constituency the fifth volume of the United Study Courses. These courses are intended primarily for the systematic study of missions in the local organizations of the Women's Missionary Society.

As stated by the subtitle, this book is an outline study of Africa. It is written from the geographical point of view, and includes in its six chapters a compendium of facts concerning the development of the various subdivisions of the Dark Continent. The Introduction by Sir Harry H. Johnston, "Upon the Geography, Races, and History of Africa," is as up to date, as scientific, and as accurate as one may find anywhere. The changes of a century, or, rather, the changes of the decades, on the face of the map of Africa are of great significance, even to the student of missions. The fifty pages of introduction do not have a missionary flavor. Mr. Johnston has deigned to say that "Christian propaganda—at any rate, since the early part of the nineteenth century—has left no bad aftertaste."

In the body of the book there is given an encyclopedic account of missions in Africa. The subdivisions are geographical. The "present missionary situation," with as much of the past as is needed to make a background for the description, is given for all the political divisions of the continent. For instance, if Angola in West Central Africa is in question, there may be found in the chapter on the Kongo

State and Central Africa an array of facts on the political history, the people, the policies of the Portuguese government, and a concise history of missionary endeavors in Angola. The whole of the missionary situation in Angola is within range.

This arrangement of the book, especially since its material is interesting, is the strong feature of the work. On the other hand, if the subject of African missions is approached from a point of view other than the geographical, the result is not so gratifying. If the reader is interested in the native pagan African, or his religion, or his domestic life, or any one of many other kindred themes, the knowledge gained from "Christus Liberator" would indeed be disjointed.

For an advanced study, and for all sorts of reference work on Africa and African missions, "Christus Liberator" will be welcomed by its large and appreciative constituency.

**A THOUSAND MILES IN THE HEART OF AFRICA.**  
By J. Du Plessis. Maps and illustrations. 12mo, 176 pp. 3s 6d. Oliphant, Anderson and Ferrier, Edinburgh. 1905.

Here is a wide-awake record of a visit to the mission field of the Boer Church in Central Africa. The work is little known in America, and there are even those who say, without fear of contradiction, that the Boer Church does not believe in evangelizing the Africans. This book is not only an interesting narrative, but a worthy contribution to missionary literature. The author has given us information as to Dutch Reformed missions that was heretofore inaccessible to those who do not read Dutch. The journey described began at Cape Town, and proceeded to Chinde, and thence by river steamer, *machila*,

donkey, and on foot up the Zambezi and into the heart of British Central Africa. The narrative is entertaining, and the pictures of mission life make the work vividly stand out in the mind of the reader.

DOWN ON THE HILLS OF T'ANG. By H. P. Beach. (Second Edition.) 12mo, 209 pp. Map. \$1.00. Student Volunteer Movement, New York. 1905.

We welcome a revised edition of the best mission study book on China. It is the most complete, condensed, readable, accurate, and useable text-book on the subject. The new edition is brought up to date and corrected. A large amount of new material, including a pronouncing vocabulary, have also been added. The new map shows the railroads open and projected, as well as the principal towns and mission stations. The book will answer a thousand and one questions, and serve many purposes in editorial offices, studies, and missionary societies.

THE LAND OF SINIM. An Illustrated Report of the China Inland Mission. 12mo, 190 pp. 1s., net. C. I. M., London. 1905.

The yearly reports of missionary societies might be made fascinating contributions to missionary literature, instead of interesting facts buried in dull, dry records and unimportant details. This report is an approach toward the idea. It is one that people will read, and by which they will be impressed. One page, for instance, shows that China covers as much territory as Sweden, Norway, England, Wales, Scotland, Ireland, Austria, Greece, Portugal, Korea, Madagascar, New Zealand, Bulgaria, Italy, New York, Nebraska, and Victoria (Australia). The population is three times that of the whole western hemisphere.

THE RELIGIOUS QUESTION IN FRANCE. Pamphlet by C. A. Salmond. D D. 6d., net. Mackiven & Wallace, Edinburgh. 1905.

Dr. Salmond gives a careful review of the religious situation in

France, including a history of Protestantism since the Reformation, and the political, priestly, and popular movement away from Rome. It is a clear-cut statement that will enlighten the reader on this intricate question. The outlook has its dark possibilities in atheism and irreligion, but on the whole Dr. Salmond takes a hopeful view of the situation in view of the independence, and at the same time union, of spiritual forces.

TWELFTH CONFERENCE OF FOREIGN MISSION BOARDS. United States and Canada. 1905. Pamphlet.

The papers and discussions contained in this report are of importance to the whole of the missionary problem. The topics include the Young Peoples' Movement, Missionary Exhibits, Religious Condition of English-speaking Communities in Foreign Ports, Missionary Magazines, Dealing with Candidates, etc. They open up many points of missionary policy and perplexity in a lucid and authoritative way.

## NEW BOOKS

YOUNG JAPAN. By James A. Scherer. 12mo. \$1.50. J. B. Lippincott, Philadelphia. 1905.

ALL ABOUT JAPAN. By Belle M. Brain. 12mo. 75 cents, net. Fleming H. Revell Co. 1905.

THE CHRISTIAN MOVEMENT IN JAPAN. Third Issue. 10 cents. Methodist Publishing House, Tokyo. 1905.

THE HISTORY OF KOREA. By Homer B. Hulbert. 2 vols. Illustrated. 12mo, 800 pp. \$5.00, net. Korea Review, Seoul. 1905.

SAINTS AND SAVAGES. Five Years in the New Hebrides. By Robert Lamb. 6s. William Blackwood & Sons, Edinburgh. 1905.

THE FALL OF TORNGAK; OR, THE MORAVIAN MISSION ON THE LABRADOR COAST. 2s. 6d. S. W. Partridge & Co., London, E. C. 1905.

THE ASCENDING CROSS. Some Results of Missions in Bible Lands. By W. A. Essery. 3s. 6d. Religious Tract Society, London. 1905.

FIVE YEARS IN A PERSIAN TOWN. By Napier Malcolm. Map and illustrations. 8vo, 272 pp. 4s. John Murray, London. 1905.

THE LORD'S PRAYER IN 500 LANGUAGES. 10s. 6d. Gilbert & Rivington, London. 1905.

IN MEMORIAM—J. HUDSON TAYLOR. Portraits. 12mo, 99 pp. 1s. 6d. China Inland Mission, London. 1905.

### The Missionary Magazines \*

Every instance where a local church in a mission field is evangelizing its neighborhood has a meaning of far greater weight than the single case can possess. It is with this belief that we consider particularly important an article in the *Mission Field* (S. P. G.) describing the work of "The Telugu Evangelistic Band." It is an itinerant group of preachers under foreign supervision which is doing a good work in South India. A very different picture of India is found in the *Foreign Field* (Wesleyan) in an article entitled "On the Banks of Ganga," which shows the most sacred things of the holy city of Benares.

The daily press aroused much interest some time ago in the work of a Roman Catholic missionary for lepers in the Hawaiian Islands. Few realize how many Protestant missionaries give their lives to caring for lepers. *India's Women and China's Daughters* has two interesting articles on the work of English women for lepers in China. Other papers on China are found in the *Spirit of Missions* for August ("The Remarkable Developments at Chang-sha"), and in *The Missionary* (Presbyterian, South). In the latter the articles on "Medical Missions in China," and especially "A Year's Work at the Tsingkiang-pu Hospital," by Dr. James B. Woods, shows why medical missions win people to notice, study, and accept Christianity. The reason is that the Christian physician has an opportunity to make a visible and Christlike sacrifice in order to save wretched creatures from death. Another interesting article relating to China is a biographical sketch in the *Missionary Herald* (A. B. C. F. M.) of

the late Rev. Ling Nih Sing, of Foochow. It shows the strength and devotion which may be developed in a Chinese convert, and is an effective answer to flippant criticisms of missions in China.

Another telling sketch of a devoted Christian character wrought out of pagan stock, this time in Japan, is the article in the *Assembly Herald* on "Motonaga Okuda."

Japan bulks largely in the missionary magazines. An awe-inspiring change is coming over the thought habits of many Japanese. Men who have been materialists seem to feel after God with real longing to find Him. In the *Assembly Herald*, Mrs. MacNair's article, "Japanese Soldiers and the Gospel," and Rev. J. G. Dunlop's "Christian Work for Japanese Soldiers in Manchuria," are full of evidence of this. In *Woman's Work for Woman*, "Good Signs in War Time," has further illustrations of the same change. Mrs. Winn's article, "The Japanese As They Are," is a corrective of those who think the victory won as soon as they see a sign of hope. *The Missionary* (Presbyterian, South) also abounds in material from Japan. *The Church Missionary Intelligencer* contains an article by Miss Bosanquet on "Work Among Japanese Soldiers." Another interesting article on Japan is "Kawagoe," in the *Spirit of Missions* for August.

*The Missionary Herald* and *Life and Light* both have details of the fearful typhoon which destroyed the mission stations and other houses on Ponape and Kusaie, in Micronesia. The article in *Life and Light* by the wife of the Captain of the *Morning Star*, brings us the very howl and horror of the hurricane tangled among its words.

A timely article of the home field in the *Missionary Herald* is "The Whitman Mission." In the Home Mission section of the *Assembly Herald* is a rapid survey by Rev. Mr. Stelzle, of the "Church and Labor" Department of the Presbyterian Home Missionary Society. The *World-Wide Missions*, in "Our Work in Utah," gives a rather depressing view of the work that vainly clamors for means among the Mormons.

\* Unless otherwise stated, the European magazines cited are for the month of August, and the American for September.

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**John Hay the** Samuel B. Capen,  
**Missionaries'** president of the  
**Friend** American Board,  
declares in the *Con-*  
*gregationalist* :

While the whole world is voicing its tribute of respect and love for John Hay, there are none more grateful to him than those who have been identified with our foreign missionary interests. It has been a most happy providence in these last few eventful years, when conditions have been so disturbed in Turkey and in China, that there has been at the head of the State Department one who was in full sympathy with all our missionary work, and who used the power of the government in support of the brave men and women who represent us in these lands. At the very time when one of the leaders of the English government spoke of their missionaries as tho they were a trouble, John Hay recognized their splendid worth and service. His letters to the American Board in those troublous times spoke of them as *our* missionaries, identifying the nation with them.

**Secretaries to** The last annual  
**Travel in** meeting of the  
**Mission Fields** American Board referred to a special committee a recommendation that one or more men be appointed to visit mission fields, counsel with missionaries and native Christians, advise as to extension or restriction of fields of labor, and to report conditions to the Prudential Committee, presenting to it requests from missions and native churches. It was suggested, also, that the person or persons so appointed should spend one-half of their time among the home churches, acquainting them with the conditions and needs of the mission fields.

The deputations recently sent out have already demonstrated the importance and the economy of bringing the missions and the home

office into closer touch with one another.

**World-work** At the end of fifty  
**of the** years the World  
**Y. M. C. A.** Alliance of Young  
Men's Christian As-

sociations is able to report affiliated organizations in no less than 50 countries, with a membership of 693,736; paid secretaries to the number of 2,228; buildings owned and occupied, 852, and representing a value of \$170,704,000. The United States and Canada lead with 373,502 members; Great Britain follows with 127,074; Germany with 108,324, and then a great falling off occurs to less than 10,000. It appears, therefore, that this organized movement of young men for young men is very largely—indeed, almost wholly—confined to Teutonic or Anglo-Saxon peoples.

**The First Slavic** One of the most  
**Presbyterian** unusual commun-  
**Church in Ohio** ion services ever  
witnessed in the

Ohio valley, and one rarely seen this side of the Atlantic Ocean, was carried out in its unique old-fashioned way amidst devotional solemnity that was felt by all present, on a recent Sunday morning at the celebration of the Lord's Supper following the constituting of the Slavic Presbyterian Church at Mingo Junction.

They appeared to be happy to be organized into Christian fellowship in the visible Church with its hallowed associations, it seeming dearer to them, strangers in a strange land.—*Assembly Herald*.

**Negro** August 17-19 the  
**Business Men** seventh annual  
**in Council** meeting of Negro  
Business Men was  
held in New York City, with ad-  
dresses from Booker T. Washing-

ton, Robert C. Ogden, John Wana-maker, and others, and a letter full of wise counsel from President Roosevelt. These were among the themes discussed: "Business Development Among Negroes," "The Negro as a Business Man," "Troubles of a Negro Employer," "The Negro in Domestic Service," etc. Good sense and right feeling appear to have ruled from the beginning to the end of the sessions.

**Missionary Work of Southern Presbyterians** This branch of the great Presbyterian body sustains 9 missions in 7 countries: Mexico, Brazil, Cuba, China, Japan, Korea, and on the Upper Kongo. The number of missionaries is 193; of native helpers, 199; communicants, 8,537; received last year, 245, with a total of 2,803 under instruction. The native contributions in 1904 amounted to \$15,447.

**A Model Indian Community** On Annette Island, Alaska, are gathered a remarkable company of red men, with William Duncan as leader and teacher. Their church is the largest in Alaska, and the congregation which worships in it is the largest congregation. They have adopted the following "declaration," which, by way of reminder, is read once a year in their annual meeting in the town hall:

We, the people of Metlakahtla, Alaska, in order to secure to ourselves and posterity the blessings of a Christian home, do severally subscribe to the following rules for the regulation of our conduct and our town affairs:

First, to reverence the Sabbath and to refrain from all unnecessary secular work on that day; to attend divine worship; to take the Bible as our rule; to regard all true Christians as our brethren, and to be truthful, honest, and industrious.

Second, to be faithful to the

government and laws of the United States.

Third, to record our votes when called upon for the election of the town council, and promptly to obey all by-laws and orders imposed by the said council.

Fourth, to attend to the education of our children, and keep them at school as regularly as possible.

**Revivals in British Columbia** The traffic in intoxicating liquors is always directly antagonistic to the

proclamation of the Gospel. Disturbances occurred early this year in the heathen villages on the Naas River. Later the leaders were induced by the C. M. S. missionaries to surrender, and confessed their complicity in the riots. Eventually 170 heathens placed themselves under instruction, and before April 1st 100 had been baptized. Archdeacon Collison, of the C. M. S. Mission, writes:

At the after-meeting many of the converts stood up and declared joy at having been enabled to embrace the truth, and their determination to stand fast in the faith. One fine stalwart Indian declared that he had passed through an experience similar to that of the snake, which, when wishing to get rid of its old skin, fixes itself in the fork of a tree, out of which it struggles, leaving its old skin behind it. "Thus," he declared, "the law assisted me to get rid of my old ways, and the Gospel has clothed me with the new covering of the righteousness of Christ."

In the Methodist Mission, conducted by Rev. W. H. Pierce among the Indians of the Upper Skeena River, there has also been an awakening and a crusade against strong drink and heathenism. Bands of converted Indians visit the villages and settlements of the tribes; they have their own "Glory Song," and march through the villages with the Bible in one hand and their snowshoes in the other. So powerful has been the revival, that many are being converted to Christianity,

and in 6 small villages 316 Indians have taken the temperance pledge.

**A Pure Gospel Progressing in Mexico**

After only a little more than a generation in this neighbor republic, it is encouraging to know that already not far from 25,000 have been gathered into the mission churches, mainly those nurtured by the Presbyterians, North and South, Methodists, North and South, and the American Board. More than 200 missionaries are engaged in the work, with some 600 Mexican men and women in cooperation.

**Disaster from Floods in Mexico**

Guanajuato, a station of the Methodist mission in Mexico, has recently been overwhelmed by a great flood. Missionaries were mercifully preserved and the buildings were not destroyed, tho in great danger. Dr. Salmans and his wife were saved through a hole in their roof, and others had narrow escapes. There were two Methodist congregations, with 2 Sunday-schools, 2 day schools, and a hospital employing 4 doctors and about 20 nurses. The Good Samaritan Hospital has recently been enlarged, and an electrical plant and water works have been added. More than 2,000 cases were treated in this hospital during the year 1904, many of which called for major surgical operations. May Ann Cox Memorial College for girls, conducted under the auspices of the Woman's Foreign Missionary Society, has an enrollment of 153. There is a training-school class for Bible women and a primary school for boys, with an enrollment of 70 pupils. The preservation of this mission staff and hospital is especially fortunate, in view of the fact that the city hospital is reported to have been so rapidly submerged that the patients were un-

able to escape from the wards. The church, the residence of the missionary, the hospital, and the school were all on the line of the flood, and yet escaped.

**Moravian Progress in Nicaragua**

At the recent mission conference in Bluefields the situation was declared to be more encouraging than in years. The government now recognizes the mission as a friendly agency, and does not hamper the work as persistently as formerly. Work among the Indians has its distressing features; indifference, sensualism, and lack of conviction of sin abound on all sides, yet the work goes forward slowly. At Cape Gracias especially hard labor is beginning to bear fruit, while from Kukallaya, which formerly had a very bad name, 43 accessions to the membership are reported.

Throughout the Republic there can be no doubt that the near future will bring great changes. Among the "Spaniards," who number nineteen-twentieths of the population, there can be no doubt that *the door is open for the Gospel as never before*. In their revolt from Rome, however, many are turning to infidelity. There is urgent need of more evangelical work among the Nicaraguans, for whom there are only 2 missionaries, stationed at Managua.

**A Romanist Perversion of the Gospel**

As an illustration of how far Rome, when left to itself, can wander from the pure teaching, the following is worthy of especial notice:

Two young English missionaries have leased an abandoned Jesuit monastery in Cuzco, Peru, some of whose walls were once part of an Inca temple. They photographed this inscription that stood over the door: "Come unto Mary, all ye that labor and are heavy laden, and she will give you rest."



## EUROPE

**A Clarion Call to British Baptists** Like so many similar bodies, the Baptist Missionary Society (the oldest, as well as the one which Cary organized, and which sent him to India) is in straits for money and almost *in extremis*. So serious is the situation, with candidates offering themselves, but a depleted treasury, that at a recent meeting the committee resolved: "That a circular be prepared and sent to every church and association, directing attention to the two-fold problem—an annual deficit of at least £10,000, and the offer of 11 men to go forth who, in the opinion of the committee, are specially qualified for the mission field—and indicating the urgent and immediate necessity thus created for raising the income of the society by not less than £15,000 per annum, and inviting prompt replies to the following queries:

1. Do you favor the acceptance and sending out of these eleven missionaries?
2. What help will you render in the direction of increased annual contribution toward the sum required as above indicated?

**Cooperation in Missionary Work in Britain** The National Free Church Council of England and Wales has appointed a special foreign missionary committee to organize study circles, arouse interest in missions, and contrive to federate agencies now at work in order to prevent waste by duplication of men and institutions. The council also is considering sending a commission or deputation to China to report on conditions there. This organized association of the Free churches is evidently alive to its opportunities and duties, and no step that it has taken has more promise in it than

this, which plans to conserve economy of operation at home and reform of administration abroad.

**Concerning the Work of the United Free Church** The last annual report of this vigorous body speaks of its world-work under these divisions: Preaching, teaching, literary, industrial, and healing. Concerning the last-named phase of effort, these statements are made:

The Church has never realized the extraordinary development of its medical missions. The annual statistical tables alone (too little consulted) have recorded the facts. In the list of 357 medical missionaries holding British degrees or diplomas—apart from America—we appear second, as sending forth 60 men and women, besides certified nurses, while the Church Missionary Society, allied with us in the Madras Christian College and in other works, sends 66. Of our 60, 28 are in India, 10 in Manchuria, 13 in Africa, 2 in Arabia, 5 in Palestine, 1 in Constantinople, 1 in the New Hebrides, and 1 in Jamaica. Notwithstanding the steady increase in this staff, we have still several young medical men on our list of applicants, with no prospect of an appointment. The medical is necessarily the most expensive of all missions, but it is in many respects the most effective handmaid of evangelization, as in the ministry of our Lord.

The fields occupied by the United Free Church, with its 314 missionaries (not including wives), are 13 in number, of which 6 are in India, 5 in Africa, and 1 each in China, New Hebrides, Jamaica, and Trinidad.

**Outlook for Protestantism in France** Tho Catholicism is overwhelmingly powerful just across the channel from Britain, and the Reformed churches are but few and feeble, it is yet true that the growth of Protestantism in France during the last century is prophetic of larger progress when the separation between

Church and State is completed. In one hundred years Protestant church buildings have increased from 50 to 1,300; pastors from 120 to nearly 1,000, besides 200 evangelists, while more than 100 religious societies and charities have sprung up, and 65 periodicals are published.

**The Conference of European Continental Missions**

Every four years delegates of the principal missionary societies of the continent of Europe assemble at Bremen, to exchange views and experiences on various questions which concern all missions. The eleventh of these quadrennial conferences was held this year, opening on the 29th of May and continuing to the 2d of June. Twenty-six missionary societies of Germany, Holland, Sweden, Norway, Denmark, Finland, France, and Switzerland were represented by 43 delegates in this conference. Besides the delegates there were present Dr. Grunderman, the geographer of missions, and Dr. Warneck, the historian of missions. The discussions of the Conference were thoroughly practical. Subjects discussed were such as the following: "How Shall the Missionary Best Learn the Language of the People Among whom he Works?" "The Present Condition of German Evangelical Missions," "How to Enroll and to Prepare Missionary Candidates," "What Form Should be Given to the Gospel Preaching in Order that it May Find Access to Pagan Hearts?" "The Duty of Missions Toward the Various Motives which Impel Pagans to Pass over into Christianity," and "The Principles and Practice of Ecclesiastical Discipline." These are all vital questions, many of them confronting the missionary societies of this country. The proceedings of the Conference are to be published, and undoubtedly

those connected with our missionary societies will wish to procure the volume. At the Conference some time was given to discussing the effects of the rationalistic theology upon missions. The Conference adopted upon this subject the following minute:

This Conference expresses its regret that missionary effort is hindered and rendered difficult both in Europe and in the mission fields by the deliberate dissemination of a theology which depreciates or even denies the fundamental facts of salvation, which goes so far as to call in question the unique character of the revelation of God in Christ, and with this the supremacy of the religion of Jesus Christ.

Having regard to all its experience up to this day, and to the history of Christian missions, the Conference declares that the power capable of saving and renewing the human race rests solely in the Gospel of the Son of God, crucified and raised from the dead; that is to say, the Gospel certified by Holy Scripture. All missionary activities which abandon this principal place themselves in contradiction with the history of the Christian Church, deprive themselves of the Divine right to teach the people of the human race, and close the source from which they should draw their power.

<b>Leaving Romanism in Austria</b>	The Evangelical Consistory Council of Austria has published full reports
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of the Away from Rome Movement from the beginning of the agitation in 1899 to the close of 1904. During these six years there have been 31,578 converts to the Protestant churches, the Lutheran and the Reformed, and of these 29,330 have come from the Catholic Church. The numbers have slightly decreased each year, but it is universally conceded that the religious character of the movement has deepened. In 1899 the number of converts was 6,385; in 1900 it was 5,058; in 1901 it was 6,639; in 1902 it was 4,639; in 1903 it was 4,510; in

1904 it was 4,362. On the other hand, during these six years 5,902 persons severed their connection with the Protestant churches of Austria, and of these 5,746 went to the Catholic Church. The total gain of the Protestant Church over against its great competitor has accordingly been 24,238 in six years. For the first time the head of the Catholic Church has recognized the importance of this agitation, and the Catholic churches of Austria have recently published an official pronouncement of Pope Pius X., addressed to the hierarchy and the faithful of the empire, urging them to combat the movement with all their power. In this document the Pope laments the fact that the historic fidelity of Austria to the Catholic Church is endangered by this apostasy of thousands. It is officially addressed to Cardinal Gruscha, the Archbishop of Vienna, and to the other archbishops and bishops of Austria.

**Neukirchen Missionary Institute** In the twenty-three years of its existence this German Society has been enabled to do good work in the Samarang, Rembang, and Pekalongan districts of Java, and the Lamu and Tana districts in British East Africa. In the former field 1,122 heathen (682 adults, 440 children) have been baptized during those years, in the latter 1,347 (907 adults, 440 children). During 1904 14 European missionaries and 61 native helpers and teachers were employed in Java, and 892 children (775 boys, 117 girls) attended the mission schools. In British East Africa 9 European missionaries and 71 native helpers and teachers spread the glad news of the Gospel during the same year, and 248 children received Christian instruction in the schools.

## ASIA

**St. Paul's Institute, Tarsus** St. Paul's Institute, in Tarsus, Turkey, was founded in 1887 by the late Elliot F. Shepard. It is a flourishing establishment, which comprises both preparatory and collegiate departments. The "Encyclopedia of Missions," in a passing allusion to it in connection with the article on Tarsus, speaks of it as serving as a preparatory school to the Central Turkey College. Dr. H. O. Dwight desires to call attention to this statement in order to rectify it. The institute has no such relation to the Central Turkey College.

**Fearful Need Says Mercy and of Physicians Truth:** "Last in Turkey spring Dr. A. H. Griffith was transferred from the Palestine to the Turkish Arabia Mission. Shortly after reaching his new station, Mosul, he wrote as follows:

We had a most hearty reception on our arrival, and are settling down fast to the work. But the magnitude of the possibilities here fairly appal one. I am the only English doctor in Mosul, and there is no other to the south nearer than Baghdad (ten days' journey); to the east Urumia, in Persia (twelve to fifteen days' journey), to the west, Marden (twelve days' journey), while to the north stretches a desert, inhabited by Arabs only, for twenty days' march. One feels absolutely weak and helpless, and we do need the prayers of our friends at home that we may have health and strength and wisdom from on high. We have already started dispensaries in a kind of way, the other compound of our house being given up for the purpose, but as yet we have hardly any drugs, and the demand is enormous. I have had to refuse to see the patients who throng the doors until the rest of our drugs arrive, and everything is ready.

**One of India's Greatest Curses** The following figures have been published by a Hindu paper in Calcutta, and give some idea of the extent of the evil of child marriage—and the lifelong disgrace and subjection of Hindu widowhood.

There are, in the one province of Bengal alone, no less than 433 infant "widows" under the age of one year.

There are	576	between the ages of 1 and 2
"	651	" " 2 " 3
"	1,756	" " 3 " 4
"	3,861	" " 4 " 5
"	31,705	" " 5 " 10
"	75,590	" " 10 " 15
"	142,871	" " 15 " 20

It is little wonder that even Hindus themselves are coming to see the need of drastic social reforms.

**How a Rajah Showed His Good Will** An interesting story of a rajah's sympathy with Christian missionaries is related by Dr. Hutchieson, of Chamba. On many occasions the Rajah of Chamba has given evidence of his good will toward the mission, and when the time came for a new church to be built, Dr. Hutchieson sent his highness full particulars of the proposed building. In less than twenty-four hours the rajah replied, asking to be allowed to bear the entire cost of the building of the church for his Christian subjects. "If an Indian prince could show such kindness," says the doctor, "what is our duty, who owe all we have to Christ?"

**Christian Converts from Islam in India** *East and the West* for July contains an article by Rev. J. H. Wyckoff, D.D., which refers to the results of missionary work among the Mohammedans in India. Dr. Wyckoff says the results have been greater than is commonly supposed.

Rev. Maulvi Imaduddin, D.D., a distinguished Mohammedan convert of North India, has given the

names with brief biographies of no fewer than 117 men of position and influence who have become Christians, of whom 62 became clergy and leading men in many of the Indian missions, and 51 are gentlemen occupying positions professional and official. Out of 956 baptisms in the Amritsar district of the Church Missionary Society, 152 were Mohammedan converts. In the Punjab there are at least two congregations made up entirely of Mohammedans, while in Bengal there is a body of more than 6,000 Christians, composed almost entirely of Mohammedan converts and their descendants, a large number having come over *en masse* some years ago. These last were converts in the first instance from Hinduism to Mohammedanism, and hence are not bound so strongly to Islam. Dr. Wherry, one of the oldest and most experienced missionaries among Mohammedans in India, says that, compared with the three high castes of Hinduism, in proportion to the labor bestowed, five Moslems have been converted for every Hindu convert.

Dr. Callebach, of the Netherlands Missionary Society, states that as the result of 60 years of missionary work in Java and other regions where Islam thrives, 22,300 Mohammedans had been won for Christ. Dr. Screiber, of the Rhenish Society, stated that in Sumatra between 3,000 and 4,000 converts had been won from Islam.

**Expansion of the Telugu Mission** The American Baptist Mission is planning to open six new stations in the Teluga field. This means that the mission will have six new centers, each with a foreign agent in charge, from which an ever-extending radius of Christian activity will reach out in all directions. More and more the missionaries are being convinced that they are especially summoned to the evangelization of the caste people. When there are many strong, self-sustaining, self-propagating churches, forming a deeply rooted, aggressive, spiritually forceful Indian Christianity, then, and not till then, may we

think of such a thing as ceasing to reinforce and enlarge.

**A Christian Industrial Company** One of the great difficulties in India is the employment of native Christians

who have become outcasts and destitute for Christ's sake. In Fatehgarh a company has recently been organized "to provide remunerative labor for Indian Christians." For the encouragement of laborers they are made sharers in the profits, one-fourth of all profits being divided among those in service for six months or more, in proportion to the value of their wages. For the present the company is prepared to manufacture tents, and has made a beginning in the tanning of leather. The intention is to tan leather by the English and American methods as soon as the company has gained some experience. It is the hope of the promoters of the company that it may prove a valuable adjunct to the missionary agencies in Fatehgarh, furnishing labor for the large number who are being gathered into the Christian community there, and to the young men coming out of the boarding-school, encouraging thrift and the desire to save, and creating a spirit of independence and self-reliance on the part of the community.

**An Unexpected Harvest in Oudh** While touring in Oudh district of North India, Rev.

J. W. Robinson met a band of Marwari traders, who were encamped in the vicinity of Lakhimpur. He spoke to them of the Savior and of a heaven for all those who follow Him truly. They seemed delighted to hear the Gospel, and Mr. Robinson became convinced that they would eventually accept Christ, but did not expect the result to come so soon as it came. Mr. Robinson writes:

The third day after I left they were fully satisfied, and the entire band of twenty-five were baptized in the faith. No sooner had this occurred than the adversary began to stir up strife, and some members of the Arya-Somaj, an organization seeking to turn all Hindus back to the primitive faith, publicly reproached them for becoming "atheists." One of the men answered: "Oh, no, you mistake. For many years we have been atheists, not knowing nor serving God; but now we have found the true God, and mean to serve Him."

**Many Baptisms in South India** Mrs. David Downie, of the Baptist Mission, Nellore, South India, writes of an interesting and inspiring scene at a Christian Harvest Home Festival, when 203 were baptized on one Sunday afternoon. The heathen natives were much impressed. On the last evening of the festival there was a Christian procession with music, banners, and torches. Thousands assembled to hear a sacred gramophone concert and the story of Joseph.

**Growth and Revival in Ramabai's Work** Pandita Ramabai, who has over 1,500 young widows under her care, writes that the Lord has laid it on her heart to open twenty mission stations in different villages, to which she may send her Christian girls to preach the Gospel where it is most needed. Ramabai asks for experienced Christian workers from America and England, who will be willing to bear the hardships of village life in order to be leaders in this work for India's women. A branch of the Mukti Mission was started last year in Bangalore, and has been greatly blessed.

Ramabai's daughter, Manorama, wrote early in July:

The Lord is beginning a great work in our midst. The Holy Spirit seems to have taken possession of one of our quietest and, humanly

speaking, most insignificant girls, and He is using her and making her a great blessing among the rest. There has been a wonderful awakening among many of the girls and the boys, and we feel that this is only the beginning. On Friday night, at the evening meeting, God's power was felt, and many were crying out in agony on account of their sin, while some were trembling from head to foot fearing that they might be lost. It was manifestly God Himself working, for there had been no stirring address delivered at the meeting, nor had there been any special effort to bring conviction of sin. Monday night's meeting was a quiet one, and many thanked God audibly for His peace which had entered into their souls.

**The Buddhist Revival in Ceylon**

The Island of Ceylon has for thousands of years been one of the centers of Buddhism in its purer form. Twenty-five years ago, however, its votaries were neither aggressive nor defensive. Now it is one of the signs of the progress and power of Christianity that the Buddhists are being aroused to new activity, and are imitating Christian methods in schools, lectures, hospitals, benevolent institutions, and a wide use of books and tracts. This revival has come through the laity rather than the priests, who are still ignorant and corrupt. It is a time for Christians to renew their witness to Christ with increased persistence and power.

**Educational Reforms in China**

Among other signs of advance in this great empire is an imperial edict which has just been issued, in response to the memorial of Yuan-Shi-Ki and other prominent men, abolishing examinations for the old system of degrees. By means of this system, established from time immemorial, China has recruited its government officers. The idea of obtaining the best-educated men

by competitive examination is essentially good, but the system has been rendered entirely futile by the fact that hitherto the candidates have been required only to be proficient in the writings of Confucius and other classics, and to be able to compose essays in a particular form, constituting really a kind of literary jugglery. This learning was useless for practical purposes, while the close study required to attain the necessary knowledge prevented attention to other modern and more useful subjects. In some instances recently the examination questions have included some on modern history, etc., but in future all officials will be recruited from the ranks of those educated according to the modern system in schools to be established throughout the country. Examinations will be held in the various schools, and not in the central towns, as formerly.

This edict offers the strongest inducement to the Chinese to acquaint themselves with Western learning, and will prove a most effective means for China's salvation. Another edict advocates the sending of increasing numbers of students abroad, chiefly to America and England.

**Chinese Boycott and Mission Schools**

The people of China are finding in the boycott of American manufactures an effective protest against the treatment to which many of their countrymen have been subjected when attempting to land in the United States. Some missionaries note also a growing hostility to America, expressed in an attempt to boycott American schools and colleges. Students are even urged to leave Chinese government institutions where American instructors are employed, or where American text-books or school supplies are

used. As 75 per cent. of the foreign teachers in China are from the United States, this movement may have serious and widespread results. On the other hand, Japan stands ready to aid China in her somewhat awkward endeavor to develop an educational system. Hundreds of Japanese teachers have found places in Chinese schools, and fully 5,000 young Chinamen are now being trained in Japanese normal schools. If this feeling against America becomes more acute, the number of Japanese instructors, as well as the number of prospective Chinese teachers going to Japan, will certainly increase. It is to be feared that the prevalent agnosticism of many Japanese, imported into China and backed by the prestige of Japan's recent achievements, will intensify the already difficult problems presented by China's materialism.—*The Spirit of Missions*.

**A School for Blind Girls** A new school for blind Chinese girls has recently been erected in Fuchau, in connection with the Church of England Zenana Mission. At its opening the Bishop of Hong Kong conducted a short service in the presence of a large gathering of the European community, the British and German consuls, the commissioner of customs, the Taotai for foreign affairs, and several other officials of the Chinese government. Afterward the 22 blind girls, who had already been taught in temporary premises, displayed their knowledge of calisthenics, and of reading and writing in the Braille system. The school is a compact, substantial, and prettily situated brick building, and has been erected by private contributions, some of the local Chinese officers having subscribed liberally to the funds.

**Great Changes Occurring in China** Miss Luella Miner writes in the *Missionary Herald*:

Few realize that already we have a new China, not quite steady as yet on her feet, nor quite sure of all that she blinks at with her long-closed eyes, but full of real life and ambition. A gentleman told me to-day that there are now over 60 high schools in Peking, with an average of 100 pupils. These are all schools of "Western learning," and are closed on Sunday. One which he visited had 6 teachers, 3 of whom spoke English well. A few in high power will hold as strongly as possible to the old régime, but it will soon be swept away, and then changes will come suddenly. It takes no prophet to see this when one considers how many changes have come during the past four years, in spite of the heavy hindrances.

**The Chinese Mode of Fighting Cholera** A recent number of the *Chronicle* of the London Missionary Society contains the following account of "How the Chinese Fight the Cholera":

The chief mandarin here issued proclamations that no meat was to be eaten; then fish was struck off the dietary scale; but all without avail. The fasting and giving of money to the priests, the offering of incense, and the letting off of fireworks had no effect to stay the pestilence. The mandarins themselves, with their officials and the scholars, visited the Taoist and other temples in turn, and besought the gods "to pity them and to go away to some other place"; but no attempt was made to warn the people against eating uncooked and unripe or decayed fruit, and as to cleaning away the filth from the houses and the streets such an idea never struck any one. Long processions paraded the streets, beating of gongs and firing of crackers and guns went on day after day and night after night, and, according to their light, the natives worked hard to get rid of the evil. We heard of one of the neighboring cities where, for the first time, the value of antiseptics seems to have dawned upon the native mind.

Following a long procession of priests and musicians, men beating gongs and letting off fireworks, came two men carrying a *kerosene tin on a pole*. Every twenty yards or so another coolie dipped a rice basin into the tin and scattered on either side of him the contents, consisting of a highly diluted solution of sanitas or creolin. The procession passed up and down the principal streets, apparently satisfied that the cholera had been got rid of in that district at least!

**The West China Religious Tract Society Report** The work of this important society is growing in extent and efficiency.

The total circulation for 1904, 171,776 copies—an increase of one-third. The field covered is immense, and calls for a still greater increase in the annual output of Christian literature. The little “leaves of healing” go into many abodes otherwise unreached by the missionary. Great care is taken in the selection of subjects and in their treatment, to meet the needs of various classes of people. The tract society is also undertaking to supply the present demand for commentaries on the Bible, and books setting forth the vital principles of Christianity, such as “Pilgrim’s Progress.” Great care is taken to have all publications reach a high literary standard, and at the same time of a real practical value to the people. Already rich results have been evident from this tract distribution.

**Japan to be Tutor to China** In a recent article in the *Congregationalist*, Rev. J. H. Pettie expresses this conviction:

The quiet Japanese is everywhere to be found in the smaller Chinese schools, as well as in the colleges. He is teaching agriculture, biology, chemistry, dentistry, engineering, financiering, gymnastics (in one case without being able to speak a word of Chinese, merely writing his directions on a blackboard in Chinese characters), and so on to

the end of the alphabet. He is as silent and as unobtrusive as the white ant—the effects of his work (constructive but not destructive) will be seen later. At present, like Br’er Rabbit, he is lying low “and ain’t sayin’ nuffin.” To suppose that a people so close neighbors to China, who have that “genius which is infinite capacity for labor,” and who can, according to circumstances, talk, write, teach, fight, or hold their tongues, with equal success, are *not* to have a predominating influence in the reorganization of China, is to entertain an illusion. China is to be Japaned.

**Christian Japanese Womanhood** The impression is common that in the Orient the sphere of woman’s worth and woman’s work is extremely limited. But it appears that such is by no means the case, at least in Japan, where the Gospel has been felt. For a missionary writes:

How do the Christian Japanese women work? In the churches they spend much time in calling, looking up the delinquents, reading the Bible with inquirers or those young in the faith, visiting the sick and afflicted, caring for the dying and the dead, holding meetings for Bible study and for mutual improvement. They are the servants of the church in every good work. As wives of pastors they supplement the work of their husbands, both in the home and in aggressive work. In working with lady missionaries, these women are eyes and ears and hands and feet and tongues. They do the correspondence which the peculiarities of this language forbid our doing for ourselves.

**Present Conditions in Formosa** The Japanese annual census of Formosa shows a steady increase, not

only of the Japanese, but also of the Chinese inhabitants. This year there are 50,944 Japanese to 2,974,620 Chinese, as against 25,585 Japanese and 2,664,511 Chinese in 1900. Railways in Formosa make great advances. In 1871 Rev. Hugh



Ritchie and Dr. Maxwell took eight days to cover the 160 miles from Tai-nan to Chiang-hoa and back. To-day you can leave Tai-nan at 6 A.M., have four hours in Chiang-hoa, and be back in Tai-nan the same evening. The completion of another 80-mile railway will make the run from Takao, in the south, to the port of Kelung, in the extreme north, an easy day's journey.

Rev. Thomas Barclay says that forty years ago Formosa was virgin soil for the Gospel; to-day, in South Formosa alone, there are nearly 15,000 souls who adhere to Christianity. Among these there are 3,000 souls who are members of the Church. Every week, in over 80 stations, there are gatherings for worship. The church community in South Formosa gives yearly the sum of \$10,000. There are 5 native pastors, 45 native preachers or catechists, 87 elders, and 111 deacons. There are also a theological school, a high school, a girls' school, a women's school, and 3 hospitals.

**Movement for Church Union in Korea** Following the remarkable spiritual awakening in Korea, comes the welcome tidings of a strong movement toward closer cooperation in missionary work and the formation of one Church in Korea. At a meeting of Methodist and Presbyterian missionaries in Seoul, on June 26th, a resolution was passed to the effect that "the time is ripe for the establishment of one Korean National Church, to be called *The Church of Christ in Korea*." Motions were also carried that the forces of Protestant Christianity unite in educational, evangelistic, literary, and medical work, and committees were appointed to bring this about as speedily as possible. This joint committee was given power to form a "Council of Prot-

estant Missions," and it was determined to call a mass-meeting of all Protestant missionaries to perfect plans for uniting the Church in Korea. Let us earnestly hope and pray that this union may be consummated, and that the young Church in Korea may thus lead Christendom in conforming to the Master's prayer for oneness.

**Manchurian Missions and the Japanese** Dr. Christie, of the United Free Church Mission in Manchuria, writes that Mukden has been

much more quiet since the Japanese occupation. When the Russians were in possession drunken soldiers frequently made unpleasant disturbances in the mission buildings, and, at times, deliberately shot helpless inmates of Refuge. The Japanese authorities are giving every assistance to the missionaries in the care of the wounded and the Chinese refugees. Marquis Oyama contributed \$500 to the mission hospital. The war has greatly interrupted the regular evangelistic and Church work, but has given splendid opportunities for ministering to the needy, and for preaching to sick and destitute Chinese, Japanese, and Russians.

**Trouble in Tokio** Despatches to the daily press report serious disturbances in the imperial city of Japan, due to dissatisfaction with the treaty of peace with Russia and the failure of the government to keep the people informed of the situation. The day of autocracy has passed in Japan in both political and religious spheres. The rioting has not been anti-foreign or anti-Christian, but 10 Christian churches are reported burned and foreigners in danger. This is said by the leaders to be only a method of attracting the emperor's notice. The government has erred in not taking

the people, who have suffered, into its confidence. Quiet has now been restored.

## AFRICA

### **The Outlook in Abyssinia**

Abyssinia seems about to open its gates to the Gospel. Our Swedish missionaries have made many attempts to reach the interior through the valley of the Blue Nile by way of Zeila on the Red Sea. They have at last reached the capital of the Gallas through a converted Galla educated by them at Stockholm. He presented himself to Addis Abeba, the Abyssinian capital and the Coptic Archbishop explained his mission to Menelik, the emperor. The Lord led him to take a favorable view of the project, so that he bade the missionary God-speed. The name of this convert is Onesimus, and he has carried his Bible printed in the language of the Gallas, and reports that he was cordially received. The Swedish mission is now preparing a whole series of evangelical works in the language of this people, and hopes to establish a permanent center of Christian work.

**A New Mission in Nigeria** An interdenominational missionary society, known as the United London Missionary Society, has been formed in Great Britain, with headquarters at Sheffield, its field being North Nigeria, its first station being Wase, 400 miles from the mouth of the Niger. Six missionaries needed to represent the work on the field.

**The Prosiac Side of Missions** The United Presbyterians have recently opened a mission on the Upper Nile.

Concerning the situation, one of them writes:

One of the difficult problems of life in Southern Sudan has to do

with the erection of buildings. There is an absence of timber such as would furnish sufficient and satisfactory wood. If wood is brought up the river, the white ants speedily attack it, and houses have to be reconstructed every few years. If the walls are built of mud, after the native fashion, the rains wash them down and constant repairs prove an annoyance. The effort to make brick has not been altogether satisfactory, owing to the presence of shell in the soil; these, after burning, slack whenever they become wet, and the bricks crumble. The location of stone within fifty miles may prove the solution of the problem, and enable us to erect buildings which will be permanent and sanitary.

### **Gospel Progress on the Kongo**

L. A. de Yampert writes to the *Missionary*: "Eight different Protestant societies are at work in the Kongo valley, with 179 missionaries. The latest annual report of these missions give a sum total of 40 main stations, with 301 outstations, with a total church-membership of 8,812, and 1,836 in the catechumen classes being taught for church-membership. There are 811 native teachers and evangelists, 7,130 Sunday-school scholars, and 13,880 day-school pupils, and 5,810 are reported as members of the various temperance and young peoples' societies. This sum total is a marked increase over that of previous years.

### **Giving of Their Poverty**

The British and Foreign Bible Society has received from Rev. Mr. Casalis, of the Paris Mission, in Basutoland, South Africa, \$826 as an offering for its Century Fund from the Basuto churches. About \$40 of this amount is from a newly organized church, under charge of a young native pastor, which has very few men on its list of members. The most of the money came from the 60 women of the church. These

black women earned it a few cents at a time, and made it truly a thank-offering.

**A Newspaper on Mt. Kilimanjaro!** A monthly newspaper has made its appearance at Majam, on Mt. Kilimanjaro, in German East Africa. It is called *Mbuya ya vanda vuu*, which might be interpreted, "Friend of the Black Folk." The language is a little mixed, as the articles are some in one and some in another dialect of the Chagga tribes. Of course none but missionaries would plan and publish it. They are missionaries of the Leipzig Society. Another African missionary newspaper is one just established by the Church Missionary Society's mission at Cairo. It is called *Orient and Occident*, and is printed in Arabic and English. As the Arabic reads from right to left, the two languages naturally have their front pages at opposite ends of the paper, and meet about the middle of it.

**The Effect of the Railroad is Africa** Steamships bring rum and powder and other things of vicious influence, but they also bring missionaries and Bibles. They drive out the old and bring in the new, whether better or worse than the old is for us to determine. Rev. J. J. Willis, of British East Africa, writes:

The railway is rapidly changing the conditions in East Africa. The distance between Uganda and the coast is almost annihilated, and Swahili influence and religion (Islam) are advancing rapidly. A serious effort should be made to evangelize Kavirondo (a new mission station) before it yields to Mohammedanism.

**Busega. the Place of Martyrdom** It was on January 31, 1885, "a day never to be forgotten in the history of the Church in Uganda," Bishop

Tucker writes, "when the first Christian martyrs — Seruwanga, Lugulama, and Kakumba — met their death at Busega." Rather more than twenty years later a little party, consisting of Bishop Tucker, the Bishop of Zanzibar, and the Rev. E. Millar, "found the remains of these young confessors of the faith and reverently committed them to the earth, in 'sure and certain hope of the resurrection to eternal life,'" and in the *C. M. Intelligencer* for the current month Bishop Tucker gives a graphic account of this visit to the place consecrated by the blood of the first martyrs in Uganda. Bishop Tucker says: "An interval of twenty years and some 60,000 souls are numbered to-day in the Church of Uganda. Verily the seed sown has brought forth its fruit sixty and a hundred-fold to the glory of God. 'The blood of the martyrs is the seed of the Church.'"—*C. M. S. Gleaner*.

**A Malagasi Prayer** In Madagascar a poor community connected with the French mission lately dedicated a church building, and a Malagasi minister thus began his prayer:

O Lord, Thou hast chosen to astonish us in this village to the end of our days! With a people who have nothing Thou hast created a church building; on this land, where our fathers offered their senseless worship, Thou hast built Thy temple! We, the aged ones among the people, have seen many surprising things, but we never have dreamed that we should see this!

**The Paris Society in Madagascar** The report of the French Protestant mission in Madagascar gives the following statistics of its work for 1904: There are 12 European missionaries, 63 evangelists, and 516 churches, with over 9,000 members. The Protestant population numbers 111,900, and the average at-

tendance in the congregations is 30,586. There were 466 added to the churches the past year, and the catechumens number 846. There are 155 Protestant schools, with 12 European and 541 native teachers. The pupils number 22,913.

### ISLANDS OF THE SEA

**Ape-like Men in New Guinea** The British administrator of New

Guinea describes a strange tribe of ape-like men which he discovered living in the inaccessible swamps in his district. The tribe called "Agaimbo" was, he learned, once fairly numerous, and claimed the swamps about the lower waters of the Barigi River as its exclusive territory. Their numbers have been reduced, owing to epidemics, to about forty persons. Two of their villages were sighted, and one man and woman of the tribe induced to step ashore and "pow-wow" with the white men. Never leaving the swamps, their feet bleed when they attempt to walk on dry land. The man who landed had a good chest and arms, but short, weak legs, the feet being thin, broad, and almost weblike. In the woman the toes, long and straight, stood out apparently pointless from the foot. The man's skin above the knees was in loose folds, and the sinews about the knee ill developed. In figure and carriage, says the administrator, the man was more ape-like than any human being he had ever seen. The houses of the tribe are built on piles, at a height of ten or twelve feet above the water. They use canoes hollowed out of logs, and altho exceedingly "cranky," the natives stand up in them and "pole" along very rapidly.

**Federation in the Philippines** In 1901 the Evangelical Union was formed in the Philippines, whose object was to enable the various mis-

sions to work in harmony. At a recent meeting it was voted heartily to cooperate to the utmost in distributing the Bible, in education and publishing. A plan was formed for a single university for higher education, in place of several small colleges.

**Summer Resort** As in India and all for tropical countries,

**Missionaries** so also in the Philippines, the excessive heat is exceedingly trying to health, and therefore relief is needed such as altitude and mountain air will supply. A missionary writes as follows:

Between Baguio and Manila there are three days' hard travel, but they say the time will come when electric cars will bring Baguio within six hours of the city. It will be the salvation of Manila if it is done, for this place is 5,000 feet above Manila. We sleep under four heavy blankets and sit around a log fire every evening, while in Manila the heat is almost unendurable. Besides the cold nights, the advantages of Baguio are pine trees, mountain climbing, and horseback riding. The disadvantages are want of fresh meat, a great deal of rain, very few companions, and the fact of being cut off from the rest of the world.

The government sustains a hospital in Baguio, with a good doctor and two trained nurses in charge. We have an American postmaster and one general store kept by an American—an old-fashioned country store containing everything from pins to saddles.

**An American Ambassador on Missions** The Ministerial Association of the City of Mexico gave

a banquet to Ambassador and Mrs. Conger on August 1, which was attended by a large number of American residents. Major Conger spoke at some length of his impressions of foreign missionary work during the time when he represented our government in China. He said:

For the last seven years I have

been intimately associated with your colleagues in the missionary work in China, a body of men and women who, measured by the sacrifices they make, the trials they endure, and the risks they take, are veritable heroes. They are invariably the forerunner of Western civilization. It is they who, armed with the Bible and school books, and sustained by a faith which gives them unflinching courage, have penetrated the darkest interior of that great empire, hitherto unvisited by foreigners, and blazed the way for the oncoming commerce, which everywhere quickly follows them. It was they who first planted the banner of the Prince of Peace in every place where now floats the flag of commerce and trade. The dim pathways which they traced, sometimes marking them with their life's blood, are rapidly being transformed into great highways of travel and trade, and are fast becoming lined with schoolhouses and railways stations, where heretofore were found only idolatrous shrines and lodging-houses for wheelbarrow men and pack-mules. Hundreds of splendid schools have been founded, and are now being most successfully taught by these good men and women, and it is a fact in which we may all take great pride, that ninety-five per cent. of the Protestant schools in China have been established by Americans.

**Christ** Christ was a home  
**a Missionary** missionary, in the  
house of Lazarus.

Christ was a foreign missionary, when the Greeks came to Him.

Christ was a city missionary, when He taught in Samaria.

Christ was a Sunday-school missionary, when He opened up the Scriptures and set men to studying the Word of God.

Christ was a children's missionary, when He took them in his arms and blessed them.

Christ was a missionary to the poor, when He opened the eyes of the blind beggar.

Christ was a missionary to the

rich, when He opened the spiritual eyes of Zacchæus.

Even on the cross, Christ was a missionary to the robber, and His last command was the missionary commission. AMOS R. WELLS.

## OBITUARY

**H. P. Hamilton, The Rev. H. P. of Mexico** Hamilton, for  
twenty-six years

the agent of the American Bible Society in the republic of Mexico, died suddenly in Mexico City, August 20, 1905. For more than a quarter of a century Mr. Hamilton has given his life to the circulation of the Scriptures among the people of this neighboring republic. He has had from 30 to 50 colporteurs under his superintendence, traveling through all the cities and villages of Mexico. He has been in direct correspondence with the missionaries of the American churches at work in that nation. During this quarter of a century there have been circulated through his agency among the people of Mexico more than 500,000 copies of the Bible, New Testament, and portions of the Scriptures.

**Dr. Cochran, About a year ago**  
**of Persia** Rev. Benjamin Labaree was murdered

in Persia, and now comes, by cable, the sad news that another member of the same mission (American Presbyterian), J. P. Cochran, M.D., has died at Urumia. No particulars are learned, save that he succumbed to typhoid fever. Dr. Cochran's life had been threatened by unruly Kurds for some time past, but he continued his work fearlessly, and, under the heavy strain of the daily task, must have fallen prey to this dread disease, after twenty-seven years of more than usually successful missionary service.



The cathedral and parade-ground

The mission studio and shops

A BIRD'S-EYE VIEW OF CUZCO, PERU

# THE Missionary Review of the World

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## THE HISTORICAL DEVELOPMENT OF HINDUISM\*

BY THE EDITOR-IN-CHIEF

If we expect to meet adequately the perplexing problems of the East it is necessary to understand something of Oriental history. This is recognized by the sagacious statesman in the realm of politics, by the literary man in the realm of letters, and by the educator in the domain of the intellect. It is no less true as to the missionary in the department of religion.

Mr. Robert A. Hume, of Ahmednagar, India, has written a thoughtful book on "Missions from the Modern View," in which are two chapters of striking value on the "Historical Development of Hinduism" and on the "Comparison of Christianity and Hinduism." To those who would know what Hinduism is, and how it came to be what it is, this book will be found helpful. With brevity, accuracy, and utility this treatise seems to us to be marked, putting before the reader the pith of the whole matter.

This is no common book. To an unusual degree it is both attractive and instructive. The two concluding chapters give examples of how Dr. Hume deals with the Hindu inquirer, to show him the simplicity of Christianity and how he may become acquainted with God. These chapters do not contain all the fundamental truths of Christianity, but are rich in both information and suggestion. The volume as a whole shows the trained mind and painstaking hand, and the lectures embodied here must have held the attention of intelligent audiences, when delivered at Andover, Chicago, and Bangor.

The main bulk of the work is occupied with presenting "Missions from the Modern View," and this, which is its essence, we propose critically to consider in a second article. But, for the sake of many readers who may not see the book, a brief summary of the treatment of the historical aspects of Hinduism may not be out of place in these pages, and this we attempt, using largely the language of the author, lest, in condensing, violence may be done to his treatment of his theme.

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\* "Missions from the Modern View." By Robert A. Hume, of Ahmednagar, India. Fleming H. Revell Co. \$1.25. A critical review of this book will appear in our December issue. —EDITORS.

In the brief space of about eight thousand words we have a succinct outline of the historic growth and changes of the Hindu system. Tho only an outline drawing, it is not wholly without color, and shows the touch of an artist. We see at a glance how Hinduism came to be, and to be what it is.

It is not a homogeneous unit, but a complex conglomerate of beliefs and practices, often inconsistent and contradictory. The Hindu mind, uncritical, easily gives assent, and while this mental habit affects the religious system, that in turn reacts to make its votary vague and liberal. By the confession of its leading representatives, there is no recognized, authoritative statement of what Hinduism is, and even the authorities can not furnish an exact definition which would satisfy others. Hence the risk of mistaken and partial estimates, drawn from contact with some local phase, but not fair to the system as a whole. In a true sense, Hinduism is not even the most spiritual conception of the most philosophic books, but the interpretation by the Hindus, from early times to the present, of their relations to God and men.

Even the Hindus themselves follow perverse currents of religious thought and practice, and men of keener vision frequently arise, seeking, as *reformers*, to strengthen what is good and purify what is evil, to correct disproportion and misproportion, and change the emphasis to other phases of truth. Hence also comes the perpetual double tendency—"the upward and downward pull"—the antagonism of flesh and spirit—idolatry, ignorance, superstition, caste, on the one hand, and the more spiritual, intelligent, ethical character on the other.

Mr. Hume states certain "*formative principles*" which have shaped especially the religious thought and practice of the lower classes. Among these he mentions:

1. *Fear* of the unknown, the dark, the dangerous, the mysterious, the occult, the supersensuous. Men seek to evade the unknown realm by propitiating the unknown God, or force, presiding over it. Hence the multiplication of vows and other religious acts, and the multitude of gods or objects of worship; for, in searching for the source of calamity and the succor from it, the Hindu wants to be sure that no potent force is overlooked.

2. Another formative principle is *Nature* in its helpful phases. In the Vedic hymns, sun and moon, sky and dawn, woods, fire, rain, etc., are addressed with praise, prayer, and votive offerings. The Aryan and Dravidian elements are mingled, and as we advance into the labyrinth of Hinduism we find superstitions about demons, magic, witchcraft, surviving side by side with the brighter aspects of nature.

3. *Hero worship* was a third formative principle. The characteristics of strong human leaders, capable of guiding society in critical exigences, came to be more prized and influential than the various



aspects of nature. The homage paid to living leaders ripened into the worship of the dead—the apotheosis of heroes; and in post-Vedic times this strongly marked both literature and religion.

4. In the Upanishad era *sages* naturally became the *heroes* of a more intelligent later age, when *knowledge* came, as now, to dominate Indian thought and life far more than greed, ambition, social rank, or political power. Hence followed a new sense of the imperishable dignity of the *human spirit*, as the seat of knowledge, and pride of intellect, with contempt of the masses. Knowledge, sought too exclusively for its own sake, gave rise to an exoteric school, with externals for the grosser class, and an esoteric school, with its fine-spun speculations for the initiated.

Yoga (union) made such union with the Divine to consist largely of terrible austerities, and burdened man with a yoke of rites and forms that began before birth and survived death. The thinker ran into pantheism, and *karma* brought in fatalism. Priests became greedy formalists, and formalism ripened into hypocrisy. Fear, instead of being cast out, was emphasized, and *polytheism* among the masses became the counterpart of *pantheism* among the educated, whose All-God, or It, they could only see to be many gods in many places.

5. *Altruism* now developed. Goodness, mutual helpfulness, was felt to outrank knowledge, which had only made even leaders selfish and sordid. Siddharta, or Buddha (the Enlightened), led in this protest against a rigid, frigid, intellectualism. He preached and practised purity and charity. But even Buddha himself was not “enlightened” enough to see that even ethical culture can not be a substitute for *loyalty to a personal god* (65). Practically, tho not an atheist, he was non-theistic. He was practically deified, and for nearly a thousand years Buddhism supplanted Brahmanism, the emperor Ashoka’s conversion, three hundred years later, like that of Constantine, in its influence on Christianity, giving the Buddhist faith wide prevalence and political sway.

A movement about simultaneous with Buddhism, the *Jain Revival*, was an ethical and intellectual revolt against ritualism and pantheism. Mahavira, its supposed founder, taught a sort of *dualism*: the individual spirit and the world spirit, and the three gems of religion—right knowledge, right intuition, and right life. Like Buddhism, Jainism laid great stress on *non-injury to all life*—even insect life; but, more than Buddhism, has encouraged asceticism, monasticism, etc., and, at present, its main teachings are: practical denial of a personal God, the duty of priest worship, and protection of vermin and other low forms of animal life.

After Buddha came Shankarāchārya, the Hindu teacher of the ninth century, with his developed pantheism. The flesh again was in

the ascendant, and formality and immorality of a low type went hand in hand. Polytheism, idolatry, and caste, after the decay of Buddhism, became controlling factors. Even the gods were represented as immoral, and enticed men to sin. Fate was personified as all-controlling, and priests were thought to rise to such heights by austerities as to be practically gods. India now reached the iron age of *Kali*—the sinful age. The Purāṇas are full of puerilities and extravagances. Most modern Hindu sects have a “right-hand” and a “left-hand” phase—the latter confessedly immoral. *Shaivism* lifts to the throne Shiva, god of thieves. The *Vallabas* are a most immoral and sensual sect of Vaishnavism, their worship erotic and immoral. The *Tantras* expose the secret rites of the *Shaktas*, who worship Shakti, the female principle, “obscenity being the soul of this cult,” and its worship indescribably indecent (p. 73).

In the latter half of the fifteenth century, *Chaitanya*, the cotemporary of Luther, protesting against caste and salvation by works, preached *bhakti*—trustful adoration, the devotion of love; but unhappily this was interpreted as sensual desire, and however spiritual he was himself, his followers soon ran into fanaticism, and became schismatic and immoral.

*Islam* likewise affected India by its stress on Monotheism and actual iconoclasm. Akbar the Just, a Moslem, liberalized Hinduism, and Mohammedanism in many ways modified, without displacing, Hinduism, and stimulated reformers, such as Kabir, in the fifteenth century; and Nānak, the founder of the *Sikh* religion, which protested against pantheism and polytheism, idolatry and formality, injustice and caste. But this again soon degenerated into formality. While rejecting the Vedas and caste, the Sikhs became practically polytheists, and their faith ceased to be a growing, and became a decaying religion, so that the British government was recently appealed to to revive Sikhism, because the Sikhs had proved such *good fighters in the Punjab*!

Last comes the influence of *Christianity* upon Hinduism. Early in the Christian Era disciples seem to have got a foothold, and in the sixth century there was a church in Malabar. Two centuries ago the Romanists, and, a century after, Protestants, began to send missionaries, the fruits of which efforts Mr. Hume reckons to be an existing Christian community of about three million. Besides this visible fruit, there have been many undercurrents which, like the waters of Shiloah, go softly—such as the theistic *Brahma Samaj*. The names of Rammo-hun Roy, Keshab Chundar Sen, and Pratap Chundar Moozumdar are familiar to all students of modern missionary history in India, with the *Adi Samāj* and *Brahma Samāj*, *Prāothanā Samāj* and *Arya Samāj*. Some of these are largely leavened with unitarianism and liberalism, but all prove that “India reverences the Lord Jesus,” whom Keshab Chundar Sen frankly acknowledged to be, rather than the British gov-

ernment, the *Ruler of British India*. "None but Christ," he says, "hath deserved this bright, this precious diadem, India; and Jesus shall have it."

From this brief survey, Mr. Hume deduces the obvious conclusion that the lower elements of human nature have a downward pull, perpetually antagonizing any upward drawing whereby God seeks to uplift humanity. Pantheism weakens both intellectual and moral powers, and tends to obliterate intellectual and moral distinctions. Polytheism and formalism deaden the spirit. Emotionalism and passion, without intellectual restraint, run into immorality. Even high ethical precepts, apart from consistent recognition of God, are powerless to conserve moral purity. The mere thinker or sage may forfeit influence by self-absorption, and the masses drift into superstitious formality and credulity, and become dupes of demagogues. All India's religious systems and high-minded reformers have been unable to bring the Hindu to a "sense of filial relation to God and of the brotherhood of men." The truly fraternal spirit, accepting self-sacrifice as the price of helping men to this sonship and brotherhood, has never been exhibited until it was manifested in the Christian missionary. The grand conclusion of all this careful, historic review is that *India needs Christ*, and that He is already powerfully affecting the religious thought of the Hindus. The supreme duty and privilege of Christians in all enlightened lands is to do all they can promptly, in the best way, to give India the true knowledge of Jesus Christ.

## AN AFRICAN MISSIONARY IN AFRICA—II.

### AN ACCOUNT OF THE WORK OF REV. W. H. SHEPPARD, F.R.G.S., OF THE PRESBYTERIAN CHURCH (SOUTH) IN THE HEART OF THE KONGO COUNTRY

While we were living at Luebo we frequently saw quite a different class of people from the Baketti coming in to bring goods for trading. They were tall and stout—Mr. Lapsley used to call them giants. They had tapering fingers, firm noses, high insteps, and were dressed in longer loin-cloths than those at Luebo. They were Bakuba, from a country north of Baketté. Mr. Lapsley suggested an expedition into the Bakuba country, and conferred with the white traders on the other side of the river. They utterly discouraged the idea—said they had been trying it for nine years, and it was absolutely impossible. They said Lukenga, the king of the Bakuba, governed seven tribes, and he would not entertain or tolerate a stranger. Mr. Engirin, the chief trader—a Belgian official—told us terrible things of Lukenga, and said he and many other foreigners had tried by every inducement to get Lukenga's consent to have a look at his town, without success. Count Drucell and Prince de Croy, officers of the State, sent great

presents to Lukenga and his sons by the Bakuba tribes, and sent word that they were coming to visit him. Lukenga sent out word through all his kingdom: "The Bakuba who shows a stranger the road will be beheaded." The Baketté and Bakuba do not know the road, and if you have not a Bakuba guide you can not find the path.

Then the traders said: "There are so many—hundreds—of narrow paths, made by antelopes, elephants, buffaloes, and natives—which road will you take? Even if you should succeed in entering the kingdom, you will never return alive." In spite of all this we did not despair. We believed that "the king's heart was in the hands of the Lord, and He could turn it as the rivers of waters are turned." Mr. Lapsley was never discouraged. He said to me: "I'll go by the next steamer to Stanley Pool and make preparation." He went on to Boma to see the governor, while I went to work to pick up the language by entertaining the Bakuba traders. The people at Luebo dearly loved Mr. Lapsley, for he was to them a doctor and friend, a good missionary. So when I said to the people, "Let us make the village look nice for N'tomenjila when he returns," all gladly went to work, cleaned up the village, added new houses, and built a fresh house for him. But when we looked for his return I received a letter, saying that he had died of fever at Matodi. The people wept and wailed about the village as for one of their own children.

I went alone in the woods and communed with God. Then I called the people together and said: "I want to carry out N'tomenjila's plan to carry the knowledge of God to the Bakuba, and I want some of you to go with me." Twenty-five men stood out and said: "We will go with you." I said: "It is a dangerous expedition, as you know, as well as a difficult one. We may be all marching to our graves. Those whose hearts are still strong to go, stand there; the rest stand back." Nine stood out, and said they were willing to take all risks. The next day we gave each man his load, and we started. I knew the way through three villages, and I thought that if we went on the line of the market-places, following the traders from village to village, we could thus find the way.

The first day I passed through three Baketté villages without any palaver. The next day we passed through two more and attempted the third, but lost our way; next morning, by following a fisherman, we reached the next village.

Now comes the trouble, for we had left the Baketté villages and entered the country of the Bakuba. There was one great advantage, for in the five months of waiting for Mr. Lapsley, I had, by constant study, picked up a good deal from the Bakuba traders. When we reached the last of the three villages to which I knew the road, I went to the home of one of the chiefs of the village, and said to him: "I would like to get you to show me the path to the next market-place."

He said: "No, I can not do that. Lukenga has forbidden us to show these paths to foreigners. I dare not disobey him."

King Lukenga had made another law, that whoever should move a tusk of ivory off from a grave (where they are placed as a monument or tribute of respect) should be beheaded. It was reported to him that one had been stolen. He ordered search made for the robber. It was found that it was one of Lukenga's own sons who had stolen the tusk, and that he was gone into the country of the Benib'yamba. Lukenga sternly ordered: "Very well; get forty strong men, go and take him, and bring him before me." He was brought, and beheaded. That is Lukenga. I knew he was a dangerous man to oppose, but I



REV. W. H. SHEPPARD AND BAKUBA CHIEFS IN THE KONGO STATE

felt "The Lord is my light and salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? Tho an host should encamp against me, in this will I be confident."

I slipped out of the village quietly, and stood in the road at a place where three paths met. By and by I saw a man starting out to the market-place. I stepped out and followed him without asking any questions, making a mark at the cross-paths, so that my men could come after me. When I reached the market-place the people of the village were at first afraid of me, but I would catch up some little child and play with it, and then they saw that I was friendly. Then I told them that I wanted to buy eggs.

The name of the first Bakuba village was Bena-Mafé. The chief came and shook hands with me, and soon had me and my people nicely housed, with two goats and ten chickens on hand to eat. We couldn't

dispose of all that food in one day, so I concluded to wait there for four or five days; but the food rolled in without abatement. My friends gave me two monkeys, three antelopes, and four dozen eggs—my men and I just picknicked for those days.

This was all very good; but when I wanted to leave, no one would give me the least hint of the road. I had an idea that my route lay northeast, and, naturally, on the line of the big markets. The day after happened to be their day to go to a market about ten miles away. I asked them if I might send one of my men with them to buy eggs and bring them back to me. "Oh, yes; that would be all right." They went, and so found the road to that market-place, and the following day we moved off. Day after day we moved along in this way, and for three months we did nothing but buy and eat eggs. At one village, when I made my usual request, the chief said I need not go away for eggs, they had plenty there, and his wife brought a large basketful. So I had to wait till we finished all the eggs they could bring us. Then I asked them again, and they let my man go with them to get more.

I came to one nice little village, but the people were having a burial service, and did not have time to entertain me, so I pressed on to the next village, which was called N'galicoco. The people here had abundance of leisure, and desired me to share it. There was no use talking; I had to stop. They were very kind, and gave me and my people chicken, fish, and plenty of sweet potatoes. I presented, in return, beads and cowries. During the night the town-crier called through the village that whoever should show me the road should be punished. By sunrise I was ready to move, but every man, woman, and child plead with me earnestly not to continue my journey. Quétor, chief of the village, actually cried like a baby. He said: "Perhaps Lukenga will do you no harm, but our existence is a matter of only a few days after you pass us." Had this been the *Ba Songo Mena* (People-of-the-filed-teeth) tribe, who have just eaten up (literally) three big expeditions of the Société Belge, they would not have plead, but only pressed on me with a spear. Two of my own principal men called me privately aside and said: "We may possibly escape the king's wrath, but these people can not." This touched me closely, for my heart is not made of stone; but my conscience continued to say (*just as distinctly as an audible voice*): "Go forward!" In view of this I gave orders to my men to move forward, and left my friend Quétor with his right hand over his lips and his left supporting it.

After a half hour wading through a swamp which at times took me up to my waist, and two hours across a beautiful plain, we came to I-Fong, the market-place. There we bought some eggs, chickens, corn, etc., and had a good dinner. We thought it not wise to leave that day, having only a half day before us, and no knowledge where

another village was. I entered the house of one of the villagers, and called for a hair cut and shave. I was promptly served, and paid my fifty cowries, took my Bible, and went off into the woods to ask spiritual guidance from my Master.

We stopped at this market-place two days and scraped acquaintance with many friends from neighboring villages, but none of them invited me to their village. So I just fell in with three old sisters who were starting for home, and my men behind me, and followed them into their village. Some of the people were frightened. I told them: "Do not be afraid, it is only I." But they seemed not to know who I was. The young chief, Fong N'joka, met me, and after three claps of the hands—for shaking hands—we sat down on a large mat. I opened up the discussion by saying how I had been successful in buying eggs in other villages, and hoped he would not object to furnishing me with a few dozen. His obliging wife, hearing this, was soon to the front with a basketful, about half of which my cook pronounced good, but the other half "filled with small boys."

For nearly a month I was detained in this village of M'boma. It was quite rainy, and no one would go with my man to the next market-place. But I was glad of the opportunity thus given me to tell these villagers something of the Gospel of Christ.

Every day we were trying to get a clue to the right road. At last it came, when three ivory traders passed through the village on their way back to Lukenga's capital. I said to one of my men: "N'goma, is your heart strong enough to go with these men and mark the road for us?" He said: "It is strong enough." So, with their permission, he went with them a day's journey, and, according to my instruction, he put a cross mark at all cross-roads, so, in about two hours after, I was on the trail. We passed through three villages of a good size, and found my man in the fourth town buying eggs. The traders had refused to allow him to go farther. One night the chief of the village came and besought me to go back where I came from. He said: "We'll give you meat and eggs, all you want, if you will only leave. If the king hears you are here, all our heads will come off."

I told them I would sleep over it, and go away the next day if they wished. We went outside the town, and slept in the jungle.

Meanwhile some one had reported to King Lukenga that a foreigner was in the country, and had got as far as Bishibing, on his way to the capital. The king called for his sons; called for his forty fighting men, who use bows six feet high, and can send an arrow through a buffalo; gave his spear and knife to his son, To-en-zaida, and said: "Go down to Bishibing, and bring back the chief, the foreigners, the villagers—all—and I will behead them."

The next morning, as I was reading a copy of the *Daily News*—a copy two years old—I heard a great noise out in the village. A herald

of Lukenga had come storming in and was proclaiming: "Hear the king's message! The king commands you all to come before him: the chief and the people and the stranger! Because you have entertained a foreigner, you are all to be beheaded!" The whole village was in intense excitement. Everybody was running and screaming. My own men were crying: "Can not you save us?" My boy ran to me screaming: "Oh, we are all going to be murdered!" It was too late to run away. I could not rescue my people by force, but I sent for the king's son, and asked him to hear what I had to say. I said: "I understand that these people are to be beheaded." He said: "Yes, that is what my father said." I said: "These people are not to blame. I have had no guide; no one showed me the way. Last night the chief begged me to go away, but I did not go. I am the only one that is guilty." He said: "You are a foreigner, yet you speak our language." "Yes." "But did you know all these paths many years ago?" "No." "This is the first time you have been here, and you had no guide, yet you are a foreigner?" "Yes, that is true." "Well that is very strange. I would like to speak to my father about this. In three days I will return and tell you what my father says. Till then your people may be free."

I was anxious those three days. If ever I prayed, I prayed most earnestly then: "Heavenly Father, take hold of the king's heart. The others have suffered at his hands, save Thou us." And at our nightly prayers my people would pray in the same strain.

#### A Long-lost Relative

On the third morning, To-en-zaida, the king's son, two of his sons-in-law, Bo-pé, Bope Quaitor, and seven lesser lights, all walked into the village, dressed in great style, came to my house, and there was general hand-shaking. I said to To-en-zaida: "Is it well, or is it not well, signor?" "It is well." And to prove it, drew from his belt Lukenga's knife, and said: "You need not try to hide it longer from us. You know our paths, and we know who you are. I said to my father: 'The stranger has no guides, our people try to turn him back. He knows our roads, he speaks our language.' My father called the wise men together, and said: 'Who is this stranger? He knows our roads without a guide, yet he is a foreigner. He speaks our language, yet he is a foreigner.' The wise men studied this mystery, and they told my father: 'This stranger is no stranger, but Bope Makabé, of your own family, who has returned to earth.' Then my father was glad, and said to me: 'Son, go and tell our people that Bope has returned to us.' The people are rejoicing. You need not try to hide it from us longer. You are Bope Mekabé, who reigned before my father, and who died. His spirit went to a foreign land; your mother gave birth to it, and you are that spirit."



I knew not what to do. Outside I heard the people beginning their rejoicing. But I said: "You are mistaken. I am not Bope Mekabé. My name is Sheppard, as I have told you before." "You can't fool me," he said; "we know you; you are Bope Mekabé." Well, as I couldn't fool him, I could say no more. My boy, Isusu, was almost standing on his head with delight. Everybody was shaking hands and rejoicing. Goats and sheep were killed to feed the visitors.

The same day we left M'boma, and in two days we were entering the town—I should rather say, the city, for I had seen nothing like it in Africa—I-fuka, Lukenga's capital. The streets were thronged, even out into the country, with people coming out to meet us with rejoicing. The people all wore clothes, even the children. They brought me to a house prepared for me. It had four rooms, cleanly swept, with fresh mats on the floor, a bedstead of carved wood, with a quilted covering, a sort of chair adorned with tusks of ivory, and a rack on which to hang my clothes. Hundreds of people crowded my yard, and for three days I did not go into the street, but the king sent me fowls, eggs, and provisions.

On the fourth day the king sent for me to meet him in the great square of the town. I was escorted by two of his sons—M'funfu and To-en-zaida. A throng of people and children followed us through the streets. We went through a broad avenue into the open square. There a half ring had been formed, fenced with blanket-cloth about a hundred yards. In the semicircle leopard skins had been spread, and on these skins sat Lukenga's seven hundred wives and his aged sister. In the middle of the square were five men with drums. They played and sang till, through the shouts of four thousand people (that is, most of the population of the town), the king was borne to the center. Everybody was standing, and formed a circle. As soon as the sixteen men lowered the king's hammock, everybody sat down. His son caught me by the arms and escorted me before his presence. His dress was of blue *savalase* (a kind of blanket-cloth), trimmed with cowries, beads, etc. He wore a crown worked with blue and white beads, with a white tassel in it. He had a small brass ring around his neck and legs. As he pleasantly greeted me, he pulled from his belt a knife, and saying that it had been handed down in the red halls of the Lukengas for seven generations, presented it to me.

He bade me go and speak to his sister. She looked about seventy-five years old and he about seventy. The ceremony closed, and I was escorted to my home, where Lukenga had sent five goats, fifty chickens, five pieces of fine cloth, and a parrot. All day there was music and dancing, and singing to native harps. The Bakuba are beautiful singers.

In the afternoon, after the grand review, Lukenga's son took me



WOMEN IN THE MISSION LAUNDRY, IBANJ

through the town. I-fuka is built on a table-land that reminded me of Lookout Mountain. The town is laid off in perfect blocks--like a checker-board. Each house has one or two high fences round it, nine or ten feet high, of bamboo poles set close, so that the fence is as solid as possible; even the smallest cracks are looked after. The blocks and streets are all named. The streets are broad and clean. You can see hundreds of little children playing leap-frog, hide the switch, rolling hoops made of withes, and playing with marbles made of clay.

On the principal street I saw a nicely made house with two big window openings and an extra large door; inside I could see a stool with a cup on it. I asked who lived there. My friends informed me that whenever there is a "stealing palaver," and they have no clear proof against the accused, he is brought to this house to drink poison and test his innocence. In our ramble we crossed a beautiful spot about an acre large. I thought to myself: "Just wait a few months and we will have God's chapel raised upon this spot." It is like a well-tended lawn. There is only one house on it, and that was built for the king to sit in at the annual dance.

About six o'clock in the evening there is such a stir of the people on their way to market! The hustle and bustle of men and women, the carrying of big and little baskets, the merriment, the double-quick time, and the long strides of the little children trying to "keep up with mamma," all make one feel that he has again entered a land of civilization. I counted six markets that afternoon, and the next day I counted eighteen--i.e., six in the morning, six at noon, and six in

the evening. This was in September. The people tell me that there is a time in the year when there are many more, and another time when there are many less.

I was at I-fuka four months. As soon as possible I went to Lukenga, and did all I could to disabuse his mind of the idea that I was Bope Mekabé. I did not know what the result might be, but I conscientiously did my best to make him know the truth. But I could not change his mind on that point. The Bakuba all believe in the transmigration of the soul. I told him my object in seeking his country: to preach the Gospel, to tell him and his people about God, and what He has done for all men. He told me he believed in a Supreme Being, who sends thunder and cyclones. He had no idols. The Bakuba are not idolaters. I told him that I wanted to have missionaries come and preach the truth about God to him and his people. He said all right, and he gave me land—nine acres—and said they could put up two houses.

I-fuka has a population of five thousand, and the number is perhaps doubled every day by the people who come into the markets from the country and villages around. The town is divided off into squares. The squares are fenced round, as are the houses inside them, and one man is appointed to be responsible for the peace and proper condition of each square. No noise is permitted after about nine o'clock. They sing songs a great deal, but all stop then, and the village is as still as death. One night I did hear a noise—screams of a woman, drum beating; then all was still. In the morning I asked what had happened. I was told that Lukenga's law was that none of his wives



THE LAPSLEY MEMORIAL CHURCH, IBANJ, CENTRAL AFRICA

This church was built entirely by voluntary labor. It was recently destroyed in the insurrection against the Kongo State under King Lukenga. It is now being rebuilt

must ever touch the hand of a man. One of them had shaken hands with a man in the market-place. She was put to death the same night, and the man was caught and would also be beheaded. They have also laws against stealing, with penalties of fines or severer punishment; also against gambling with cowrie shells. Sometimes a man's wife and children are confiscated for this and other crimes. There are laws against drunkenness. The king has many wives, but his subjects can have but one. Betrayal of chastity is punishable by beheading.

The Bakuba have numerous industries. They till the ground with hoes, and raise corn and various vegetables, and make a very good sort of corn bread. They make their own hoes, also iron axes, spears, etc. They get iron and copper near the surface of the ground, melt it, and beat it out. They make also several kinds of cloth, from grass and palm fiber, which they weave in a hand-loom, then beat it till it is soft and pliable. The beating makes holes in it, and these they patch, sewing in the pieces very neatly. The native dress is just one long piece of cloth, draped so as to cover the most of the body, yet leave the limbs free for action.

The houses have two or three rooms generally, with well-beaten earth floors. The people keep themselves and their houses clean. One of them made me feel ashamed by asking me if I had not a good knife, so that I could keep my nails cleaner.

At a certain time of the year two or three hundred men, some taking their families, go far away to another tribe, and spend five or six months buying ivory. The Bakuba are merchants, buying and selling ivory, rubber, and camwood. They do not trade in slaves. You can buy in the markets pigs, antelope meat, chickens, fish, fresh corn and dried corn, peas, peanuts, beans, greens, palm oil (for cooking or burning), honey, sugar-cane, pumpkins, sweet potatoes, salt and pepper, bananas, plantains, cloth, caps, pipes, mats, etc.

All this is the bright side. There is also a very dark side. The Bakuba are very superstitious, like other native tribes. They believe in witchcraft. A child died suddenly in the town. The wise men said: "It is bewitched." So they rushed through the streets crying out: "Where is the witch? Where is the witch?" They saw an old woman sitting alone in a house. Some cried out: "There is the witch!" They seized her and said: "Why did you kill that child?" "I did not kill any child, I did not know it was sick." "Will you drink the poison to prove your innocence?" "Yes." It was her only chance. They dragged her to the poison-house, gave her the poison; she drank it, and in a little while was seized with pain, but could not throw off the poison, and died in agony.

When a master dies his slaves must go with him to the other world. I said to a man one day: "Conachila, where have you been?" He said: "My father died, and I have been to buy slaves to send



to him." A woman was helping my people one day to make a wall. The next day I saw her taken away to die for her mistress. I tried to save her, but could not. I was shown the grave of Lukenga's mother in a grove of palms. It was planted with tusks of ivory, and surrounded by a great many other graves of the slaves who were sent with her. The people loved her, and all the villages around contributed slaves. There are a thousand in all.

A man stole some cloth hanging at my door. He was seen to do it, and as he refused to give it up, I reported him to Lukenga, thinking to have him fined, and thus put a stop to such things. Lukenga sent for him, and I was horrified to hear the king say: "You have stolen from Bope—that is stealing from me. You must die." "Oh, no," I said, "I do not want him killed for taking a piece of cloth." "Yes, if he stole from you, he stole from me; he shall be beheaded." I told him I would not stay in I-fuka, but he would not relent. I went to the king's son M'funfu, and said: "Go with me to your father." He accompanied me, and, after long talking, Lukenga said to the man: "Well, you may go this time."

While I was in I-fuka a cyclone passed over the town, blew down some houses, carried away trees and people in its path. Men went out and blew horns and beat drums to frighten away the evil spirit. My boy, Isusu, and I went out of the house and held on to a tree. When it had passed we went back and slept. Next morning, as the people passed, one and another said: "We had a terrible storm last night." "Yes," I said, "I could not sleep. I was afraid the house would blow down." "What! you afraid! I thought you could make storms."



MR. AND MRS. SHEPPARD AND CHILD

MR. AND MRS. PHIPPS

"Oh, no; I can not make storms." "Do you think perhaps some other village is angry with us, and sent a storm on us?" "Oh, no," I said. In the course of the day, who should appear at my door but the king's son, To-en-zaida, with a band of his strong men. "The king calls for you," he said. "Very well," I said. I fixed myself up with care in my best clothes, cleaned my shoes and my nails, and went with him. "What does the king want?" I asked. "I don't know; my father never tells the reason of his orders," he said. As we went past the king's son, M'funfu's house, I called out to him: "A bad storm last night. Do you think it was sent by some other village?" "No, no," he said, "such storms will come." "Did you ever have any storms like this before I came?" "Oh, yes; this is the time of year for storms." "Your father has sent for me," I said; "won't you go with me?" He came.

We reached the king's house, and knocked at the door. An official put back the curtain and said: "The king allows you to enter." We entered and found the king seated in the court. As I came before his presence I bowed respectfully, and waited to hear what he wished of me. He said to me: "My people are very much frightened about the storm last night; they say they saw your boy washing your clothes down in the creek yesterday, and so he stirred up the water and caused the storm." I said: "It is true that my boy washed my clothes in the creek, but I don't think that caused the storm. Here is your son; if you will allow him, he has a word to say about it." M'funfu testified that they had had such storms before I ever came into the country, especially at that time of the year. Lukenga listened, and said, gravely: "Then my people made a mistake, and it is all right." "And may I continue to wash my clothes in the creek?" "Yes, that is all right; it was a mistake." I was much relieved, as you may imagine, for I did not know but that he would take this head off—and it is the only one I have.

Soon after this I went to the king and told him I had to go home. "Oh, no," he said, "you must stay with us." After a few days I went to him again. He said: "We love you, we want you to live with us always." But again I went, and he told me: "You may go and remain a year, if you will leave two of your people with me, and if you will then return." I made the promise, and left with him M'puya and N'goma. We returned safely to Luebo by a new road.

Think of the Bakuba, the greatest of all the tribes on the Kongo, and not one missionary in all that vast, densely populated region! Never before had they ever heard of Christ. Oh, for the time when this people will call the Lord their God! The appeal comes to you. Will you lend a helping hand to carry the light of the Gospel to Africa?

*(To be concluded)*

## RIOTS AND THE GOSPEL IN TRANSCAUCASIA

BY REV. SAMUEL G. WILSON, D.D., TABRIZ, PERSIA  
Missionary of the Presbyterian Board (North)

Russia has been much before the eye of the world in these days, and the riots in Baku and elsewhere have figured large in the news columns. Even before the war with Japan the grievances of the Armenians had incited them to rebellious demonstrations. The government had closed the Armenian schools and confiscated the school funds and endowments, because they had failed to adopt the Russian language as the medium of instruction. Then the autocratic government restricted the Armenian press, and abolished most of their philanthropic, educational, and nationalistic societies. Then it was decreed that the Gregorian Church funds, endowments, and properties should be administered by the government, and that the salaries of Armenian priests should be paid from the same. This measure was forcibly carried out, and churches, monasteries, and even the cathedral and treasure-house at Etchmiadzin, were entered by soldiers, and the properties listed or seized. The intense opposition of the Armenians manifested itself in riotous demonstrations, the repression of which resulted in fatal attacks by the Cossacks. By way of reprisal, the Armenians assassinated several officials and wounded Prince Galitzin, the governor-general, in Tiflis.

To offset the disloyalty of the Armenians, and to prevent their uniting with the other races of the Caucasus in rebellion, the government sowed the seeds of suspicion in the minds of the Moslems, leading them to believe that the Armenians were preparing to attack them. This they were the more ready to believe, as intense feeling had existed between the two races since the Turkish massacres. The Armenians, in truth, desired to reach a basis of agreement with the Moslems against the government, but the latter succeeded in their plan of embroiling the two races. The Turks, who number about two million, attacked the Armenians, who are only half as many. At several places race riots occurred, those with most bloodshed being at Baku, the great oil center. Several thousand persons were killed, the Armenians suffering much more than their assailants. While these race riots were raging the government declined to interfere. In Baku, for example, the house of a wealthy Armenian, Adamian, was surrounded by a mob of Moslems. He telephoned the mayor and chief of police, and pleaded for assistance, while for three hours the mob was kept at bay. The officials turned a deaf ear to his entreaties. His house was set on fire, and he, with his wife, six children, and servants, perished in the flames. Subsequently the Armenians assassinated the official chiefly responsible for the massacre.

In June there were serious troubles in the district of Nakhejevan, the report of which has reached us as follows:

One evening two Armenian villagers, returning home, saw some unknown man spring out from the side of the road in front, and murder a Moslem, and then disappear. Frightened, and fearing they might be found on the spot, the two villagers ran away. They were seen and recognized by Moslems, who went into the city and spread the report. The next morning a mob came out from Nakhejevan and killed these two innocent men and several others, and looted all the houses of the Armenians in the village. Then they returned to the city and attacked the Armenian shops and houses, killing and plundering. This was the beginning. After this expeditions were organized, and the Armenian villages all about were destroyed one after another, till, they say, a whole roll of cloth was selling in Nakhejevan for three cents, so plentiful had booty become. A Kurdish chief of Maku crossed the border from Persia in order to help to massacre the Christians in Russia. Apparently the Russian government did nothing to stop the massacre of the Armenians.

Besides these troubles, strikes in which even Russians and Georgians had a leading part, occurred in various places, especially in Batum, Tiflis, and Baku. A large part of Transcaucasia has been declared under martial law, troops are encamped in the cities, and disorders prevail far and wide. Bomb-throwing has become common. A bomb factory has been seized at Buku. Arms have been captured in the hands of the disloyal element. Even a regiment of soldiers and a corps of artillery are said to have mutinied.

In the midst of this social and political unrest, what of our Protestant brethren? They have probably little part in these disturbances, but no doubt share in the suffering and distress that prevail around them.

The chief Protestant element in Transcaucasia consists of German colonists, who reside at Tiflis, Baku, and along the valley of the Kur. Of them little need be said. Whether as villagers or townsmen, they are prosperous and progressive. As Lutherans, they are connected with that Church in Russia proper, and their condition as Christians is similar to that of their coreligionists.

Besides these, there are some Stundists, who have been banished from Russia, some Baptists, and evangelical Molakans; but I would specially direct attention to the evangelical Armenians, who are the fruits of missionary work. These results are a living evidence of the power of the Gospel.

Mission work was carried on by the Basel Society in Transcaucasia from 1823 to 1838. They were located at Shusha, and had good success. Some excellent Christian literature was published by them, among which was a volume instructing Armenians how to controvert Moslems, and some able works in Persian, to instruct Mohammedans



on the truths of Christianity, as the "Mizan-u'l-Hak," by the eminent Dr. Pfander. They translated the New Testament into Turki, and also published a version of the Gospels in Armenian, with the imprimatur of the Catholicos at Etchmiadzin. Their work was cut short by a decree of Czar Nicholas I., which expelled them. The government purchased the mission plant.

Notwithstanding repressive laws which retarded growth, the seed sown by them has been productive. At Shusha a small congregation continues to exist, hindered on the one hand by the oppressions of the Gregorian Armenians, and on the other by divisions on the question of baptism. The best results are seen at Shamakhi, where one of their pupils, Sarkis Hambartsumian, who was educated at Basel, took up the work. Success brought on persecution, and he was exiled to Siberia. After his return he built up a flourishing congregation of four hundred members, to which he ministered for many years. He was known as "Vartabed" or "Monk Sarkis," because he never married, owing to the fact that his betrothed forsook him when he was sent into exile. His successor was Rev. Gregor Guergian, of the East Turkey mission. The ability of the congregation may be seen in the fact that they contributed \$800 a year to church work. At this time they were favored with a visit from Mr. Baedeker, and experienced a gracious revival and an increase in members. But Mr. Guergian fell under the ban of the authorities, and was taken under guard to Batum and expelled from Russia. The Shamakhi congregation has sent out from its midst a colony of Protestant Armenians to Baku, where they are a wealthy and influential element.

#### The Seed Taking Root

Independently of this work, Gospel seed has taken root near Etchmiadzin, the seat of the Armenian hierarchy. About 1845 a young man named Mardiros Sardarian was moved to seek the truth. His frequent attendance at church was noticed by an enlightened monk, who asked him what his purpose was. He replied: "I seek the Spirit." The monk instructed him, and put into his hand a publication of the Smyrna mission press, called "The Doctrines of Christianity," and directed him for further light to the missionaries in Constantinople. Having sought and found, he secretly communicated his knowledge of the truth to others, until there was a band of nine or ten enlightened men who met secretly for worship. They had cause to fear the ecclesiastics, for even the evangelical monk had been discovered and compelled to flee. Subsequently the Scriptures and evangelical literature were received from Constantinople. The brethren grew in grace, and continued their simple worship right under the shadow of the Monastery of St. Gregory. Mardiros had relatives in the neighboring village of Somaghar. They received the Word. Among them was one

Khachadur, who labored with great zeal, so that almost the whole village became favorably inclined to Gospel truth.

At various times these brethren have suffered for their faith. Catholicos Matteos severely persecuted them. The priests and the police sought to compel them to forsake their faith and seal a recantation, and pledge "not to speak any more in this name." Some were imprisoned and beaten. Efforts were made to drive them from their villages, and seize their houses and lands. But the persecutions were futile; they remained steadfast. In 1870 these brethren made a petition through the Lutheran pastor at Tiflis to the governor, the Grand Duke Michael, to be enrolled as Lutherans, and thus become adherents of one of the authorized religions of the empire. But Catholicos Guerg prevailed with the government, and the petition was refused. Having no authorized pastor, Mardiros himself, in 1874, baptized the children. A tumult was created, but judgment was rendered in favor of the evangelicals. Direct persecutions ceased.

Another evangelical community is in the district of Kars, which, until 1878, was a part of Turkey, and under the care of Erzurum station of the American Board. After its cession to Russia, Mr. Chambers, of Erzurum, visited the brethren and preached to them. He was called before the governor, and the law laid down to him that no foreigners were permitted to preach in Russia. It was found impossible to oversee these disciples, or even to send them hymn-books or other religious books or papers. The scattered condition of these brethren made worship and fellowship more difficult. For this reason they made a petition to the czar that land be granted them to form a separate village. They formed the village of Karkola.

But the missions were prohibited in Transcaucasia. God's Word was not bound. The British and Foreign Bible Society, with the sanction and even encouragement of the government, has continued to place the Bible in the hands of all races. Its central depot at Tiflis was for a time in charge of Mr. Watt and Mr. Morrison, able and consecrated representatives of British Christianity, and is now superintended by a German Protestant. Bible depots occupy central points in Transcaucasia, and colporteurs tour its towns and villages. Their work is simply the sale of the Bible without note or comment, but that Word is quick and powerful.

From the employees of the Bible Society, God chose a leader for the evangelical Armenians of the Caucasus: Rev. Abraham Amirkhaniantz, an Armenian with European education, engaged for years in translating the Azerbaijan-Turki and the Ararat Armenian versions of the Bible. While employed in the work he preached to the evangelical Armenians in Tiflis in the Lutheran church, and counselled and sustained the hope of the brethren in other districts. For engaging in a public debate on the subject of picture and saint worship,

tho invited thereto by Russian Church authorities and with a promise of freedom of speech, he was taken from his bed at night and banished to the confines of Siberia. Afterward he was professor at Helsingfors, and later an evangelist among the Armenian refugees in Bulgaria.

Of late years God has nurtured these evangelical communities by means of the mission of the Free Churches of Sweden. Their work is strictly evangelistic, no institutional work being permitted. For greater protection, it carries on some kind of secular business. The Swedish missionaries have associated with them a force of Armenian and converted Moslem evangelists. They conduct service in Tiflis, Baku, Shusha, and Alexandropol, and itinerate through Transcaucasia and even Transcaspien regions. One of their members, a well-to-do oil merchant, supports an evangelist out of his own income. Let me give an example of the work they are enabled to do. In one of the communities annexed from Turkey the flock had been without a pastor, neglected and grown negligent. An evangelist began a series of meetings among them. The Spirit's presence was felt, and the communion service was one of revived love and consecration, at which seventy children were brought for baptism.

This review of the evangelical forces in Transcaucasia would not be complete without some reference to the Nestorian converts who have emigrated from Urumia to Russia. Some of these have acquired a competence and good standing in Tiflis. The restrictions of the government have prevented them from having an organized Church and building. As far as possible, the Urumia Mission has kept them supplied with a preacher. Of late the work has been put on a more self-supporting basis, and bids fair to develop into a church fitted to care for and be a home for the sojourners from Urumia, and to evangelize the thousands of Nestorians who there seek a livelihood.

We anticipate great changes in Russia in the immediate future. The year of jubilee for that great people has been sounded forth. The New Russia will grant liberty—liberty of speech, liberty of conscience, liberty of worship, liberty to carry on missionary work. Then Transcaucasia will be a fine field for the exercise of the energies of the Church. The evangelization of its Moslem population will have an intimate relation to the same work in the bordering provinces of Turkey and Persia.

Regarding the Gregorian Armenian Church, it is not improbable that the day of liberty will be signalized by a reform movement—at least, in the externals of religion. The ecclesiastics and people have seemed ready to make changes, but have been deterred by the fear that any such project would give occasion to the Russian government to demand conformity to its doctrines and rites.

## A SUCCESSFUL COMMERCIAL MISSION IN PERU

### HOW INDUSTRIAL MISSIONS HAVE BEEN USED TO ESTABLISH THE KINGDOM OF GOD IN SOUTH AMERICA

BY FRED J. PETERS, CUZCO, PERU

It is not easy to overcome deep-rooted prejudice. But when God comes into the question, He very often accomplishes the impossible in a very short space of time. This is proved by the change of opinion in the founders of the Christian Industrial Mission at Cuzco.

When we landed in Peru, early in 1894, it was with the object of doing mission work in the orthodox and accepted way, by the simple preaching of the Gospel. We were entirely opposed to any indirect methods, and were not even favorable to school work. We are now full of enthusiasm for industrial or Christian commercial work as a means of spreading the Gospel, and believe it has a great future in the evangelization of the world.

#### Persecution and Expulsion

Mr. John L. Jarrett and the writer left the coast of Peru in 1895 to establish a mission station at Cuzco, in the interior. We started out with the intention of doing nothing but direct spiritual work. We believed that the quickest way to get souls saved was by using direct means. But we have been taught, much against our wills, that often what is apparently "the longest way round is the nearest way home."

We arrived in Cuzco on July 4, 1905, and immediately the whole of the Roman Catholic Church was convulsed at our audacity. No one had ever attempted to enter Cuzco or the interior before. We, of course, did not attempt to hide our purposes, and the Church fully knew who and what we were. Thereupon arose a great persecution. Everything was done to stir up the rage of the populace against us. Within a week Mr. Jarrett fell sick of smallpox, and my first duty was at his bedside. Every day the storm grew worse, lashed into fury by the preaching of scores of priests and friars in the twenty or thirty temples there. We had not even been able to do anything in mission work, when one day in the seventh week of our stay there, when Mr. Jarrett was beginning to get about after his illness, we received an order from the prefect to leave the city within twenty-four hours. This was done merely to appease the hungry wolves of Rome. The poor prefect was a mere puppet in the hands of the priests, and did not have sufficient force of character to resist their illegal demands.

We appealed in vain, and were obliged on the following day to leave the city by back streets, while the bells of all the papal churches rang merrily over their victory—our defeat. But in that very defeat



REBUILDING THE MISSION HOUSES IN CUZCO

The adobes (mud bricks) are seen drying in the foreground

were the seeds of future victory. We were being taught how mission work in that land might be successfully undertaken.

On our arrival at Lima we presented our case to the Peruvian government through the British legation, and received a verbal apology and indemnity from the government.

In 1896 Mr. Jarrett and his wife made a second determined attempt to establish the mission in the same city. This time a college was opened to pave the way for the preaching of the Gospel. It was,

however, established and carried on in the midst of incredible hostility on the part of the Roman Church. So terrible was the persecution that the home had to be guarded by soldiers the whole of the time. At length, after seven months' stay, the work was crushed a second time by the prefect, who ordered Mr. Jarrett to close the school and cease evangelistic work. This was to appease the priests. The work was overthrown, and the workers were driven back to the coast. Even school work was found unequal to the task of opening the doors and planting the standard of the Cross in Cuzco. The difficulties had proven thus far insurmountable by ordinary evangelistic and educational methods.

### The Present Conditions in Peru

The needs in the interior of Peru are very real. There are about two and a half millions of people, of whom two millions are Indians, the descendants of the Incas. Large numbers of savages, who inhabit the forest regions of the Amazon to the east of the Andes, can also easily be reached from Cuzco. Tho the religion of Peru is supposed to be Catholic Christian, it is only fair to say that only the veriest rags of medieval Romanism exist, and the present religion in the interior of Peru is almost pure paganism. The life of the priests and the friars is, as a rule, one of gross immorality and deception.

The Spanish-speaking portion of the community is divided into two parts—the fanatical and the incredulous. Among the *former* are the majority of the women and a few men, who are the perfect dupes of the priests. Among the *latter* class are most of the men, who are atheists of all shades of opinion.

The present condition of the Inca Indians is deplorable in the extreme. They are in reality serfs, being practically the property of the landowner on whose estate they may chance to have been born. Their downtrodden appearance and browbeaten look is piteous to behold. They have been led into a life of degradation and drunkenness by the example of the priests and the exactions of the religious *fiests*, which are simply drunken orgies. They know nothing of the true God or Christ, save the idols that represent them in the temples. Their salvation depends on their fidelity to the Church as represented by the immoral priests and friars. They are without God and without hope in the world.

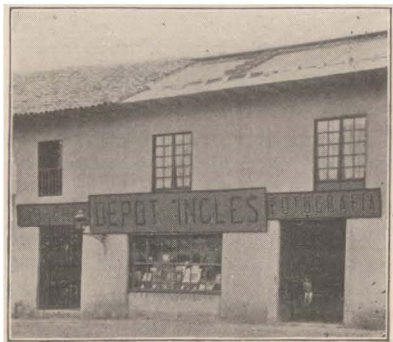
The savages who live in the great Amazonian forests are divided into numerous tribes, each speaking a different language. This has been, and still is, the serious obstacle to their evangelization. It is impossible to compute their numbers. They wear absolutely no clothing, and seem to have as little religion as clothes. They have never come into touch with the Gospel, and know nothing of Jesus Christ their Savior. It is one of the deepest desires of our hearts to do something for these poor dark souls.

We were resolved to plant a station in Cuzco, despite all the opposition and apparent defeat. We were all the time in continual prayer, and thought as to how it should be done. It could clearly not be attempted as formerly, for that would be to court a third failure. Some method must be adopted that would insure success from the very beginning, and this method was unanimously declared to be industrial work. We saw in it all the elements of success, especially the fact that the government guarantee would be with us.

Having been for many years in business before our theological course, it was to be supposed that a success could be made of it. Thus the industrial work was finally decided upon.

In December, 1898, we reached Cuzco for the third time. The party then consisted of Mr. Newell, Mr. Jarrett, and myself, with our wives. There was the same display of intolerance and opposition on the part of the Roman Catholic Church. We heeded it not, but set to work to build a photographic studio, which was to be the first instalment of our industries. When ready it was at once opened to the public, and at once became a success. The women, who are especially hard to reach, were particularly attracted by it.

A large store in connection with the photo work was filled with merchandise by means of our salaries. We determined to depend on the sales for our support. The directors secured a loan of £500 from the Industrial Missions Aid Society of London for this same purpose. This store has done well, each year better than the preceding one, and is the center of the industries to-day. The profits on the sales are large, the goods are sold at a much cheaper rate than the local stores sell them.



THE NEW STUDIO COMPLETED



A GROUP IN THE CARPENTER SHOP

In addition, a well-equipped machine-shop was opened about two years ago. A gentleman in the United States became interested in this branch of the industries, and donated a steam-engine and boiler of about twenty horse-power, which has been in use continually ever since. The machine-shop has a good equipment of machines and



tools for doing all kinds of repair work. There are departments for metal and wood working, and about thirty men are employed. It is in charge of two expert mechanics, one from England and one from the United States.

A small flour-mill has been in operation since the beginning of 1904, and, being the only one in the city, is quite a help to the people. Having flour at first hand and a baker who needed employment—one of the converts who had suffered for his faith—a bakery was opened a few months ago, and has been well received by the people.

### **The Evangelistic Work and Its Results**

Side by side with the industrial and commercial enterprises, and shielded by them, evangelistic work has been carried on with complete success as compared with the former attempts.

There being no religious liberty in Peru, our meetings must be conducted in private. At the start we had to issue tickets of admission, but little by little they have become needless, for the meetings are now a recognized institution in the city. They need no protection, for the industrial methods have made us such a host of friends that it would be a sorry day for the Church of Rome if they were to attempt to molest us.

A meeting is held every morning in working hours for the workmen. The roll is first called, then a hymn is sung, in which all join heartily. After this the Scriptures are read with comments, and prayer concludes the meeting.

A Sunday-school is held on Sunday afternoons and in the evening a Gospel meeting, with an attendance constantly on the increase. Tuesday evening is devoted to the Bible class, Thursday evening to another Gospel meeting, and Friday evening a meeting for preaching in the Quechua language to the Inca Indians.

There is also a woman's meeting conducted by the ladies every Wednesday afternoon, which has been instrumental in breaking down much prejudice among them. Large numbers of garments have been made there at the expense of the mission, and have been sent to the City Hospital.

Three or four native evangelists have also been supported out of the profits of the business, and these do efficient colportage and itinerant work.

We have thus, in addition to supporting ourselves and our native helpers by our daily business labors, been actually conducting a really large evangelistic work, which of itself is sufficient to occupy our whole time as ordinarily expected from missionaries.

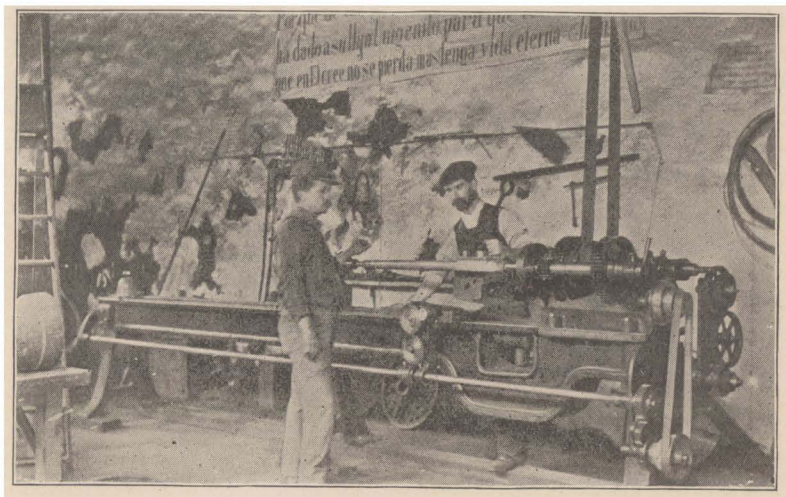
When one attempts to tabulate spiritual results he attempts a hard task, for the spiritual and moral effect of any work on the community can not be estimated by the number of converts actually gathered into



the Church. In this mission the effect on the city and the whole department has been very great, but the only point we here touch upon is the definite spiritual result in conversions.

It was not until after four years of hard, uphill plodding that we were privileged to see souls come definitely out on Christ's side, and confess their faith by public baptism. This was at the beginning of 1903, when four were thus added to the church. It was a time of great rejoicing among us, to see the first-fruits of our labors and sufferings in that city. That was full repayment for the expulsions and hardships, loss of goods, time, and money.

After this, however, a whole year passed by without another con-



MR. PETERS AT THE LARGE LATHE IN THE MACHINE SHOP  
The Scripture text on the wall preaches a continual sermon

vert, tho we agonized for souls. There was no more moving among the dead bones until June of 1904, when Mr. David Watkins came from Mexico, and remained for three months helping in a series of special meetings. After five weeks, each one deepening in interest, there was an evidence that the Holy Spirit was moving mightily on the hearts of some to confess their faith in Christ. At one of the meetings an opportunity was given to those who so desired to stand up publicly and confess Him. Sixteen arose, most of whom had been constant attendants at the meetings for years; some from the beginning. They were baptized some days after.

This was but the beginning, for since then the good work has been going on, and the number of the church has grown to about fifty natives. Among these are two Inca Indians and two Amazonian savages, brought from the forests some three years ago. They are the

first in their respective classes baptized and received into an evangelical church.

We are hoping that the Lord will lead the savage Indians to go back to their own tribe as missionaries, and this may be the beginning of the solution of the problem—how to reach those Amazonian savages.

#### Present Plans and Outlook

To secure the central block in Cuzco, where the store and photographic studio were situated, it was necessary some years ago to take it on a lease for nine years. The rental was low, but certain large repairs had to be done to the premises as a condition for the signing of the contract. These repairs have been faithfully done, but the money spent up to the present time (about \$6,000) is badly needed.

It is now desired to make the mission entirely self-supporting, so that there will be no need to appeal for donations in the future.\*

We believe the time has come when Christian capitalists should *at least give the Lord the preference* in their investments. They may in this way help on the Master's cause as truly as if they donated their money.

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### A NOTABLE BICENTENARY

#### THE DANISH-HALLE MISSION—FOUNDED 1705

BY REV. D. L. LEONARD, D.D., OBERLIN, OHIO  
Author of "One Hundred Years of Missions"

Two hundred years ago, on November 29, 1705, the first organized attempt was made by Protestant Christians to carry the Glad Tidings to unevangelized lands. This anniversary is all the more worthy of commemoration since the event for which it stands is so little known, so many notable men were connected with it, and the results to the Kingdom were so considerable.

The year 1705 takes us back just half way to the outburst of the Reformation, and recalls the strange and well-nigh inexplicable fact that two full centuries were suffered to pass by the reformed churches before their first representatives were despatched to make Christ known at the ends of the earth. Thus far the various ecclesiastical bodies had been fighting with all their might with pope and king for bare existence, or else had been engaged in internecine strife with one another, Lutheran and Reformed, Calvinist and Zwinglian, Episcopalian with Presbyterian, Independent, Baptist, Quaker, etc., so that

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\* To raise the money—\$10,000—the industries have been organized into a stock company. Tho a new method of raising money for the Lord's work, it is undoubtedly a good one. The name of the work now is the "Christian Industrial Mission at Cuzco." It is capitalized at \$25,000 in 25,000 shares at \$1 per share. Of this, 15,000 shares have been taken as the value of the industries, and the 10,000 shares that remain are being offered to Christian investors, and a portion has been subscribed. Full information may be obtained from the Secretary, Charles W. Reihl, 122 E. Duval Street, Philadelphia, Pa.

neither time nor strength remained for considering the woes of heathendom. In Britain the fearful reaction from the over-strictness and asceticism of the Cromwellian period was seen far and wide in the infidelity and hideous grossness of the reign of Charles II. It was the dismal period when "the last Puritan was dead and the first Methodist was not yet born." John Wesley had just emerged from his cradle, but no sign of the great Wesleyan revival had appeared. Moreover, much of the world was still either unknown or inaccessible, while Catholic powers, like Spain, Portugal, and France, were in possession both in the Orient and the New World, and hence Protestant "heresy" would not in the least be tolerated. Still further, the orthodoxy of the time was cold and dead, being scholastic and speculative, utterly unspiritual and loveless, and exalting logic as supreme. Finally, Church and State were everywhere close-joined, and too often even the vilest of monarchs were supreme in matters closely related to both doctrine and life.

If we transport ourselves back to the year 1705 we find ourselves at a point almost thirty years before David Brainerd began his work among the Indians of New York, fifty-six years before Carey was born, eighty-seven years before the Baptist Missionary Society was organized, and one hundred and five before the American Board was founded. The Moravian Church was not yet in existence, and the beginning of its first mission was more than a quarter of a century in the future. It is true that in 1698 the Society for the Propagation of Christian Knowledge had come into being in England, and two years later the Society for the Propagation of the Gospel was started for the spiritual betterment of British colonists. To show how far back toward the Dark Ages our view-point takes us, it is sufficient to remind ourselves that the Revocation of the Edict of Nantes was decreed by Louis XIV. only twenty years before, while that merciless despot survived until 1715. It was thus in a time so remote and so forlorn that the missionary movement began, of which brief mention is now to be made.

The Danish-Halle Mission had its beginning, not in any of the famed capitals of Europe, but in Copenhagen instead, capital of one of the least of European countries; and was the creation, not of the Danish Church, but of King Frederick IV., a monarch of such slight note that his name is not easy to find in the cyclopedias. The evangelizing task he undertook is well-nigh the only title he has to historic fame. We are unable to ascertain just how or from whence the lofty thought and noble purpose originated. It has commonly been held that Lütken, court preacher, supplied the impulse, but Dr. Warneck concludes: "That he was not the originator, but only an agent of the missionary ideas of the king, may now be regarded as settled." At any rate, Lütken was commissioned to secure two men who were

possessed of suitable gifts, and willing to journey to far-off lands as bearers of Glad Tidings. When none could be found among all the Danish clergy, resort was had to Germany, and to the University of Halle, hundreds of miles away, which appears to have been the center of about all the spiritual warmth and vigor which the land of Luther now contained.

Fortunately, about forty years before, Spener had begun to arouse the German churches to a loftier type of Christian living, with Francke ere long as chief associate. They and their followers were soon dubbed pietists, and were deemed silly and crazy fanatics, with much ridicule and scorn heaped upon them. In order that evangelical sentiments might be imparted to students preparing for the ministry, Halle had been founded, and Lütken had felt the influence of these godly men. Two recent graduates who were candidates for the ministry were soon found, Bartholomew Ziegenbalg and Henry Plütschau, who also journeyed to Copenhagen in the summer of 1705 to secure ordination at the hands of the Lutheran ecclesiastics, all extremely orthodox and conservative, to whom these neophytes were objects of grave suspicion, both because they were Germans and were pietists. As we might expect, a rigid examination ended in their rejection. Again and again they were questioned with the same result, and were finally ordained only under an imperative command from the king.

The design had been to send them to the Danish possessions in the West Indies, but at the last moment their destination was changed to Tranquebar, on the Coromandel coast of India. An annual subsidy from the royal treasury was set apart, at first of \$1,200, but increased later to \$1,800. After a few years a *Collegium de cursu Evangelii promovendo* was established, "by which the mission was made, not an official concern of the Danish Church, but a State institution." For a long time "the furtherance and the strictly spiritual direction lay in Germany"—that is, in Halle—with Francke as the real director. From first to last the missionaries were wholly derived from this foreign source. And, let it be repeated, that the Lutheran Church as such, whether in Germany or Denmark, had no part or lot in the matter.

Tho, in a sense, not germane to our theme, brief mention may fittingly be made at this point of certain other similar enterprises which sprang from this same phenomenal conjunction and cooperation of diverse forces. Hans Egede, a Norwegian, educated in Copenhagen, and for some years a pastor in Norway, was so wrought upon by the conviction that he verily ought to carry the Gospel to the perishing in Greenland as to return to Copenhagen, also to watch, wait, and plead with King Frederick to be sent thither; and, after agonizing for thirteen years, was commissioned to go in 1721, thus founding a work which, later turned over to the Moravians, has continued to this day.

It was under the impulse of the same evangelizing force that Thomas von Westen (1716-22) undertook three missionary journeys to Lapland. And it was to the same capital that, in 1731, Zinzendorf journeyed to attend the coronation of King Christian VII., and, while there, beheld a converted pagan from Greenland, a trophy of Egede's faith and zeal; and also met a negro and ex-slave recently from St. Thomas, who depicted the horrors of slavery, and urged especially that something be done speedily for the redemption of a sister of his still in bondage on that island. It was a direct result of what here he saw and felt that, almost at once, the Moravians laid the foundations of their first two missions, the one in St. Thomas and the other in Greenland. Moreover, Zinzendorf had already been under the molding influence of Francke, in Halle. Evidently, then, the Spirit of God was abroad and operating while King Frederick was devising a forward movement for the benefit of his subjects resident in distant lands, where the sound of the Gospel had never been heard.

No attempt will be made to tell, in detail, the story of the Danish-Halle Mission. Only a few notable incidents will be given, with a brief statement of some of the causes which, after a little more than a century, brought the enterprise to an end—at least, transferred it to other hands. After many hindrances and much delay, Zingenbalg and Plütschau were able to set forth upon their historic venture, not unworthy to be compared with Paul and Barnabas when sailing from Antioch to begin their famed missionary tour. The departure from Copenhagen took place November 29th, and the voyage lasted seven months, or until July 14, 1706, when a landing was made at Tranquebar, about one hundred and fifty miles south of Madras, where a Danish factory had been established in 1616. The reception they met with was most unkind and disheartening. The governor refused to recognize their credentials which the king had supplied, and affected to believe that their appointment was an encroachment upon his rights. But none of the Europeans desired their presence, preferring to be free from all such moral restraint. Therefore, tho the other passengers were landed at once, they were left on board for several days, and, when finally allowed to set foot on shore, no sort of provision was made for shelter or food. The climax came later, when Ziegenbalg was cast into prison, where he lay for four months, with no intercourse allowed with the world outside, and even forbidden the use of pen, ink, and paper. To these sore trials was later added the embarrassment resulting from lack of funds. And when at length four thousand crowns were forwarded from Denmark, for safety divided between two vessels, one of these was wrecked *en route*, and, tho the money was saved, it was returned to Copenhagen. The other vessel reached its destination, but through the carelessness of drunken sailors the gold it brought went to the bottom between ship and shore. And, finally,

as if such calamities were not enough, one or two missionaries proved utterly unfit and unworthy, making mischief on every hand. Of course, the Brahmans, Mohammedans, and renegade Europeans failed not to add their full share of evil words and evil deeds in opposition to the Gospel.

But, in spite of all, from the first hour and with all diligence, the study of the various languages in use in that region was taken in hand, religious services were opened for various classes, and the children were gathered into schools. At the soonest also preaching tours were arranged through the cities and towns adjacent—at length including Madras, Cuddalore, Negapatam, etc., and the neighboring states of Trichinopoli and Tanjore. Work was begun upon a Tamil grammar and dictionary, also upon a translation of the Scriptures into that tongue. In due season a type-foundry was in operation, a paper-mill, and a printing-press. Best of all, by this time the blessed fruits of prayer and toil began to appear in minds impressed and hearts renewed by the Spirit of truth, and applications for baptism, which ere long advanced from hundreds to thousands. From time to time reinforcements arrived, amounting to scores at length, some sixty in all, and including such honored names as these: Fabricius, Gericke, Grundler, Jänicke, Kiernander (later transferred to Calcutta), Rhenius, and Schultze.

While the opposition of the officials of the Danish East India Company was at its height, two journeys to Copenhagen had been found necessary to inform the king as to the situation and to secure the continuance of his bounty: one undertaken by Grundler, and the other by Ziegenbalg in 1715, who visited Halle and England as well, attended everywhere by admiring crowds, receiving high honor from Frederick and a favorable response to all his requests. King George I. wrote him a personal letter filled with the kindest words. Even better, generous contributions were received from British Christians, bestowed at first through the Society for the Propagation of the Gospel, and later continued while the mission lasted through the Society for the Propagation of Christian Knowledge. Returning to India, Ziegenbalg died in 1719, having completed the translation of the New Testament, and of the Old as far as the Book of Ruth. By the middle of the next decade the entire Tamil Bible was in print, first of all in any Indian tongue.

Beginning with the forties, manifold hindrance came to the work from almost continual war—at first between the British and French, and later between the British and the native rulers. It was an event of prime importance to the Danish-Halle Mission when, in 1750, Christian Frederick Schwartz, of course a pietist from Halle, secured by the solicitation of Francke, appeared in Tranquebar to begin a half century of most varied and fruitful endeavor for the betterment of the

sinful and degraded millions of southern Asia. He had first been urged to master Tamil in order that he might assist in printing the Bible, and when that scheme met with failure in Germany, because he had acquired a knowledge of that language he was urged to devote his life to making proclamation of the Glad Tidings to that people. We smile as we contemplate the play of Providence in bringing to pass that really momentous event! Whether for strength of character, or for brilliance and versatility of intellectual gifts, Schwartz is without doubt to be reckoned among the first half score, or even half dozen, of those who have followed in the footsteps of the great apostle to the Gentiles. Studying English on the voyage out, on arriving he was able to preach to British soldiers, at the end of four months he could employ Tamil in public address, and ere long mastered also Indo-Portuguese, Hindustani, and Persian. Moreover, he was a statesman as well as a missionary. After some years spent in Tranquebar, a removal was made to Trichinopoly, and in 1761 another to Tanjore, where he remained until the close of his life.

It was in Tanjore that Schwartz's most notable achievements were made for the furtherance of the Kingdom. For a wonder, he readily gained and held the warmest friendship and most perfect confidence, not only of the British military and civil authorities, but of the Hindu and Mohammedan princes as well, and this even during the years when the two were engaged in bloodiest strife. Again and again by the former he was employed to conduct the most important and difficult negotiations. And the redoubtable Hyder Ali once exclaimed: "Do not send me any of your agents, for I do not trust their words or treaties; but, if you wish me to listen to your proposals, send to me the missionary—him will I receive and trust." And the Rajah of Tanjore greatly desired to make Schwartz the sole guardian of his adopted child and heir, while after his death, in 1798, it was this same Seforgee who erected a marble monument to the memory of his friend and "father."

Some years before the close of the first century of its existence, the Danish-Halle Mission had passed the zenith of its strength and usefulness, and a steady decline had set in whose causes were various and deep-seated. The movement was premature, the era of missions had not yet dawned, Protestant Christianity was not ready to inaugurate a world-campaign against heathenism. The churches themselves were in sore need of regeneration, a quickening into new life. Monarchs and synods as such were altogether inadequate to the tremendous task. Earnest souls by the thousand and million, those whose hearts the Lord had touched with compassion and enthusiasm, must band together, must pray and give, must send and go. Again, it was calamitous that two nations and two types of religious conviction and taste were unequally yoked together. The royal power and the eccle-

siastical authority were Danish, and the latter conservative, while to a man the missionaries were German and pietistic—with endless misunderstanding, suspicion, and jealousy as the inevitable result. Then upon the field but slight effort was made to train up native helpers. Nothing could be done without the consent of the Church rulers at home. Thus, when the missionaries would ordain Aaron to the ministry, permission from Denmark must be had, and the correspondence required extended over five mortal years. In many ways the converts were kept in leading-strings. Even more calamitous, the curse of caste was but slightly apprehended, large toleration was extended to this device of the devil, with liberal compromises made at various points. And, finally, it came to pass as the first century neared its close (after some sixty had shared the heat and burden of the day) that both the caliber and character of the men sent out steadily declined, with scarcely any to match the average of the first two generations. This phenomenon is to be explained by recalling the fact that the pietistic movement itself had by this time well-nigh ceased to be felt.

Therefore, on the whole, it is to be esteemed no great calamity that at length the Danish king declined to send any more funds to carry on the work, that in 1845 Tranquebar was sold to Britain, with a portion of the property and population turned over to the care of the Leipsic Missionary Society, and the residue placed in the hands of the English Society for the Propagation of the Gospel. It is estimated that during the century and a quarter covered, more than sixty thousand were rescued from idolatry and brought to some fair degree of knowledge of the truth as it is in Jesus.

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## CHURCH FEDERATION AND HOME MISSIONS

BY REV. CHARLES L. THOMPSON, D.D., NEW YORK  
Secretary of the Presbyterian Board of Home Missions

If Federation stands for the union of Christian Churches for effective service, and Home Missions means Church extension, it is evident that a coordination of these forces would be both natural and effective. Their wheels turn in the same direction, and should easily be coupled. By what bands, now, may they be joined? To ascertain this, let us define their spheres. The article in the *Federation Constitution*, of New York, says:

The object of Federation shall be the promotion of effective cooperation among the Churches and Christian workers of the State of New York, in order that their essential unity may be manifested; that the evangelization of every community may be more systematically accomplished; that a means may be found for expressing the united Christian sentiment of the State in regard to moral issues; that the various Chris-



tian and benevolent activities of the commonwealth may be more completely coordinated; and that other appropriate ends may be secured.

Briefly, Federation aims, by a combination of efforts, to evangelize every community, and to secure its betterment along lines of social and civic reforms.

### **The Sphere of Home Missions**

The sphere of Home Missions, as generally regarded, is an agency for establishing churches in destitute communities, and for nurturing them to strength. This, however, by the trend of conditions in our country, is a superficial and faulty conception. In our primitive days it may have sufficiently designated the reach of home missions. But now such a definition not only falls short, but gives a radically wrong impression. The supreme and general end of home missions is the evangelization of our country. But that is a very general term. The application of it involves many varied and difficult problems. That we may see the complexity of the work, and so the bearing of a union of Christian effort on the doing of it, let us look at some of these problems. They may be grouped as problems of Race, of Class, and of Expansion.

The Race problem gets more complex as our country draws populations. The two old ones are the Indian and the Negro problems. The former is often lightly passed over as insignificant in size or bearings. Whether Indians are evangelized or not, they are not in our national way. We may drive ahead, unmindful of them from any national view-point, as an Atlantic liner may drive on through the storm tho the fishing-smack lie in her course. But the Indian problem should bulk large in the view of a Church which believes in the justice of God, and thinks about the bearing of service to the least in our account with the Master.

The Negro problem is larger and more evident. It is larger than it was thirty years ago, not merely by increase of numbers, but by social and national conditions. Home Missions need some new force for the solution of this problem. By general confession the work of the Churches so far has in this direction been glaringly inadequate.

Other race questions are emerging. The volume of the immigration from alien races is getting large enough to demand serious attention and action. It is a general confession that we are not overtaking the duties imposed on the Church by immigration. Our forces are inadequate and often badly deployed. Somehow we need concentration of effort to an extent not yet dreamed of.

Akin to the Race question in our country is the Class problem. Thus more important than for the Church to erect new churches is it to harmonize the classes now within its pale of nominal Christianity. Ideally in the Church the rich and the poor meet together. They should; for if the Lord made them all, they are brethren. But

they do not. Ideally employer and employed should sit side by side. There is, instead, the breadth of the city between them. What will we do with the workingman? What will the workingman do with the Church? These are two questions which must be answered if we would have civic peace or Church triumph. They are not being answered. We ignore them, and go on building new churches. We are after institutions and forgetful of conditions. Why build sacred houses unless we can go deeper and develop attraction enough to bring people into them? Roseate as may be our visions, the stern fact confronts us—the people, *en masse*, do not go to church. Perhaps a divided Christianity has some responsibility. Perhaps coordination and combination would accumulate moral and spiritual force enough to “compel them to come in.”

The third class of home mission problems may be grouped under the head of Expansion. Whether this country shall expand or not is now a purely academic question. It is good for the debating club, but has no place in the sphere where our obligations move. We have expanded, and are expanding. The only question is, how, morally and spiritually, shall we keep up with it? The work of home missions has always been to keep up with our historically normal expansion. Measurably only have we done it. Take the Pacific Coast as an illustration. Missionaries went to California with the forty-niners. But the rush for gold and following opportunities on that coast far outran the activities of the Church. Or take the mountain region. There are unchurched rural and mining communities almost without number, and multitudes of villages where the Church is a name without power.

But the word “expansion” has a new meaning. It is the nation’s outreach past our continental shores. And it casts a new problem on us. What shall we do with eight or ten millions of people—a part of the body politic which have no true conception of the civic and religious ideals to which they have come? This question presents a new home mission problem of no mean proportions.

The cause of Home Missions as thus outlined presents a complicated problem, complex and far-reaching in its bearing on our civic as well as our religious life. Because of its vastness and increasing complexity, the various Christian forces working upon it have not always worked wisely, and, therefore, not always so successfully as they should have worked. This, partly, because they have wrought separately, and sometimes at cross purposes. They have proposed to themselves the one great end of the evangelization of the country. They have gone at it with energy and devotion. But denominational zeal has been allowed to outrun loyalty to the Kingdom. So the Churches have striven competitively, and sometimes antagonistically. There has, consequently, been waste of effort. Some communities have been

overchurched, while others have been neglected. Supposedly strategic points have been crowded with struggling churches to the discredit of Christianity, while other places—with less promise and more need—have had to appeal in vain for Gospel privileges. This is as true of old cities as of new settlements. There has been no intelligent mapping out of the field to be conquered or cultivated, and no supreme regard for the needs of the people or the glory of God in the distribution of religious forces. It is not necessary to dwell on this humiliating fact. It is confessed, and in general terms deplored.

It would not be true to say that no efforts have been made to stop the waste or lessen the critical judgments which such waste invites. It is a pleasure to say that the day of unhindered denominational ambition has passed away. Larger and better views are coming. The Churches no longer think it right to forge ahead without any consideration of what other and related Churches are doing. More stress is laid upon the Kingdom, less on the denomination.

#### **Comity in Home Missions**

But hitherto the word "comity" has expressed and been deemed sufficient to express the relations Churches should sustain to each other. And comity means a just and sensitive regard for the rights of other bodies in religious work. It suggests a negative attitude. One Church will not improperly interfere with another Church in the occupancy of a given field. And no Church will enter a field already sufficiently worked by other denominations. This marks a decided advance. Where this principle is faithfully carried out, Churches will not jostle each other, will not injure each other, will respect each other's fields, and religiously keep out of the way. How vastly better than competition or antagonism! How vastly nearer Christ's conception of God's Kingdom on earth!

And comity, so far from being only a theory, is practically applied on many mission fields; on more, we believe, every year. Thus when four denominations were entering the island of Porto Rico just after it came under the American flag, there was a conference between those responsible for inaugurating and carrying on the work, and it was agreed that there should be territorial division of the island, and that each body should give itself without hindrance to the section thus assigned to it. That was more than six years ago, and it is a pleasure to record that so far that comity compact has been faithfully kept, and there has been no overlapping of forces, no attrition, causing criticism and damage to the work.

A less definite but somewhat similar distribution of forces is recognized in the republic of Cuba. Who, in view of these things, can say that the relations of the various denominations are not more considerate, friendly, and harmonious?

And yet how far this considerate relation of Churches to each other falls short of the Lord's prayer that His disciples might be one! Apply the principle of comity as above defined to the relation of regiments in an army to one another, and how many battles would be won? Suppose the regiments respected each other's rights to the position assigned to them, never transgressed those rights, and never improperly interfered with each other—suppose that were all—what victories would the army record? Plainly for the followers of Christ there should be something better than charitable feelings—something better than letting each other alone.

That something is expressed in the word "Federation." That means a combination of forces for the swifter winning of the fight. It suggests the solidarity of an army. It proposes to itself two great ends—the evangelization of the country and the pushing of social and civic reforms. And for these ends it calls on all Christian forces to unite under one flag. Suppose there were such union—a union for service which would imply no surrender of denominational allegiance, but which would gather up and conserve and direct every bit of moral and spiritual power in all the churches for effective campaigning—what might be reasonably expected? Apply Federation to the three great home mission problems noted above, and what results could be looked for?

#### **Some Results of Federation**

Take the problem of the races, the coming to us of foreigners from every shore. The multiplicity of religious bodies in this country is confusing enough to us who are to the manner born—what must it be to immigrants accustomed, as many of them are, to only one Church in the State? The difficulty of reaching them is increased by the barriers of language. It requires, under present methods of mission work among them, a seminary in every denomination for every class of immigrants, to supply ministers for them, and a literature in all the languages.

What if there were a union of various Churches in preparing evangelical literature through some common agency—as, for example, the American Tract Society—and a common polyglot seminary, where preachers could be trained to do evangelistic work among all classes of foreigners, who can doubt there would be increased economy and efficiency, and an immense gain in spiritual power in such a united approach to the people? Some federations on mission ground, as in Japan, might suggest to us a better way than that of a score of denominations working separately and ineffectively, and giving the impression—whether justly or not—that they are more interested in building up a denomination than in extending the Kingdom of Christ.

Or, take the second home mission problem. What shall we do to bring the Church and the laboring men together? What is being

done now? Little, definitely and successfully. One religious body has organized a department of "Church and Labor" to bridge the chasm, and a few others are making sporadic efforts in the same direction. But they work at this disadvantage: The laboring men are suspicious that all such efforts are inspired by a paramount desire to have them come to this or that Church. They do not believe there is a Christlike interest in them for their own sake. Their quarrel for this reason is with the Church—not with the Master. They bow with respect before the name of Jesus, when they deride the Churches as the enemies of laboring men. How shall this attitude be changed—this wrong conception be corrected? By laying less stress on the particular Church and more on the Master. And how better can this be done than by evangelistic labors shared in by all Churches, and conducted, in the first instance, outside of church buildings altogether. Such evangelistic services—as, notably, some in Philadelphia—have drawn to them multitudes of laboring men, who could have been persuaded to enter no church whatever. Or even if church buildings were used, the effect of a united Christianity would be tremendous. It would largely disarm prejudice at the outset by showing it was not a crusade of one Church, but such a union of them all as would minimize the Church idea and magnify the great essentials common to all Churches and for all classes necessary unto salvation.

Not less valuable would Federation be in the solution of that phase of mission work pressed upon us by our national expansion. Especially among the Spanish-speaking people in the islands are the divisions of Protestantism a stumbling-block. Anything that would show a solid front would be an immense gain. I have spoken of the comity which rules among the workers in Porto Rico. Suppose it were followed by a combination of all the Protestant forces wherever such combination were possible?

Thus, for example, all the Churches having missions there deeply feel the need of training-schools, where native converts may be fitted for service among their own people. Such schools are absolutely essential. Shall there be as many such schools as there are religious bodies in the island? What a waste of money and men! And what confusion in the minds of the people used to the unity of Roman Catholicism! Is it impossible to have one training-school, in which all the denominations would share? Might there not be a teacher from each body in that school, that those desiring instruction in the peculiar doctrines of that body might have it, while all the teachers would unite in giving those fundamentals of Christian doctrine and Christian life which are far more important for Porto Ricans than the tenets of any or all denominations? Are there difficulties in the way of adopting such a suggestion? Would not the compensations be large enough to make worth while an earnest effort to surmount the diffi-

culties? It is not very important that Porto Ricans, Cubans, or Filipinos should be Methodist or Baptist or Presbyterian, but of the last importance that they should see the truth as it is in Jesus.

The value of federative efforts in new communities in the West need scarce be argued. For both distinctively Christian labors and for social and civic reforms the feeble churches must unite, or they must continue to suffer defeat. Many a town that now sneers at the multiplicity of churches within it would come to sudden respect for them if it saw them silent on their shibboleths, that they might fling their combined weight against the unrighteousnesses and immoralities of the community. And in many places churches so uniting would soon discover how to have fewer organizations and more power at the same time.

Federation and Missions, like sun and moon, should pull together on the inert mass of the world. So pulling, there would soon be high tide where now there is barrenness and dearth and death!

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## INTERCESSORY FOREIGN MISSIONARIES

BY REV. ALFRED E. STREET

"Jehovah . . . wondered that there was no intercessor" (Isaiah lix : 16).

Christ did not command us to pray the Lord of the harvest that He send forth "missionaries" but "laborers," and the difference is intentional, for there are others just as necessary as missionaries—"Those sent." Those harvest hands who *directly* reach the souls of men and save them can be generally divided into (1) Native Workers, upon whom the burden of evangelization rests; (2) Missionaries, whose work is ended when the natives have learned all the missionaries can teach; (3) Intercessors, who give their time and strength to the distinct work of definite intercessory prayer.

Of these three classes, the intercessor is the most important, because he is working at the very root and foundation of all harvest success, and, in as far as man is responsible, his faithfulness determines the success of all others.

An intercessory foreign missionary is a "laborer" who can not go in person to the foreign field, but who has set himself apart to pray for the definite details of the foreign missionary work.

He alone is entitled to the name who enters upon an engagement to work for *definite* fields, an engagement as real as an appointment by a mission board. His striking peculiarities are that he is working in the realm of "the heavenlies" instead of among visible men, and that there are no restrictions in regard to the number who can be intercessors, or to the places of their residence, or to the variety, sweep, and completeness of the results accomplished.

### Necessity for Intercessory Foreign Missionaries

That mission field which has the largest number of missionaries (faithful intercessors) whose names are not in the published lists will always be the most successfully harvested.

(1) This is true because of the nature of missionary activity.

Ephesians vi:10-20 reveals the *facts* clearly, concisely, and completely, showing that we are not primarily overcoming the prejudices and superstitions of men, but "principalities . . . powers . . . world-rulers of this darkness . . . spiritual hosts of wickedness in the heav-  
lies," which are various grades of rulers organized into invisible king-  
doms of darkness. Christ calls the head of all these kingdoms "the prince of the world," and speaks of the "twelve legions of angels" at His command. Thus revelation shows missionary activity to be a spiritual war between the forces of Christ and those of Satan, not merely of man trying to reform and civilize man. This war is waged for the possession of living men, and through the medium of living men. Christ seeks men to be "members of His body," while Satan "enters" the hearts of men so that each works out his purposes through those men who submit to him. It follows that men must go in person, as Jesus came to the world in person, to do the work made possible by prayer.

(2) Prayer based on God's word is the only weapon man can use to touch the invisible foe.

We can reach a Chinaman by speaking face to face with him, but we can strike the spiritual forces in China only by way of the place "above where Christ is" ever living to make intercession. A study of Ephesians vi. shows that the end of putting on the armor of God is to pray for all the saints, but especially for Paul and his missionary suc-  
cessors. This armor is not for selfish protection, but to enable us to "stand," and, like Moses, Aaron, and Hur, by supplication, give victory to those fighting Amalek. Jesus did not call on the twelve legions of angels, but upon His disciples, and that they should watch with Him in prayer while He fought the invisible foe. In this He has shown the way for all who "fight the fight of faith." Even now it is by intercession that He continues the war.

(3) The missionary on the field can not do his work alone.

When the intercessors' hands fall, Amalek prevails on the mission field to-day. The enemy is strong. Jesus refused to bow down to Satan, but the heathen bow and worship; therefore, the blackness of darkness broods over those lands—a stifling, choking power of death. In this a Christian is like a diver at the bottom of the sea.

In Christian countries prayer is continually offered for the pastor, and for every detail of the work of the church; special meetings are held to pray for a revival; in open-air meetings, while one is speak-  
ing, others are praying. In the same way, one or two missionaries,

fighting alone among thousands, or millions, need others to pray definitely while they work. Only the need is more urgent, as there are more deaths "on the firing-line" than in the quiet of home.

The body of Christ does not consist of each one of us individually, but of all together, and if a missionary is left without sufficient aid in prayer, he suffers, limps, stumbles, and perhaps falls. He may succeed in fighting his way to the very presence of God and receive blessings unspeakable, but meanwhile the heathen perish, and God tells us that their blood is to be required at the hands of those who did not do their part (Ezekiel 33 : 1-6).

#### **What Can Be Done by Intercessory Missionaries**

- (1) A host of intercessors can be speedily enlisted for this war.
- (2) Enough missionaries and money can be found to really accomplish our task.
- (3) Suitable men can be sent as missionaries, and the unsuitable can be prevented from going. Such mistakes in the past have cost many lives and thousands of dollars. Even Christ prayed all night before He chose the first twelve missionaries. (It is a significant fact that there is no distinct command for MAN to send forth missionaries. That work was done by Christ Himself, and then by His Spirit, when He chose Paul and Barnabas; but when they tried to choose fellow-workers, they quarreled over the choice. The command is to PRAY.)
- (4) Many urgent problems of general missionary policy can be solved only through much prayer.
- (5) Individual heathen can be prayed for by name and saved.
- (6) A native ministry can be raised up, maintained, strengthened.
- (7) Revivals may be brought about on the foreign fields.
- (8) Fresh fillings of the Holy Spirit can be given to missionaries.
- (9) The health and strength of missionaries can be maintained under the severe strain of their physical and social surroundings.
- (10) Lonely missionaries, those without many friends, can be cheered and helped until their usefulness is multiplied many times.

Experience has repeatedly shown that the believing prayer of one humble intercessor at home can bring about a revival on the foreign field and save thousands. The experience of one missionary was that as far as man can see results, he was able to do more for the heathen while he was in America *toiling* as an intercessor than while he was among the heathen without intercessors pleading for him.

#### **How to Do the Work of an Intercessory Missionary**

- (1) Deliberately decide that this intercession is to be a regular, binding duty.
- (2) Select fixed days, hours, times, and make them take precedence, as far as possible, of all other engagements.
- (3) Begin humbly, letting experience enlarge and guide.



(4) Wait on the Lord of the harvest for directions as to what part of the field you belong.

(5) Learn the names of missionaries of all connections in your field, and pray for them by name.

(6) Do not pity the missionary or condole with him, but give him your sympathetic help.

(7) Write to the missionaries you are praying for, pointedly asking what their difficulties and needs are. Tell them you do not want long letters, bright and newsy, but when they are worn out you want them to drop a postal telling you, so that you can pray for them.

(8) Pray for every need or condition that you can learn about.

(9) Form the habit of letting God impress upon you the things for which to pray. He will do it.

(10) Not many words are needed, but much time must be spent in "waiting" upon Him, the very silence calling for His will to be done. Silence enables one to draw very near to God. "We know not how to pray as we ought," and we must let "the Spirit himself make intercession."

(11) We must study and practise the art of praying until we are expert in it. The Bible furnishes its laws and examples which can be worked out only by patient practise.

Some may be tempted to cherish a subtle, hidden feeling that by doing this work they are conferring a favor on some one by helping. Not at all; it is all the other way. The unspeakable favor is granted you of sharing the burden of intercession daily carried by the risen man Christ Jesus in heaven.

A newly arrived missionary can not vote for the first year, so much has to be learned before he can do so intelligently. In the same way, one beginning as an intercessory missionary needs to consider himself only a beginner with much to learn.

When various details of mission work begin to come to your knowledge, be exceeding careful how you judge, condemn, or decide in matters that you have never met and that have puzzled the wisest men for many decades. No war is sweet and gentle, but you are now fighting Satan enthroned among men, the most unscrupulous and horrible of enemies, worse than man could imagine. When matters utterly unexpected and discouraging arise, Satan will try to turn us away in disgust, therefore remember that the worse the troubles the greater the need for your prayers.

Many, many times we will be tempted to give it all up as useless, for every possible form of deception will be among his "wiles" to stop our intercession, for if he can stop each one, his victory is assured, and there are alarmingly few intercessors.

Be ready to patiently toil on without apparent results; time is required for them to show. Many a laborer has toiled on for years with-

out seeing the results which overjoyed his successors. Can not you do the same? But you can not expect to become a successful intercessory missionary if the Lord is calling you to go in person.

### Some General Truths

(1) *Indirect Work*.—Every Christian should work as an intercessory missionary, but there are some at home whom the Lord calls to give much daily toil for the salvation of the nations. Many are needed by teaching, writing, and exhorting to arouse Christians to a sense of their responsibility for the death of those who perish, not because they are sinners, but because the salvation prepared for them by Christ has never been offered to them by men. In this work, house-to-house visitation among church-members has proven most effective in arousing them to their privileges in the foreign fields.

(2) *Rejected*.—It is generally considered that God has not called one to the foreign work because age, health, family relations, rejection by the board, or other outward circumstances, prevent him from going abroad. Such circumstances have no bearing whatever on the question as to whether the Lord wants you to work directly for the salvation of the heathen. God is waiting for you to take your place in the vital, difficult, and blessed work of joining Christ in interceding before Him. It is not obedience to quietly drift along at ease, letting the far-away, unseen multitudes perish for the lack of your prayers; some laborers must NOT GO.

(3) *Substitutes*.—When a draft is made for war only a limited number of men are called out, and a "substitute" has to be one of those not drafted in his own name. But in this spiritual war every citizen of heaven is drafted, and no substitutes are possible, because there are none left undrafted. Victory is impossible, unless those at home meet and route the invisible foe. It is unjust to send a man into the deadly blackness of heathenism without giving your life in intercession for him while he gives his life for the heathen. We must "lay down our lives for the brethren" (I. John 3 : 16).

(4) *Candidates*.—Beware of ever urging any one to go as a missionary. The Holy Spirit is the only one who can do that with safety. We should urge that one set his will as flint that he is going to "do the will of my Father in heaven," and that he then pray, "Lord, send forth laborers," and if the Lord really wants him in foreign lands, it is only a matter of time when it will be made so plain that there is no room for doubt.

(5) *Rewards*.—There is a peculiar supplementary reward given to all missionary work. It is in addition to the honors of faithful labor, and is determined not by what is done but by what is "left." For every comfort or friend that you "leave," in order to do this work, you will receive one hundredfold (ten thousand per cent.) of the comfort,

rest, and satisfaction that they could afford. This is indescribably true of both missionary and intercessor, and is the kind of "joy set before Him" that enabled Jesus to "endure." The missionary "leaves" by taking ship; the contributor, by parting with his substance; the intercessor, by shutting the door of his closet. Attendance on church meetings and conventions becomes a selfish indulgence of religious feelings when it leads to the neglect of hard work God wants you to do. Men are dying in agony while you are enjoying a "beautiful" service, and God is calling you to forget your very existence in watching and praying with groanings that can not be uttered.

The unspeakable riches in Christ are discovered by the missionary, whether among the heathen preaching to them or in the home land interceding for them. These things are not mere matters of intellectual theory, but have been proven in experience, and should become your experience too, for they are in the footsteps of Christ.

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## OBSTACLES TO CHRISTIAN MISSIONS IN CHINA—IV \*

BY TONG KWOH ONN, SHANGHAI, CHINA

### One Cause of Present Progress

Tho the theme of my article is obstacles to Christian missions, I can not here refrain from mentioning briefly one of the most potential factors which has led to the present progress of the Chinese Church, and which, if the missionary societies at home would show more appreciation, and devote more attention to it, can not fail to bring about even much greater results. I refer to the fruitful labors of native pastors and evangelical workers of every class, and the tactful spirit they have invariably shown in the midst of the most difficult and discouraging circumstances. It has been my good fortune to make the acquaintance and cultivate the friendship of several of the most prominent native pastors in Hongkong and Shanghai, and it is with the greatest pleasure that I am enabled to testify to the great usefulness of their lives, their whole-hearted devotion to the cause of Christianity, and their tireless efforts to promote the enlightenment of their people.

I have already mentioned the marvelous effects of the conversion of Mr. Chung Yung Kwang, a Chinese M.A. of Canton, who is now doing such admirable work in the Christian college at Macao, besides devoting his talents to the expansion and improvement of Christian literature for the Chinese. A few scores of men like him, if converted

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\* The OBSTACLES presented by "injudicious acts of missionaries" are dwelt on at length by Mr. Tong, but we omit them for lack of space. His charges refer to cases of spiritual and intellectual shortcomings, political interference, social distinctions, and lack of tact in dealing with Chinese Christians.—EDDINGS.

to Christianity, can not but exert a most far-reaching influence among the *literati*, whose constant boast is that Confucianism is an impregnable citadel, and Christianity can never make any captives among their ranks.

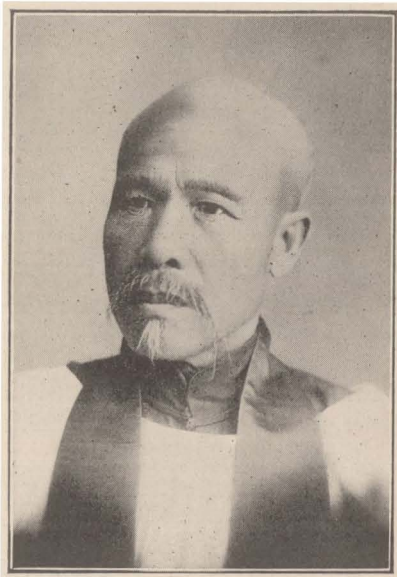
Rev. Kwong Yat Shou, until recently native pastor of the St. Stephens Church at Hongkong, is a man as remarkable for his energy as for the versatility of his talents. His personal qualities are so well appreciated, and the esteem felt for him so genuine, that whenever difficulties arose between the foreign church officials and the Chinese Church committee he alone could smooth over the differences and reconcile the discordant parties. Through his energy and estimable qualities the St. Stephen's Church is the most prosperous of the many native churches in Hongkong, and tho the church expenses are several thousand dollars a year, they are all subscribed by the native members. Partly through his efforts also a fine native church, costing seven or eight thousand Mexican dollars, has recently been erected at Kowloon City, on the mainland opposite to Hongkong.

Another native pastor who has done invaluable service for the Chinese of Hongkong and the adjacent districts was the late Rev. Wong Yukcho, who died three years ago in full harness. Through his efforts the Independent Native Church in Hongkong was saved from an untimely extinction, and, after a thorough reorganization, was finally brought under the auspices of the London Mission. During the early part of his career he initiated the scheme of training up promising youths for evangelization work, and ever since this scheme has been largely followed by other pastors and churches. He was a staunch supporter of the anti-opium crusade, and in various other ways he threw heart and soul into every movement whose aim was the enlightenment and well-being of his people. His contributions to the Christian literature of his day were both interesting and valuable, and during the last few years of his life he devoted his energies to the teachings of a "New System of Character Writing." This system, one of his own invention, aimed at reducing the Chinese language to the phonetic method, which is at once simple and easy to acquire, and by means of it he hoped for a wider and more rapid diffusion of knowledge among his ignorant countrymen. In short, such were the life and services of the late Rev. Mr. Wong, "that the ultimate evangelization and regeneration of China must depend on native clergymen of his type."

The life and works of the late Rev. Y. K. Yen are so well known to the older men of this generation that very little need be said here. He was a graduate of Kenyon College, Ohio, and subsequently received his M.A. degree. Having spent the first few years after his return to China in business, he entered the ministry by accepting an appointment to the diaconate. He spent about twelve

years in Hankow and Wuchang, as the pioneer of the American church in those important centers of trade. He next assumed charge of the St. John's College for about eight years, during which time he translated into Chinese several most important works on education, philosophy, and theology. In 1886 he became rector of the Church of Our Savior, which position he held until his death in June, 1898. Besides his pastoral work his life was full of varied, arduous activities, being an influential member of different societies, such as the Anti-Opium Society, Anti-Foot-binding Society, Chinese Tract Society, Christian Endeavor Society, etc. "The three great characteristics of his life were self-sacrifice, bravery, and faith."

The Rev. H. N. Woo is another name which deserves to be mentioned in connection with the religious work done for the Chinese of Shanghai and its vicinity. Receiving his English education in the States, he has, since his return to his country, nearly forty years ago, been devoting his life entirely to the spreading of the Gospel not only in the treaty port of Shanghai, but among the many towns and villages of the adjacent districts in his native province of Kiangsu. His name is known far and wide as a man full of noble qualities and good deeds, and his hand has never been known to be idle whenever any work of charity required his aid. Truly the life of such a man is the best exemplification of the Christian creed.



REV. H. N. WOO, OF SHANGHAI

#### The Paucity of Workers

Another phase of the subject which deserves a brief notice is the paucity of workers for the vast missionary field in China. When it is remembered that for every year of evangelistic effort in China there have been at least a hundred years of idolatry and ignorance, for every church or chapel there are hundreds of temples and monasteries, for every missionary there are thousands of bonzes or priests, and for every convert thousands of idolaters, the Christian Church in Europe and America might well stand appalled, and, in their despair, exclaim that China is a veritable Gibraltar, the reduction of which is only possible by enlisting an army greater than what the

world has ever seen or read of. A missionary, writing on this subject in 1898, says: "Shansi has the largest number of missionary stations, but even here each station would have 1,285 square miles of territory to care for, if they were equally distributed. It is as if only one town in Rhode Island contained a church, whose pastors and members were responsible for the evangelization of the entire State and a considerable fringe of Connecticut besides. Hunan has only one station, and this station is responsible for a territory equal to that of Maryland and the two Virginias combined, while Kansu has but one station to 10,454 square miles; Kweichow, one to 12,911 square miles; Yunnan, one to 17,995 square miles, and Kwangsi, one to 19,562 square miles. Surely the territory is not yet occupied for Jesus Christ, and there is still much land to be possessed."

It being evidently impossible for the Church in Europe or America, either now or in the near future, to send forth the requisite number of men to occupy the immense field in China, the only hope lies with the native Christian sons and daughters who, in order to effect the conquest of their country to Christ, must zealously array themselves in the rank and file of the Christian army, using the foreign missionaries, for the time being, as their leaders and high officers, counselors, and guides.

*(To be concluded)*

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## WHAT I FOUND IN MANCHURIA

BY REV. J. H. D'FOREST, SENDAI

Special Envoy of the Young Men's Christian Association to the Japanese Soldiers

The first thing was a cordial welcome by the officers and soldiers of the Japanese army. I went with letters from their excellencies, the premier and the minister of war, and received a far more hearty greeting than I thought possible for one whose letters expressly stated that I was a Christian missionary. I was taken in charge wherever I went, provided with the best of accommodations, escorted in all my side trips to battle-fields and to other places of historic interest, and given every opportunity to speak to the soldiers. I can not speak too highly of the most cordial treatment I received, virtually as guest of the army.

I found the army in dead earnest over the immense work before them. They had already fought twenty great battles, and every one a grand victory. But there was not a particle of "swelled head," nor any boasting of power, nor easy talk of future victories. The men were serious. The last battle alone (Mukden) had cost them fifty-seven thousand killed and wounded, and all southern trains, sometimes seventy cars behind one engine, were loaded with the sick and wounded. The hospitals were more than full, over fifty thousand men

having entered those at Liaoyang and Dalney in three weeks after that terrible battle. There were no drunken feasts, no geisha girls, no gambling, no demoralizing loafing after the victories, but ceaseless preparation for the next battle. I heard of instances of looting and violence by a few of the soldiers, but they were so rare that I can only conclude there never was a large army on foreign soil that behaved so well as this Japanese army of half a million men. To be sure, I did not see the real army—that was way above Mukden; but in the rear of an advancing army you can easily hear things if there is anything to be told. And, judging from what I saw of thousands of new recruits going north, and thousands of sick and wounded going south, and hundreds of officers with whom I ate and traveled, I am glad to tell the people of America that the Japanese army is one of the morally cleanest and most orderly that ever existed in war times.

Here I must mention the universal spirit of kindness toward the Russians. I saw thousands of Russian prisoners, both well and wounded, and I confess that it was a revelation to me of the kindness of the Japanese heart to see how they treated these men. You would expect a high and superior look, a word of delight, at having thrashed Kuropatkin's army and bagged so many thousands of Russians and captured so many guns. But not even once did I see a contemptuous look or hear a "cuss word" toward the captives. On the contrary, I saw officers with kindest of looks unload all their cigarettes and hard-tack onto these prisoners—not officers, mind you, but the ignorant, dirty privates. I heard often, in the most sympathetic of tones: "Poor fellows!" And then I thought for the first time that when this war is over, it is not impossible that the trim Japanese and the shaggy Russian will be the very best of friends.

I found "hell"—there is no other word for war in some of its aspects. I stood on trenches around Port Arthur where the skulls and limbs and bodies of mingled Japanese and Russians were visible, piled on top of one another in layers. I saw the "tiger traps," covered with barbed wire, where men had charged with bayonets, fighting, killing, like devils, until the tiger-trap holes were literally filled with corpses. The ground, in spots, was covered so thick with rifle bullets and shrapnel that a space no larger than your hand would cover material enough to kill a score of men. The wounded were left to die or to be stabbed to death by some barbarian hand. I saw men with eyes shot out, with a jaw shot off, with legs and arms gone, men whose faces were drawn in torture, who would to-morrow be in the morgue. I saw places where villages had been, and where now is one extended graveyard. It is as Gen. Sherman said: "War is hell."

But I found heaven also. On that little peninsula, called Liaotung, God is working out some of the greatest problems that concern the salvation of the East, and that bear upon a far better mutual un-

derstanding of the East and West. In the progress and education of the human race God has used war to deepen the spirit of righteousness, to overthrow wide iniquity and rotten governments, to give liberty to the peoples of the earth. War is one of the terrible things that bring men to their knees in dependence on a Righteous God. The sword is not all bad; it is good when "bathed in heaven," and drawn only for righteousness' sake.

I think I never had a deeper impression of the presence of God working for the overthrow of despotism, for the awakening of these Eastern nations, for the essential brotherhood of man, than I had on approaching this little piece of earth, where such vast problems are being solved in floods of blood and pain. No nation has ever yet become a nation save by the sword. We have the blessings we now enjoy because of the sword of our ancestors and the blood they shed. So it is here. Nothing will move the hearts of the Russian people as this useless war waged in the interests of a despotic government, backed by a despotic Church. Nothing will so arouse the millions of China as the sight of Japan fighting, not only for its own existence, but also for the integrity of China. God is, indeed, here *shaking the nations*. And out of this struggle is coming liberty for Russia, safety and progress for China, a more rapid extension of Christian thought and life through Japan, and a better international law for the world.

And I found Christians everywhere I went; not only among the privates, but even more among the officers. Were I to judge solely from what I saw, I should say the army is honeycombed with Christianity. The officer who met and took us in charge at Port Arthur was a Christian. We dined at the office of another Christian officer. I met a captain on one of the mountain forts who said he and all his family and neighbors were Christians. I was entertained in another place where a dozen officers eat together, and the colonel asked me to say "grace." A lieutenant-colonel preached with me one night before two hundred soldiers, and knelt in prayer before them all. A Christian captain met me with a warm handshake just outside of Mukden, and a few minutes later a lieutenant was telling me of other Christians here and there in the army. I preached to hundreds at a time, who came on purpose to hear Christian truths. But, of course, there are proportionately few Christians in the army. The beauty of it is that Christianity is now free in the army, and that the Young Men's Christian Association work is so successful that his imperial majesty the emperor has given 10,000 yen to aid this work. This does not mean that the imperial family is about to become Christian, or that the nation is on the eve of accepting Christianity as the only true religion. But it does mean that the Japanese are a wonderfully open-minded people, seeking for truth and light in all the world.



## VILLAGE LIFE IN SIERRA LEONE

BY MRS. G. H. CLARKE, KUNSO, SIERRA LEONE, W. A.

Let us visit a native village of Sierra Leone, that we may learn something of the customs of its people. Before us is a narrow footpath worn deep into the earth, as if for centuries men had trodden it. You must follow close, or you will become entangled in the dense tropical growth on either side. The rock ahead is at the edge of a large farm, and the people come there to sacrifice. Before planting they usually kill a fowl, and offer what they esteem the best parts—the head, liver, and gizzard—to what we may call Satan, so that he will not destroy their crops. At harvest-time the first and best rice is sacrificed as a thank-offering. During the farming season the people build houses out of palm branches and live in them during the daytime, returning to the town at night. Some families live in these houses until after threshing-time. If a family is returning from their day's labor the husband takes the lead, his three-year-old boy sitting astride his neck, the mother carrying the iron pot on her head and the babe on her back. The oldest girl has a bundle of wood on her head, the next to the oldest carries the fowls in a basket on her back, the sheep and goats follow. The people take their possessions with them when leaving town for fear of their being stolen.

The oldest daughter arranges proudly her new "lapper." She is only ten years old, but has been given in marriage for several years, and that cloth is a present from her prospective husband. A string of small brown beads about her neck shows that she has recently joined the Bundus, a secret society of which all native women are supposed to become members. She is a bright girl, but she can not come to the missions because of her marriage relations. Some day her parents will take her to her husband's home, and make known the conditions of marriage. As soon as he brings them the desired gift, which may be money, cloth, or other presents, the ceremony is complete, and she becomes his wife. The man in the case we now refer to has already sixty wives living, but the girl seems proud to have a husband of such high social standing, for only the wealthy possess so many wives.

We are now passing a rice-field, and that large company of men and women are called a "*Kabutu*." The men brushed and burned the field, and now the *Kabutu* is sowing the seed and working it into the soil with small hoes. They keep time perfectly to the music of the drum, and enjoy their work. From now until harvesting the women and children will care for the rice, weeding it and keeping off the rice-birds, while the men smoke and drink and do the sewing. The walk is sometimes wider, and we can travel side by side. The large trees just ahead indicate that we are nearing a town. In this beautiful place one may gather flowers and ferns. The smooth, worn rocks in

this stream are those on which the women wash their clothes. We drink deeply of the cool, clear water, and while we speak of its purity a mother steps into the stream, where the moment before I filled my calabash, and gives her little one a full bath! We wonder how many babes have had baths there to-day.

Our laughter is stopped suddenly by the shrieks and wails of some one in distress. Soon we meet a company of women running frantically toward us, now prostrating themselves on the ground, now crying out in despair: "*Woi! woi! moni! moni! moni!*" On inquiry we find that a young man is dead in the town we are approaching. In the morning he was well and strong, but to-day, while climbing a palm-tree after palm wine, his hoop broke and let him fall, killing him instantly. We try to comfort the mourners and point them to the Savior. Some listen joyfully and thank us for the Gospel story, others shake their heads in despair and say it can not be for them, for they are born to trouble only. At last we reach the town. The houses have low, circular walls built of mud, with conical roofs thatched with palm branches or grass, which give them the appearance of haystacks. Those vines covering the houses are pumpkin vines. This small house at the entrance to the town is a devil-house. The stones on the mat inside are the supposed abode of departed spirits.

The large open building which we are now passing is the public barry, or court house. Here the people hold their palavers. The large drum inside is used at their nightly dances. The company resting are carriers from the interior. We pass to the chief's town, and find him leisurely swinging in a hammock on his broad veranda. It is a poor house indeed that can not boast of a veranda. The people live on them mostly, as their houses have no windows. The old chief rises to salute us, and then orders mats brought for our comfort. After we are seated he proceeds to tell us about the state of his towns, the deaths and changes among his people. A wife brings one of her little ones for us to admire; the father looks on with much pride, takes the child, tosses and kisses it with fatherly affection.

Before leaving we give the chief a present. He thanks us heartily, and says: "May God bless you, give you long life and many children." We interest ourselves in the work of these people, talk about their children, and, as opportunity presents itself, point them to the Savior. We enter dark, damp, cheerless houses, where people are wasting under disease; we administer to them and tell them of the Great Physician, remembering the words of Jesus: "Inasmuch as you have done it unto one of the least of these, my brethren, ye have done it unto me." "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

## WHAT IS MORMONISM? \*

BY THOSE WHO LIVE IN UTAH AND KNOW

To the Easterner, who has made no special study of the subject, the Mormons are a body of crack-brain fanatics, located in a restricted area immediately around Salt Lake City, so different in appearance or dress that they would be recognized at a glance, and whose religion consists principally in the belief and practise of polygamy.

The tourist who spends a few days in Salt Lake City is surprised to find the Mormons just like other people in appearance. They are, many of them, handsome and well educated, very pleasant socially, and most courteous to strangers. From the information given the tourist by guides, and from what he hears in the public services in the Tabernacle, he concludes that the Mormons have been grossly misrepresented and persecuted; that their creed differs only in unimportant details from that of the Christian churches; that polygamy is a dead issue; and that all the uproar about the "Mormon Menace" has been caused by narrow-minded preachers who are still threshing over the old straw.

Let this tourist make his home in Utah—even in Salt Lake City—and, if he keeps his eyes and ears open, he will gradually learn something of what Mormonism really is. He will learn that one of the first principles is to lie for the sake of the Church; that the belief in polygamy is as essential a part of the creed as it ever was; that the Mormons have their own missionaries all over the world. He will learn that they are growing in numbers, power, wealth, and boldness. He will find that the most sacred Christian beliefs, expressed in words which they quote so glibly, rest upon and convey to their minds analogies of the vilest kind.

To the business man, the Mormon Church is the strongest corporate influence in Utah, and one whose wishes must not be opposed. He sees its control or monopoly of many of the natural resources as well as of great mercantile and manufacturing interests; the Church directs not only the spiritual and political affairs of its people, but assumes the management of wholesale houses, banks, irrigation companies, salt factories, pleasure resorts, dance-halls, street railways, light and power plants, and many other enterprises that might be named. And he sees, too, that the leaders of the Church are continually growing richer.

To the politician, Mormonism is a political power that must be taken into account. He reads the meanings of their colonies located in Colorado, Idaho, Nevada, and the surrounding states. If he is of their ranks, he has known how elections were going sometimes weeks before the votes were cast. If he is not of their number, he can guess something of their growing power by their increasing boldness and openness in political affairs, and knows that they are near, if they have not already reached, their ultimate object, which is to hold the national balance of power between the two great political parties, with the ability to dictate, which such a position would bring.

To the sincere believer in Mormon religion, the Church is the first object in life. Its leaders hold their positions by divine appointment, and their counsel is to be followed in all matters, whether spiritual or temporal. To him, the teaching of the Church and its leaders is by direct revelation from God, and is to be accepted humbly; his hope of salva-

\* Condensed from *The Home Missionary Magazine*, October.

tion depends upon his obedience. He pays his tithes regularly, he accepts all duties allotted to him, and lives a temperate, industrious life.

To Mormon enthusiasts, and there are many, this Church is yet to fill all the world. All nations are to come to them for healing. Theirs is to be all power, whether financial, political, or temporal. Nor is this to be long delayed. The time is fast approaching when they can openly "live their religion," which means polygamy, and when the government must make terms with them. And with all the foresight and cunning of their clear-headed business men and shrewd politicians, increased by the fanatical energy inspired by their belief that they are being led by direct revelations from God, they are working toward these ends.

### **Is Mormonism Heathenism ?**

Will the facts justify the statement that "Mormonism is heathenism?" An answer to the question, What do the professedly inspired leaders teach? will enable the reader to reach his own conclusion.

1. The leaders teach what is known in their books and here in Utah as the Adam-God doctrine; that is, that "He (Adam) is our Father and our God, and the only God with whom we have to do." So taught Brigham Young. Since Adam is our God whom we must worship, and Adam was our ancestor, we have ancestral worship. So have the Chinese. Their reverence for Confucius has become worship, and our missionaries informed us that Confucianism is a religion.

2. Mormon leaders teach that we are saved by our own good works; that is, practically by personal merit—that Christ has made it our duty to save ourselves by obeying the ordinances of the Mormon Church, paying tithes, and obeying the priesthood. Thus we make merit by which to secure our salvation. Buddhism teaches the same, salvation by good works, by personal merit.

3. The prophet and apostles of the Mormon Church teach polytheism, that there are many Gods. Joseph Smith, Jr., taught this: "The head God called together the Gods and sat in grand council to bring forth the world." "Are there more Gods than one?" To this question of the Mormon catechism, the answer is given: "Yes, many." Indeed, the doctrine of polytheism is a favorite doctrine of Utah. All the heathen world teaches the same. Rome, Greece, Africa, India, the islands of the sea, all have been the propagators of the doctrine of many Gods, in harmony with Mormon polytheism.

4. Our Mormon leaders teach and practise the doctrine that "the end justifies the means." That is, it is right to deceive for the purpose of building up the Kingdom. Mormon missionaries are instructed to avoid announcing the offensive doctrines of their Church when they go East on a mission. They are not allowed to preach the Adam-God doctrine, polytheism, or polygamy, but to talk of faith, repentance, baptism, using the phraseology of Christian ministers. They are aware that they must cover up and deny the doctrines of heathenism, if they expect to make any converts.

The same doctrine, that it is right to deceive, is taught and practised by the Jesuits. They act on the conviction that it is right to deceive in order to enlarge and strengthen Jesuitism.

5. Mormons teach the doctrine of polygamy. It is made so absolutely fundamental to the system, as a doctrine, that when the Revelator got his revelation on the subject, and fully stated the doctrine, he closed

the door against any repudiation or abandonment of it with this bolt, "If ye abide not that covenant (of plural marriages) then are ye damned." (Doc. and Cov. Sec. 132:4).

Mohammedanism teaches and practises polygamy, and almost all heathendom does the same.

Hence the reader will discover that Mormonism teaches ancestral worship; so do the heathen. Mormonism teaches salvation by works; so do the heathen Buddhists. Mormonism teaches polytheism; so do the heathen. Mormonism teaches deception; so does Jesuitism. Mormonism teaches polygamy; so also does Mohammedanism. The reader will now be able to draw his own conclusion.

### "The Tragedy of the Mormon Woman"

"The Tragedy of the Mormon Woman" is the subject of a series of articles now appearing in *The Housekeeper*, by Marian Bonsall. She went to Utah, "regarding the Mormons as a more or less persecuted people," and now, "after living for months among them," she calls upon us to beware lest the perfect and powerful organization of the Mormon Church does not undermine the principles of our homes, of our public schools, of our churches, and of our national government.

She points out the ease with which the visitor, who does not remain long enough to probe beneath the surface, is hoodwinked:

"Every month thousands of tourists return from Salt Lake City, assuring their friends at home that there is no more plural marriage in Utah—assuring them, furthermore, with the confidence born of a few days spent in Salt Lake City, that the Mormon religion is quite like other religions, and that, as a people, the Mormons are intelligent, God-fearing, and patriotic, in no way different from other American citizens, mingling truth, ignorance, and falsehood in their reports. The Mormon Bureau of Information in Temple Block—which entertains visitors most courteously, dispenses Mormon literature gratuitously, and furnishes as guides through the Block well-informed and intelligent representatives of the Church—is largely responsible for this attractive surface knowledge of Mormonism."

Among other instances which show how strangers are deceived, Miss Bonsall relates the case of a clergyman from the East, who requested the friend he was visiting to show him the city:

"Together with his friend he registered at the Information Building, where they were met with a guide, as are all visitors. The guide was a fine-looking and extraordinarily intelligent young woman of about twenty-three years of age apparently, well dressed, and of aristocratic carriage, who showed the visitors the Assembly Hall and the Tabernacle, explaining readily and comprehensively various principles of the Mormon faith. When asked of the relation of polygamy to the Church, the young woman answered, without hesitation, that the Church regarded the principle as true, but had suspended the practise under the admonition of the Manifesto."

The clergyman was much impressed with the intelligence, culture, and apparent truthfulness of this young woman guide. He declared that with such young people Mormonism would soon be no longer a matter of concern. What was his surprise later in the day when his friend handed him several newspapers containing information of the marriage, a short

time previously, of this same young woman to a prominent Mormon already the possessor of several wives.

During Miss Bonsall's stay she discovered that "polygamy, which is but one phase of Mormonism, and the foulest blot on the honor of women and the purity of a faith that ever was injected into the religion of a civilized country, is to-day a living issue among the Mormon people." She tells of darkened lives and of the tragic sorrows which Mormon women suffer. She discloses a situation, as she strikes at the heart of her theme, which all should understand. We, therefore, quote more at length:

"Why then, you say, do not the intelligent women of Utah refuse to submit to this unspeakable degradation? Why do not the fresh young women and the brilliant young men of the State stamp out this relic of barbarism? I will tell you.

"First, because polygamy is in their blood.

"Second, because polygamy is their religion.

"Third, because to denounce polygamy would be to cast reflections of the most horrible character upon the virtue of the mothers and the honor of the fathers. . . .

"There are, roughly stated, three hundred thousand Mormons. There are few of this number who are not, in some way, involved in polygamy. Through intermarriage it can easily be seen that the majority, if not bound in its toils by immediate family ties, are, at least, by those of ancestors, relatives, friends. Every member of the Church of Jesus Christ of Latter-Day Saints is involved in polygamy in so far as he supports a president and apostles, the greater part of whom are directly implicated in this crime which masks in the name of a religion."

The author declares most emphatically that the Mormon woman is the victim of the mightiest and most terrible delusion of the civilized world.

## WERE YOU BORN A CHRISTIAN? \*

BY REV. C. F. ANDREWS

"Were you born a Christian?" I asked.

"No, sahib," he replied. "When I was a young man I used to hate the very name of Christian, and in the bazaars, when any missionary got up to speak, I used to throw stones and mud, for I was a Sikh, and we hated the Christians up here near the frontier, but the Patháns hated them worse than we did, and we hated the Patháns. It is all hatred here.

"One day I was much worse than usual; it was as if Satan had got possession of me, and I tried to make the missionary angry, but he answered nothing back. He seemed to be praying when he could not make himself heard, and I was afraid. I thought: 'He is calling on his God to curse me.' After the crowd had gone he came up to me and said: 'Why do you treat me so badly?' I thought he would be very angry with me and said: 'Why are you not angry with me?' He said: 'Because in our Injil (Gospel) it is written, "Bless them that curse you."' I said: 'Sahib, they tell me that the Injil is an evil book, and that Christians are evil people, but that word, "Bless them that curse you," is a good word.' 'Read the Injil yourself,' he said, 'do not trust what other

\* Condensed from *The Mission Field* (England)

people say.' I took it and I read it, and, you know, padre sahib, what effect the Injil has. I soon became a Christian."

"What followed?" I asked.

"Padre sahib," he answered, "God first made me learn all that I had done to others. I used to throw mud and stones at Christians, and now every one threw mud and stones at me. All my family, my father and mother, treated me with such blows that I was bruised from head to foot, while they called out, 'Will you give up being a Christian?' But I knew it was all a punishment from God for my past sins."

"What about your wife?" I asked.

His face beamed, and he said: "Oh, padre sahib, she is indeed a true Christian. There is none like her for warmth of heart, and she has had to endure much persecution. Once upon a time we were at ———, and she had become the friend of a young Pathán girl—sahib, you know how fierce those Patháns are! They think nothing of murder! Well, at last the good seed of the Love of God was sown, and the girl desired to become a Christian. When it was known, at once she was cruelly beaten—worse than I was, sahib—and her own husband imprisoned her. But she escaped, and fled for her life to the English missionary, and all the Patháns of the city came running out, and the English padre sent word to us, 'Come with all your family quickly into our compound. The Patháns are out, and they are saying that they will kill your wife.' We got there in safety, and the missionary showed the girl at the window to the Patháns and said, 'She shall speak for herself; if she wishes to come to you I will let her go.' Then her father and mother came weeping, but she answered, 'I will be a Christian.' Then all the Patháns shouted out, 'We will murder you! We will murder you!' But she said, 'I will be a Christian,' and at last the Patháns went away and she was baptized.

"Once, padre sahib, I was very ill, and so ill that I thought that I was dying; it came to the time of Shám-ki-Namáz (evening prayer), and I said to my wife, 'Go to prayer; do not stay by my side.' She went, and I was all alone.

"Padre sahib, I speak the exact truth! I was so ill I could scarcely lift up my hand. But at the time of prayer I saw One who stood before me, and He said to me, 'Tum kám karo' (work!), and I knew that the Lord had work for me to do, and at that very moment I got up from my bed and walked about the room. My wife was coming back from church. I told her. She said, 'At the time of prayer the padre sahib prayed for you by name. See what is the effect of prayer!'

"Oh, padre sahib, my great wish ever since has been to go away to some island where they have never heard about Christ, and do work there."

"But there are millions here in India who are heathen still."

"Ah, yes, padre sahib," he said, "your words are true words; but I often think how glorious it would be to go to some island where not a single word had been spoken about Jesus Christ and work there; and sometimes I think that is what the Vision meant when the Voice came."

## EDITORIALS

### MISSIONARY FREE-LANCES

The free-lance thrives wherever anything is being done. No matter where the scene of activity is; no matter who is doing the work; no matter what is being done; no matter what the difficulty and delicacy of the task—whether it be the reform of a boss-ridden municipality, or the cure of a cold, the putting out of a fire in one's own house, or the conquest of a balky horse, the free-lance becomes the most prominent feature in the landscape as suddenly as a rocket in a dark night, almost compelling subservience to his domination. Happily (but not having made all parties know what he thinks of a person who differs from him) he also disappears at some critical moment, leaving others to take up the thread of their own thought and plan where it was interrupted, and to extricate themselves, if they can, from the entanglements that may have resulted from the brisk and brusque intervention. The free-lance thrives where anything is being done, but does not necessarily require success in order to keep his energies in working order. If masterfulness is more to be desired than mastery in a manager of affairs, the free-lance is a most desirable man.

Occasionally one comes across a missionary whose habits of action remind one painfully of the free-lance. He is a good man, who has no use for an organization, because it implies trammeling rules, and enforces attention to the drudgery of detail. He is apt to rely little upon experience, if he knows anything of it, because experience suggests going over ground that had been traveled before, and his war-cry is: "Get out of the ruts!" He has a profound desire to evangelize the world. He believes he has had a call to do it, and he has an assurance which many other missionaries might envy, that whatever idea possesses his mind is placed there by the Divine Spirit. Those who dislike his methods say that he has more zeal than common sense.

Such a man might doubtless do good without harm to these already working if he were to take his evangelistic energy to some place where no missionary has yet gone, and live among a people who have no one else to whom they can look for Words of Life. But it is usually a peculiarity of the free-lance missionary that he could no more originate a method of opening the Gospel to a new field than he could originate the plot of one of Shakespeare's dramas. His work must be of the nature of an improvement on the methods of some one else. Part of his call is to reform the whole missionary enterprise. Hence he must needs go to a field where some other man is already working, and he justifies his policy by persuading himself that he ought to "help" in the evangelization of that field. Modesty requires him to call himself only "a helper."

We recall one case of this sort which was recently reported from the field of the Paris Missionary Society in Basutoland. At Leribé, in the northern part of that province of South Africa, the missionary heard one day of a wonderful evangelist who had crossed the border from the Transvaal, and was carering through the country preaching repentance and the remission of sins through self-surrender to Jesus Christ; he was also healing the sick through the laying on of his hands. In a short time this evangelist preached Christ to over 20,000 people, and hundreds of pagans had come to their knees in tears, and had received from the hands of the



evangelist written certificates that they had accepted Jesus Christ. The whole country was filled with the stories of his his healing power. People flocked to the roadside where he was to pass in order that they might experience his healing touch in return for their promise to yield themselves to God.

All this time the stranger evangelist had not gone near the missionary in whose field he was performing these wonderful feats, but at the very end of his meteor-like dash he called and told the missionary what he had done. He revealed the fact that he was half Salvation Army man and half Dowieite, and said that the people were so ready to hear him as to make it his duty to come back later to that field. Then he departed.

There was now opportunity to examine into the fruits of this uninvited crusade. Nothing could be learned of the stranger's healing powers except that the pagans, full from ancient times of the germ theory of disease (only they call germs and microbes "evil spirits") accepted the claim that the stranger had the power to drive away these evil spirits which their own sorcerers could not budge. The new converts came flocking to the French missionary demanding baptism on the strength of the certificates which they had received. But he found that the converts were unchanged in conduct, unchanged in their ignorance of the Christ. One of them, a chief, who was a kind of *Gadarene* (a swine-keeper) killed his pigs because the stranger had declared that it was wrong to eat pork; some rooted up their tobacco fields because it is wrong to smoke; but others claimed baptism for each of their four wives because the man had said that the duty to become Christians rested upon polygamists also.

The native churches in that region were unsettled in their views of discipline by this promiscuous certificating of converts; the native preachers were paralyzed by the spectacle of a minister of Christ who acceded to the demands for baptism on the part of the off-scouring of the community; the missionary was humbly inclined to wonder whether he himself ought not to learn a lesson from the stranger in order that his own preaching might not seem so cold and artificial by the side of that of the free-lance evangelist. The stranger departed, but not until he had disorganized the whole work of the mission by his promise to return and baptize his "converts" if the French missionary refused to do so. None, from the missionary down to the humblest church-member, wished to make open protest against the evangelist, lest they might be found resisting some real manifestation of God's power.

Whether the final result of this independent action will be more of harm to the churches of the French mission than of good to the pagans around them remains to be seen. The case is, however, an illustration of the methods of the missionary free-lance who desires to reap where another has sown. Leaving out of account the inconsiderate self-conceit suggested by such an uninvited mission, and the possibility of permanent injury inflicted on the converts of such a campaign through ignorance of their real condition and principles, one can not see such a free-lance at work in his headstrong way without wishing that there might be a way to compel characters who are over-critical and intolerant of others to go to isolated fields. Let such missionary free-lances go where no one else will go, and there let them work out their theories without compelling others to suffer by their peculiarities.

### WHERE THE SHOE PINCHES

Our amazement at the Chinese boycott tells the story of our national sensitiveness, and of theirs also. With blundering fatuity, for nearly twenty years, we have shut the doors of this republic to the people of China, utterly repudiating the magnanimous and princely cordiality of the Burlingame Treaty of 1868; and during the same period we have been prating about the Open Door over there, as if it was a special graciousness on our part to keep that door open while we closed our own. Now we cry out when the loose and easy-fitting shoe of the Oriental pinches our toe, or, to relocate the figure, when their shutting too their door a bit squeezes our fingers.

We have claimed the right to go anywhere in that empire, opening our missions, putting up our hospitals, establishing our schools, pushing our trade, making homes where we would, going and coming when we would; and no doubt this has been for the general good, certainly it has been for our good. And we have at the same time scrutinized rudely every Chinese coming here, labeled him, admitted him only on suspicion, and subjected him to such treatment as we have given to no other person on the face of the earth—Hottentot, Patagonian, or Igorotte. No one can, from a humane or Christian point of view, justify such a national attitude. It is not a "square deal." The sensitive nerve has at last been touched. Our dollars are alarmed, our goods are left in warehouses in Chinese ports, Chinese students "strike" against their American teachers, or they petition the President to do away with our provincial narrowness. There is a stirring in our conscience. We begin to ask ourselves where we are, and our Secretary of War visits Chinese ports and explains. Shades of Dennis Kearney! President Hayes' veto looks more reasonable now. It will work for righteousness if this great people, fronting both oceans, comes to realize that its relation to all races East and West is one of brotherhood; that discriminations growing out of prejudice are sure to work mischief; that we must treat all peoples frankly and fairly if we have any hope to propagate among them the great principles of the Kingdom which Jesus Christ bid us go preach.

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### ANTI-FOREIGN FEELING IN CHINA

There is a decided effort in China to create prejudice against America and Americans. This is extended really to all foreigners; but America comes in for its share, and, ostensibly, for more than its share. The placards are largely anti-American. They have included such things as the burning of houses, the dragging of Chinese through the streets by a rope around the neck, by the hair of the head, and their burning alive. These are, in some cases, illustrated in color by prints. The cruelties and murders of the Chinese by Americans come in for their proportion of incendiary advertisements. They are intended to stir up the people.

This movement was inaugurated by the merchants and gentry, and can not always be held under control by the *literati* and official classes, lest they be thought out of sympathy. They have their difficulties in attempting to handle it. The turbulent classes are difficult of management. There is always present a large class who are eager to engage in these predatory attacks. The baser crowd has its following, and they have license and are believed. Many of the secret societies are in fullest

readiness to throw their fortune in with the riotous classes in many cases in any anti-foreign manifestation. The officials are between two fires.

These people can only be dealt with after Chinese methods. They are unique. In other cases we know something of the customs and superstitions, and the people can be dealt with accordingly. No such thing can be depended on in the case of the Chinese. People at home know nothing of how a mob here is to be dealt with. Washington announces that the "boycott" is all finished. It is to be devoutly wished that it may be true in its horoscope, but the common people have the idea that Americans treat the Chinese worse than others treat them.

### HUNTING DOWN THE LIES

Life is too brief and too precious to take time to hunt down and disprove all the false statements about missions and missionaries that find their way into the newspapers and magazines. These are gobbled up as sweet morsels by those who find them to their taste, and no subsequent argument or fact will lead such to alter their opinion. Indeed, we have come to the conclusion that it is wasted breath to undertake to convince a man of the value and necessity of foreign missions unless he has yielded himself to the control of Christ and has experienced something of the truth of Christianity. Except the foundation be there, it is useless to attempt a superstructure.

Some of the misstatements that disturb the minds of many honest souls have been appearing in the newspapers as the result of interviews with a Jewish rabbi, Dr. J. Leonard Levy, of the Reformed Congregation, in Pittsburg. He has recently returned from a hurried visit to Japan, where he has swallowed some false statements relating to Christian work, and now gives them out as facts to the American press. He is credited with affirming that missionaries trot around the same man from town to town, and reconvert him in each place, that they may have the credit of converting men, and so make up for the lack of converts by the number of conversions. Rabbi Levy also remarks that the missionaries draw their converts from a class known to be in rebellious attitude toward the government, and that missionaries are not taken seriously in the Orient, but are looked upon as business agents rather than as teachers of religion.

A Japanese Christian, H. Senouye, who is now at Princeton, says that the rabbi had been in Japan only ten to fifteen days. Mr. Senouye has himself come in close contact with Christian missionaries, and says that rabbi Levy's statements are contrary to facts. Converts are not trotted from village to village, and are not from a rebellious class of people. The rabbi asked: "Wherefore serves the good of converting good Japanese into very poor Christians?" "This," says Mr. Senouye, "is an awful insult heaped upon Japanese Christians. Chancellor, Mr. Miyoshi, is a Christian. The late president of our National Diet, Hon. K. Kataoka, was a Christian. The late Admiral Serada was a Christian. Rear-Admiral Uriu is a Christian. All intelligent people of Japan who have common sense acknowledge the transforming power of Christianity, ennobling men and women. It is the Christians who are fighting against the liquor traffic in Japan. The Christians are fighting against the moral and spiritual foes of the nation."

## FOR THE MISSIONARY LIBRARY

**THE CHRISTIAN MOVEMENT IN ITS RELATION TO THE NEW LIFE IN JAPAN.** Third Annual Issue. Pp. iv.-262, and Tables. Published for the Standing Committee of Cooperating Christian Missions. Methodist Publishing House, Tokyo. 1905.

For the third time, this year-book of Christian work in Japan places the Church in the home land under obligations to the committee of Cooperating Missions. It is full of fresh facts respecting Japan; it treats the facts from the missionary, or, rather, the Christian, point of view, and it gives to the multitude now interested in the "new life in Japan" abundant matter for thought. The statistical tables in the end of the book will be greatly valued by many. The summing up of the statistical part of the story shows an increase during 1904 in Evangelical Church membership of about 10 per cent. Speaking in round numbers, the Christian church-members of Japan—Protestant, Roman Catholic, and Greek—are now about 154,000, and represent a community of about 450,000. But the articles on the Y. M. C. A., the Y. W. C. A., the W. C. T. U., the Orphanages, and the Convict Home, together with the various missionary reports on educational and publication work, suggest a breadth of Christian influence of which the statistical report of church-membership is no gauge.

Articles on commerce, agriculture, manufactures, and general finances of the country add to the value of the book, altho they are necessarily brief.

A serious defect of this year-book is the lack of real harmony between its parts. Its scrappiness reminds one of those perplexing mixtures called salads by amateur caterers of the cake-eating class. Some of the denominational groups fill out their reports with personal and transient matter, which at this

distance has to be classed as padding. One may answer that in the very nature of the case the book must be a collection of disjointed reports. But surely an editor fails to edit who fails to eliminate what is not relevant to his theme. Perhaps in this case the editor is handicapped by the book's indefinite title—itself in need of editing. As to the reports of missions that have not entered the cooperating group, the editor should exercise his office as he has not done. The section on Roman Catholic and Greek Church missions are not worth their space. They contain, as the Italians say, "much smoke, but little roast beef." Nevertheless, the book is of importance and value to discriminating students of the Christian movement in Japan.

**THE ASCENDING CROSS.** By Rev. W. A. Essery and J. H. Thompson. Illustrated. 12mo, 236 pp. 3s. Religious Tract Society, London. 1905.

This stirring volume is described in its subtitle as "Stories of help given through the Bible Lands Missions' Aid Society in fifty years." It is not a dignified treatise, but a museum packed full of information gathered from many unfamiliar sources. The B. L. M. A. S. is unique among missionary societies in that it has no missionaries or work of its own, but unselfishly gathers funds for the work of others and assists every needy enterprise of various denominations at work in Bible lands. The book is a record of this benevolence, by which the society has distributed over \$540,000 to missions in Greece, Turkey, Persia, Syria, Palestine, Egypt, Arabia, and Cyprus. The origin of Protestant missions in these lands, their struggles, reward, their schools and medical missions and presses are briefly described. The persecutions and massacres,

the famine relief and the orphanages are more particularly passed in review. Much of the information is new, and it is all presented in an attractive, altho sometimes disjointed, form. There is a valuable chronological table of the history of missions in the Levant.

It was perhaps unavoidable that even with two editors some inaccuracies should slip into the text, *e.g.*, the Mohammedan population of the world is given at 180,000,000, whereas it is at least 200,000,000, and names of missionaries are misspelled on page xiv. There is an absorbing interest about the lands of the Bible, and we have here a book for Sunday-schools and students of missions.

**YOUNG MEN WHO OVERCAME.** By Robert E. Speer. 12mo, 229 pp. \$1.00, *net.* Fleming H. Revell Co., New York. 1905.

Nothing makes precept so powerful as example. The brief life-stories of these fifteen young men in various walks of life give practical illustrations of the power of Christ to rule the life, giving strength and courage, and every noble, manly virtue. The young men described—Beaver, Pitkin, Lowrie, Camp, MacGregor, Rose, Hodge—were all human, with human interests and failings, but they won the battle for character in the strength of Christ. Some became missionaries, some martyrs, some entered business or the ministry at home, and some scarcely finished their preparation for service; few were really remarkable in their antecedents, opportunities, or ability, but all had high ideals, and succeeded in influencing their comrades for good. This book will perpetuate that influence.

**IN AND OUT OF HOSPITAL.** By C. S. Vines. 12mo. 193 pp. 2s. Church of England Z. M. S., London. 1905.

These sketches of medical mission work have a fascinating interest. The sphere is a village in In-

dia, and the workers are ladies from England. The author has a woman's perception of the humorous and pathetic, the bright and the dark, morally and physically. Her collection of choice bits from her note-book make interesting readings for missionary societies, or bright little stories for Sunday-school talks.

## NEW BOOKS

**DAYBREAK IN THE DARK CONTINENT.** By Wilson S. Naylor. Map. Illustrated. 12mo. 315 pp. Cloth, 50 cents; paper, 35 cents. Young People's Missionary Movement, New York. 1905.

**ON THE BORDERS OF PYGMYLAND.** By Ruth B. Fisher. Illustrated. 8vo, 215 pp. Marshall Bros., London; Fleming H. Revell Co., New York. 1905.

**A VISIT TO WEST AFRICAN MISSIONS.** By Rev. A. W. Halsey. Illustrated. Pamphlet. 10 cents. Presbyterian Board of Foreign Missions. 1805.

**MODERN INDIA.** By William Elroy Curtis. Illustrated. 8vo, 513 pp. \$2.00, *net.* Fleming H. Revell Co. 1905.

**THINGS AS THEY ARE IN SOUTHERN INDIA.** By Amy Wilson Carmichael. Illustrated. 12mo. \$1.00. Fleming H. Revell Co. 1905.

**THE GREAT RELIGIONS OF INDIA.** By J. Murray Mitchell, LL.D. 12mo. \$1.50, *net.* Fleming H. Revell Co. 1905.

**HISTORY OF THE JAPAN MISSION, 1879-1904.** Edited by H. K. Miller. Illustrated. 8vo, 127 pp. Board of Foreign Missions of the Reformed Church in the United States, Philadelphia. 1904.

**PASTOR HSI.** By Geraldine Guinness Taylor. 12mo. \$1.00, *net.* Fleming H. Revell Co. 1905.

**WAXWING.** By Caroline A. Mason. 16mo, 48 pp. 30 cents. Fleming H. Revell Co. 1905.

**THE MOSLEM DOCTRINE OF GOD.** By Rev. S. M. Zwemer, D.D. 12mo, 120 pp. 75 cents. American Tract Society. 1905.

**MOHAMMED AND THE RISE OF ISLAM.** By D. S. Margoliouth. 12mo. \$1.35, *net.* G. P. Putnam's Sons, New York. 1905.

**HOME MINISTRY AND MODERN MISSIONS (The Pastor and Modern Missions).** By John R. Mott. 12mo. 224 pp. 3s. 6d. Hodder & Stoughton, London. 1905.

**THE SEED CORN FOR THE WORLD.** Illustrated. 12mo, 103 pp. British and Foreign Bible Society, London. 1905.

**THE UNIVERSAL ELEMENTS OF THE CHRISTIAN RELIGION.** By Charles Cuthbert Hall, D.D. 12mo, 309 pp. \$1.25, *net.* Fleming H. Revell Co. 1905.

**ST. PAUL: MISSIONARY TO THE NATIONS.** By Mrs. Ashley Carus-Wilson. 16mo, 88 pp. Paper, 1s. Hodder & Stoughton, London. 1905.

**AN INDIAN FAMILY. A Missionary Game for Children.** Designs by Dr. Charlotte S. Vines. 1s., *net.* Church of England Z. M. S. 1905.

### The Missionary Periodicals \*

*The Missionary Record* (Cumb. Pres.): "This Sickness is for the Glory of God" is a description of the result of surgical treatment upon a Chinese family, the household god being burned up by the young people, who mischievously replied, on being questioned, that the god had gone up to heaven. The witticism disarmed the anger of the old folks.—The Southern Baptist Convention's *Foreign Mission Journal* is rich in items illustrating the value of medical missions.—*The Missionary Outlook* utters some stirring words in an editorial on "Calling Out the Reserves," for which course the hour has come. It has a delightful sketch of "Beh, the Girl of the Bound-feet," illustrating the compassionate ministry of medical missions in China.—*The Mission Field* has for its most telling articles in the foreign department one on Arabia, by Dr. S. M. Zwemer, and one on Arabian Women, by Mrs. Zwemer.

In the *Baptist Missionary Magazine*, among a number of other articles on Japan, one brief note on methods of work peculiar to Japan is specially worthy of consideration, and its subject should somewhere be more elaborately dealt with.—*The Missionary* (P. S.) has for its special topic Korea, but it gives much space to Japan on the one side and China on the other. The three are one in destiny; and it rests with Christendom under God's direction to decide that destiny.—By the way, for a glimpse behind the scenes in Korean life, that gives some idea withal of the difficulty of breaking the rusty chains of custom and tradition, one should turn to "Kim of Korea," in *Association Men*.

\* Unless otherwise noted, the American magazines referred to are those for October, and the European those for September.

In the Home Missions Department of the *Assembly Herald* and *Woman's Home Mission Monthly* much space is given to Mormonism, but none too much. An article that should be widely read is "Out of Darkness into Light," an inside view of a Mormon household in its desperate struggles with the "system."

The *Church Missionary Intelligencer* has given a good deal of space lately to India and missions there. The country deserves thought and prayer as having an enormous pagan population living under the most favorable circumstances for missionary effort. An important article in the September number of the *Intelligencer* discusses very ably the question whether India will be Christian.—*The Mission Field* (S. P. G.) contains a capital article on mission work in Korea, and another one (with historical retrospect) on work in Madagascar.—*Our Missions* (English Friends) has an extremely readable sketch of Hans Egede, the apostle of Greenland, and the fruits of his work which extend until to-day.—*The Foreign Field* (W. M. S.) gives the second of Rev. F. Mason's articles on the growth of Wesleyan missionary enterprise in South Africa. It is a rapid survey of a great movement, and it leaves with the reader a cheering assurance that the whole of south Africa is open to the Gospel.

The Baptist Missionary Society's *Missionary Herald* throws an unexpected light upon the abyss from which the tribes of the South Lushai Hills (India) are to be raised. The "Distinguished Baby" was condemned to death by Lushai custom as soon as he was born because his mother died. He has lived, thanks to missionaries, to serve as a sort of evangelist at 14 months old. His life is what introduces the missionary to the people

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**Work of the American Board in a Nutshell** In 20 missions, widely scattered, at over 1,300 strategic points, where 588 missionaries and 4,093 native laborers, 278 of them pastors, unite in preaching the Gospel in 27 different languages, are gathered 625 churches, 167 entirely self-supporting, with 66,000 communicants, of whom 6,452 have been received on confession this year; 14 theological schools and 142 students, 14 colleges with 1,450 students, 130 high and boarding schools, with 10,262 picked youth of both sexes in attendance, and a total number of 65,756 persons under instruction; besides 25 hospitals and dispensaries, where some hundreds of thousands of patients have been relieved of pain and taught the Gospel, and a Christian literature put into circulation of many millions of pages.

**Notable Presbyterian Growth** The progress of the Presbyterian Church during the past thirty-five years, as shown by Dr. William Henry Roberts, is something for all Christians to rejoice over. This progress is strikingly shown in the matter of contributions, which have risen from \$8,440,121 in 1870, to \$18,559,268 in 1905. Home missions received \$366,274 in 1870, and \$1,178,496 in 1905. Foreign missions received \$328,847 in 1870, and in 1905, \$950,101. During nearly the same period the contributions of Southern Presbyterians have increased in the same ratio—from \$1,111,461 to \$2,574,088. The growth in membership is equally remarkable. The Northern Church numbered 446,561 communicants in 1870, and 1,115,662 in 1905. The Southern Church grew from 105,956 to 246,769. An equally encouraging

growth is to be noted in the numbers of churches and ministers and Sunday-school scholars, and all the other figures of the report.

**Summer and Winter Gospel Campaigns** The summer of 1905 has not been marked by special evangelistic interest, unless the courageous and effective campaign in New York City be so considered (see October REVIEW). Outside of the metropolis the tent and outdoor work has mainly followed well-traveled and familiar lines. The systematic campaign for which Philadelphia has become so widely known was maintained in force, and there were good strokes given at Pittsburgh, Baltimore, Chicago, and other centers.

Because, in general, the season has been uneventful, it does not follow that zeal has slackened or that plans are fading out. On the contrary, it is probably because such large plans are maturing that the past few months have been so quiet. After a very arduous winter and spring, the active evangelists of the Presbyterian General Assembly's committee gave themselves a little rest before entering what promises to be the most important evangelistic campaign of the decade.

The arrangements are now virtually completed for a simultaneous movement in New Jersey, early in the winter, that shall involve at least twenty-six leading cities. The campaign will be in personal charge of Dr. Chapman. This is to be supplemented by what promises to be a "whirlwind campaign" conducted in Toronto, Philadelphia, and New York, by Torrey and Alexander. Dr. Dawson is also about to make a circuit of the country, mainly to stir up Congregational

churches. The Baptists have also recently inaugurated a general evangelistic committee, with Rev. Cornelius Woelfkin as superintendent; the Methodists are planning similar work. So that there is evidently no abatement of evangelistic zeal, but a special emphasis is being laid on the season of vigor and concentration rather than on the season of relaxation and depression. HENRY R. ELLIOT.

**Neglected Areas** Few realize the in the Great great areas in the Western States West that are comparatively destitute of Gospel privileges. Dr. Holt, of Oregon, writes of towns in Oregon which have schools, hotels, saloons, but no church. The same is true of other States and territories. The following clipping, concerning Nevada, is another appeal for home missionaries:

C. A. Short, a prominent resident of Lincoln County, after a complete tour of his county, covering 16,000 square miles, has discovered the startling fact that nowhere in its confines is there such a thing as even a missionary house where the Gospel is preached.

Probably it is the greatest extent of country in the United States where a minister is not stationed, or where religious services are not held. There is a population of several thousand people in this territory, including such well known towns as Delamar, Pioche, Moapa, and others. The vast country covers a greater area than Massachusetts, Connecticut, and Delaware combined. There is no record in any section of the country where religious services have been held for years. There is no explanation for this strange condition, for the country, at present, is more prosperous than at any time in its history, and new towns are springing up there almost every day.

**Grave Questions** The *Home Mission on Mormonism* Monthly asks:

Do you know that the Mormon Church is ruled by a perjurer and law-breaker?

Do you know that polygamy is rapidly increasing?

Do you know that Reed Smoot promised, during the investigation at Washington, to call up for discipline apostles who were known to have recently taken polygamous wives, and that instead he has consented, together with the entire Church, to allow these men to remain in authority undisturbed?

Do you know that Mormonism holds in its tyrannical grasp the business, political, and social life of hundreds of thousands of supposedly free people?

Do you know that those who would break away from it find that they are in the grip of a deadly power?

Do you know why women consent to wear its debasing chains?

Do you know that Mormonism combines the distinctive features of many heathen forms of religion?

Inform yourself of the situation, and being thus informed, inform others. If the people really knew the Mormon hierarchy as it is, its power would be speedily curtailed.

**Progress** Less than thirty in Alaska years ago war was a common pursuit with the natives of Alaska—war for spoils and to gratify a warlike disposition. War has now ceased among the native tribes of Alaska. Only a few days before I left one of the native Indians said: "Mr. Jones, the Japanese and Russians are at war—fighting. Have they not had the Bible?" "Yes," I said. "How is that? Since we learned about Jesus, since we received the Gospel of peace, we stopped war, and we have never had any since." And that is true. Then slavery was everywhere universal among those people. Slavery has vanished today. Then, infanticide and strangulation of aged people were practised, horrible customs as they were;



but no more infanticide, no more strangulation of the aged where the Bible has gone.

MISSIONARY JONES, OF JUNEAU.

**Work of a Native Alaskan** Rev. Edward Marsden, a native Alaskan Indian, educated in an Ohio college and theological seminary, has been laboring for six years among his own people. With all the rest, he has secured the construction of a small steamer, costing \$1,832, for use in preaching the Gospel to the thousands of salmon fishermen toiling up and down the coast.

**Spectacles in "Gospel Measure"** About a year ago an Episcopal missionary in Alaska stated in one of the church papers in the East that he could make good use of spectacles and eye-glasses to improve the vision of the Indians. He could utilize "about a peck." Before July 1st of this year he had received three-and-a-half bushels from 153 sources.

**Presbyterian Missions in Mexico** The two branches of the Presbyterian Church, North and South, are engaged in evangelizing work in Mexico, and with results very satisfactory. The native preachers number 49; the communicants, 5,385; adherents, nearly 22,000; pupils in schools, 3,000; and native contributions, \$70,000. The additions to the churches last year numbered 722.

**The Outlook in Mexico** Rev. Isaac Boyce, of Jalapa, writes encouragingly of the attitude of Mexicans toward Americans and Protestants. Any hostility that has been manifested has been by the rowdy class, or against unchristian invaders from the United States. Mr. Boyce writes:

*Twenty years* has brought about

an astonishing change in the attitude of the Mexican people toward foreigners, and a not less notable change has come about in the character of the Americans present in the country. It is no longer the American "adventurer," about whose antecedents it was not prudent to make too close inquiry, that predominates among the American residents of Mexico; but solid business men, who have invested their money in farming, in mining, in banking, and manufacture, and who are taking an active part in developing the native resources of the country, are to be found all over the republic. This cordial spirit has been shown most notably along political, social, and religious lines. It certainly can not be said that there is any general acceptance of Protestant Evangelical Christianity. Yet there is a strong undercurrent which is strongly opposed to religious intolerance, and which is ready to second and help every effort for the advancement of morality, and the uplifting of the people as a whole. A notable example of this was brought out in the steps taken to organize a Mexican branch of the Young Men's Christian Association in Mexico City.

**Episcopacy in Porto Rico** "Hardly a day passes," says Bishop Van Buren, "that does not bring me kind words and generous contributions for the work in Porto Rico. From all parts of the country, even from far-away Alaska, from friends whom I have never seen, as well as from friends who have helped before, come practical assurances of interest in the effort now being made to equip the Porto Rican mission properly." From the centers at San Juan and Ponce the Church's ministrations have gradually been extended, and missions are now in operation at Vieques, Puerta de Tierra, Aguirre, La Carmelita, Esperanza, Mayaguez, and the Playa. Only at San Juan, Ponce, and Vieques, however, are there churches. At the other points services are held in rented quarters. Three

flourishing schools are doing valuable work in training the younger element for intelligent Christian citizenship. The bishop's plans for development include the erection of 6 churches and chapels, a school, and a rectory, besides the building and endowment of a hospital at Ponce. For all these objects it is estimated that at least \$125,000 will be required.—*Spirit of Missions*.

**Recent News from Guatemala**

A short time ago there was an outbreak of violence at Guatemala City, Central America, directed against the property and persons of the Rev. A. E. Bishop and his helpers. The government acted promptly, and within a few days paid in full for the damage done. Mr. Bishop now writes:

Never in our nine years' experience in these lands have we been so free from persecution as at present. We are sure that the Gospel has taken a forward step, and that it is more firmly planted than ever before in this country.

During the first half of the present year our little Guatemala City assembly has given more than \$1,500 for direct Gospel work, and nearly \$1,000 for the establishment of a day school for their children.

**Methodist Work in Uruguay**

The Methodist Episcopal Church has a great building in the most conspicuous part of Montevideo, the capital city of Uruguay. The breaking out of a revolution resulted in the impoverishment of the people generally and the financial injury of the most liberal givers, so that work on the church had to be abandoned. Bishop Neely saw the importance of bringing at least a part of this edifice into use in time for the session of the annual conference, which was to meet in Montevideo, and in December, before he sailed, desired to send a cablegram direct-

ing the completion of the lecture-room. Failing in other directions, he secured \$2,000 from Bishop McCabe, and then cabled. The result was the completion of the lecture-room in time for the session of the South America Conference, which began its meetings on March 22d. The various public meetings in the new room were attended by immense audiences, and the whole affair profoundly impressed this great Roman Catholic city. In honor of Bishop Charles C. McCabe, the new room was called the salon McCabe, or the Bishop McCabe Hall. There is still a debt of about \$6,000 or \$7,000, gold, which should be wiped off by the people of the United States.

## EUROPE

**Increasing Demand for the Scriptures**

Two years ago we received tidings of a marked revival springing up in Madagascar. Last year the total sales in that island were 26,000 copies—against 15,000 in the previous year; and during the first six months of 1905 the society granted a further supply of 10,000 Malagasy Bibles, 5,000 Testaments, and 10,000 Gospels in response to urgent requests from the missions in Madagascar. In Burma 58,000 copies were circulated—against 33,000 the year before. In Spain, despite the adverse conditions attending all Protestant work, 113,000 copies were circulated—against 88,000 the year before. In Greece, altho the New Testament in modern Greek is prohibited, the output of Scriptures last year was nearly 13,000—against the previous total of 12,500. Central South Africa circulated nearly 32,000 copies—mostly Bibles and Testaments—against 24,000 in 1903. In Corea the circulation was 52,000—against 28,800 in 1903. North Malaysia reports an increase of 12,-

000, while the circulation in South Malaysia increased by 19,000 copies. —*The Bible in the World.*

**British Quakers in Earnest and Successful**

The Society of Friends in Britain is among the least of all the ecclesiastical bodies for numbers, having an adult membership of only about 18,000, but is represented in the foreign field by no less than 131 men and women. Of these, 36 are working in India (Central Provinces), 24 in Madagascar, 13 in Syria, 24 in China (Sz-chuan Province), and 13 in Ceylon. Besides these there are 10 in Pemba, and 11 in Constantinople, Bombay, and elsewhere, under other organizations. With these are associated 787 native workers; members, 2,496; adherents, 15,408, and members of Sunday-schools, 7,145. They have a total of 13,094 in their various schools, and have had 1,056 from these schools unite with the church. They have 9 hospitals and dispensaries, and treated 10,629 patients last year. Their largest missionary working force is in India, but by far the largest membership is in Madagascar.

**Centennial of the Sailing of Henry Martyn**

The C. M. S. *Intelligencer*, in calling attention to the fact that just a century since Martyn sailed for India, gives the following facts:

Had Martyn been of canonical age for ordination at the close of 1803, there can be little doubt that he would at once have been sent out by the Church Missionary Society. His mind had already been led, from some remarks of Mr. Simeon, to a desire for missionary employment, and in the autumn of 1802 he was in communication with the new society. Mr. Eugene Stock, in his history of that society, speaks of Henry Martyn as its first English candidate, which fact is, he says, "a recollection to be cherished." The reading of David Brainerd's Life had stirred his

heart about the heathen. It had shown him also the blessedness of a life of self-sacrifice in the Lord's service. The news that kept coming to Simeon of Carey's work in Bengal drew his sympathies to India. Obstacles, however, arose to his going out under the society. Family losses and responsibilities made it impossible for him to take the bare allowance of a missionary. Besides this, it would have been difficult to get leave for his sailing in an East India Company's ship with the direct object of preaching to the heathen. But an appointment as chaplain of the company was obtained for him.

**Strength of the Lutheran Church**

This important branch of the Protestant body marshals 57,033 churches, with 35,840 pastors and 70,158,727 members. The parish schools number 102,859, and 14,314 deaconesses are employed. The gain of baptized members in four years (1900-4) was 4,887,736.

**Varied Sources of Moravian Income**

The following statement of fact will help one to appreciate the cosmopolitan character of the evangelizing work going from Herrnhut as a center:

A message from Berthelsdorp has reached the Provincial Mission Board that "the whole burden of debt which has rested upon our foreign mission work has now been rolled off." From an article in the *Herrnhut* we find that the sum of £11,166 has been thus raised to wipe out the deficiency of £11,166. Germany has contributed £4,350; Britain, £2,219; Holland, £1,636; Switzerland, £1,162; America (Northern Province), £1,040; America (Southern Province), £369; the mission fields, £390. Total, £11,166.

**International Jewish Missionary Conference**

The executive committee of this conference, to which the most prominent Jewish missionary societies of Europe belong, met in Berlin on June 8, and decided to hold the next triennial conference

at Amsterdam, Holland, on April 24 and 25, 1906. The secretary, tho not yet able to announce the speakers, mentions among others the following subjects for discussion: "The Nature of Judaism," "Jewish Polemics and Christian Apologetics," "Means Admissible in Missionary Work Among the Jews," "The Importance of the Missionary School," "Work Among Jewish Women," "Jewish Missions and the Christian Woman," "Jewish Emigration and Christian Missions." An effort is to be made to have the most prominent Jewish missionary societies of America represented at this conference. Since this would be of great advantage to the work among the Jews in general, we hope that this effort will be crowned with success.

**Hermannsburg Missionary Society** From the fifty-sixth annual report of the Hermannsburg Missionary Society we take the following items of interest. In South Africa much suffering is being caused by drought and by diseases among the cattle. The folly and wantonness, the covetousness and the immorality of the negroes are great obstacles to the work of the missionaries; 433 grown-up Zulus were baptized, so that now the Zulu Christians number 7,418. However, in general, the Zulus still remain proud and indifferent against the Gospel. Among the Bechuanas the efforts of the missionaries bear much fruit, 1,594 heathen were baptized, and the number of church-members increased to 51,830. Since the war between Great Britain and the Boers, the Bechuanas have remarkably changed, but not for the better. No longer are they of child-like simplicity and fidelity, but they have become proud, self-conscious, and arrogant. Still the Gospel exerts increasing power

In India, where the missionaries of the society baptized 129 heathen, drought and famine prevail. In the schools of the society 9,973 received Christian instruction. The income was \$94,085, and a deficit of \$12,904 was incurred.

**North German Missionary Society** The school system of this society in Togoland, West Africa, has remarkably developed in the ten years from 1893 to 1903. In 1893 there were 19 schools, 37 teachers, and 566 scholars, while in 1903 there were 63 schools, 96 teachers, and 2,684 scholars. The German government is now still increasing the efficiency of these schools by offering financial aid to all schools where the German language is studied and used more diligently. In the three highest classes, geography, history, and arithmetic are to be taught in German.

**Baptisms in German Missions** Without laying overmuch stress upon numbers of baptisms, we record the following. The German Baptists baptized 320 adults in Kamcrun, West Africa, in 1904. The Hermannsburg Missionary Society, another German society, reports the following figures for 1904: in Africa 1,658 heathen and 2,602, children of converts from heathenism were baptized, and in India 129 heathen and 97 children of converts.

**Leipzig Missionary Society** The annual meeting of this society, which is now sixty-nine years old, was held in Leipzig on June 14. Twenty-five delegates from auxiliary societies in other parts of Germany, one from St. Petersburg and one from Livonia, were present, in addition to the regular members of the committee. Missionary Director von Schwartz, D.D., read

the annual report, from which we gather the following items. In India only 82 heathen were baptized in 1904 and only 97 catechumen remained, while, alas! 291 backsliders had to be stricken off the roll. Thus there was a decrease of 209 in the number of communicants in India.

The work in English and in German East Africa has made good progress, and the attendance at the preaching services has been greatly encouraging. Especial attention ought to be called to the liberality of the native Christians, and we ought not to forget that a native laborer in East Africa and also in India must work ten full days to earn one rupee (32 cents). The Leipzig Missionary Society has 57 stations (45 in India, 4 in English East Africa, and 8 in German East Africa), 259 preaching-places, 64 ordained white missionaries, 22 ordained native missionaries, 12 European teachers (female), and 656 native helpers. The number of baptisms was 82 in India, 18 in British East Africa, and 100 German East Africa. There are now about 20,000 native communicants in the 57 stations and 259 preaching-places, while 12,785 children attended the 309 schools. The income of the society was about \$150,000, of which \$25,000 were given toward the deficit of 1903, which has thus decreased to \$6,000.

**Berlin  
Missionary  
Society  
Report**

The eighty-first annual report of this, the oldest German Lutheran Society, contains many items of great interest for the student of the history and wonderful progress of Christian missions. The spheres of operation of the society are South Africa (Cape Colony, Transvaal, Natal, Orange River Colony, and Rhodesia), German East Africa (Dar-es-Salam and

Usaramo), and China. During the year 1904, 2,546 persons of mature age, and 2,579 children were baptized by the missionaries; of the children, however, the by far larger number being the offspring of already baptized heathen. The number of catechumen was 4,024, while 9,360 children received Christian instruction in the schools of the society. There were 90 stations, 321 outstations, 411 preaching-places, 108 ordained and 17 unordained missionaries, 31 lay helpers, and 1,117 native helpers (406 paid, 711 voluntary). The total number of heathen baptized since the beginning of the work is given as 80,155, while the number of heathen within the reach of the 90 stations, 321 outstations, and 411 preaching places of the society is estimated at 15 millions. The income of the society from all sources was \$277,122, of which amount \$81,779, or almost one-third, came from the field where the missionaries are laboring. The deficit for 1904 was \$9,090, to which, however, the great deficit of 1903, \$73,672 must be added. A supreme effort to raise the amount of this total deficit is now being made, and the money is pouring into the treasury of the Berlin Missionary Society in a most promising manner, thanks to the help of the Lord of the harvest.

**Protestant Work  
in  
Catholic Austria**

For a full generation the American Board has sustained work in this stony field, and these figures tell of the harvest reaped to date: 23 churches with 1,646 members, 246 added last year (an average of 10 to each church), a growth of 15 per cent. The members gave on an average \$3.00 each for their own needs and for other Christian work. Much Sunday-school Bohemian literature and many books and tracts in Bohemian are sent by the mis-

sion to this country for use among the Bohemians here. This reveals the close relations existing between the home and foreign departments of our missionary work.

**The Bible Finding "Free Course" in Russia**

The generous concessions which are made to the Bible Society by the government and private railways in Russia can show no equal in any other country. The number of railway miles put at the society's disposal in the empire of the Czar, without charge for traveling or freight, amounts to not less than a quarter of a million a year. As an instance of Bible traffic in Russia, on August 14th consignments of Scripture were despatched from the Bible Society's depot in St. Petersburg to be carried 1,500 miles, while the week before the consignments despatched were to be carried 5,200 miles; and this represents the output from St. Petersburg alone, without taking into consideration the society's other depots in various parts of Russia and Siberia. Concessions such as these are a valuable contribution to the society's working expenses.

**The Revolt in Transcaucasia**

The article by Dr. Wilson (p. 817) will be read with especial interest, in view of the upheavels in the Caucasus. These were at first attributed solely to social and political revolt, but have assumed a new complexion by the raising of the Green Standard among the Tartars. It is reported that a "Holy War" has been proclaimed. Baku is a stronghold of the Pan-Islamic movement, and the fiery proclamations found in the possession of Baku Tartars, confirm the suspicion that Moslems are using the present situation to conquer the country for Islam.

The story of the massacres which have already taken place is appalling. Armenians are being slain, regardless of sex or age. Some of them have been roasted alive in naphtha. The survivors are prevented from obtaining means for their own protection. It is impossible to disconnect the most recent attack upon the Armenians from previous outbreaks. There can be little question that the Moslem means to exterminate the Christian, if he can not convert him; and he is encouraged to do so by the indifference which Europe has shown toward his previous efforts in this direction. The terrible cowardice of Europe in 1896 is bearing its awful fruit even now, and it would appear that the end is not yet.

## ASIA

**A Persian Prince Recognizing the Bible Society**

Prince Salar-ed-Dowleh, the third son of the Shah of Persia and Governor of Kurdistan, has forwarded to the British and Foreign Bible Society, by Mr. Norollah, an autograph letter and signed portrait of himself, together with a unique silk carpet of Persian workmanship, as a token of his good will and esteem toward the society.

**Light and Darkness in Persia.**

A Persian pastor writing of the good work of a missionary lady, says: "It is impossible for men to reach Moslem women. How necessary is the work of a lady missionary." At —, in spite of continued threats, 10 Jews and 10 Moslems are awaiting baptism. "A recent Moslem convert was disowned by his father and friends; beaten and threatened with death; he was left naked, bound to a tree a long winter night. From being a gentleman of wealth, he became a servant, doing the low-

est menial service. Would you and I do that for Christ?"

A Persian officer, who stood out for the missionaries after the murder of Rev. Benjamin Labaree, and pointed out the fault of the chief ecclesiastic and others who had stirred up the Kurds, has been subjected to persecution by the crown prince, fined \$10,000, and otherwise insulted and injured. From a weak and double-faced government little is to be expected, but the Gospel is gaining ground in spite of great opposition.

**Ten Moslems** Mrs. S. M. Jordan, **Accept Christ** a Presbyterian missionary, writes from Teheran:

A number of our finest young men have rejoiced our hearts this year by becoming Christians. Ten Moslems of the school have professed Christianity. Of this number only 4 so far have been baptized. Two Armenian and one Moslem-Armenian schoolboys have united with the Protestant Armenian Church, also the sister of the latter, a schoolgirl. One would need no proof of the power of the Gospel than the change we see in the faces of our young men who have become Christians. One Moslem young man I hesitated to accept in my classes year before last because of his unclean heart so evident in his face. Now it is utterly and wonderfully changed.

**Moslem** At Sheik Othman  
**Fatalism** (Keith Falconer  
**in Arabia** Mission) and Aden  
last year, 10,890  
patients made 40,435 attendances,  
while 797 operations were performed. Dr. Young says:

This year I am writing my report in a plague-stricken village, from which the death song is never absent more than one hour at a time, while sometimes as many as 8 corpses may be seen carried in procession at one time to their graves. Fatalists to the extreme, the people's temper and behavior are well illustrated by the answer which Mr. Höyer's cook gave to

him when, after asking for a day's leave, Mr. Höyer began to remonstrate with him for feasting and holiday-making within a few days after he had lost mother, wife, and children, as well as two brothers, from the plague. "What does it matter?" said the man. "Everything depends on God. They lie there (in the cemetery) and we are here. There is no deity but God, and Mohammed is the apostle of God."

**Bible-reading** Dr. Zwemer, the **Blessed to a Arabian mission-Mohammedan** ary, gives this cheering instance of

conversion through the simple reading of the Arabic New Testament:

Last December I made a tour into the large province of Hassa, in Eastern Arabia, traveling inland from the Bahrein coast with a taravan of more than 2,000 camels. At Hofhoof, the capital of a large oasis, my companion, our colporteur, and I were entertained most hospitably by a Kurdish army officer, and we sold Bibles in Arabic and Turkish in the barracks and in the dingy, filthy military hospital. What was our surprise and delight to learn from the lips of an inquirer there that he began to follow Christ six years ago, after reading an Arabic New testament, given him during the Armenian persecutions!

**Missionary Union** The Christians in **in India** mission lands are setting a noble example to Christians at home. Christian unity is making cheering headway in India. Following the recent combination of six different Presbyterian bodies into one communion, comes the welcome news of the consummation of a scheme of cooperation and union between four Congregational missions in South India. Two, Madura and Ceylon, are missions of the American Board, and two, Travancore and South India, are operated by the London Missionary Society, through which organization the Congregational missionary brethren in England carry on their foreign work. Prominent representa-

tives of these four missions met at Madura, July 16, and after two days of fraternal deliberation devised a confession of faith, and perfected a plan for a definite and effective spiritual union. As a result, a Christian community numbering more than 125,000 souls, with 20,000 communicants, will be solidified into practically one body, and the 140 missionaries will become more closely related to one another than ever before.

**An Agricultural College for India**

India is emphatically an agricultural country — the immense majority of its people live in villages, and (to use the unimpeachable authority of Sir Denzil Ibbetson) the proportion of the Indian population which depends directly on agriculture for its daily bread is about five times as great as in England. It seems natural, therefore, that when Mr. Phipps, an American gentleman traveling in India, and interested in its people, gives a sum of £30,000 to Lord Curzon, "to do as he likes with, for some public purpose, for the good of the Indian people," His Excellency should resolve to devote the money to the erection and equipment of an agricultural college. The site of the institution has been located at Pusa, in Behar. The land consists of 1,280 acres of soil, capable of growing almost any crop; the buildings are to cost over 16 lakhs of rupees, and the scheme of study is to include research in the laboratory, experimental work in the field, and instruction in the classroom.

**Semi-Centennial of the Ordination of a Native Deacon** St. Mark's Day the Rev. Johannes de Silva, Incumbent of the Moratura parish, Ceylon, attained the fiftieth anniversary of his ordination to the diaconate. He was ordained deacon by

Dr. Chapman, the first Bishop of Colombo, and is now in his eighty-third year, having served the diocese during the episcopate of four bishops. To very few clergymen indeed is given the privilege of celebrating the jubilee of their ordination; this is the first instance of such a case in the history of the Anglican Church in this island.—*Mission Field.*

**Embarrassment A writer in the from the Madras Diocesan Number of Record says: "The Converts problems presented by the sudden influx**

of a large number of converts were mainly considered. In the S. P. G. missions I found the same movement going on as in the C. M. S. Teluga missions. Here, too, there have been about 3,000 new converts during the last year, in addition to 3,000 old catechumens preparing for baptism. The question how to get them properly taught, and how to supply them with well-trained teachers in the future, is a serious one."

**A Gospel Tour in Nepal** Through the active Gorkha Mission and by many copies

of the Scriptures and Gospel messages which are being carried across the eastern border of Nepal, the Gospel Message is finding its way into this "closed land." A native evangelist, Birsingh, writes that he, with two others, decided to start out from Chowpatta to preach the Gospel to the people of Nepal. They set out with an accordion, a supply of Gospels in Naipali and Hindi, and a quantity of illustrated Scripture text-cards in Naipali.

The tour occupied three weeks, during which time they traveled a hundred miles inland, sold a number of Naipali and Hindi Gospels, distributed many Scripture text-cards, preached the Gospel, and talked to the people about salvation



in some fifty Nepalese villages, where most of them had never before heard of the name of Jesus Christ.

**Conquests of the Cross in Assam** In addition to the news of recent baptisms in the Naga Hills, Rev. W. F.

Dowd, of Impur, sends the following striking illustration:

A few days ago some of the leading men in our nearest village gave a feast to visiting friends from Ungma. All the participants have from the beginning been hostile to Christianity, and none of them even now show any signs of being converted. But when they made their after-dinner speeches, and had gone over their history from the creation of the universe, and related all the great deeds of valor done by their respective men of renown, they finally ended by saying: "What is the use of all this? We have from the beginning tried our best to keep the new custom from gaining a foothold in the country, but we might as well try to stop the sun and moon from rising. The more we try to dam up the stream the faster it goes. The whole tribe is filled with the white men's religion. We are like men surrounded in battle, and there is no use in fighting longer. If we are to continue as leaders of the people we ought to become Christians ourselves, but this we can not do without giving up our sins. We do not know what to do."

**The Religion of Tibet** According to Sir Charles N. Eliot, in the *Quarterly Review*, the Tibetans possess the largest "Bible" in the world, since it fills 333 volumes. Concerning the religion it teaches, he says that it is an exceedingly corrupt type of Buddhism, differing as widely from that faith in its purer forms as the Abyssinian form of Christianity or Mormonism differ from the faith and practise of Protestantism. Among that barbarous people, in an out-of-the-way corner of the world, the purer system of Gautama has become wofully debased.

**The Edict for Educational Reform** On September 8th a most important imperial edict was issued in China, whereby the whole ancient system of education and civil service examination was abolished. In future all candidates for government posts must go to school and college, and be educated after the manner of the West. The Confucian classics are thus relegated to the background, and modern science and thought take their place. Now is the time for Christian ideals to be established.

**Dean Goodrich, Dr. Chauncey of the Union Seminary, Peking** Goodrich has been called to be Dean of the Union Theological Seminary at Peking. He writes from Chefoo, September 4th:

During the working part of the year I taught in college, was dean of the theological seminary, pastor of the Chinese Church, secretary of the mission, and put in a *lot* of time translating hymns and preparing our new edition of the hymnal, hymns, and tunes. As soon as I could possibly get away I came down here to meet the committee, and do the final work on the translation of the New Testament. Of course, I also preach nearly every Sunday.

**Desolations of War in Manchuria** Rev. J. H. De Forest writes thus in the *Independent* what he saw during a recent trip:

Every portion of the way was full of exciting sights, made more exciting by the vivid explanations of the officer in the car. The one thing conspicuously absent was villages. All that region had been swept clean of houses. Scores of flourishing villages had disappeared, and even the ancestral graveyards, now treeless, were almost beyond recognition. Hundreds of thousands of Chinese refugees had fled for their lives, utterly ruined by the battles of aliens waged upon their farms. I found 50,000 of

these in Mukden alone, and it is deserving of permanent record that 10,000 of these were being successfully cared for by one missionary, Dr. Christie, of Scotland.

**Brighter Prospects for Manchuria** In a letter from Newchwang, dated June 5th, the Rev. James Webster, of

the Scotch Presbyterian mission, presents an interesting and hopeful view of the prospects of missionary work in Manchuria when they are in a position once more to reorganize the work. He refers to three elements of promise—the good relations established with prominent Chinese officials, the favorable attitude of the Japanese, and the project of aid from Princeton University. He says:

We have every reason to expect that the Japanese influence in the country will be entirely in favor of Christian missions. It is surprising the number of Japanese, military and civil, who are pronounced Christian men. The consul, commissioner of customs, secretary to the administration, and quite a number of other prominent men are earnest Christians. And there are others who, altho not as yet outwardly connected with the Church, are so cordial in their sympathy that they may be said to be Christians in all but the name. The field work of the Young Men's Christian Association has been welcomed and encouraged by the Japanese military authorities in a very remarkable way.

There is some reason to hope that Princeton will establish an educational mission in Manchuria. Such a mission from such a university would be welcomed with enthusiasm by both the Irish and the Scotch mission. We have all been alive to the urgent need of this kind of work in Manchuria, but with our present staff it is impossible for us to undertake it in any worthy way.

**Will Japan Become Christian?** In replying to this question, the Rev. W. E. Griffis has recently written as follows:

It takes a long time for "the

heathen" to understand either metaphysical and sectarian "Christianity," or the sort which drunken sailors or ungodly men and women from "Christian" countries bring to Japan. Yet while the Japanese are puzzled at thorn grapes or thistle figs, they know the fruits of the genuine Christ life at once. "What hath God wrought!" When I first stepped upon Japanese soil I saw the name of Yasu (Jesus) outlawed in the government edicts, and found that it was popularly synonymous with demons and sorcery. There was no Christian church, and but half a dozen hidden Bible Christians. Some Roman Catholics in the red clothes of the criminal, roped together, were being led as banished prisoners to mountain-crater prisons. To-day freedom of conscience is the law; missionaries' lives are in no danger; the churches are counted by hundreds, and besides an enrolment steadily approaching 200,000, there are as many more who are influenced by Christian ideas and customs. The whole trend of the national literature, thought, and life is toward that "one flock, one Shepherd," by which Jesus described Himself and His people.

Yes, the Japanese will become a Christian nation. I read in the Bible (Isaiah 9: vii., last clause) in their own tongue, the promise: "Bangun no Iehoba no nesshin kore wo nashi tamobeshi."

**A Japanese Evangelizing Company** The Bible Evangelizing Company is a Japanese organization now three years old. Pastors, Bible women, and other workers engage in its work, which consists of reading one Gospel from beginning to end at fixed times and with explanations to one inquirer. This method of concentration has had good results.

**Korean a Language Most Difficult** A missionary who has been in Korea for years says that the language is one of the most difficult in the world. It has over 2,000 endings for the verb *to be*, and there are multitudinous forms of even the simplest phrases. "In many other lan-

guages you may learn from what is said to you, but in Korea you can hardly do that, for there are different ways of addressing a child, a man, a woman, and the various grades of superiors."

### AFRICA

**An African's** African converts

**Example** are setting us an  
**in Giving** example on the subject of giving. One

of them writes: "I have a little bag into which I put the Lord's money as soon as I receive it, and when the Sabbath comes my bag never fails me." Here two necessary features of true giving are exemplified: a part of all money is set aside for the Lord, and the Lord's proportion is set aside as soon as it is received.

**Mohammedan** The American  
**Concessions** United Presbyte-

**in Egypt** rian mission has a  
very encouraging

work. Several scores of Mohammedans have been baptized, one of whom is a licensed preacher, and his daughter the wife of one of our ablest pastors; three have been lay preachers; another is a missionary in China; another, a sheikh, graduated from the Azhar (the great Cairo Mohammedan college), is now engaged in special work for Moslems in Cairo. Many Moslems listen to the Gospel in the clinics and hospitals. Two Bible women in Cairo work specially among Moslems, teaching regularly about seventy Moslem women. More than one-fifth of the pupils in our schools are from Moslem families.

**An Evangelistic** The Africa Indus-  
**and Industrial** trial Mission, which  
**Mission in** for seven years has  
**North Nigeria** been laboring to

establish work in Northern Nigeria, better known as the Central Sudan, has recently taken a new name, and is to be in-

corporated as the Africa Evangelistic Mission.

This change was not made because of the adoption of new principles, but to emphasize the fact that the primary object of the mission is to preach the Gospel to the heathen.

In connection with its evangelistic work, the society will continue to carry on its medical, educational, and industrial operations; but, as ever, these methods are considered as aids to its missionary activities. The destitution of the field in which this mission is working may be seen from the fact that with but 8 missionaries they have a staff equal to the combined force of the two other societies working in Northern Nigeria. And yet there is a wide open door to nearly 15,000,000 people.

**From** In the C. M. S.  
**Mohammed** training-school at  
**to Christ** Oyo, South Nigeria,

is a young man from Katsina, North Nigeria. He came to the school after requiring a promise that he would not be pressed to become a Christian, but after a time he voluntarily asked to be baptized. This young man's father was a Mohammedan doctor of canon law at Katsina, near the southern edge of the Sahara. The young man visited Mecca and, like Luther at Rome, was disgusted with what he saw of the lives of the great men of his religion. Now he is studying to preach to the Hausa-speaking Mohammedans of Western Africa.

**New Mission** The C.M.S. *Gleaner*  
**for the** announces that the  
**Eastern Sudan** "party of pioneer

missionaries to the Pagan Sudan has been completed. In addition to the Rev. F. B. Hadow, 3 university graduates have been accepted. The Rev. A. Shaw, of Emmanuel College and Ridley

Hall, Cambridge; Dr. E. Lloyd, also of Emmanuel College, and of Guy's Hospital; and the Rev. A. M. Thom, of Christ's College and Ridley Hall, Cambridge, have come forward and have been accepted. While in the persons of Mr. J. Comely (agriculturist) and Mr. R. C. J. S. Wilmot (late assistant instructor in manual training under the London County Council) are provided the industrial instructors, such as the sirdar, during his recent visit to Salisbury Square, expressed a desire should form members of the pioneer band."

**The Savage** Rev. Donald Fraser  
**Ngoni as** writes from Lou-  
**Missionaries** don, West Nyassa :

In February a party of 34 Ngoni teachers went out to Marambo to carry on work among the Senga. This is always a trying work, yet nearly all these teachers asked to be sent there. They were not long at their work before much sickness broke out among them, and in March one of the brightest and most lovable of them, Kantiti Zimba, died. The news of his death and of the severe illness of his fellow-teacher was to us a painful shock, and we feared that it would damp the missionary spirit of the teachers. On the Sabbath following the reception of the news I spoke to the people, telling them of the glory that had come to Kantiti, the first to lay down his life for the Senga, and asked for volunteers to take his place. The service was abruptly closed without a sermon, and I went into the vestry not a little fearful. But no sooner had I entered than a line of boys followed, among them 5 of our best teachers, asking to be sent to take Kantiti's place. I accepted the offer of the 5, and sent them out to occupy the vacant place and open new work.

**A Revival** A remarkable wave  
**in Madagascar** of revival has broken out in the Betsileo country in Madagascar, which was first evangelized by Welsh missionaries eighty years ago, and has many Welshmen still

at work there. These missionaries, hearing of the Welsh movement, told the native Christians about it, and formed a "solemn league and covenant" among them to prepare and pray for a similar revival. Quarrels were made up, injuries forgiven, and, as far as possible, every hindrance set aside. A few weeks were spent thus, and then the answer came in a profound sense of God's presence and power at a prayer-meeting. This led to the decision of 83 natives on the following Sunday, and at the May meeting that soon ensued a typical wave of blessing swept over the gathering, which is still spreading and deepening as it flows. Those who are in the work ask for the prayers of all believers at home.  
—*The Christian*.

### ISLANDS OF THE SEA

**Dr. Paton Still** Tho aged and in-  
**in Harness** firm, this veteran seems yet to lead a strenuous life. For he thus describes what is supposed to be his furlough in Australia: "I am occupied almost every day traveling by railways or mail coaches or buggies to meetings every night and three every Sabbath, with frequently long distances between, that I have very little spare time for any other work."

**A Remarkable** A few months ago  
**Movement** Rev. E. Lund, of the  
**in the** American Baptist  
**Philippines** Missionary Union, went from Spain to assist in the work in these islands, and had an interview with Bishop Aglipay, of the "National Philippine Catholic Church." The meeting was of God. The Catholic archbishop sought spiritual teaching from the Baptist preacher, who pressed on his conscience his tremendous responsibility, and that he could only be faithful to his

people through a living personal faith in Jesus Christ. The interview was closed with prayer, the archbishop repeating word by word, like a little child, the words of the Baptist preacher. The two became firm friends, Aglipay opening to Mr. Lund all his churches, and encouraging his followers to listen to the preaching. More than that, he took in different islands the largest theaters he could find, even the very cockpits, bearing all the expenses, into which thousands pressed to hear Mr. Lund preaching the true Gospel, denouncing sin, whether of life or worship, in the plainest language, and then in language equally plain, announcing salvation through Jesus Christ. Such was the power of the preaching that sometimes the people burst into applause. The archbishop has asked Mr. Lund for 50,000 Gospels in the native dialects, for which he will pay, to be distributed among his people.

**The Bible in Fiji** Rev. J. F. Horsley (W. M. S.) says that more than 200 of the native agents of that society in the Fiji Islands owe the awakening of a sense of sin as well as the peace of Jesus Christ solely to reading the New Testament. Scripture alone, without counsel, admonition, or spiritual instruction from any one, does the work of conviction and conversion in many mission fields. When missionaries are lacking either at home or abroad, the Bible should be sent out the more abundantly.

**A New Mission for Australian Aborigines** The Bishop of Carpentaria has recently established an aboriginal mission at Trubananman Lagoon, Mitchel River, North Queensland. This is a Church of England mission, and the new station is in the midst of a hitherto unoccupied ter-

ritory. About 200 natives are gathered at the mission, and are disposed to be friendly and teachable.

### MISCELLANEOUS

**Great Growth in Native Giving** The work carried on by our missionaries in our three missions is far in excess of what we support with funds from this country. Last year the people themselves gave for Christian work and for the support of the Christian schools nearly \$35,000. The two governments gave as aid to the schools, medical and industrial work, nearly \$36,000, while the London Leper Mission and the National Armenian and India Relief Association gave \$30,000 for the support of work among lepers and orphans. This makes a total of receipts from sources entirely outside of this board for work entirely under the direction and care of its missionaries of over \$100,000. It can well be assumed that the local governments and the people do not give with such liberality to a work in which they do not believe.—*Missionary Herald*.

**A Summary of Medical Missions** Pastor Paul, of Strehla, Saxony, publishes in his fortnightly *Missionary News Bulletin* a summary of medical mission statistics. It seems there are now in the service of evangelical missionary societies throughout the world 701 men and 238 women physicians, chiefly British and Americans. The missions maintain 395 hospitals, 770 dispensaries, 57 asylums for opium victims, and 78 leper asylums. In hospitals, dispensaries, and private practise missionary physicians treat every year about 2,500,000 patients. We knew before that to the poor the Gospel is preached through the missions; but one feels a thrill on seeing the healing of the sick—that other charac-

teristic work of Jesus Christ—taking on such proportions.

**A Missionary Spirit—How to Get It** All attempts to make a missionary spirit predominant or powerful in the church which do not begin with the individual drawing nearer to Jesus Christ for Himself are as vain as foolish as it is to move on the hands of a clock with your finger instead of increasing the tension of the spring: you will only spoil the works, and as soon as the outward pressure is removed, there will be the cessation of the motion. I have the profoundest distrust of all attempts to work up Christian emotion or Christian conduct in any single direction, apart from the deepening and the increasing of that which is the foundation of all—a deeper and a closer communion with Jesus Christ.

DR. ALEXANDER MACLAREN.

**Getting a Larger View of Things** It is interesting to note how, almost month by month, the practise is growing for the missionary magazines to give a broader outlook to their readers by speaking of the doings of other societies. Not a few have items of this kind in every issue, arranged under such headings as these: "Our Fellow Workers," "Partners in the Other Ship," "The Wider Field," "Notes on Other Missions," etc.

**Why an Optimist as to Missions** Rev. C. B. McAfee, in a recent article in the *Assembly Herald*, gave these 6 reasons for his hope and expectation:

"1. Because he always wins who sides with God. 2. Because the Church, really awakening, now at length is bound to fall in love with the will of its Master once it understands it. 3. Because of the num-

ber of people who are now praying for the world-wide work. 4. Because of the quality of the men the foreign mission cause is commending. 5. Because of the fitness of the Gospel to supply the greatest need of the world. 6. Because of the quality of the men the Gospel is finding and making in heathendom.

"There are plenty of reasons for optimism. I like the first one best. It is God's business; He can not let it fail; it is our business; He can not let us fail."

### OBITUARY

**Dr. Barnardo, Dr. Barnardo, the of London** great English philanthropist, passed away on September 21st, at the age of sixty. His work for English orphans reaches over nearly forty years. Thousands of poor street arabs have been housed and fed and clad and put in Christian homes during this time. Accounts of his work in London and vicinity have been already published in these pages, but we hope shortly to add further witness and tribute to one of the most remarkable forms of modern philanthropy. An extended article, descriptive of Dr. Barnardo's work, appeared in the REVIEW for March, 1902.

### NOTICE

So many requests have been made for copies of the missionary chant, "The Missionary's Call," by Nathan Brown, which was printed in our May number, that we have had copies reprinted, and they may be had at 2 cents each, or \$1 per 100. This chant is beautiful in sentiment and exquisite in harmony. It is arranged for a male or mixed quartet, and is appropriate for church services, conventions, and missionary meetings.



THE FIRST BAPTISM IN THE INLAND SEA



CAPTAIN BICKEL AND CREW OF THE "FUKUIN MARU"

# MISSIONARY SAILORS AND THEIR WORK IN JAPAN

# THE Missionary Review of the World

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## MODERN VIEWS OF MISSIONS\*

BY THE EDITOR-IN-CHIEF

Dr. Herron, of Pittsburg, used to say, God needs "men of the times for the times." Every age and generation has its own characteristic wants, and only men and women who are fitted for its peculiar crises can "fulfil all God's will" and "serve their own generation by the will of God."

No doubt this law of adaptation applies to Christian teaching and practise, to individual duties, and Church methods; but how far such modifications may go, without touching the unchangeable essentials of Christianity, is a question of vital importance. Conservatism is wholesome in restraining the reckless radicalism that would remove the ancient landmarks until there is no certainty about the limits which separate truth and error. It is possible to make the mistake which Bunyan points out in "The Holy War," placing, as the Warden of Ear Gate, that old churl, Prejudice, with sixty deaf men under him, so that new and better ideas can find no entrance into Mansoul. But, on the other hand, it would be quite as serious a blunder to give unlimited authority to Progress, with his iconoclastic crew, to lift up axes against the foundations and carved work of the sanctuary. It does not follow that whatever is new is true, or that whatever is old is worn out and worthless.

The review of the new book by Dr. Hume, already noticed last month, furnishes occasion to discuss, somewhat more widely, the general theme that it suggests, and to consider how far the principles and methods of missions need and will bear modification to suit new developments of modern thought and life. Such discussion may serve not only to show the peculiarities of the "modern view," but to define the lines and limits within which alone there is safety.

Dr. Hume, as the title of his book suggests, looks at missions from the "modern view," reflecting twentieth century notions of religion, as qualified by man's conclusions as to anthropology and ethnology, psychology, sociology, and especially evolution. Five men of the last century, none of them Christian believers, molded current thought, not only in the scientific but in the religious realm, more than, perhaps, any other Englishmen since Lord Bacon and Bishop Butler.

\* A consideration of some positions taken in Dr. Robert A. Hume's "Missions from the Modern View." See also page 801, *MISSIONARY REVIEW* for October, 1905.



These were: Mill, Spencer, Darwin, Huxley, and Tyndall. Evolution exercises its potent charm even over Christian philosophy and theology; "heredity" and "environment," "natural selection," "survival of the fittest," and "development," have come to be applied as solutions, even to such problems as the Bible and Christ.

Of course, the prosecution of missions and all cognate matters are strongly affected by this "modern view," and Dr. Hume presents the matter in its most attractive form, so moderately and reasonably as not to repel, while starting not a few doubts and questions which deserve careful answer. Some positions taken by this writer may be considered as fairly representative of this "modern view," and as illustrative both of its plausibility and possible peril.

1. First of all, the "modern view" gives *preeminence to Christ's example rather than His vicarious death for sinners*. It shifts the practical center from the "cross" to the "pattern," and from *faith* in His sacrificial work to *following* in His steps. This is a serious mistake, easily made, for it confuses the position of a *sinner, before repentance and faith*, with the position of a *believer, after the acceptance of salvation*. It is Peter who gives us the familiar phrase, "leaving us an example that ye should follow His steps," yet the same inspired writer, more explicitly than any other in the New Testament, puts the fact that "Christ suffered in our behalf," in its true order, *before* the furnishing of an example; and what is meant by such vicarious suffering he more minutely defines—"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed" (I. Peter ii: 21, 24, 25).

The author of this book fascinates the reader with the popular conception of God's universal Fatherhood and man's universal Brotherhood, representing the Divine Father, as yearning over His erring human children, leading and drawing all to Himself, however unconsciously on their part; and man, as helping his brother man to find and know the common Father. All religions are construed as more or less successful human attempts to reach the ideal; Christianity is conceded to be the best of all religions, but, as other faiths have learned and have yet much to learn from Christianity, Christianity, in turn, is represented as having no little "to gain from contact with the East."

Christianity, in its unique feature of atonement as the basis of a redeemed sonship, certainly is not prominent in this book, tho it would appear that Dr. Hume personally holds that the "one central element in the process by which Christ helps men, making sinful men into new creatures, is His suffering and death," and he gives reasons why he does not "try to explain" to the Hindu mind this central element. He considers that the *philosophy* of this fact, on which even Christians differ, is not a part of the essence of Christianity, and that

there may be a saving experience of vital relations to Christ without any such explanation (p. 244).

How consistent Peter was with his own teaching will be seen in his addresses on the Day of Pentecost and in the house of Cornelius, in both which the one grand fact emphasized was the crucifixion and resurrection of the Lord Jesus. Not a word was, on these occasions, spoken about Christ as an *example*. "Know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ." That was the arrow of God that, on the day of Pentecost, pricked their hearts and compelled the question: "What shall we do?" And the very words, used by the Holy Ghost to bring the whole company at Cesarea to salvation, were these: "Through His name, *whosoever believeth shall receive remission of sins*." "While Peter yet spake *these words*, the Holy Ghost fell on all them which heard the word." Is it safe to shift the emphasis from that fact of Christ's death and man's faith in the blood, to any other, since God has, from the beginning, set His special seal on this as the grand essential of the Gospel? Is not Christ's death the true focus of the *sinner's faith*, and His example an *after* consideration, the model for the *saints' imitation*? Do we not learn the same lesson from Philip's guidance of the Eunuch—whose mind was riveted on that greatest picture of vicarious sacrifice (Isaiah, liii.)—and from Paul's directions to the Philippian jailer? When a man asks, "What must I do to be saved?" the answer surely is not "Follow Christ's example," but "Believe on the Lord Jesus Christ, and thou shalt be saved."

### "The Fatherhood of God"

2. The "modern view" likewise makes much of "*the universal fatherhood of God and brotherhood of Man*"—a fascinating doctrine which it seems very ungracious to antagonize or even criticise. But the only point of importance is, not is it popular, but is it Scriptural and spiritual. That there is such a *natural* fatherhood and brotherhood no one denies, for, as Paul said at Mars' Hill, "we are His *offspring*." But that is a very different word. Impenitent sinners are never called "*sons of God*." "Sonship" is a higher term, reserved for regenerate believers. Sin transfers *moral* relationship from God to the devil; and hence our Lord Himself boldly told even those who boasted of their natural filial relation to Abraham, and, through the father of the faithful to God, that their practical obedience to sin and Satan made them, morally, "children of the devil." "Ye are of your father, the devil" (John viii:44).\*

To "modernize" such inspired teaching may involve risk of glossing over, with a polite terminology, the awful moral estrangement of sin, as a virtual denial and forfeiture of the filial relation. Dr. Hume, with strong approval, refers to the modern view that mankind, as such,

\* Comp. Dr. Hume's book, pp. 111, 114, 164, 188-189, 206-209, 223, 227, 244-247, 249.

are children of God, while at the same time, with apparently unconscious inconsistency, he quotes approvingly those words of John: "As many as *received* Him, even to them that *believe in His name*, to them gave He the right (*i.e.*, privilege) to BECOME sons of God." If men *become* sons of God by privilege and through the believing reception of Christ, is it not misleading to teach a universal fatherhood and brotherhood, apart from such faith?

After carefully examining Dr. Hume's attractive book, we submitted it to the penetrating eye of one of the wisest, most charitable, most Christlike saints whom we know, and his calm verdict is: "Dr. Hume's standpoint is fundamentally wrong. There is in it no proper acknowledgment of *prayer* or of the *Holy Spirit's work*. He leaves out the *vital* factors in the problem." This, in substance, we find to be the judgment of other discriminating judges.

The stress of Dr. Hume's whole argument seems to be that the "consciousness of filial relation to God and of brotherly relations to men" is the "supreme revelation of Jesus Christ, and the supreme achievement to which He inspires men" (p. 86); and, to his mind, this supplies the main motive to missions, that the Christian is to help his heathen "brother" to find a common Father in God, and elder brother in Christ. It seems to us, on the contrary, that the primary *message* to men, in their sins, is, "Look unto Me and be ye saved, all ye ends of the earth, for I am God, a Savior, there is none beside Me" (Isaiah xlv: 21, 22; and that the primary *motive of missions* is to proclaim this one way of salvation and restoration to sonship.

3. Again, the "modern view" modifies the conception of the *condition and peril of the heathen*. Paul teaches that Gentiles and Jews are alike under condemnation and exposed to judgment, while he echoes the teaching of the Lord Jesus, that grades of knowledge imply grades of responsibility and accountability. Nowhere does the Word of God teach that any man is punished for not *using* knowledge that he did not *possess*. The measure of penalty accords with the measure of light. How far the acceptance of Christ as a *historical* person is essential we are not informed, nor how far the Spirit may reveal to a sincere inquirer anywhere, at any time, all that is essential to salvation; but sure we may be that "the Judge of all the earth" will "do right;" and that He whose latest revealed name is "Love" will leave nothing undone that perfect benevolence could prompt. But we are not of the number of those who feel that their business is not only to save men, but to *save God*—to supply what revelation lacks, and frame novel schemes for vindicating God from unfairness, partiality, and practical injustice. Are we better than He, and can we not leave to Him His own ultimate vindication? Shall we attempt to remove some fancied blotch or blemish from His royal record or Divine escutcheon?

Dr. Hume frankly confesses that "the vision of the countless masses of non-Christian fellow men, going into outer darkness, could not continue to be borne and believed;" and so the "advanced churches of Christendom" have been led "to discard the restriction of God's saving Love to those who intelligently accept Jesus Christ as Savior and Lord." \* On this point we are constrained most positively to record our dissent; not that we feel any more complacency than others in the awful procession of mankind to a hopeless doom, but that here is a territory where speculation is unwise and maybe unsafe. So far as the revelation of God's Word goes, we can draw but two conclusions: that no door to salvation is found but in Christ; and that, practically, all men need the Gospel of salvation. Other theories may be plausible and reasonable, but they are but theories. They are speculative attempts to penetrate a veiled chamber and explore an unknown realm. They are, at best, conjectures, not solutions of an inscrutable mystery. After trying each of these human devices in turn, like Sir Robert Anderson, in his "Human Destiny," we feel compelled to confess that they create quite as many doubts and difficulties as they remove. We have found our only resting-place, after seeking many such refuges, in the acceptance of the simple teaching of the Word of God, leaving the dark problems for a future solution, while meanwhile we obey the last command.

#### Historical Christianity

4. The "modern view" regards as comparatively unimportant the *historical factor* in Christianity, believing that its *spiritual* value is not weakened, but often enhanced, by the discovery that "scores of points, once supposed to be indubitably historical, are not such (p. 206). This is Dr. Hume's contention. But are not the historical facts of Christianity inseparably bound up with its spiritual teaching and value? Can confidence be destroyed or impaired, for instance, in the supernatural incarnation and resurrection of the Lord Jesus Christ without undermining the Christian religion? Either the Gospel narratives are true and trustworthy or they are not; and if not, the teaching they contain is equally open to doubt and denial. Certainty is hopelessly in wreck and ruin when such bulwarks and buttresses are demolished which for centuries have given confidence to faith in a Divine revelation.

This modern view of the unimportance of the historical element is logically linked to loose views of *inspiration*. According to the opinions which Dr. Hume reflects, the New Testament represents *various types of teaching* which more or less differ, according to the *native temperament* or historical environment of the writers. In the

\* It will be remembered that it was Dr. Hume whose views on a further *probation after death* caused some controversy in the A. B. C. F. M., and delayed his return to his mission in 1887.

Jerusalem council, the narrow notions of the mother church and its leader, James, "prevented them from realizing the spirit of the Christian dispensation"; hence, of "the four conditions laid down," three were trifling, only one having "a universal ethical character." Yet the council drew up that deliverance as what "seemed good to the Holy Ghost and to us." Even Paul, as Dr. Hume thinks, "had not come to understand the universality of the Christian evangel" until, through missionary activity, there came enlarged vision and capacity. The fourth Gospel is the work of a disciple, under the influence of the Alexandrian philosophy, etc. (pp. 195-197).

According to the "modern view," the emphasis on truth shifts as the ages advance. "For his time and purpose, Paul rightly emphasized the great importance of the resurrection of Jesus Christ." But Keshab Chunder Sen did not know nor care whether Christ's *body* rose, nor whether He was or was not "metaphysically Divine." He revered and followed Him because he felt sure "the *spirit* of Jesus rose from the dead, and that he was ethically and spiritually Divine" (p. 207).

Kindred to this is the modern view of the possibly *narrow limits* within which we find really *authentic records of Christ's life and teaching*, the most exact critical and historical tests leaving but a few words, as those which he certainly spoke, from which to learn what is Christian (p. 209). This number is so rapidly being reduced by the "critics" that soon we can count on the fingers of one hand all the golden sayings on which our holy faith hangs! Alas for us if we implicitly follow such destructive criticism!

5. The "modern view" concedes the *ethnic and ethic value of all religions*. Christ is their highest fulfilment, and by so interpreting Him, their spirit is made to live forevermore, by passing whatever is of value in them into those Christian institutions and theologies which have in them the dynamic of Christ. Thus, without Christ, these ideals would forever lack fulfilment; yet, without those ideals, Christianity would be impoverished (p. 217).

Another and kindred view is that spiritual life is due to *personal communion* with the Lord Jesus Christ. Men, drawn to Him by recognizing the beauty and power of His life and teaching, follow Him, in some way or other, taking His help all the time in their lives, and this is being a Christian. We learn, by "living with Him," truth, courage, purity, liberty (pp. 223-227). This is all true, but is it *all the truth*? Paul beautifully teaches that "beholding (or reflecting) as in a mirror the glory of the Lord, we are changed into the same image from glory to glory, even as by the Lord the spirit" (II. Corinthians iii:18). Here is communion with the Lord and transformation; but it is a supernatural process, impossible without the working of *the Lord, the Spirit*. As well try to get a photograph by having an

object, a sensitive plate, and a camera, *in the absence of light*, as to get a transformed character, even with the image of the Lord Jesus before us and the camera of the Word, without the Holy Spirit as the Light which both glorifies Him in our eyes, and makes us sensitive and receptive to impression!

The whole tendency of the "modern view" is toward *naturalism*. This is at bottom of all loose notions of inspiration, prophecy, miracle, regeneration, Divine Fatherhood and human brotherhood, and vicarious atonement. But we feel more and more that it is impossible to save the whole future of Christianity if we deny supernaturalism.

There are mysteries in conversion that no science can unlock. President Hall, of Clark University, applied to Dr. Schauffler, of New York, for statements from men of the Jerry McAuley type, to aid students who were investigating conversion from the psychological point of view. Here are two of the questions: "What was your *mental concept* as to the process through which you would have to pass in case you were converted?" "Describe in detail the *moral crisis* through which you have passed, and if you have had more than one momentous crisis, let us have the story." These questions elicited two answers only. Even S. H. Hadley "could not understand" them, but sent his printed story, "My First and Last Drink." John Yager, who was once the terror of his wife, children, and neighbors, could neither understand the questions nor tell the story. But his transformed life answers that there has been wrought in him something more than any "*evolution*" would account for—a radical *revolution*, a moral miracle.

We must go deeper than any mere psychology to account for such marvelous results. The Spirit of God is mightier than any "mental concept," and such transformation is more than a "moral crisis." The Gulf Stream, intensely blue, fifty miles wide at its narrowest, twenty thousand feet deep at its deepest, so differing in temperature that thermometers, dropped from a ship's bow and stern when crossing its border line, may show thirty degrees difference—here is a gigantic interocean, moving five miles an hour at times, and four thousand miles before it spends itself. No philosophy has yet adequately explained this oceanic mystery. Yet it is a *fact*, however inadequate man's philosophy.

So, in the midst of this world's vast sea of human life, there flows a mighty current, steadily, silently, often scarcely perceptible to the eye or distinguishable from its surroundings. Yet it is eternally different. It has its own celestial color and Divine temperature. It carries with it the growths of God's tropics, and, unconsciously to men, it tempers the social atmosphere. Those shores are most fertile and habitable which it laves. Icebergs of unbelief melt in it, and it carries summer into the realms of winter, and life into the regions of death. Account for it as we will, it is a fact. And we are deeply persuaded that its fountains lie deeper than man's sounding-line has ever reached, and that it is essentially a River of God.

## HINDUISM AND CHRISTIANITY IN INDIA

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In order to form a right estimate of the influence of Christianity in India, it is necessary to have a correct idea of the religious forces at work in that land. In India, Christianity has to encounter the opposition of two of the greatest faiths of the world—viz., Hinduism and Mohammedanism. The former is indigenous to the country, and is the faith of 207,000,000 out of the 294,000,000 of the people of British India. With an unequaled elasticity it has adapted itself to every temperament and, I would add, to every weakness of human nature. The gigantic strength of Hinduism may be inferred from the fact that it not only succeeded in completely expelling Buddhism from India—a religion which had all the influential support that any national religion could have, but it also succeeded in absorbing in a wonderful manner the creeds and cults of all the aboriginal tribes. It is extremely difficult, therefore, to define Hinduism. Mr. Risley, who wrote the last census report, describes Hinduism as “Animism more or less tempered by philosophy.” At one end is Animism, an essentially materialistic theory of things, which seeks by means of magic to ward off physical disasters, and which looks no further than the world of sense. At the other end is Pantheism combined with a system of transcendental metaphysics. Between these two extremes a place has been found for every form of belief and practise that it is possible for the human imagination to conceive. There is included the worship of demons, of natural forces, of deified men, ascetics, animals, powers of life, organs of sex, weapons, primitive elements, modern machinery; there are sects which enjoin the strictest forms of asceticism, sects which revel in promiscuous debauchery, sects which devote themselves to hypnotic meditations. All these are included in Hinduism, and each finds some order of intellect or sentiment to which it appeals, and through all this bewildering variety of creeds there is traceable everywhere the influence of an all-pervading pessimism, the conviction that life, and more especially the prospect of a series of lives, is the heaviest of all burdens that can be laid upon man. The one ideal is to obtain release from the ever-turning wheel of personal existence, and to sink individuality in the impersonal spirit of the world.

There is, no doubt, something fascinating in higher Hinduism, which is nothing but pure spiritual pantheism. It is the outcome of

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the unquenchable craving in man to find the One in the Many, and the quintessence of the system, which goes by the name of Vedantism, has been admirably summed up in these words: "Brahman is true, the world is false, the soul is Brahman and nothing else." This is not the place to enter into a critical examination of Vedantism, but in passing I may note the radical difference between the Christian and Hindu plan of salvation. According to higher Hinduism, salvation comes not by righteousness, but by knowledge; not by the casting out of sin, but by emerging out of ignorance. The root of all evil is not a discordant and unsubmissive will, but a darkened understanding. The remedy, therefore, is not moral but metaphysical.

This antagonism between the Hindu and Christian plan of salvation shows the utter impossibility of Christianity making any compromise with Hinduism. It is the fashion nowadays to speak of the necessity of presenting Christianity to the people of India in an Oriental garb, but so long as higher Hinduism starts with an impersonal Being, a blind,

self-evolving principle acting under an iron necessity, and without any definite relation to man, and so long as salvation is made to consist in the identification of the soul of man with this impersonal entity, there is no possibility of effecting any reconciliation between Christianity and Hinduism.

The eternal and immutable principles of Christianity are the same for all nations, and these principles have very little in common with those of higher Hinduism. As for popular Hinduism, Christianity must of necessity assume an attitude of antagonism toward it, for even the most zealous advocates of Hinduism admit that the popular form of it is so encrusted with superstitions and accretions, that it is now more a collection of cults or a group of religions than any definite consistent creed. The strength of Hinduism consists in its myriad-headed nature, for while the thoughtful few have been trying to evolve a system of religious thought with the aid of metaphysics, the masses have been allowed to satisfy every legitimate and even every illegiti-



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mate craving of their theogonic instinct by a reckless indulgence in beliefs and practises, rites and ceremonies, fasts and festivals.

### **What Impression Has Christianity Made on Hinduism ?**

We hear a great deal in these days from superficial critics of missions as to the failure of Christianity in India, but such critics—and among them, I am sorry to say, are many British and American tourists—fail to take into consideration the comparatively short time organized missionary effort has been at work in India. It is true that Christianity has been in the land since the second century, for the Syrian communities on the west coast date their origin from this period; Catholic missions have been at work since the sixteenth century, and Protestant missions since the beginning of the eighteenth century; but it was only in the nineteenth century that any definite organized efforts were put forth to evangelize India.

What has been the result? In the first place, there has been a phenomenal growth in the number of Christians. Gibbon puts the number of Christians in the days of Constantine at five or six millions; but this is said to be below the mark, and ten millions is regarded as a more probable number. The number of native Christians at the last census of 1901 was close on to two and three-quarter millions, the rate of increase for the decade being 30 per cent., ten times that of the general population. Since 1871 the increase has been 113 per cent. The great bulk of the increase during these years is due to the conversion of Hindus and others to Christianity. Should Christianity continue to spread at the rate it has done, within five or six decades the number of Indian Christians will probably equal the number of Christians in the Roman Empire in the days of Constantine.

Another point worthy of note is that Protestant Christians have grown more rapidly during the thirty years ending 1901 than have Roman Catholics. The most remarkable feature, therefore, of recent census reports is this conspicuous increase in native Christians, which clearly shows that a progressive movement has been at work ever since missionary effort in India became definitely organized. The native Church is not only increasing in numbers, but in position and in wealth. Native Christians are, with the Brahmans, the best educated community in India, and are likely ultimately to divide the intellectual leadership of India along with educated Brahmans and Mohammedans.

In some quarters an attempt has been made to minimize the significance of the growth of Christianity in India, for it is said that Christianity has proved successful only among the depressed classes of Indian society. There is considerable exaggeration in this statement. We are not justified in saying that the influence of Christianity on the higher castes has been insignificant simply because the

extraordinary success of Christian work among the lower castes and classes of Indian society has overshadowed the work among the higher castes. A survey of the Indian Christian community will show that the number of converts from the higher castes is by no means insignificant, and the leaders of the community everywhere are either high caste converts or their descendants. It must, of course, be admitted that those classes of the Indian population least influenced by the subtle stereotyping influence of Hindu culture and Hindu religion have become most accessible to Christianity. But what is the result? It is those very classes, despised, trampled down, and looked upon as ; utterly incapable of improvement of any kind, that now, with the enlightening influence of Christianity, compete successfully with the highest castes and classes of Indian society in every direction. In my opinion, even if there had not been a single convert from the higher classes of Hindu society, the transformation which Christianity has wrought among the lower classes it has won over to its fold is itself a clear evidence of its unique triumph in India. The following is the testimony of an orthodox Hindu gentleman :

Christian missionaries have accomplished a work in this country which, to one who contemplates it in all its grandeur and in all its glory, appears the marvelous or miraculous effort of some angel of benevolence. The lower classes—those classes to whom the illumination of the mind and spirit with which man is divinely endowed had for ages, to their eternal dishonor, been denied by the native rulers of ancient India and the founders of Aryan civilization, or conceded, if at all, after a course of asceticism and self-torture impossible to most human beings—these classes have advanced by leaps and bounds, and taken their position almost in the front ranks of Indian society.

The question of the spiritual effects of Christianity on those who have accepted it in all sincerity is far more important. The test of a religion is the lives it produces. It is a success to the degree in which it makes the individual an embodiment of virtue, the family a source of peace, and the community a source of blessedness. How far have Christian missions in India succeeded in securing the supreme credential of Christianity—viz., Christian lives? I have had the inestimable privilege of living among English Christians, and when I compare the brightest specimens among them with Christians in India, I must admit that there is a great gulf; but when I bring to mind the fact that England is an old Christian country, that the people there have been basking for centuries under the sunshine of Christian faith, while the people of India have only recently been brought under Christian influence; when I think of the environments of Indian Christians, and of all that they have to unlearn before becoming capable of assimilating the higher teachings of Christianity, I can not help taking a hopeful view of Indian Christianity. Missionaries who have

been in the country for some time bear emphatic testimony to the new type of character that is manifesting itself in the second and third generation of Christians. The type of Christian life that we meet with now is more marked than it was twenty or thirty years ago, and it is distinctly a higher type. I do not say that there are no disappointments in the results of Christian efforts in India, but still there is not a missionary worker who can not point to many striking examples of the grace of God. "I have met in the East," says Dr. Cuthbert Hall in his latest published work, "native Christians as mature and balanced in the spiritual life as any whom I have known in the West," and his words are as applicable to India as they are to Japan.

#### **Some Indirect Results of Christian Work**

So far I have been dealing with some of the direct visible results of Christian effort in India. What about the indirect results? The parable of the leaven teaches that the Kingdom of God is something invisible, inward, vital; being a principle from within, its progress can not be measured solely by visible results. Its power and influence are seen just as much in the silent leavening influence which it exerts on society as on the numbers that become visibly enrolled as members. In India the leavening influence of Christianity is mightily at work. Christianity has succeeded in implanting a new spirit resulting in changed conditions and remedial measures of far-reaching consequence.

I do not forget that the influence of Christianity has been brought to bear upon India along with another powerful solvent—the great civilizing force of the British government; but who will deny that the best fundamental principles of the government have their source and motive power in Christianity? The positive measures adopted by government for the suppression of evils that have been associated with Hinduism for centuries are in a large measure due to Christian influence. The abolition of suttee, the emancipation of the depressed classes from the tyranny of caste, the restoration of the rights of property to converts—these and other beneficent measures have been prompted and carried out largely through missionary efforts. The government of India itself has over and over acknowledged the "great obligations under which it is laid by the benevolent exertions of missionaries," which are infusing new vigor into the stereotyped life of the great populations under British rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell. It was Christianity that became the great guide and awakener of modern Europe. In India also it is Christianity that has promoted social progress and national development. In the matter of social reform the people are being unconsciously guided by

Christian ideals. The doctrine of the brotherhood of man is being appreciated now in a way that it has never been before, and it is Christian standards of judgment that are applied by the Indian press in the criticisms of some of the measures of the British government. Hinduism is based upon caste, but, following the example of the missionaries, the people of the higher castes are attempting to do something to improve the condition of the depressed classes. A Hindu prince, the Gaikwar of Baroda, gave great offense the other day to the orthodox sections of the Hindu community by publicly denouncing caste as the greatest hindrance to progress in India.

The enormous superiority of Christianity is due in part to the fact that it allies itself everywhere with the cause of education, and in India it was the missionaries who were the pioneers in education. Nothing has proved so beneficial to the people of India as the English system of education, which they have been receiving within the last half of a century; and whatever may be the efforts of government and indigenous native agencies in the cause of education at the present moment, it must be conceded that to missionaries chiefly belong the great honor of organizing and carrying out successfully a sound and liberal educational system. Institutions such as the Christian College (Madras), Wilson's College (Bombay), Foreman Christian College (Lahore), Hyslop College (Nagpore), are being used mightily by God for the carrying out of the purposes of the Kingdom of God. The actual conversions from mission institutions may not be many, but they are doing a great preparatory work in leavening Hindu society with Christian ideas. There are many secret disciples of Christ throughout India who accept Him as their Master and are guided by His precepts, and these are generally those who had received their instruction at some time or other in mission institutions.

Then, again, in connection with female education, the philanthropic efforts of mission bodies assume a still greater prominence. Missionaries were the first to organize and carry out successfully a system of home or zenana education, a system eminently suited to the circumstances of the country. Even to this day, in spite of a great deal of talk about the dangers resulting from sending Hindu girls to mission schools, the instruction of the women of the country is to a great extent in the hands of missionaries. It has been computed that missionaries control fully one-third of the college education of India, one-tenth of secondary education, and about one-fourth of the total number of all pupils, while of the girls receiving instruction, one-third at least are under missionary training.

That Christianity is interpenetrating the whole of Hindu religious thought is evident on all sides. The last three decades have been marked by a new religious enthusiasm, and a vigorous and widespread attempt is being made to revive Hinduism or to go back to its pris-

tine purity. Neo-Hinduism is an attempt at construction by a process of elimination and assimilation, and it is the searchlight of Christianity that has brought to light its defects and shortcomings. Take, for instance, the Neo-Hindu movement represented by Swami Vivekananda at the Parliament of Religions in Chicago. The chief features of this new movement are a deeply felt and openly expressed dissatisfaction with popular and mythological Hinduism, the attempt to base religion on a form of spiritual pantheism, and the emphasis laid on a purer standard of ethics for the guidance of conduct. It is curious to note in this connection that the popularity of the Neo-Hindu movement represented by Swami Vivekananda was chiefly due to the widespread rumor in India that many Americans had been converted to Vedantism. I mention this merely to show the extent to which religious movements in India are influenced by a spirit of patriotism. To the same cause may also be traced the attempts of many thoughtful Hindus, at the present time, to regenerate their community on national lines and in harmony with the traditions of the past. Of course the Neo-Hindu movements are not all of one type; for instance, the movement with which Mrs. Annie Besant's name is associated, panders more to national pride; for she has apparently fallen in love with the whole of Hinduism—its philosophy, which she thinks unifies all systems of thought; its idolatry, which she interprets as symbolism; and its mythology, into which she tries to read all kinds of occult meaning. Tho the Neo-Hindu movements of the present day present a variegated web, all have certain affinities: all are eclectic, all unite to exalt the Hindu genius, and all try to read into Hinduism the higher teachings of Christianity. In a remarkable article entitled "The Mission of Jesus in the Light of the Vedante," a Hindu gentleman declares that "there is not the slightest difference between the true spirit of Christianity and the true spirit of Hinduism as it is expounded by its greatest authorities, whatever may be the excrescences that may have gathered round both in course of time."

There is another current of thought which is more directly influenced by Christianity, and that is reflected in the various theistic movements with which the names of Ram Mohun Roy, Keshub Chender Sen, Dayanand Saraswati, and Mozumdar are connected. The Somajes, or churches, founded by these reformers are all eclectic. They use extracts from all sacred books, tho the Bible is the chief source of their teaching. They denounce caste and idolatry, and recognize generally the unsatisfactory nature of Hinduism. There is a great reluctance to accept dogmas, hence the religious belief is more or less nebulous; but in all the forms of Brahmanism there is a truer conception of God as personal. The Brahmans themselves acknowledge the influence of Christianity on their creeds. "The Brahmo Somaj," said one of its leaders, "is the legitimate offspring of the wedlock of

Christianity with the faith of the Hindu Aryan. Christianity came and moved with our old Oriental faith, and from that time we grew." What there is of theology in this new Brahmanism is saturated with Christian ideas. One form of Brahmanism, however, known as the Arya Somaj, is extremely conservative, for it professes to be based entirely upon the revelations of God in the Vedas and in nature.

But whatever may be the attitude of present-day religious movements in India toward Christianity, this one thing is clear: that the personality of Christ is laying hold of the mind and heart of India with an irresistible and growing power. There was a time when the very name of Christ was held in contempt, but now no name is more highly revered, and the average educated Hindu has a great many things to say in praise of Christ. A prominent Indian writer, in the course of a discussion in a leading journal on "The Future of Christianity in India," says: "Tho the Indian peoples will never be Christians, they have nevertheless not rejected Christ. He is already enshrined in the hearts of the educated Hindus as the great exemplar of practical morality." One of the last things which Prof. Max Müller wrote before his death was an "open letter" to his friend Mozumdar, urging upon him the desirability of Brahmos casting in their lot with Christians, for he said: "From my point of view, India, at least the best part of it, is already converted to Christianity."

I think I have brought forward sufficient facts to show that the leaven of Christianity is working perceptibly in India. The erroneous faith in India's creeds and philosophy has been shaken, and a spirit of inquiry and serious thought is setting in in right earnest. Christ has entered the field of India, and has become a tremendous reality to be reckoned with. The contest may be long, for the duel between Hinduism and Christianity is to a great extent a patriotic contest, but the result is certain. The Kingdom, tho advancing secretly, is yet preparing for a glorious revelation, and the Sun of Righteousness, with life and healing under His wings, is gilding the tops of India's mountains, and will grow and spread and shine more and more unto the perfect day.

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A MISSIONARY in China once heard a group of Chinamen discussing the various religions of China. At last one of the group said: "It is just as if a Chinaman were down in a deep pit, and wanted help to get out. Confucius came along and said: 'If you had only kept my precepts, you would not have fallen into this pit.' Buddha also came to the mouth of the pit, saying: 'Ah! poor Chinaman, if you were only up where I am, I would make you all right.' The Chinaman replied: 'If I were where you are, I would not want help.' But then there came along Jesus Christ, with tears in His eyes, and He jumped right into the pit and lifted the poor man right out of it." This is the love which wins our hearts.

## THE GOSPEL SHIP OF JAPAN\*

BY REV. ROBERT A. THOMSON, KOBE, JAPAN

Missionary of the American Baptist Missionary Union

Ever since the Lord Jesus Christ preached the Word of Life from a fisherman's boat on the Sea of Galilee, making some of those who followed Him "fishers of men," there has been a peculiar interest in work accomplished by this means among those who could not otherwise be reached with the Gospel message. Mission vessels have long been in use among the South Sea Islands, and also off the coast of Greenland and Labrador, fulfilling a very important mission; but in the former case these have been largely used for the conveyance of missionaries to their lonely stations, and the carrying of supplies to them from time to time. It remained for the American Baptist Missionary Union to open a work in Japan, the most unique of its kind among all missionary effort.

The Japanese Empire is composed of over three thousand islands, many of the larger islands being densely populated, the whole population numbering close upon fifty million souls. Nowhere are these islands seen to greater advantage than in the far-famed Inland Sea of Japan, noted for its exquisite beauty and ever changing charm of scenery. This sea, extending as it does from Kobe, a large city of 290,000 population, at its eastern entrance, to Shimonoseki, another city of over 100,000, at its western entrance, a distance of over three hundred miles, is, at its widest point, about eighty miles, and is bounded by the main island, Hondo, on the northwest, and by Shikoku and Kiu Shiu on the southeast. It contains hundreds of islands, large and small, many of which rise abruptly from the sea, some to a height of two or three thousand feet. Every foot of land capable of cultivation is carefully looked after, and the traveller, as he passes through the sea, can not fail to notice the terraces, many hundreds of feet up the mountain sides. The majority of the islands are very thickly populated; Shozushima, for instance, is said to contain over 60,000 people. It is very difficult to estimate with any degree of accuracy the population of all the islands of the Inland Sea, as they are distributed among the different provinces, or "kens," into which Japan is divided, along its borders. Between 2,000,000 and 3,000,000 would be a very moderate estimate for the number of people who live on these beautiful islands.

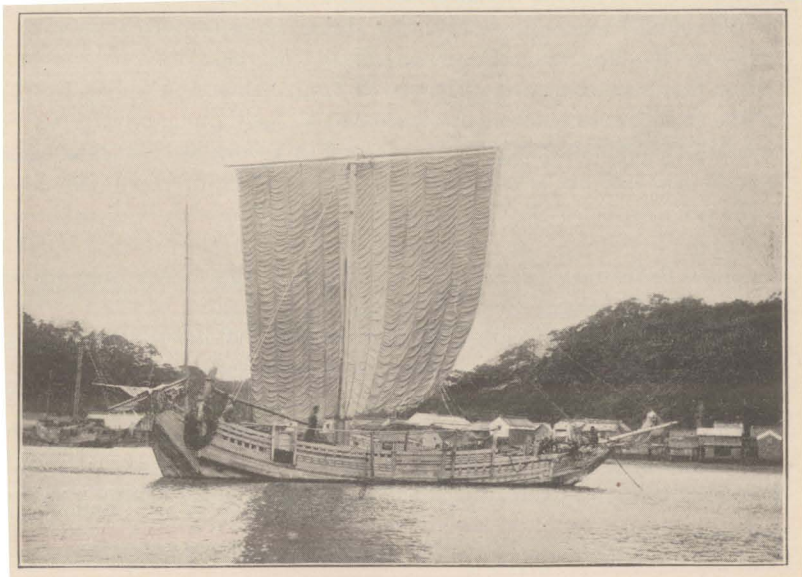
The story of the beginning of Gospel work among these islands is a very interesting one, and shows not only how God in His wonderful wisdom opens up the way for the making known of His message of life and peace to all men, but how He marvelously prepares the hearts

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\* This ship is called the *Fukuin Maru*. The word "Fukuin" means, in Japanese, "Good News," or "Glad Tidings," and the word "Maru," while it has no meaning in this connection, is always attached to names of vessels.

of His own people for the carrying out of His purposes in making it possible, even for those who are cut off in a measure from the great outer world, to hear the blessed news of salvation.

Nineteen years ago the writer was on an extended tour on missionary work which took him all through the southwestern part of Japan. He had occasion to cross the Inland Sea from Imabari to Hiroshima on the main island, a voyage of about sixty or seventy miles. There were not many steamers touching at the islands at that time, and it was not possible to make the trip without going back on his tracks. While considering the matter, a Japanese fisherman offered to take him to his destination in a fishing-junk for a consideration. The offer was accepted,



AN OLD JAPANESE JUNK ON THE INLAND SEA

and he, with his helper and stock of Scriptures, climbed on board. We set sail, expecting to reach our haven in about twelve hours or so, but a severe storm arose, and we were driven many miles off our direct course, and it took us over sixty hours to make land. Even then we were dropped on the beach twenty miles away from the city we were making for, but most thankful were we to be on terra firma once more. As we sailed out and in among these lovely islands, teeming with life, the thought came: "What a wonderful field for Christian effort was here waiting for any one ready to enter upon it!" Many inquiries were made, and it was found that no one had ever attempted to reach these island people with the Gospel. Here, right in the track of the great steamers bringing thousands of tourists, along with the products and influences of the Western civilization which was to so wonderfully



transform the Japanese people, was an untouched field for missionary effort. Why should we not have a mission vessel that would reach these lonely islanders who watched with curiosity and wonderment these great vessels and warships from all nations passing through their beautiful inland sea? Twenty years ago the Christian people of the West had not awakened to the glorious opportunities awaiting them for the winning of the Japanese nation to Christ. Mission work was just beginning, and missionaries were few in number. The idea of a mission vessel for this peculiar work was a new one, and while some on the field saw a great many difficulties in the way, such as heavy expense, dangers from the intricate navigation among the islands, and the possibility of not securing a passport from the government for this work yet the scheme was approved by Dr. Mabie when he visited Japan several years ago, and by others who realized the great possibilities in that field. The task of securing the ten or twelve thousand dollars needed for the building of such a vessel was not an easy one, and the means were not forthcoming for the opening of this work at that time. The thought was laid aside for some years, but not forgotten. It remained in the providence of God for a dear old lady from Scotland, who had laid upon her heart the burden of giving the Gospel to Liu-Chiu islanders, to lend a new impetus to the call of this needy field of the islands of the Inland Sea. Soon after the opening of the Liu-Chiu work Mrs. Allan was called to her reward, but her son took up his mother's interest in this work, and has maintained it ever since.

Ten or eleven years ago the question of providing a vessel for the work in the Inland Sea was laid before Mr. Allan, and, after careful consideration of all the known peculiarities of the field and its needs, he offered to give to the American Baptist Missionary Union a sum of money sufficient to build and properly equip a vessel, provided that society would undertake to carry on the work. This was a very generous offer, especially in view of the fact that Mr. Allan is not a member of the Baptist Church in this country, but was thoroughly interested in the evangelistic work carried on by the Baptist mission in Japan. The executive committee unanimously agreed to accept the offer of Mr. Allan and to carry out the provisions of the gift.

The funds were provided and the support of the vessel assured, and the only need now was a properly equipped man to assume charge of the new enterprise. He must needs be an expert navigator, as the Inland Sea, owing to hidden rocks, swift tides, and counter currents, requires great skill in one who ventures out of the chartered channel of the regular ocean liners. It is practically impossible to secure any charts that can be depended upon, so that there is always an element of danger in work of this kind. He must be a linguist of more than ordinary ability, as his crew will be made up entirely of native sailors, whose ideas of navigation are somewhat crude; and his work among

the islanders will necessitate an intimate knowledge of the vernacular. He should also be a Christian missionary of some experience, for, altho he will have native evangelists on board his ship to help spread the good tidings, yet he must be the organizer and director of the work—the one upon whom the whole responsibility of this island field “among the isles of the sea” rests.

The difficulty of finding these several qualifications united in one man seemed insurmountable for a time, but, believing that God would not so signally have opened the way and furnished the means for this unique work unless He had somewhere in training the man to carry it forward, we waited for his coming. He proved to be Mr. Luke W. Bickel, son of Dr. Phillip Bickel, for many years the head of our Baptist work in Germany. Captain Bickel was admirably adapted to fulfil the requirements of the situation.



CAPTAIN LUKE W. BICKEL

Born in Cincinnati, Ohio, receiving his education partly in this country and partly in Germany, going to sea in early manhood because of weak lungs, he rose to the rank of captain in the British merchant marine. Leaving that service to become a successful missionary in connection with the English Baptist Tract Society, he was thoroughly equipped to become, by natural and acquired qualifications, commander of the “Gospel Ship” in the Master’s service in Japan.

The *Fukuin Maru* was built in Yokohama under the captain’s superintendence, and was launched in September, 1899. She is a trim little craft, built along beautiful lines, nearly eighty feet long, nineteen feet in breadth, and ten feet draft. Her rating at Lloyd’s is “Star A-1” for ten years. She carries no insurance, however, as the dangers of navigation in the Inland Sea are so great that the premiums would cost ten per cent. of her whole value annually. By special favor of the imperial Japanese government permission has been given for her to cruise among the islands of the Inland Sea under the Stars and Stripes of America, and it remained for her captain and his evangelists to prove that her banner was “love” and “peace.”

During the first three months of her cruise, which included the visiting of one hundred and thirteen towns and villages, representing nearly one hundred thousand souls, only one place was found where the Gospel had ever been heard, and this was where a man lived who

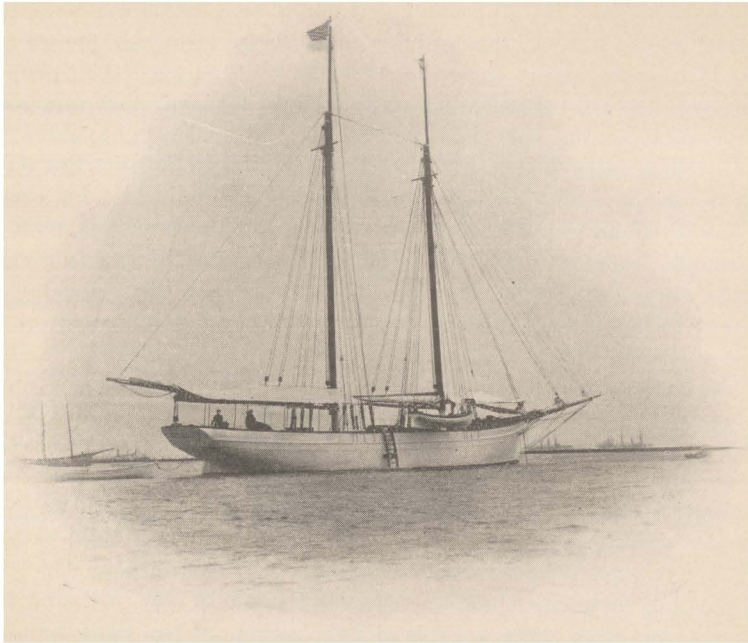
had visited the mainland! This was in itself sufficient to prove the need of the ship for such a neglected field. Since then nearly a hundred islands have been visited and revisited, in some cases three or four times, and many tens of thousands of people have been gathered in meetings and brought within sound of the Gospel message.

When the captain anchors his ship off one of the islands the curiosity of the people is at once aroused, and the children avail themselves of any old sampan in the harbor to scull out to the trim-looking craft to make investigations. The villagers keep a watchful eye upon its movements, and are rewarded by seeing the captain's boat put off for the shore with the captain and an evangelist. They will find a little crowd gathered at the landing-place, and from this group the evangelist will probably find a clue to some desirable place to hold a meeting, while the captain reports his arrival to the proper authorities, and together they will call upon the head man of the town and pay their respects. This will insure polite consideration of their requirements from all the islanders. Often the invitation comes from the head man of the village to use his house for a meeting, which may be accepted if that happens to be large and central. Sometimes the meetings are held in the schoolhouses, in empty warehouses or factories, in village hospitals, and even in temples—often on the beach, in farm yards, by a wayside shrine protected by the shadow of some spreading tree, but wherever held the preachers are sure of an audience.

One does not realize the density of the population until a halt is made, and the people gather from all directions to look on while the captain fastens on the wall or tree or bamboo thicket a brightly colored chart illustrating some Gospel truth which he or the evangelist briefly explains, and thus lay the foundations upon which they mean to build at greater length in the evening meetings when the older people in the village can come. Children are an excellent advertising medium, and they literally seem to rise out of the ground in all directions.

At the larger meetings the types of people represented will be doctors, priests, teachers, farmers, tradespeople, weavers, mechanics, and, lastly, fishermen. There are not nearly so many fishermen as people would imagine on these islands, but they constitute a class by themselves, as also do the "Eta," of which small groups may be found on most of the islands. These people live entirely in village communities, having a peculiar system of local self-government, and dealing with the central government officials through an elected village head man.

The various sects of Buddhism and Shintoism find adherents here as on the mainland, but there was nothing in the way of religious teaching when the captain opened his work. Among these islands, as



THE "FUKUI MARU" (SHIP OF GLAD TIDINGS)

in the Liu-Chiu group, the opening of Christian work stirred the Buddhists up somewhat, but very little opposition was shown to our work. The priests, living indolent, sensual lives, were about as ignorant as the people, and Buddhism was degraded to an incomprehensible maze of superstitions, to which each priest added according to his passing need or fancy, while Shintoism became partly hero-worship, and partly worship of all that was strange or inexplicable to the untutored mind of the islanders. The two systems were inextricably mixed in the minds of the common people. The few intelligent minds were agnostic and hard to reach with Gospel truths. The great majority were ignorant and credulous, and lived in continual superstitious dread of the unknown. The consequence in all cases being a deplorable lack of moral responsibility in life, whether public or private, to such an extent that it is almost impossible for any one living in this country to realize, and if described would not be believed.

More than five years have passed since the Gospel ship first appeared in the Inland Sea, and it has been abundantly proved that she is a heaven-sent evangel to the islanders. From the crowds that gathered first out of curiosity to hear what the white foreigner had to say, many have stayed to listen and to inquire further of the strange new doctrines which profess to be able to change men's lives and give them a new outlook upon the life that now is and that which is to come.

Some have come to the ship and spent hours with the captain in order to learn more; among this number have been Buddhist priests in several instances, and in some cases they have encouraged their people to listen to the Gospel teaching. The captain seems to have rare tact in not antagonizing this class; indeed, on the contrary, he seems to inspire them with a desire for the truth as it is in Jesus. Not only has the captain seen a blessed transformation in the lives of his crew, not one of whom were Christians when he started out, but his heart is continually rejoiced over the frequent invitations he has to revisit islands where the people get tired of waiting their turn, so anxious are they to be built up in the new faith which is going to mean so much to them.

The captain has for the present divided his field up into three groups, and has stationed Japanese evangelists at convenient centers in two of these groups, visiting them in turn, and going with each worker in his rounds among the villages, and thus with every visit gradually extending and reaching out, that other places may be brought within the sound of the Gospel. Returning soldiers and sailors, who have received some knowledge of the truth from the Gospel portions furnished them as they went forth to war, will find encouragement from these workers as they return to the little hamlets where the Gospel was unknown when they left to join the army or navy some years ago. Each year, when the captain gets his permit for sailing among the islands renewed, he meets with fresh courtesy from the Japanese government. After his third year he was surprised to find that word had been sent to all the village officials where most of his work had been put in, and other places where he was likely to go, that he should be treated with every courtesy.

In 1902 a motor launch was sent out by Mr. Allan, that the captain might more easily get about among the islands from some good central anchorage, as oftentimes he was greatly hindered by adverse winds and tides, and time seemed so precious when souls were dying without a knowledge of the Light. One year ago the great possibilities of the work and the encouragement given led the executive committee to authorize the putting of a gasoline engine into the vessel itself. The captain will now be relieved of many of the harassing difficulties of navigation, being in a measure lifted above the limitations of tides and currents, and the usefulness of the *Fukuin Maru* will be more than doubled, as also, we trust, the life and health of the captain. He has a wide and blessed field of usefulness among these islands, helping to bring them out into the light and liberty of the Gospel of Jesus Christ, that these isles may become habitations of light and peace where the Lord shall rule in the hearts of the people.

## STEPS TOWARD MISSIONARY UNION IN KOREA

BY REV. S. F. MOORE, SEOUL, KOREA

Missionary to the Presbyterian Board (North)

September, 1905, is destined to be a historic month in Korean missions, as it marks the rise of the General Council of Evangelical Missions in Korea. This council has representatives from the following bodies: the two Methodist missions (North and South) of the United States, and the four Presbyterian missions, Canadian, Australian, and the American (the Presbyterian Church North and South).

On September 11th, at the opening session of the Presbyterian Council, an overture was presented from the Seoul Committee, asking that steps be taken to carry into effect the plans suggested at the meeting in June (see p. 689, September REVIEW). The principal resolutions then offered declared that "the time is ripe for the establishment of one Korean national church, to be called 'The Church of Christ in Korea,'" and proposed a union of the Presbyterian and Methodist forces in educational, medical, and evangelistic work, the union of native church papers under a joint editorship, a union hymn-book, and the establishment of a union publishing house. This overture was referred to a committee, to report on the following afternoon.

A mass-meeting of missionaries was held on Monday evening at the chapel of the Methodist Girls' School, and the commodious room was filled with representatives of the missions. Rev. Horace G. Underwood, D.D., of the Presbyterian Mission, was elected chairman, and Rev. D. A. Bunker, of the Methodist Mission, secretary. "Blest be the tie that binds our hearts in Christian love" was followed by prayer. Resolutions adopted by committees representing the various missions were then read, and the question was thrown open for discussion. The Rev. J. L. Gerdine, of the Methodist Church (South), expressed his conviction that only one question was to be decided: "What is the will of the Lord?" He said that at such a time Satan is not likely to be idle, and one of his wiles to kill such a movement was to lead men to agree to the general plan, but tempt them to object to the terms or details of the agreement. "In this matter of union I believe God wants to make Korea an object-lesson to the world."

Rev. W. L. Swallen, of the Presbyterian Church, said that for a long time he had desired union, but felt that it was impossible. Now he felt differently. Recently he had been praying for the Methodist missionaries the same as for those of his own denomination. If Presbyterians or Methodists wish to unite in this movement as Presbyterians and Methodists there can be no true union. There must be mutually a Christian spirit of willingness to make concessions to magnify the essentials and to minimize the non-essential points of difference. There must be not simply a union of forces in educational and medical work,

but a real union with only *one native church*. The best way to begin seemed to him to establish a council of evangelical missions in Korea, to have advisory powers and such other powers as may be delegated to it by the missions from time to time.

Rev. W. D. Reynolds, of the Southern Presbyterian Mission, said that before coming to Korea the word "union" had been a bugbear. He could not have voted then even for union with the Presbyterian Church (North). But since coming to Korea, thirteen years ago, he had been in a different atmosphere, and desired "one Presbyterian Church for Korea." He believed now in real union of all evangelical denominations, and organic union for the native Church.

Rev. S. F. Moore said that formerly there had seemed to him only two possible paths to union. Either the Presbyterians must be so desirous of union that they would accept the Episcopal form of government, or else the Methodists must be ready for the sake of union to accept the Presbyterian polity. But among the seven Methodist bodies laboring in Japan, some hold to the Episcopal form of government and others are believers in the parity of the ministry. They united on the plan of having all the ministers on a common footing except one, to be chosen President of the Church, and holding that position for eight years. The Presbyterians and Methodists in Korea might come together under some similar arrangement.

Rev. W. B. Scranton, M.D., Superintendent of the Methodist Mission, moved to organize an Evangelical Council of Missions. This motion was carried, and the missionaries present thus constituted themselves the Evangelical Council of Missions in Korea. The chairman and secretary were continued in their respective offices, and a committee representing all the missions was appointed to prepare a constitution and by-laws for the new body.

The Presbyterian Council met on Tuesday afternoon, and adopted the following report from the committee to whom this overture on union had been referred:

We recommend: *First*. That this council (the Presbyterian) approve of the formation of a council of all evangelical missions in Korea, with advisory powers only, and such other powers as the various missions may delegate to it from time to time.

*Second*. That when all the missions represented in the Presbyterian Council shall indicate to it their desire that the Evangelical Council shall exercise any power previously delegated to this body, the Presbyterian Council shall transfer said power from itself to the Evangelical Council.

*Third*. That until the Council of Evangelical Missions is ready to form one Evangelical Church in Korea, the Council of Presbyterian Missions, while seeking in every way to encourage and facilitate union, proceed with the organization of the Independent Presbyterian Church of Korea, in accordance with our previously established principles.

*Fourth*. That this council instruct the hymn-book committee to confer with the Methodist hymn-book committee, granting power to its

committee to act with the others in preparing and publishing a common hymn-book.

On Friday, September 15th, the Evangelical Chapel was again crowded with representatives of the six missions, about one hundred and twenty-five missionaries being present. Rev. G. W. Cram, of the Southern Methodist Mission, read the 17th chapter of John as the Scripture lesson, and the report of the Committee on Constitution was taken up, and the following articles were adopted:

*First.* The NAME of this conference shall be The General Council of Evangelical Missions in Korea.

*Second.* The AIM of this council shall be cooperated in Christian work, and eventually the organization of one Evangelical Church in Korea.

*Third.* POWERS. The council shall have advisory and such other powers as may be delegated to it by the missions.

*Fourth.* MEMBERSHIP. Members of all evangelical missions composing the council shall be entitled to membership, provided, however, that only ordained missionaries shall have a right to vote on matters pertaining to Church organization and government.

Officers elected: Dr. H. G. Underwood, chairman; Dr. W. B. Scranton, vice-chairman; D. A. Bunker, secretary-treasurer, and Rev. E. H. Miller, statistician. An Executive Committee consisting of one member from each mission was given power to execute plans approved by the council, and to decide *ad interim* any questions of comity, etc., submitted by the missions. Such decisions have no binding authority, but are to be communicated to the missions concerned for their consideration. The Executive Committee was also asked to take into consideration the question of division of territory, and report to the next annual meeting of the council. To this committee was also referred the suggestion that the words "Presbyterian," "Methodist," and "Bishops" (the name used by the Southern Methodist Church) be dropped, and the term "Christian" be substituted as the name for the native Church. The Hymn-book Committees of the various missions were constituted the Hymn-book Committee of the council, and were given power to prepare and publish a common hymn-book.

It was voted that all the missions unite in publishing a common church newspaper in the Korean language, to be known as the "*Newspaper of the Church of Christ*." The principle of a union publishing house was also approved, and the question was referred to the missions. After the reading of reports on union of medical and educational work in Seoul, and a season of prayer, the council adjourned. One of the committee was instructed to prepare a prayer calendar for the Korean missionaries, so that they could unite daily in intercession for one another. The prayers of those at home are asked that Christian union may not only be consummated in Korea, but throughout the world. Surely none of the boards at home will endeavor to hinder a movement so manifestly inspired by the Spirit of God.





Benjamin

BIBLE SOCIETY COLPORTEURS STARTING OUT IN PERSIA

## BIBLE WORK IN PERSIA

BY CHARLES E. G. TISDALL, JULFA, ISPAHAN, PERSIA  
Agent of the British and Foreign Bible Society in Persia

Bible work in North Persia is carried on by the American Bible Society, and in South Persia and part of Turkish-Arabia by the British and Foreign Bible Society. In both divisions of the country we find many Biblical and historical names which have an interest not only for students of the Holy Scriptures, but also for readers of the Arabian Nights and Ancient and Modern History. In the north is Hamadan (ancient Ecbatana), where Esther and Mordecai are buried; Teheran, the capital of Persia, and Tabriz, where the Bab was executed. In the west, close to Kermanshah, is Bisitun (or Behistan), the site of the summer residence of the Median nobles and Babylonian Queen or Sassanian dynasties mentioned in the books of Esther, Ezra, and Nehemiah. In the immediate neighborhood of Kermanshah is Tak-i-Bostan, where there are some wonderful rock carvings in bas-relief of the Parthian kings on the mountain side. As we approach the Turkish border we come to Yassin-tappeh, supposed to be the Resin of Genesis. The supposed ruins of Halah and Habor, cities of the Medes, are found by the river Gozan, to which Shalmaneser, King of Assyria, carried the Samaritan captives (II. Kings xvii: 6). This river is now called the Holwan, and farther down on its banks we come to the ruins of Calah of Asshur. By this road Cyrus, Darius Hystaspis, and Alex-

ander led their armies to conquer Babylonia and Assyria. Then in the southwest are the ruins of Shushan in the land of Elam, where Daniel saw the vision of the ram with two horns (Daniel viii: 2), and where Esther was made Queen (Esther ii: 17). Here also is the supposed site of Daniel's tomb. Farther south we come to Mohammerah and Bushire, which were captured by the British in 1857. Shiraz is the birthplace of the Bab and the tombs of the celebrated Persian poets Hafiz and Saadi. Farther north we have the wonderful ruins of Persepolis and the tombs of the kings, and not far away the tomb of Cyrus.

### South Persia

Systematic Bible work was first started in Persia by Mr. James Watt for the British and Foreign Bible Society in 1878. He employed a Syrian named Benjamin Badal at Urumia, and sent him to Tiflis to be trained as a colporteur. Then on reaching Isfahan he employed an Armenian, George Mackertich, in 1879, and sent him to Odessa to learn bookkeeping, with a view to his keeping the accounts of the society in Persia. On Mackertich's return from Odessa, in 1880, he accompanied Rev. Robert Bruce, D.D., C. M. S. (the translator of the Bible into Persian), overland to Baghdad by way of Sultanabad and Kermanshah, opening depots at these places *en route*.\*

Benjamin Badal, having spent some years working as colporteur about Tiflis, traveled to Baghdad in 1881, and there joined Mackertich, and together these two carried on the work in Baghdad, Busrah, and the surrounding villages.\*

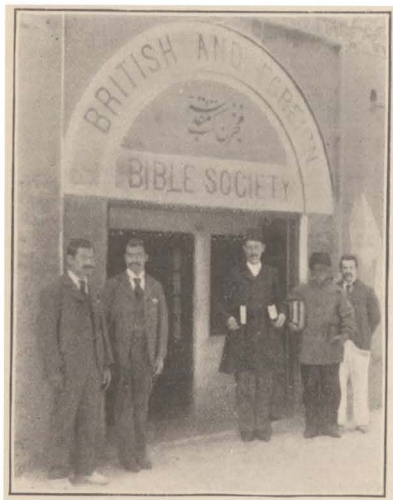
During the first year of the work Benjamin met with great success, especially in Shiraz. The Dâr-ul-Elm, or seat of learning, where the mullahs (priests), thinking to find prophecies concerning Mohammed in the Scriptures, advised the people to buy and read the book, with the result that people purchased eagerly, and Benjamin sold about two thousand copies during his stay there, no less than six hundred of these being sold in one week. On the last day of that particular week his sales amounted to one hundred and twenty copies, all being in Persian.

On his next visit, however, Benjamin found that the mullahs had assumed a very different stand, and were so bitterly opposed to the sale of the Scriptures that they called him, and threatened to imprison

\* During 1880 the American Bible Society opened work in the North of Persia by appointing the late Rev. L. Whipple as their agent, and in 1885 the country was divided between the two societies by an imaginary line a little north of parallel 34.

† In 1883 they appointed colporteurs and an Armenian clerk, Jacob Galustian, to keep the accounts, and proceeded to Persia to carry on the work there. The work in Southern Persia was supervised for the British and Foreign Bible Society by Dr. Bruce until 1889, and by 1890 it had assumed such proportions as to warrant the appointment of a separate agent, and Mr. J. A. Douglas was sent out. He was replaced by the Rev. T. R. Hodgson in 1891. Mr. Hodgson had charge of the agency until 1895, when he was transferred to the Constantinople agency, and then, while without an agent for three years, the work was supervised by the Right Rev. Bishop Stuart, D.D., of the C. M. S., till the appointment of the writer in 1899.

and kill him if he offered the books for sale. They even went so far as to post notices on the gates of the bazaars and mosques forbidding the people to buy, and threatening them with fines and various penalties should they do so. Benjamin saw his chance here, and, with his characteristic courage and trust in his Master, altho quite alone, he took his books and sat under one of these notices offering the Scriptures for sale, thus using the prohibitory notice as an advertisement.



THE JULFA BIBLE SHOP

To Benjamin belongs the credit of opening the whole of Southern Persia, Turkish Arabia, and the Arabian ports on the Persian Gulf; this he did in spite of great opposition and bodily suffering. At Muscat, on the Persian Gulf, he was very severely beaten by a mullah—so much so that he hardly escaped with his life.

At Nahāvend he was taken by another mullah and bastinadoed in the regular Persian fashion, his feet being beaten almost to a jelly before he was released. During the beating he swooned twice from agony.

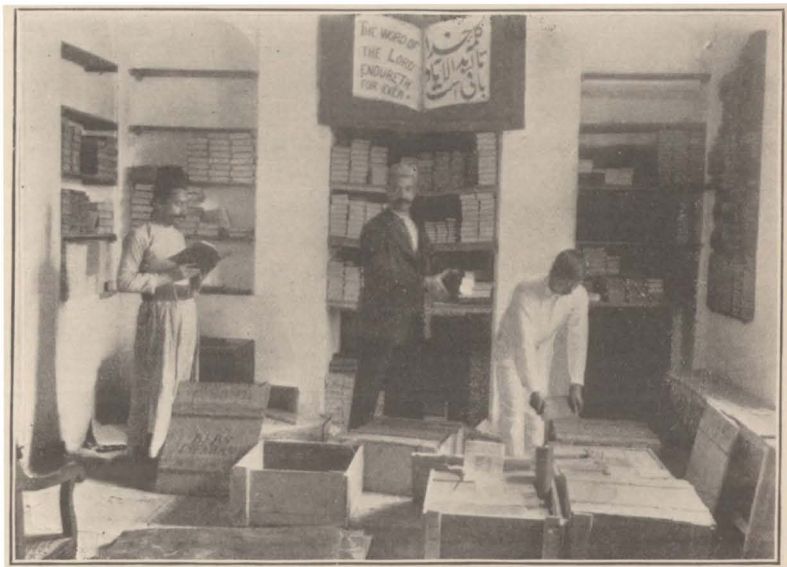
At Lar, the capital of the Laristan province, another colporteur had his books taken and burned, and some years later, when Benjamin visited the same place, his books were treated likewise by the same mullah, while Benjamin himself was mobbed and beaten. Not being satisfied with all this, the mullah himself, at the head of a great crowd, proceeded to the place where Benjamin lodged in order to take and kill; him but the governor, hearing of his intention, sent guards and brought Benjamin to his house before the mullah and his bloodthirsty followers arrived. Since then, owing to this mullah's opposition, it has been impossible to work in Lar. I went there a few years ago, taking Benjamin with me, thinking my presence would protect him to some extent, but I was forbidden to sell a book by the governor, who also warned me that the mullah had recognized Benjamin, and had deputed certain men to kill him if he offered books for sale. I appealed to the governor for protection, but he replied that he was powerless against the mullah, upon whose orders even his own body-guard would turn against him.

Our reception at Farrashband, on the same trip, was quite the other extreme, for here we were met with open arms, and here on Christ-

mas day, 1901, Benjamin sold one hundred and thirty copies of the Scriptures, supplying almost every person who could read.

The work in the Busrah vilayet was handed over to the Arabian mission of the Reformed Church of America, on their starting work there in 1890, and the British and Foreign Bible Society agreed to make them a yearly grant toward the Bible work.\*

Mosul was added to the Persia agency of the B. and F. B. S. in 1898 (when the American mission withdrew) by a friendly arrangement with the A. B. S. The work there and in the surrounding dis-



Jacob Galustian

PACKING BOOKS IN THE BIBLE SOCIETY DEPOT IN RUSHIRE

tricts has gone forward exceedingly well, considering the uncivilized state of the country, where robberies and murders by the Kurdish highwaymen are of almost daily occurrence, making the colporteurs' tours very dangerous indeed. For the past twenty-one years (1883 to 1903 inclusive) no less than 110,310 copies of the Holy Word have been issued by the B. and F. B. S. agency alone †—61,305 in Persia and 49,005 in Turkish-Arabia. Our beloved brother Benjamin Badal, who is now our superintendent colporteur, is not merely a bookseller,

\* The work on the Arabian coast of the Persian Gulf was also taken over by the Arabian mission, and is at present worked by them from their stations at Bahrein and Muscat, where it is supervised by the Rev. S. M. Zwemer, D.D., and the Rev. James Cantine, and while these devoted servants of Christ are in charge of it, we may rest assured that no effort will be spared in circulating the Word of Life. Here also the B. and F. B. S. supplies all Scriptures used at fifty per cent. discount off selling price, freight paid, while the A. B. S. makes an annual grant of £100 toward the Bible work.

† These figures do not include those sold to the Arabian mission, but only those issued from our own depots and by our own colporteurs.

but an evangelist. He has well deserved the title "Little Paul," by which he is known among his native brethren, for Benjamin, like Paul, rejoices to be counted worthy to suffer shame for the name of Christ. George Mackertich and Jacob Galustian, who are now our sub-agents in Isfahan and Baghdad, deserve great credit for the way they have carried out the duties entrusted to them.

#### **In North Persia**

During the fifteen years (1880-1895) that Rev. L. Whipple was agent for the A. B. S. in North Persia, some 60,000 Scriptures were issued in that field. Since his resignation the A. B. S. has had no agent in Persia, its work being supervised by the missionaries of the Presbyterian Board of Foreign Missions. If Bible work in North Persia were once more placed on a systematic basis with regular colporteurs, much good would undoubtedly be accomplished.\* Not only are the people in this district more accessible to the colporteur, who can travel and offer his books for sale without the danger of persecution that constantly threatens him in the south, but, owing to the ascendancy of Russian influence in the north, the people are more civilized and a far larger proportion can read. Moreover, the towns in the north are larger than those in the south, and the region is more thickly populated. The mullahs have much less influence and power than in the south, and the circulation of Scriptures could be carried on with far less opposition.

The law by which the Persian government prohibits the importation of Persian Scriptures is still in force and is rigidly carried out, in spite of all the efforts of the British Minister to have it altered or neglected. Thus we are at present unable to import a single copy of our most necessary Book. Will not Christians join us in prayer that all restrictions may be quickly removed, and the Word may have free course, to the extension of Christ's Kingdom in Persia.†

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\* In 1893 the total output of the A. B. S. in North Persia was more than double that of the B. F. B. S. in the south; whereas, on the other hand, during the three years, 1898-1900, the issues of the latter society exceeded those of the A. B. S. by five to one. In 1901, while the B. F. B. S. circulated 4,435 copies in South Persia, there are no figures at all quoted in the A. B. S. report for the north.

† We hope to be able, in a later number, to present an article on the interests of the American Bible Society in Persia, which has deemed it prudent for some years past to carry on its work through the American Presbyterian missionaries.—EDITORS.



**SIDE-LIGHTS FOR STUDIES ON AFRICA****REFERENCES TO BEST ARTICLES, BOOKS, AND LEAFLETS**

BY REV. HENRY OTIS DWIGHT, LL.D.

Secretary of the Bureau of Missions

While a great number of mission study classes are using "Christus Liberator," or "Daybreak in the Dark Continent," questions will be sure to arise that clamor for settlement. One of the first steps which leaders of study classes should take, is to arrange with the public library to have all the desirable books on Africa brought together on an easily visible and accessible shelf. This can always be managed where any topic is attracting the attention of a number of readers. It will prove very helpful wherever the library is well furnished.

A difficulty which can not fail to be met at the outset is the fact that the lessons relate not to one country, but to a continent. Lessons on India, or China, or Japan, give opportunity for study of details, but any series of studies on Africa will barely give one a chance to learn that South Africa and North Africa, or Nigeria and Uganda are as widely different in religion, language, racial characteristics, and social customs as are India and Japan.

For this reason leaders of study classes need to know what they are about—that is, to be alert, and keep in touch with literature which will illuminate the points referred to in the text-books. Some works of a general character should be constantly consulted in order to have before the mind what the continent is as a whole, what it has been in relation to others, and especially what it now contains. Among books of this class are: Beach's "Geography and Atlas of Protestant Missions," Dennis' "Christian Missions and Social Progress," "Report of the Ecumenical Conference on Foreign Missions, 1900," and the "Encyclopedia of Missions, 1904." All of these works throw side-lights on Africa in connection with discussions of the world-wide missionary enterprises. Beach's Atlas is indispensable, with its large maps, its clear emphasis on missionary stations, and its index, that shows any clear eye, at a glance, which societies are established at each station and what they are doing there. "The Blue Book of Missions, 1905," is also valuable for its array of facts and statistics on Africa, and the various countries which compose it. For ready access to missionary facts it is unique.

The histories of the great missionary societies will also help leaders of study classes. Unhappily these are to be found in few public libraries. Of such, we may mention "The History of the Church Missionary Society," "The History of the London Missionary Society," "Two Hundred Years of the S. P. G.," and "The Moravian Missions," by J. Taylor Hamilton (1901). Noble's "Redemption of Africa" is a fine study of the general missionary situation, altho now a little old;

for the situation has changed in six years. Sir Harry Johnston's "History of the Colonization of Africa by Alien Races" gives a good idea of the medley of races found in the Dark Continent. Thornton's "Africa Waiting" is suggestive, tho very brief.

Many good general articles are to be found in the missionary periodicals. Those who have access to files of THE MISSIONARY REVIEW OF THE WORLD will find such articles in Vol. XIII. (1900), p. 417; Vol. XIV. (1901), p. 410; Vol. XV. (1902), p. 403; Vol. XVIII. (1905), pp. 510 and 590. "The Outside of Darkest Africa," in the *Assembly Herald*, 1904, p. 127, is good; so is "Facts About Africa," in the *Missionary* (Presbyterian South), 1903, p. 304, and "Success and Opportunities," in *World-Wide Missions* for November, 1903.

One needs to look a little more deeply than the class-books can do into the religions of Africa, and especially into fetishism. For an admirable interpretation of the fundamental ideas of fetishism, set forth in an entertaining style with abundant incidents of life and custom illustrating these ideas, Nassau's "Fetishism in West Africa" (Scribner, 1904) stands at the front. Articles on fetishism and spirit worship in Africa are found in THE MISSIONARY REVIEW OF THE WORLD, Vol. VIII. (1895), p. 407; Vol. XV. (1902), p. 602; Vol. XVII. (1904), p. 403; also in the *Missionary Herald*, 1903, p. 553, and in the *Baptist Missionary Magazine*, 1903, p. 136; 1905, p. 187.

Mohammedanism, altho an importation from abroad, is firmly rooted as an African religion. The classes should know something definite about it and the points where it differs from fetishism on the one hand and from Christianity on the other. Sell's "The Faith of Islam," and Zwemer's recent book, "The Moslem Doctrine of God," will suggest to leaders how to give the classes some clear notion of the religion that vehemently opposes Christianity throughout the northern half of the Continent.

#### Biographies of Missionaries and Converts

There is no better door of entrance to the missionary work in Africa with the atmosphere in which it struggles along than biographical sketches of master missionaries. The spirit in which the work is done chiefly impresses one in reading such biographies. Like the books of the Bible, no matter what country they describe as the background of the missionary's life, the motive, hope, and unshaken purpose which appears in all is the same—to give these black people knowledge of Jesus, so that they may be men. Of such biographies a few are: Blaikie's "Personal Life of David Livingstone," J. S. Moffat's "Robert and Mary Moffat," W. D. Mackenzie's "John Mackenzie, South Africa Missionary and Statesman," E. C. Dawson's "Life of James Hannington" (and the lives of two other heroes, "Mackay of Uganda" and "Pilkington of Uganda"); Miss E. J. Whateley's "Life

of Mary L. Whateley" (Egypt), and Grenfell's "Life on the Kongo," which is a life of W. H. Bentley.

Another line of biographical reading need only be suggested—the lives of converts. These show results of the Gospel of Jesus Christ in a light that quickens one's own faith. Among these, Campbell's "Africaner," and the "Life of Samuel Crowther, the Slave Boy who Became Bishop of the Niger," are good examples. An article in *THE MISSIONARY REVIEW OF THE WORLD* (January, 1901) tells the story of "Paul, the Apostle of the Kongo," and there is another of the same class (Vol. VII., 1894, p. 106), describing Khama, the enlightened African chief; or, if more detailed study of this chief's work is desired, "Twenty Years in Khama's Country," by J. D. Hepburn, will be found interesting and informing.

The history of exploration in Africa is intensely interesting, and brings to view details of the life of African pagans in a most vivid manner. One need only suggest the extended writings of Livingstone, Stanley, Speke and Grant, Schweinfurth, Baker, DuChailu, and others. They will be found in almost any public library. But assuming that the object of the study class is primarily to know the characteristics of the various mission fields, care should be taken to guard against emerging from the course of study with much knowledge of African travelers' experiences and little knowledge of how far Jesus Christ influences Africa.

#### Concerning Southern Africa

British South Africa has been and is the most important of the missionary territories of the continent from the point of view of land actually conquered. It is none the less to be examined because American societies are in a minority there. James Bryce's "Impressions of South Africa" gives a general view of the various provinces and their people. James Stewart's "Dawn in the Dark Continent" tells the story of the great Scotch missions, and gives glimpses of others in the general survey of Christian progress. DuPlessis, in "A Thousand Miles in the Heart of Africa," throws light upon a little-known section of the missionary enterprise—the work of the Dutch Reformed churches of Cape Colony. W. C. Holden, in his "Brief History of Methodism and Methodist Missions in South Africa," emphasizes the work of the Wesleyan Methodists of England. Mackenzie's "Austral Africa" describes the environment of the London Missionary Society's missions. *THE MISSIONARY REVIEW OF THE WORLD* has a number of valuable articles on phases of life in this region. Some of these are in Vol. XV. (1902), pp. 106, 653; Vol. XVIII. (1903), p. 361, and (on the Ethiopian Movement) Vol. XVII. (1904), pp. 434, 583.

Grout's "Zululand," and Tyler's "Forty Years Among the Zulus,"



are books based in the main on life in the American Board's field in Natal. "The Essential Kaffir" (by D. Kidd, London, 1904) is a study from another point of view of the tribes of the eastern part of Cape Colony. For some idea of Basutoland and the work of French missionaries there, "My Life in Basutoland" (Religious Tract Society, London), by E. Casalis, is very good, tho rather old. The Transvaal and Natal may be examined in W. D. Mackenzie's "South Africa: Its History, Heroes, and Wars" (1900), and glimpses of missionary labor there can be found in the leaflet, "The American Board's Zulu Mission," and in THE MISSIONARY REVIEW OF THE WORLD, Vol. XIII. (1900), pp. 18, 48, 758; Vol. XIV. (1901), p. 421; Vol. XVII. (1904), p. 294; and Vol. XVIII. (1905), p. 376. The *Missionary Herald* and *Life and Light* should be consulted also for the American Board's work.

For information on the Bechuanaland Protectorate and Rhodesia, which also fall within the general region known as British South Africa, S. Lloyd's "Three African Chiefs" and Hepburn's "Twenty Years in Khama's Country" should be examined, as well as F. Coillard's "On the Threshold of Central Africa." THE MISSIONARY REVIEW OF THE WORLD describes parts of this great region also in Vol. XI. (1898), p. 801; Vol. XVII. (1904), p. 445. The Methodist Episcopal Mission in Rhodesia (Umtali, etc.) is described in *World-Wide Missions*. The American Board's Mission in Rhodesia (Mt. Silinda, Melsetter) can be examined in the *Missionary Herald* and *Life and Light*.

#### Eastern and Central Countries

If we go along the East Coast of Africa north of Natal into Portuguese East Africa, the material most easily available for American readers is found in THE MISSIONARY REVIEW OF THE WORLD, Vol. XVIII. (1905), p. 443, 596, and in *World-Wide Missions*. These give interesting details of the Methodist Episcopal missions. Of the American Board's work, there are glimpses in the *Missionary Herald*, 1904, p. 22, and 1905, p. 273.

Of the extensive missionary enterprises in German East Africa little is published in English, and one had best consult Rowley's "Story of the Universities' Mission," Warneck's "History of Protestant Missions," already referred to, and the "History of the Church Missionary Society." In British East Africa one is again within the field of English literature. Sir Charles Eliot's "The East African Protectorate" is full of information about the country and the people. H. S. Newman's "Banani" gives a view of the slavery question in Zanzibar. The Church Missionary Society's mission can best be examined, perhaps, in the "History of the Church Missionary Society." THE MISSIONARY REVIEW OF THE WORLD, Vol. XVII. (1904), p. 587, has

a slight sketch of an American venture in the same region, known as the "Africa Inland Mission."

The Central African Lake Region has a most fascinating series of stories connected with its exploration and evangelization, and, if possible, time should be taken to read these stories of missionary achievement. Respecting the Nyasa region, one should read J. W. Jack's "Daybreak in Livingstonia," W. A. Elmslie's "Among the Wild Ngoni," and R. Young's "Trophies from African Heathenism." Du Plessis' "A Thousand Miles in the Heart of Africa" and E. C. Hore's "Tanganyika" are also useful. As to Uganda, much is contained in the biographies mentioned above. But so great a history of the power of Christ's Gospel should be more closely studied, if possible. "Two Kings of Uganda," by W. P. Ashe, and "The Wonderful Story of Uganda," by J. W. Mullins, will amply repay the time given to them.

#### **West Africa and the Kongo Region**

On the West of the Lake region a series of missionary enterprises cluster about the huge Kongo River system in the Kongo Free State, with the French Kongo colony and Kamerun on the north, and with Angola on the south. Respecting Angola, Heli Chatelain's "Folk Tales" give a glimpse of the notions of the people. Baker's "Story of Chisamba" (Toronto, 1904) describes the field of the Canadian missionaries connected with the mission of the American Board. THE MISSIONARY REVIEW OF THE WORLD has articles on missions in Angola in Vol. VI. 1893), pp. 370, 531; Vol. XII. (1899), p. 854, and Vol. XVIII. (1905), p. 599. *Harper's Magazine* began in August a useful series of articles on the new slave-trade in West Africa, which relates largely to this region, and tells about many things besides the slave-trade.

In thinking about the Kongo Free State, one will have to use coercion to escape the notion that by reading of one mission one knows the whole. H. M. Stanley's "Congo, and the Founding of the Free State," gives some idea of the whole huge country. W. H. Bentley's "Pioneering on the Congo," Verner's "Pioneering in Central Africa," Arnot's "Garenganze," and Mrs. Guinness' "New World of Central Africa," each give a glimpse of a different missionary field, and there are others. Verner's book is published by the Presbyterian Committee of Publication at Richmond, and the other three by Revell, New York. The Baptist (Tremont Temple, Boston) leaflets on the Kongo mission are very good—as, for instance, "The Pentecost on the Congo," "Paul, the Apostle of Banza Manteke," "An African Palaver," and "Young Explorers in Africa." The last named is accompanied by a bunch of twenty beautiful pictures. THE MISSIONARY REVIEW OF THE WORLD has articles worth looking up in Vol. XIII. (1900), pp. 817, 920; Vol. XVII. (1904), p. 678; Vol. XV. (1902), p. 212; Vol. XVIII.

(1905), pp. 344, 739. Morel's "King Leopold's Rule in Africa" (London, 1904) deals with the barbarities of the Kongo administration.

Kamerun, lying between the Kongo River system and that of the Niger, has a very important mission of the Basel Society, and a prosperous mission of the German Baptists in Berlin. Both of these are almost ignored in the class books, altho they are several times larger than the American missions in the same region. The facts of the American mission can be found in the *Assembly Herald* and *Woman's Work* (Presbyterian Board, New York). Interesting leaflets from the same source are: "A Day With the Fang," "The Dwarfs at Home," and "What Christ Can Do for Darkest Africa." Secretary Halsey's report of a recent visit to this region is vividly graphic. THE MISSIONARY REVIEW OF THE WORLD has articles on different parts of the colony in Vol. IX. (1896), p. 411; Vol. XV. (1902), p. 376; Vol. XVII. (1904), 454.

The regions belonging to the Niger River system are yet to have great importance in the evangelization of Africa. But literature available for American study classes is meager. Hazzledine's "The White Man in Nigeria" (London, 1904) is worth reading. Hugh Goldie's "Old Calabar and Its Mission" (London, 1890) describes the Scottish missions. The line of missionary approach to the interior of Nigeria has hitherto been by way of Lagos, and the "History of the Church Missionary Society" contains many interesting facts. Miss Tucker's "Abeokuta" is one of the sections of missionary history that has romance in it. J. T. Bowen's "Adventures and Missionary Labors in Several Countries in the Interior of Africa" gives the beginnings of the work of the Southern Baptist Convention in the Lagos Protectorate. THE MISSIONARY REVIEW OF THE WORLD deals with Nigeria in Vol. XIII., p. 352; Vol. XVII. (1904), p. 213. For the Gold Coast Colony and Togoland one has to go to Warneck's history for glimpses of what is a rather important work of the Basel and the North German missionary societies. Hayford's "Gold Coast Native Institutions" is a political and social study of the people. A curious glimpse of what Mohammedans are doing in the colony is given by THE MISSIONARY REVIEW OF THE WORLD, Vol. XVIII. (1905), p. 696.

#### In the Mohammedan Districts

What missions have accomplished in Mohammedan Africa, as one has to call the northern half of the continent, is a very short story when compared with the vastness of the area involved. Mission work in Morocco and the Barbary States is described in Rutherford and Glenny's "The Gospel in North Africa" (London, 1900) and Dr. R. Kerr's "Pioneering in Morocco." Some informing articles in THE MISSIONARY REVIEW OF THE WORLD are found in Vol. XII. (1899), p. 521; Vol. XIV. (1901), p. 444; Vol. XV. (1902), p. 424. Egypt is

a kind of oasis in this vast region. Read Stanley Lane Poole's "Social Life in Egypt" for a clear view of the kind of people one has to deal with, and Lansing's "Egypt's Princes" and A. Watson's "American Mission in Egypt" for the story of the United Presbyterian Mission. Miss Whateley's books, "Ragged Life in Egypt" and "Among the Huts in Egypt," touch on the work of a devoted missionary of the Church of England, whose biography has already been mentioned. The "History of the Church Missionary Society" should be referred to also for the work of that society in Egypt and the Sudan. Light on the latter region can be found in *THE MISSIONARY REVIEW OF THE WORLD*, Vol. XII. (1899), pp. 8, 401, 851; and Vol. XVIII. (1905), p. 85.

Time must be found also for learning something of three detached missionary fields in what we have generalized as Mohammedan Africa. One of these is Abyssinia—as exclusive toward evangelical missions as if it were Mohammedan. Bent's "The Sacred City of the Ethiopians" (Aksum), published in London, 1893, gives a view of the religious atmosphere. Of the persevering Swedish mission on the borders of the country, English readers can get a hasty glimpse in Warneck's *History*.

Sierra Leone is the second of these detached fields. Bishop Ingham's "Sierra Leone After One Hundred Years," and the "History of the Church Missionary Society," and Flickinger's "Ethiopia: Twenty Years of Missionary Life in Western Africa" (Dayton, Ohio; United Brethren Publishing House, 1877), all give information upon a rather remarkable field. The Christian and Missionary Alliance might be asked for publications on its pioneer work in the interior of the protectorate. The "Appeal from an African Prince" in the *Century Magazine* for April, 1905, also throws light on this region. The situation in Liberia, the third of the isolated fields, can be examined in such books as Durham's "The Lone Star of Liberia" and Stockwell's "Republic of Liberia." *The Spirit of Missions* (Protestant Episcopal) and *World-Wide Missions* may also be searched for information on this rather disappointing country.

We have not felt called to do more in this article than to suggest some of the sources of information least difficult of access to American study classes who really wish to learn about Africa and the progress of its evangelization. We are perfectly aware that no class and no leader can go into such detailed study as this long survey might be taken to demand. One class will wish to look up one field, and another will be more interested in quite a different one. But we would suggest, in conclusion, that Africa is to play a vastly important part in the world before many years, and however much the pains now devoted to studying, it will never be regretted as wasted.

## OBSTACLES TO CHRISTIAN MISSIONS IN CHINA—V.

BY TONG KWOH ONN, SHANGHAI, CHINA

### Extrinsic Obstacles to China's Evangelization

Coming now to the so-called extrinsic obstacles; as these lie outside the province of the Christian Church, and, therefore, beyond their accountability, it is only necessary for us to give them our brief attention. In some respects these obstacles exert as great, or even a greater, influence in the retardation of the evangelistic movement in China than the intrinsic obstacles, tho their tendency is generally dynamic rather than aggressive.

(1) *The All-pervading Influence of Confucianism.*—Confucianism, if it can be regarded as a religion at all, has been for over twenty centuries the national cult of the Chinese people. Upon its doctrines the principles of government are based, and no other cult can be admitted except as a heterodoxical sect. The reluctance of the government and people to abandon Confucianism for another faith is due to their intense veneration for Confucius and his grand system of ethics, a system which occupies a transcendental position in China. While the philosophers of the West, from Pythagoras to Spencer, are abstract and Utopian, that of the Chinese is popular and practical; it not merely interests thinkers, but directs the life of the masses, and has done so continuously for several thousand years. As a writer has eloquently said: "Confucius (the Master Kung, the Perfect Sage) is the throne-king of twenty-five centuries, and of one-fourth of the human race. No other mere man, Buddha not excepted, has had so extensive an influence as he, nor set such an ineffaceable stamp upon a race."

Since time immemorial the emperors of the successive dynasties have had to go in state semi-annually to worship the "teacher" in the Confucian Temple in Peking. What strikes the Westerner as most remarkable is that, throughout the whole of their authentic history, the wisdom of the ancients has been to the Chinese the very life-blood of their morality—personal, domestic, social, and political.

(2) *The Hostility of the Chinese Government Toward Christianity.*—Whenever any religion requires centuries for its firm establishment among any people, history has shown that the unfavorable attitude of the government has been invariably the most potential obstruction. The experience of Christianity in China has proved no exception to the rule. On the other hand, when leadership in any religion is assumed by the government, it has advanced by leaps and bounds. This is proved in the history of China. When the emperors of the "Six Dynasties" believed in Buddhism, that religion flourished; when the emperors of the Yuen Dynasty favored Mohammedanism, that religion advanced. The reasons for the government's hostility toward

Christianity are, perhaps, rather difficult to define; but it is safe to assume that among the most potent factors are the resentment over the political interference of missionaries; the distrust of the motives of Christian missions; the dread of political usurpation, territorial aggrandizement, and other compensatory demands as the result of riots and massacres; and, finally, the apprehended displacement of the state religion, Confucianism, by Christianity. The antagonistic attitude of the government toward Christianity and religion in general is also due to their firm belief that religion does not come within the scope of practical politics, and hence in all their attempts at reform, religion is either discouraged or ignored. The antipathy of the government toward Christianity is shown in various ways, but perhaps one of the most consequential is the promulgation of the denunciatory "Sacred Edict" of Kang-hsi: "Discountenance and banish strange doctrines, in order to exalt the correct doctrine." This famous edict, which was specially aimed at Buddhism as opposed to Confucianism, is now construed as being directed against the tenets of Christianity, and warning the people against them.

#### The Literati and Their Antagonism

(3) *The Hatred of the Officials and Literati.*—That the hatred of the officials and *literati* for Christianity is deep-rooted and thoroughly genuine there is unfortunately no room for doubt, but the principal cause for this unreasoning hatred is the result of ignorance. Notwithstanding that over half a century has elapsed since Protestant missionaries made their first appearance in China, the highest officials in the land are still ignorant as to the actual intentions, teachings, and practises of the Christian missions. They still regard missionaries in the interior as political emissaries, whose chief aim in making Chinese converts is to be the facilitation of the foreign invasion of the country. At present the officials only know Christianity as presented in the despatches of foreign ministers and consuls, and as connected with riots and lawsuits. Another cause for their hatred is their intuitive fear lest the hosanna of Christianity should ultimately prove the dirge of Confucianism, to prevent which they will move heaven and earth. A third cause for their antagonism is the barrier afforded by Christianity to Chinese official life. At present no Christian can be a government official; if a Christian official was to entirely eschew the Confucian rites and openly avow Christianity, the days of his officialdom would be numbered. Still another cause is their self-sufficiency and insensate pride. The cry of the educated and enlightened classes nowadays is: "Let us have your intellectual and material civilization, but spare us your Christian civilization," thus displaying the most pitiable ignorance of the laws of cause and effect by believ-

ing that China could have the benefits of the results of Christianity without Christianity itself.

(4) *The Poverty and Ignorance of the People.*—The grinding poverty of the Chinese people is responsible for their intense materialism. Their terrible struggle for their daily rice gives them no time for spiritual thoughts, while their empty stomachs are hardly fit receptacles for spiritual truths. Perhaps among no other people in the world so far advanced in civilization as the Chinese is there so little spirituality and so much of gross materialism. Hence their almost universal sordid spirit, which leads them to seek after the benefits of the present rather than the greater reward of future advantage or gain. A close observer of the Chinese has written:

More millions go to bed hungry each night in China than in any other land; more women suffer from the limitations of their sex in China than in any other heathen nation; more men pay the penalty of their vices there than anywhere else; more brides and daughters-in-law commit suicide, and more parents murder their female offspring than can be found in any other clime, simply because the sweetness of life is gall and existence is unmitigated misery.

The dense ignorance of the masses in matters spiritual as well as temporal is another most powerful factor toward keeping them aloof from Christianity: the popular suspicions, the dread of witchcraft, the belief in secret abominations, the alleged mutilations of the sick or dead, and all the other most absurd stories in connection with Christian missions are still exerting their baneful influence. The Emperor Tao Kwang himself, when issuing an edict of toleration, could not help encouraging the belief that the Christians really picked out the eyes of the sick for therapeutic purposes. The statement is constantly repeated by the ignorant populace, and is encouraged in the belief by the *literati*, that Christianity is a religion for the Westerns and Confucianism for the Chinese—hence, any one forsaking the latter for the former voluntarily denationalizes himself and becomes a social and political outcast. This belief is keeping more of the ignorant masses away from Christianity than any other influence, or possibly than all other influences combined. Many of the people are also holding aloof from Christianity from feelings of pride—they regard themselves only as civilized while all others are barbarians; hence the aphorism: “I have heard that barbarians have been civilized under our influence, but never the reverse.” They say that Confucianism embraces all that is good in Christianity, while the latter contains only the titbits of Confucianism.

(5) *The Humble Social Position of the Native Converts.*—It is an undeniable fact that all native converts, with few rare exceptions, hail from the lowest strata of society, and are men of little or no education. While it is true that Christianity, at the beginning, established itself

first among the masses, and gradually spread to the higher classes, yet, in the light of experience, such an order of proselytizing is neither the most rapid nor the most effective. The humble birth, lack of education, grinding poverty, and low social position of the average native Christian make his influence in a community practically *nil*, while these facts give rise to the taunt of the Pharisaical *literati* that Christianity is a religion exclusively for the low, the poor, the ignorant, and other outcasts of society. It is devoutly to be wished by all friends of Christianity that the time will soon come when a different attitude will be assumed by the higher classes toward that religion, and that, with the removal of their hampering influence, the native Church will advance by leaps and bounds. The Rev. Mr. Kingman once wrote:

In the Christianizing of Great Britain the work uniformly began with the king and nobles, and from them reached downward to the lower classes, instead of leavening first the people and finally reaching the king. This explains the ease with which the profession of Christianity could be made or unmade at the pleasure of the ruling sovereign.

There are still other obstacles of no mean importance which must be briefly mentioned. These are the publication of anti-Christian literature, which, in spite of the more or less genuine efforts of the officials, has not yet been entirely suppressed; the limited circulation of Christian literature; the difficulties arising from the difference of dialects; the lack of facilities of traveling and communication; and finally, the conservative attitude of the present government toward all movements of reform.

#### **How the Obstacles May be Removed**

The above formidable array of obstacles might, at first sight, give rise to feelings of despair in the minds of all friends of Christianity and all well-wishers of China; yet, further reflection will show that the removal or abatement of these obstacles may be easily effected if the Church and missionary societies at home will only realize their responsibility and adopt the necessary remedial steps.

Recognizing the fact that China is the Gibraltar of heathenism, its conquest must demand corresponding forces, prayers, and sacrifices. In the attempts to secure possession of this populous territory for the Kingdom of Jesus Christ, the Church can not possibly allow herself to be outvied by earth-powers in the pursuance of their territorial and political schemes. Since the greatest sacrifices must be made for the speedy conquest of this hoary empire, I would advocate the adoption of a bold policy—to wit, a policy of non-resistance, and the abolition of extraterritoriality as far as missionaries are concerned. Let China be put on her honor and on her boasted tenderness to “strangers from afar,” as they always style foreigners in their polite literature. It is



possible that a few might be martyred for their Master's sake, as Stephen was, but such martyrdom would be well worth accepting, if the Chinese could be made to realize the intense earnestness of the Christian Church, and their readiness to sacrifice all for the sake of China's spiritual and moral salvation.

Last year the riots occurring in Kiangsi, resulting in the death of two Catholic priests and several native converts, was partly, if not principally, due to the circulation of eye-picking rumors. In view of this, it has been suggested by a close observer of the missionary question that a good working understanding between missionaries and the Chinese might be secured by placing all the Christian establishments throughout the provinces under official supervision. Personal visitations would have to be made obligatory on the magistrates as part of their official routine, and they would be required to make regular reports to the higher authorities of their respective provinces. In this manner the utmost publicity would be given to missionary operations, and Christianity might thus obtain a fixed status in the country as well as enjoy the official recognition of the government.

It has also been suggested that the experiment might be made of having non-official representation of mission interests in Peking, which would be alike free from the stilted and often domineering manner of the diplomatists, and from the implied ulterior consequences of non-compliance with their demands. Such a "moderator," as he might be called, might render invaluable service to the cause of propaganda in China, by smoothing over asperities, and obtain reasonable adjustment of difficulties in the provinces, independent of all diplomatic red-tape or assistance. Nor would there be any insuperable obstacle to such a scheme, for a precedent has virtually been established in the case of the Catholic missions, which have worked unobtrusively for so many years, and with satisfactory results. In short, if the *greatest* obstacle to Christian missions is to be removed, the efforts of the missionary societies and missionaries should be directed toward separating their cause entirely from all political interests. On the day when intelligent China shall be persuaded that it is possible to be Christian and Chinese at the same time; above all, on the day when she shall see native ecclesiastics at the head of the native Church in China, and foreign missionaries, sinking their foreign identities, share with their converts all the perils and humiliations which are inseparable from the Christian propagandism, Christianity will find its proper place in this great empire, whose conversion will ultimately carry with it that of the Far East.

To dispel the impeditive influence to the spread of Christianity, caused by the dense ignorance of the masses, the greatest efforts of the missionaries and home societies are required. Since the Christian school is the most effective agency in promulgating the Gospel and

Christian instruction is the best preaching, because therein are being trained the future leaders and commanders of China who are to exercise the most powerful influence over their country, the missionary societies of all denominations have done well to have established so many missionary schools all over the land, and the more schools they will establish and maintain the greater will be the progress of Christianity in China.

### **The Education of Women**

The need of female education is no less urgent. The stronghold of heathenism and ignorance is in the minds of women, and for the capture and possession of this stronghold the Church can not too earnestly strive. If the education of women were properly effected, the evangelization of China would proceed by natural methods: the influence of mothers upon children, and of wives upon husbands. Another agency for the more rapid progress of Christianity is the wider circulation of good Christian literature in China. But in order to have literature that will produce satisfactory results, it must not be by mere translation of foreign books, or, at any rate, not of the language. It has been said if China is to be evangelized, it must be by the natives, and it may be added: if it is to have good literature, it must be through the natives, and not foreign missionaries, who, at the best, have only a passing acquaintance with the Chinese literary language. The Church should see to it that the services of some Christian Chinese of real literary ability be secured for the production of high-class Christian literature, entirely free from any foreign origin, except perhaps in the ideas and ideals.

In order to enhance the influence of the missionary and lessen the friction between him and the Chinese, it is imperatively necessary that he should sink more of his foreign identity and natural proclivities, and become among the Chinese what Christ was among the Jews and Paul among the Gentiles. Christianity will not take its proper place in China until the missionaries shall have learned to live on sympathetic terms with the Chinese, and they to regard him not as a danger but as a sincere friend. Let the missionary come to China with a love that is undying for those who might perhaps put him to death; let him come as a manifest servant of God, endued with all those spiritual graces which spring from the Holy Spirit and which are daily renewed in a consecrated closet. Let every gift be laid on the altar, and self sunk in Christlike service. If possible, the missionary should forget his foreign nationality and habits, and come into thorough sympathy with the Chinese—as his brethern in the home lands adapt Christian teaching and methods to Western needs, his task should be to adapt such teaching and methods to Chinese needs.

Having noted in the above the grand results hitherto achieved by

the native evangelists of every class, it is obvious that if their good work is to be maintained and given a wider scope, the Church must at once establish more schools for the special training of young men to fill the ranks of the rapidly expanding native clergy, as well as to become teachers of Christian schools. It is equally obvious that in order to get the best efforts out of the native Christian workers, the missionaries must alter their present policy of distrustfulness and inappreciation to one of genuine sympathy and hearty cooperation. The rates of salary paid to native Christian workers also require extensive revising if good and useful men are to be secured for the Church: \$5.00 gold per month for preacher and \$2.00 gold for Bible woman would only induce the needy and inefficient to accept Christian service. Above all, the missionary must avoid showing any feeling of superiority over his native coworker, or to judge his work from the standard of excellence of an Occidental. It is to be expected that for many more years to come the average Chinese Christian worker will be below his foreign colleague in modern learning and moral attainments, but if we were to judge of his work according to his light and opportunities, it would sometimes be found that his merits even surpass those of his more accomplished Western confrere.

If the parent societies at home and the missionaries in China could see their way to carry into effect the more important measures of reform as indicated above, and if all missionaries were able to give more whole-hearted sympathy to the Chinese, there is no doubt whatever in my mind that the Christian propaganda would receive such an impetus that the next ten years will see greater results than all the previous years together. Were a *modus vivendi* something after the lines suggested above established with the Chinese government, people, and *literati*, the solution of the evangelization problem in China would present many fewer difficulties. From the earliest appearance of foreign religions in the country, the throne has been, as a rule, favorably disposed toward each of them in succession, and except in the few instances where devotion to one creed biassed them against others, the Chinese emperors have been the friends of the struggling religions against the attacks of the official hierarchy. With such a record for our encouragement, and knowing that the light can not be forever excluded, however resolutely men may close their eyes against it, the hope of seeing Christianity soon established as the national faith in China might well stimulate the Church, the missionary societies, the missionaries, the native Christians, and the numerous host of China's friends to renewed efforts and exertions.

## A STORY OF THE BUDDHA AND ITS SEQUEL

BY REV. JOHN MCGUIRE, RANGOON, BURMA  
Missionary of the American Baptist Missionary Union, 1891-

There is a vast difference between the principles which underlie Buddhist and Christian benevolence. This, perhaps, can not be better illustrated than by the following story of the Buddha. There are five hundred and fifty stories of him in Burmese. These are called "*zats*," each of which has a different incarnation. Of these *zats*, or birth-stories, ten are distinguished from the others by their greater celebrity, and of these ten perhaps the most famous is the Wethandaya, so called from the name of its hero, who, after one birth only intervening, was the next time born as Gotama, the Buddha.

The Wethandaya, if written to-day, would be called a pamphlet on Buddhist charity. Wethandaya is a prince to whom his father makes over the kingdom. His passion for charity is born in him, and is as a consuming fire in his bones. He was no sooner born than he put out his little hand and said to his mother: "Mother, I wish to give something in charity." She replied, "Beloved son, give as you desire," and put into his hand a bag containing a thousand coins. How he distributed this money we are not told. As he grew up the passion for giving grew with him. When he became king he was known far and wide for his benevolence. People resorted to him from every quarter, and whatever they asked for they got. His object in all this giving was to store up merit for himself, and thereby attain to omniscience, which, as Gotama the Buddha, he is supposed to have done.

That which caused his downfall and exile from the kingdom was the giving away of the white elephant. Some Brahmans came from a distant land and asked for it, in the superstitious hope that its presence would bring rain, for there was a great drought and famine. Wethandaya dismounted and gave it away at once, with all its costly trappings. This was too much. The people felt that the land had lost its glory, that prosperity and peace would forsake them, and in their indignation they arose *en masse* and decreed the exile of the king. Accordingly, Wethandaya, accompanied by the chief queen and their two children, departed. His destination was the Himalaya Mountains, and his intention to live the life of an ascetic, or monk. At the beginning he was well provided for the journey, but before going far he had given away everything, and he himself was carrying one child and his wife the other.

At length, after many hardships, they reached the end of the journey, and took up their abode in a lodge miraculously provided for them by the *nats*. Here the queen hunted roots, herbs, wild berries, and fruits for their living, while the king devoted himself to meditation and the practise of "piety." It is here where the story which I

wish to relate begins, the story of the giving away by the king of his two children into slavery.

A toothless and wrinkled old man had a young wife, and the women of the village rallied her on the age of her husband. They teased her so much when she went to the well to draw water that she declared she would go no more, and that if he did not get her a slave for this and other purposes she would leave him. The old man was perplexed, and bethought himself what to do. He finally hit upon the plan of going to Wethandaya and boldly asking for his children to be given to him as slaves. He was sure that Wethandaya would do even this, so great was the reputation of the king for charity. So he set off for Wethandaya's retreat. After many adventures he arrived at length within a day's journey of the place.

That night the queen had a bad dream which she told to the king, and he understood its meaning, but said nothing about that to her. On the morrow he would, through the sacrifice of his children, gain for himself vast merit. It was with an anxious heart, and only after many cautions to the children, that the queen set out that morning on her daily task of gathering roots and herbs. In order to make her return as late as possible, the *nats*, under various disguises, constantly hindered her during the day, and the stars were out and the moon was up when she got back to the lodge. In the meantime the toothless, wrinkled old man had come and gone, and with him as slaves had gone the children.

The story is given at length in the Burmese version, and made as touching as possible, in order that the Buddhist virtues of Wethandaya may shine out all the brighter on the dark background of cruelty and greed. No sooner had his anxious queen departed on her daily quest for roots and herbs than he came outside the lodge, and, like a golden idol, sat solitary, awaiting the advent of the visitor, of whose coming he knew from the dream. The prospect quickened him: he was about to have the opportunity once more of indulging his passion for charity. He felt like a hot and thirsty man refreshed by cooling water. Soon the old man, disguised as a mendicant, appeared. Wethandaya called his little boy Zali, and pointed him out. The child said: "He is our guest; I will go and meet him." He did so, but was rudely brushed aside by the old man, who pushed on toward his father. Wethandaya received him kindly, took him into the lodge, gave him water for his feet, and sat food before him. Then, after he had eaten, he inquired about his mission. The old man said: "Your charity, great king, is like the waters of the five rivers which men may drink to their fill, but which they can not exhaust. I have come to ask for your two children, to be given to me as slaves." Wethandaya heard these words with great joy, and at once replied: "My son and my daughter I give to you as slaves. Take them with authority as

your own possession." The forest and surrounding mountains thrilled as these words were uttered. They were taken up and echoed from forest to forest and from mountain to mountain. When the children heard the old man's request and the answer of their father, they were horrified with fear. They ran hither and thither, and finally to a large pond near the house, into which they entered and lay trembling beneath the water-lilies which covered its surface. When the old man could not find them he railed at the father, and accused him of hiding the children. But the spirit of Wethandaya was not ruffled; he came quietly forth from the lodge, went and stood by the pond, and said: "Come, dear son and daughter, and complete the merit of your father. Your father wishes by this act of merit to cross the ocean of existence and reach the rest of Nirvana." Then the trembling and terrified children came forth, and gave themselves up to their father's will. Weeping, he went through the ceremony of pouring water, by which the children were formally made over as a religious offering. Then the whole earth trembled, and the Myinmo Mountain bowed toward the place where this deed was done. The old man took possession of the children at once, and beat them so cruelly with rods that the blood came and they fell helpless on the earth. Wethandaya had now regained his composure, and with true Buddhist imperturbability he witnessed this outrage unmoved. The children were tied together with bark from the woods, and marched off by their owner. But they had not gone very far when the bark broke, and, frightened by their tormentor, they turned and fled for refuge to their father. They besought him to protect and save them, but he remained stolidly indifferent to all their cries for help. The author assures us that Wethandaya loved his children, and he adds: "But more than he loved them, a thousand—yea, ten thousand times more—he loved omniscience and Nirvana." Soon the old man again appears, and, after cruelly beating the children, drives them off, bound together as before. This is repeated two or three times, in order to bring out the self-control of Wethandaya.

This story, because of the classic Burmese in which it is written, is taught to seventh standard (grammar grade) pupils in all the schools of Burma. By the great mass of the people it is believed to be not mere myth or fiction, but actual history. It is called by the uncritical Buddhist "*paya-saka*," because he regards it as an inspired or Divine utterance. Buddhist people do not thus give away their children, but, barring this, the story is an excellent illustration of the motive by which Buddhists are inspired to acts of charity. How far it is from Christian ground becomes evident upon a moment's reflection. It is, in fact, the very opposite of the Christian position. In every act of charity or deed of kindness done, that which the Buddhist always has in mind is *self*. Buddhist charity is never inspired by love to God

(the Buddhist knows no God) nor by love to man, for love is contrary to the system; it does not even have regard to utility in the gifts and offerings made. First, last, and all the time, it is selfish, and that only.

The kings of Burma were as unpractical as Wethandaya. Their chief business, when not engaged in war, was the erection of monasteries and pagodas, which, among Buddhists, are works of great merit. A pagoda is in theory a sacred depository, and it is this idea which has led to the association of merit with the erection of pagodas; but, in fact, it is a depository in which nothing is kept, and, looked at from the view-point of utility, it is as valueless as any structure of which the imagination can conceive. And yet the whole country in and about Mandalay, and to a lesser extent all Burma, is covered with these conical piles, made at an enormous expenditure of labor, but valuable for nothing save the merit which they are supposed to give hereafter.

The other day I was at Yandoon, a Buddhist town of about sixteen thousand people, sixty miles up the river from Rangoon. Monasteries and pagodas abound on every hand. Many of the monasteries are empty, or have as occupants only one or two monks. From a practical point of view one would say that there was surely no reason for adding to the number of sacred buildings. Yet, for the sake of the reputation here and the merit supposed to be gained thereby hereafter, another was built last year, on which, judging from its size, the *kyaukdaga*, or donor, must have spent thousands of rupees. And yet the governing body of this same town, which had only one Anglo-vernacular school with properly qualified teachers, closed that school two years ago, on the plea that they were financially unable to maintain it.

In Rangoon, the capital of Burma, there are more than eighty thousand Buddhists and only two Anglo-vernacular Buddhist schools. One of these is for girls (reflex influence of Christianity), and is held in a building belonging to the city, for which they pay a small annual rental. The school for boys has hitherto been almost utterly lacking in accommodation, but is soon to have a new building, which, however, is to cost only about eighteen thousand rupees, or six thousand dollars. At the same time, within the last year or two, Buddhists have spent seven hundred thousand rupees in regilding the Shwedagon padoga. What might be accomplished with such a sum had it been wisely used for the founding of an educational plant! But that would be of no value to the donor; it would bring no merit. The bright side to this is that the Christian missions have the schools, and are educating the children of these Buddhist parents.

The conviction grows upon the missionary that, apart from Christ, there is no hope for the people. But His reign is ever extending.

## ALEXANDER H. MONCUR—LOVER OF MEN

When ex-Provost Alexander H. Moncur, of Dundee, Scotland, died on August 5th his native land and city sustained an irreparable loss. His life-work illustrates how much one man can do who devotes money to public and private charity, and interweaves *himself* with his gifts by the delicate threads of loving sympathy.

He was born in 1830, and had nearly completed seventy-five years. At twenty-four he was a partner with his father's firm, and already exhibited the financial and business qualities which made him a leader in trade. He made prudent investments in other directions besides the cloth and jute market, and as he grew in wealth grew in liberality. He identified himself with civic affairs, and promoted good laws and honest rule, and in 1873 was raised to the magistracy, which he filled for two terms, much to the satisfaction of his fellow citizens, and then in 1881 was elected provost.

He gave himself unreservedly to labor in behalf of the suffering and impoverished. For example, thirteen years ago he bought Baunatyne House, and there made a Home of Rest for jaded working girls. Five years later he gave £1,000 for extension of the building. He gave his aid in instituting the Sailors' Home, led in the Curr Night Refuge, which is not only a home for thousands of the homeless, but the center of a wide philanthropic work.

In 1899 he gave £10,000 more for a sanatorium for consumptives, afterward adding £15,000 more. These and other forms of beneficence which we need not mention show the wide and varied branchings of his charity. To orphans, the sick (giving over £6,500 to the cancer wards of the hospital), to prison aid societies, and the mission for the outdoor blind; to the associations that promote total abstinence, and especially to all efforts to spread the pure Gospel, he could be always counted on to contribute money and personal help.

Of course, he was foremost in church-work, himself an elder of the McCheyne Memorial Church, but always rising above all denominationalism to promote church union. The Young Men's Christian Association, Sunday-school Teachers' Union, Bible Society, and all kindred causes had his lifelong sympathy.

Surely a man needs not to go to foreign lands to be a missionary. For so long a resident of one city, his personal activity and benefactions made his Christian character and influence as wide as the nation and affected the world. Every department of home and foreign service will feel more or less the death of Alexander H. Moncur as a disaster that is not easily repaired. To have such men multiplied, to have such stewards of God abounding in church life, would do much to solve the problems of both Church and State, and promote the Kingdom whose triumph is the victory of righteousness.



## THE KIND OF MEN NEEDED FOR MISSIONARIES\*

BY THE LATE CANON G. B. BLENKIN, VICAR OF BOSTON, 1887

1. *None but He who made the world can make a true missionary of Jesus Christ.*—Nature can not do it. Education can not do it. It can give teaching to the mind, but can not touch the heart. Mere theological training can not do it, however carefully imparted, however diligently received; it can make the divine, the theologian, the scribe instructed into the Kingdom, but can do no more. The Church herself can not do it, with all her authority to ordain and set apart; she gives the commission and puts men in the great succession, so that the validity of their orders shall be questioned by none; hitherto her agencies can come, but no further. The true missionary cometh not of blood, nor of the will of flesh, nor of the will of man, but of God. He alone who commanded the light to shine out of darkness must shine into his heart to give the light of the knowledge of the glory of God in the face of Jesus Christ. If this creation of God by the power of the Holy Spirit be lacking to any man, however well qualified otherwise, the Master will say of such an one as He said of some similarly unbidden in the days of old: "I sent them not, nor commanded them; therefore they shall not profit this people at all." The true motive is that one great impelling force—"The love of Christ constraineth us," and this will act like the large Nasmyth hammer which can shiver the granite rock in pieces, and yet fall so gently and so true that it can break the tiniest nutshell beneath it. It is like the force of gravitation, mighty to hold a planet in its orbit and yet bind down the sand grain and dust mote in its place.

2. *Some of the needful attributes of the man, as stated by the Master Himself and illustrated in His own Mission of the Seventy.*

(1) He must count the cost before he begins to build, and calculate the toil before he puts his hand to the plow. "Behold! I send you forth as sheep among wolves."

(2) He must be a man of sanctified common sense, knowing the right thing to be done and the right word to be said at any given time and in any given place. Wise as the serpent, and yet harmless as the dove.

(3) He must be of an unworldly spirit, and an unselfish aim; not regardless indeed of temporal advantage so far as is consistent with his character and helpful to his work, but still showing to the world that he seeks not theirs, but them; abstaining even from the appearance of worldly gain by carrying with him neither purse nor scrip, shod indeed with sandals, the absolutely needful protection of the foot, but laying aside as a mark of ease the large and luxurious shoe.

(4) He must be thoroughly intent on his work—a man of one business and one idea—not indeed so deficient in the courtesies of life as literally and actually to "salute no man by the way," but never allowing himself to be wasting his time by empty conventionalities or mere worldly talk—not entangling himself too much with the affairs of this life, still less being a busybody in other men's matters.

(5) He must be a man of peace, and peace must be the spirit of all his intercourse with those around him. "Peace be to this house!" is the password of his admission, not simply the ordinary salutation of friendship, tho this must not be lacking, but in his mouth meaning far more—

\* Condensed from the *Church Missionary Intelligencer*.

the peace of God—an authoritative benediction which his commission entitles him to pronounce, and which, where there is a prepared heart as the necessary condition of receptivity, shall not be spoken in vain.

(6) He must be of simple habits and plain comforts, not going from house to house, as if hard to please with lodging and fare, but content with such things as are set before him, eating his bread in singleness of heart, making good recompense for the kindness shown to him by ministering to the needs of the sick and suffering. The Ark of God, as in the days of Obed Edom, pays good wages for its entertainment—the house of such as reverently receive it are blessed of God for its sake.

3. *The true missionary should be moulded after Barnabas.*

(1) “A good man,” in the Scriptural sense of the term “good”; not simply amiable, generous, large-hearted, and loving, but a partaker of the Spirit of God. “One whom God delights in, and in whom He dwells.”

(2) “A man full of the Holy Ghost”—i.e., endued with the manifold gifts of the Spirit as distinct from His graces. Mere personal goodness will not suffice without some of those diversities of administrations, physical and mental, patent and palpable, which the Holy Ghost imparted extraordinarily of old time to the Church, and of which he never has yet left her destitute. Such gifts of mind, and speech, and reason have too often been deemed needless for a missionary. The world cries: Pity to waste upon savages and heathen powers what might be useful to Church and State at home. Any dullard, it says, is good enough for such work. But it is not so. The man who would successfully meet the arguments of learned pundits, and ably commend the faith of Christ to Buddhist and to Brahman priests, must have a keen intellect, a cultivated mind, and reasoning powers above the common average, yet all sanctified and made meet for the Master's use by the power of the Holy Ghost.

(3) He must be a man of faith in addition to ministerial gifts—“Full of the Holy Ghost and of faith.” Faith in the message which he has to deliver; faith in his commission and authority to deliver it; faith in the promise and presence of his Master; faith in the certainty of ultimate success. When these conditions are fulfilled, then shall it be said, as it was of Barnabas, “Much people were added to the Lord.” “My word . . . shall not return to me void, but . . . shall prosper in the thing whereto I sent it.” Augustine's triple qualification of a minister is specially true of a missionary—*docere, de lectare, flectere*—the power to teach, to attract, to bend.

4. *The divinely appointed way to get the true missionary is the exercise of constant and believing prayer on the part of the Church of God.*—When the Lord would evangelize the multitudes in His day, He laid this burden upon His disciples, “Pray ye the Lord of the harvest to send forth laborers into His harvest”; and the power which brings the man is the same which sustains him in his work. “Brethren, pray for us, that the Word of the Lord may have free course and be glorified.” Such prayer must be combined with practise and corresponding effort. There must be a diligent seeking out of fit persons, and withall a careful discouragement of all who are otherwise. Where motives are questionable or gifts are lacking—above all, where the root of the matter is evidently not in the candidate—it is better to risk the charge of unkindness and severity than bring into the service mere cumberers of the ground. The records of every missionary society are fruitful in instances of painful mistakes in this respect, and in consequent disappointment and barren-

ness as the result. If prayer may be called the breath of faith, then practise is its hands and feet. Prayer without practise is like Rachel—beautiful but barren. Practise without prayer is sheer presumption and impertinence. Our brothers and sisters in heathen lands are naked and destitute in the saddest sense. It is but mockery before God if we ask Him to fill them and yet give not ourselves such things as we can.

5. *Prayer for Missions, it has been well said, should ever follow the footsteps of God.*—Has He opened a door? Pray for laborers to enter it. Has He sent laborers anywhere? Pray that they may be upheld and strengthened in their work. Has He given converts to be made and the Church to be planted? Pray that they may be kept steadfast and cleave unto the Lord. Has persecution been permitted to arise for the Word's sake? Pray that it may turn out to the furtherance of the Gospel, and that the hearts of the persecutors may be turned. As it was with St. Paul and St. Silas of old time, so there is always now some intimation of the Divine Will, which the men who watch for it are sure to receive, forbidding them to preach the Gospel in some region until the set time is come appointed by God. Had these apostles persisted in their endeavor to go into Bithynia, when the Holy Ghost was manifestly not suffering them so to do, the introduction of the Gospel to the shores of Europe might have been indefinitely delayed; but listening to the fainter revelations given in Mysia, they receive more light as to the destined path by the cleared and fuller communications at Troas, until the way was made so plain before their face, that without doubt or misgiving they set sail for Macedonia. "He that believeth shall not make haste." "Blessed are all they that wait for Him."

6. *Effectual Prayer for Missions can only be based on definite information.*—Where there is little knowledge of actual facts, there will be little sense of sympathy and desire. Vague generalities and meaningless commonplaces will bring no satisfaction to him who offers them, nor effectually prevail before Him to whom they are offered. We must *know* what we want before we can ask as we ought; we must realize the needs of each particular case before we can express them intelligently at the Throne of Grace. The "everything" must be clear to the mind of the suppliant before he can make it known as a want to the Lord by prayer and supplication. The efficacy of intercessory prayer as a sustaining power to the missionary is abundantly proved by the deep sense of its value, manifested by St. Paul and his brother apostles. With almost pathetic earnestness, and with constant reiteration, they crave the loving prayers of the Church of God in their behalf. Tho possessed of every possible credential of the truth of their mission, and endowed with miraculous gifts to confirm their words, yet on none of them did they rely for real success, valuable tho they were in their proper proportion. . . . Prayers for missions must be prayers of patience. "Go again seven times!" is the history of many a successful prayer, tho for six times there may have been naught, yet at the seventh time (the mystic number of completion) the answer has come. There has been abundance of rain!

7. *The Master, in bringing out men for His work, is pleased not infrequently to use very humble means.*—"He hangs great weights on very slender wires." A casual remark from a Christian friend—an incidental allusion at a missionary meeting—a word fitly spoken—a sentence deftly written—have been chief factors in decisions for such service, and some-

times the injection of even the first idea of it. "You little thought that the remark which you made to me that day when we met at the Basle College was one of the causes of my taking this step." So said a fellow of his college and one of Oxford's ablest sons—afterward a bishop—on his first offering himself as a missionary—to a friend whose acquaintance he had just made in Switzerland, and who had incidently remarked in their visit to the Basle institution some manifest signs of a call from God, and had told him so. Of another missionary, also a fellow of his college, a like tale may also be told. When a speaker at an anniversary meeting at Cambridge had been answering the question "Why should I go?" and giving various reasons why men should—it was brought home to this hearer with the demonstration of the spirit and with power, only in somewhat different form. "Why should I *not* go? This was the way in which the question presented itself to me," said Thomas Ragland in speaking of it afterward, the absence of hindrances in his case being the determining thought that brought him to decide. In the month of November, in the year 1881, James Hannington, then an unknown clergyman, with little knowledge of mission work and no special interest in it, was at an Eastbourne meeting hearing the addresses of the appointed deputation. In November, 1886, the whole Christian world was honoring his name and mourning his loss. In that short interval he had become a missionary, a bishop, a martyr.

## LIFE STORY OF HESSEL LEVINSOHN\*

### MISSIONARY IN THE EAST LONDON MISSION TO THE JEWS

My sole purpose in giving this brief sketch of my life is to magnify the wisdom and grace of Him whose loving hand so marvelously led me to the tree of life by way of the cross of the suffering Messiah.

I was born in Kovno. My parents being exceedingly pious orthodox Jews, and my father a profound Talmudist, a descendent of Rabbi Joshua Hessel, great desire was naturally manifested by them that their two sons should follow in their steps. Not infrequently did they quote a most striking New Testament expression, "The light of the body is the eye," but they affirmed that the light the soul receives is through Kadeshim (sons who offer prayer for deceased parents, by means of which they are delivered from the fire of Gehenna). They deemed it necessary, therefore, that their sons should be enlightened in the wisdom of the Torah, and hence devoted and God-fearing rabbis were provided to instruct us in the Holy Law. I manifested in my early days great love for the Word of God, and perused every morning thirty-one chapters in Hebrew, finishing by the end of the month the entire Old Testament.

In due time, to my father's delight, I was admitted to the Rabbinical Seminary at Slabodka, and later to the great Rabbinical Academy at Valodzin. There I became deeply attached to the son of a German rabbi, who confided to me that he was secretly reading a criticism against the Talmud, by Eisenmanger. He persuaded me to read with him, and I did so at first from curiosity, but my interest grew with earnest application, the result being that ere long my whole love and zeal for the Talmud became completely shaken. I therefore determined to enter into a wider

\* Condensed from *The Jewish Missionary Herald*.

arena of knowledge, and, returning to Kovno, I entered the gymnasium, and afterward continued my studies at Grodno. I subsequently became a teacher.

One morning I read in the Hebrew newspaper, *The Hamagid*, a letter by the Rabbi Dynove, of London, warning the Russian-Polish Jews against missionaries who were visiting Russia for the purpose of spreading the Gospel. This news caused no little excitement among the Hebrews, especially when a few weeks later a report spread that forbidden literature was being disseminated by foreigners in our neighborhood. I accompanied a *gendarme* and other officers, who drove to the spot visited by the missionaries, with the intention of arresting them.

Arriving at the synagog, we noticed the rabbi, surrounded by a crowd of Jews outside, in the act of burning New Testaments, which had been distributed by the missionaries, who were by this time nowhere to be seen. Suddenly a lad appeared shouting words of derision, and holding aloft a New Testament, which he intended to cast into the fire, but which the *gendarme* took from him, and, at my request, gave to me for investigation.

Arriving home, a Rabbi came to make inquiries concerning the missionaries. I showed him the New Testament, and he desired me to lend it to him, which I did, the result being that not only did he read it with great curiosity and interest, but he and his son and grandson became believers in Christ. When the Rabbi returned the Book, I inquired what he thought of its teachings. His reply was: "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it" (Deut. xxx:14). "Knock and ask," he continued, "and it shall be opened and given unto you." I was stimulated thus the more to study the New Testament, the teachings and doctrines of which excited my deepest admiration; but as yet, in regard to the claims of Christ, many doubts beclouded my mind, and my soul was deaf to the voice of Him who said: "Come unto me, and I will give you rest" (Matt. xi:28).

God's Word is called in the Hebrew "Paam," or "Paamone," a Hammer, or Bell; and I can not but reflect with wonder upon the means our Heavenly Father used to trouble and awaken my dormant soul. It came about in this wise. One morning I received a letter from my father, summoning me immediately to Kovno on a matter of great importance. On my arrival I beheld my parents and sisters sitting on the ground weeping bitterly. My father approached me, his coat cut in token of grief and bereavement, his voice choked with sobs, and, falling on my neck, we stood together as two marble statues. When at last my father sat down again on the ground, a deep silence reigned, as in Job ii:13. The news of my brother's baptism was then read to me, after which I was requested to go to London and bring my brother back to the Jewish faith and to his parents.

Reaching London, my brother received me with true kindness and brotherly love. I related to him the object of my visit, and remonstrated with him for his grave conduct in bringing disgrace upon our family; whereupon he assured me that he would return, on condition that I would point out to him his error in believing in Christ as the Messiah. Accordingly we entered into the consideration of the Incarnation of God in Christ.

I now applied myself with zest to the study of the Divine Word. My knowledge of the Bible as a Jew was as the light of the aurora shining in

darkness, but, when the sun rises, the lesser light is absorbed into the greater. Thus, in course of time, by the grace of God, all doubts and difficulties were removed. As the hand of nature opens all the buds of the flowers in the early morning, unfolds its petals and distils heavenly dew into its heart, and, when the sun rises, the flowers bathe in its glorious light, so in the night of ignorance my heart was opened to receive the dew of God's grace to become enlightened by the brightness of the Sun of Righteousness. I was baptized by my brother in the Rev. William Cuff's Tabernacle, Shoreditch, on Sunday, February 11, 1888, in the presence of a large congregation of Jews and Gentiles, thus making a public confession of faith in the name of the Father, Son, and Holy Spirit.

The news of my baptism was spread rapidly by my brethren who witnessed it, and very soon brought me a measure of persecution. In families where I had been esteemed and beloved, the feeling toward me became entirely changed, and intolerance soon manifested itself. My school for Hebrew and Syriac became quite broken up; but the Lord was on my side, and I had but one pupil, a Congregational minister, left. Through his kind influence I obtained some Gentile pupils, and my position greatly improved. I continued, however, to visit my Jewish friends, and, as opportunity offered, it gave me great joy to testify for Jesus.

On one occasion, after giving my testimony, a learned Jew, who was a diamond-cutter, questioned me as to the apparent want of harmony between the genealogy of Christ as recorded in Matthew and Luke, and concluded that Christ was not the son of David, nor the son of God, but a false Messiah. I asked him whether, as a diamond-cutter, he could distinguish a valuable diamond from a common jewel. And he answered, "The real jewel flashes rays of blue and white, which brilliance is produced by its own dust polishing it on the revolving wheel." "In the same manner," I said, "we Christians recognize Christ, by the spotlessness of His character, to be the son of David and 'the Light of the world' according to Moses and the prophets, and even the dust of criticism for the last nineteen centuries has enhanced His glory in the sight of the nations who believe in Him." The Jew accepted my testimony.

Soon after this incident our late secretary asked me whether I would like to go to college and receive a training for mission work among my people. As a result, on May 1, 1888, I was sent to Rev. C. H. Spurgeon's "Pastor's College," where I spent two and a half profitable years. The sweet spiritual influences of the noble band of tutors and students will ever be to me a fragrant memory. On September 20, 1890, I received a request from the committee of "the British Society" to take up work in Manchester, where in visitation, distribution of tracts, preaching, and Bible classes, I received many tokens of the Divine blessing. At the same time I continued for a while a course of study in the Baptist College, Manchester. On April 8, 1895, the committee transferred me to London, since which time it has been my privilege to work in the East End Mission. My heart overflowed with gratitude to God that at the same hall in which I received my spiritual blessing, I should now be permitted to preach to my brethren "the unsearchable riches of Christ."

## EDITORIALS

### WORLD-WIDE REVIVING

God is clearly working in many lands at once. We have already referred to the marvelous working of the Spirit of God in the Philippines, Korea, Madagascar, Africa, and India. From the slopes of the Himalayas there are further tidings, as also from the Bengal district. Dr. Griffith John writes from China that there is a general spirit of prayer in the central provinces, and an expectation of some great work. Similar reports come from Norway and Sweden, as well as from sundry parts of our own country, widely separated, and hence making impossible any contact.

The *London Quarterly Review* tells of the rift in Norwegian Lutherism. "The theological controversies, in which the whole press of the country participated, have led people back to the Bible, and a revival of religion is now taking place almost unparalleled in the experience even of the oldest preachers in the country. The revival is associated with the name of Albert Lunde, a Lutheran Baptist layman. For months the largest Hall in Christiania, with a sitting accommodation of five thousand, has been crowded nightly. Multitudes have been converted. The evangelical ministers of the city and the Secretary of State for the Church have attended the gatherings and taken part in them." From many other parts of the world come reports of similar awakenings. The Lord is doing great things everywhere.

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### MONEY FOR MISSIONS

There has been much popular discussion during the last few months upon this subject, questions arising of not little ethical importance; as, for example, whether money, proffered for benevolent purposes, should be accepted or declined when it is known, or believed, that the way in which it was earned, or amassed, is open to grave objection as to its honesty and legitimacy. After keeping close track of the trend of this discussion, we have seen few articles, written upon the subject, which seem to us to go to the root of the matter.

It has been said, for example, that we can not always trace money to its source, and especially the methods by which it has been gotten; that this would oblige us even to go back of donations and legacies in a microscopic search as to the conditions of trade or business methods connected with the gift. Various kindred arguments have been adduced to justify accepting all gifts without injury.

In our view, the matter of offerings concerns not only the *donors* but the *receivers* and *disbursers*. For the Church, the fundamental question is one of spiritual methods, both in the obtaining and the using of money. The Word of God holds up a high standard upon this subject. It represents God as sitting over against the treasury, noting what is put into it and by whom, and teaches that the ungodly and rebellious can not give acceptable offerings to the Lord; that, when any man or woman casts God's words behind them and disobey His commands, such disobedient frame *vitiates the gifts*. Psalm 50 contains a great lesson upon this subject, and God there challenges those who are accustomed to offer sacrifices to gather together unto Him as for judgment. He says His reproof is not on account of *lack of offerings*, but on account of the *lack*

*of a right spirit and disposition in the offerer*, who gives as tho he were putting God under obligation, while he hates instruction and is partaker with other rebellious souls. God there announces a great fundamental principle: that those who would make acceptable offerings to Him must *first be in accord with Him*, and not consider that He is such an one as themselves, ready to be bribed with a gift or placated in His holy anger against sin by mere offerings.

In the New Testament it seems to be taken for granted, from first to last, that those who make offerings to God, like the Macedonian Christians, first *give themselves unto the Lord*, and then to the aid of benevolent work. In the whole Word of God, where is any justification found for the Church's *making appeals to the ungodly* for help in the Lord's work? Declension from New Testament standards is markedly seen in the miscellaneous character of appeals for money, the Church not only willing to accept, but seeking to get by direct appeal, money from those who are living out of fellowship with God, and do not even profess to be disciples!

There is still a deeper question, if possible, that concerns this whole matter—namely, the question of *how money should be obtained* for purposes which are Christian and benevolent in character. Not only do we see the Church unhesitatingly resorting to miscellaneous appeals, but employing all manner of worldly devices—feasts, fairs, and festivals—as the current ways of obtaining money. Oftentimes there is a ludicrous side to these methods, because the cause of conducting them is absurdly out of proportion to the amount obtained. A little self-denial would secure oftentimes far more than is gotten by schemes which involve a great deal of labor and no small expense besides. We knew of a case in which no less than fifty women were united in a church banquet, and where not less than \$250 were spent for provisions, preparations, and help necessary, but where not more than \$400 were the entire proceeds. Utterly worldly, and sometimes godless, methods are used in which to raise money in church gatherings, and this is appalling, and the evil is growing. For example, a church, which it would be invidious to name, attempted to raise money for home missions by a so-called “paper festival,” in which even the *clothing* of those who attended was to be made of paper—paper collars and paper cuffs, paper dresses and paper coats—and it was pronounced a great success! In another instance, at a Sunday-school festival, a “Punch and Judy” show was brought in from the street, with all its accompaniments of jest and even profanity! If these are thought to be extreme cases, what shall we say of the recent festival in one of the native mission churches of Ceylon, where there was a raffle advertised at one dollar a ticket for a “horse and trap,” and, after hundreds of tickets had been sold, it was found that *the horse was a clothes-horse* and the *trap a mouse-trap*! So great was the indignation aroused when this discovery was made, that the originators of the scheme were obliged to get a genuine horse and trap, but the quality of both was such as was unmarketable, and the whole project ended in disgrace. Whence come such fashions in mission lands, except from the imitation of methods instituted by the Church at home?

We feel deeply persuaded that, not until the Church rises to a far higher plane on the subject of both giving and disbursing funds, will God's blessing fully rest upon the financial methods pursued by His people. And we are glad of this whole discussion, if only to call attention



to the fact that to obtain large sums of money is not to be the great end, but to obtain it *from disciples, in proper scriptural methods*, by faith and prayer and with a deep sense of the sacredness of giving to the Lord.

It is very obvious that there is no lack of funds if they were only consecrated. There are nearly four thousand American millionaires, many of them professed disciples. The *New York Herald* estimates that there are 3,828 millionaires in the United States, and presents a detailed list of their names, classified according to the States in which they live. It says:

“One two-hundredth part of one per cent. of the population of the United States, or one person out of every 20,000, controls about one-fifth of the nation's wealth; that is, 3,828 millionaires out of a population little in excess of 76,000,000 own \$16,000,000,000 of the \$81,750,000,000 at which our entire property is fairly valued.”

### INADEQUATE SUPPORT OF MISSIONARY WORK

It is somewhat unsatisfactory to find that, in spite of missionary progress at home and abroad, the tendency toward inadequate income is rather increasing than diminishing. The Church Missionary Society, with an income of over \$1,600,000, reports a deficit of \$220,000; the London Missionary Society, an income of \$865,000, a deficit of \$130,000. The Berlin Missionary Society is nearly \$125,000 in debt, and other boards in proportion. Many of the American societies face similar situations. A very important feature of the increased expenses and consequent deficiency is to be found in the fact that it is largely due to the increased demand for teachers, preachers, and medical missionaries. No wonder that the secretaries of missionary boards are sorely perplexed. The Secretary of the Paris Missionary Society asks what becomes of the missionary society that ceases to send forth laborers? For what else is it organized? The Church has a great responsibility, and we feel that she by no means lives up to her opportunities.

### THE ILL-ADVISEDNESS OF MISSIONARIES

That word “ill-advised” is too often applied to missionaries by a certain class of people. It is most convenient for their purpose. It carries implications, first, that the one so designated is not much of a man, needing advice to keep him from going wrong; second, that the advice which he gets is of bad quality, so that he goes wrong anyhow; and, third, that under these circumstances his usual conduct must evidently be injurious. At the same time it contains nothing definite which might become, for instance, ground for a libel suit, or might expose the man who uses it to obloquy as cross-grained and captious. Yet in the soul of the one to whom it is applied it rankles like an invisible sliver under a finger nail. It is a most convenient instrument for disposing of an inconvenient person like a missionary.

Friends of missions are sometimes disturbed through the application to missionaries of this deliciously vague epithet by men who claim a right to pass final judgment. We would suggest that they ought not to give way to anxiety, but simply keep cool and insist that the rhetorician come down from the place where he is working the red fire and explain his meaning in detail.

An illustration of the advantages of this method has lately attracted some attention in England. Speaking before a Peace Congress at Bristol on the 28th of June, Mr. F——, a prominent champion of the natural rights of natives of British colonial possessions, declared with tremendous effect that he could give “hundreds of instances” of little wars having been more or less brought about by the action of ill-advised missionaries. The speaker then went on to mention one instance, which, so far as appears, was the only one of the “hundreds” which he was really ready to give.

He said that a missionary of the Church Missionary Society in 1892 went to Jebu Ode, in the Lagos Protectorate, West Africa, and insisted on entering the town after sunset—a time when local laws forbid the admission of strangers. Afterward a British expedition was sent against Jebu Ode, and seven hundred of the natives were shot down. Christianity, he added, is nowhere in that part of Africa to-day. Moreover, the same missionary (who was easily identified by the audience as Bishop Tugwell) got into trouble afterward by a proposal to Sir F. Lugard to suppress Mohammedanism in that district by force.

Such a statement was appalling. The case was clear, with place, date, reference to a prominent government official, and a promise of hundreds of similar instances where a messenger of the Gospel of peace becomes an instrument of war and destruction to alienate those whom he was sent to win!

A gentleman in the audience, however, Sir Matthew Dodsworth, immediately challenged these statements, declaring them incredible.

Explanations followed. It then came out that the second charge, alleging that the same missionary appealed to Sir F. Lugard to suppress Mohammedanism in that district by force, included several mistakes: First, it was not Mr. Tugwell (now bishop) who made the appeal, but Rev. Mr. Aitken, also of the C. M. S. Second, it was not Sir F. Lugard to whom the appeal was made, but Mr. A. Upward. Third, the right names being found, it transpired that no appeal was made to suppress Mohammedanism or anything else. In the presence of these facts, Mr. F—— frankly withdrew his second grave charge.

Respecting the first of Mr. F——’s charges, the *Church Missionary Intelligencer* promptly showed that the alleged result of Mr. Tugwell’s action—that “Christianity is nowhere in that part of Africa”—is without foundation, Jebu Ode and the field of which it is the center “having presented since 1892 a field of unique opportunity and singular success.” In fact, the last published statistics of the Jebu Ode district (C. M. S. Report, 1905) show four thousand professing Christians there, of whom nine hundred are communicants, and whose free-will offerings for church work in 1904 amounted to a little over £274.

Furthermore, it was shown that while the British Governor did send a punitive expedition to Jebu Ode in 1892, the man whose repulse by the people of the town led to the expedition was Captain Stanley, a British official, and not Mr. Tugwell.

To finish out the list of facts, the *Church Missionary Intelligencer* for September contains Bishop Tugwell’s statement of his own adventures. He did go to Jebu Ode in 1892, arriving there *by day* and not “after sunset.” He was well received and courteously treated by the king, altho his request to be allowed to see some natives who had been in his employ was refused, and he was the next day requested to return

to Lagos, which he did. Thus the facts leave Mr. F——'s blood-curdling story afloat like a mirage in a tropical atmosphere.

A man who does not believe in missions can hardly avoid becoming possessed by a general impression that missionaries—men actuated by motives which he can not understand, and doing a work which he deems futile—must be weak-minded, short-sighted, and dangerously foolish. This is the reason why such a man eagerly welcomes bits of corner gossip as great facts proving ill-advisedness. It clears the air and provides a useful tonic for the skeptical critic to emphasize the moral of this little story. When a general piece of vagueness like "ill-advisedness" is alleged against a missionary, always answer mildly, but firmly: "Kindly mention a few instances."

### OBSTACLES TO MISSIONS IN CHINA

The series of papers by Tong Kwoh Onn, discussing some "Obstacles to Christian Missions in China," as might have been expected, have called forth many criticisms and objections from missionaries and friends of missions. Some of these fail to recognize either the purpose or the standpoint of these articles. Mr. Tong was not asked to write on the success or causes of success in missionary work, but on the *obstacles*. He did not always differentiate between Protestant and Roman Catholic missions, or between various degrees of efficiency in individuals. His statements and opinions are, however, from the standpoint of a friend of missionary work—not merely by a carping critic. He writes not as a missionary or transient visitor, but as a Christian Chinese. He may be in error in some of his statements and in more of his conclusions. Generalizations are not usually justified when based on scattered instances. To the Chinese mind, however, there are these obstacles in the way of Christian work in China. Nothing will be gained by merely denying their existence or importance. The true spirit in which to treat them would seem to be to ask ourselves: How much truth is there in the statements made by the writer? How far are these obstacles remediable, and what should be done to "make straight the way of the Lord" in China?

We have asked a missionary in China—one thoroughly familiar with the situation—to write of these "obstacles" from a missionary standpoint. His article may be expected in an early number of the *REVIEW*.

### LOOKING FORWARD—OUR PROSPECTUS AND OFFER

The editors need not give reasons to the readers of the *REVIEW* as to why they should renew their subscriptions for the coming year, but we would call their attention to the prospectus printed in the advertising pages. This gives a brief outline of the plans for 1906, and we believe that they are such that no other inducements need be offered. We ask, however, the cooperation of our readers in extending the circle of our subscribers in order that we may improve the *REVIEW* and extend its influence. The advantages of this may be learned through our *special offers*, published in the advertising pages.

## FOR THE MISSIONARY LIBRARY

THE ORIGINAL SOURCES OF THE QURAN. By Rev. W. St. Clair Tisdall, M.A., D.D. 12mo, 287 pp. 8s. S. P. C. K., London. (New York, E. S. Gorham.) 1905.

This book, to use an Oriental phrase, is small in size but of great importance. It is offered to the missionary and to the student of comparative religions as the result of many years of thorough and original study on the part of the author in most of the Oriental religions, ancient and modern. Dr. Tisdall is a careful scholar and a linguist of no mean ability. His earlier books on Buddhism, Hinduism, and Islam are considered classics. Much could, therefore, be expected from him in his study of the sources of the Koran; nor will any one be disappointed in this little book of less than three hundred pages, so packed with close reasoning, vivid illustration, and new ideas.

The Introduction shows how, with almost perfect certainty of the *text* of the Koran, we may proceed to study the book as to its origin. In the next chapter ancient Arabian beliefs are proved to have exerted a strong influence on the character of Islam. Mohammed adapted, or adopted, many of the ancient habits and religious rites of the pagan Arabs, and was, perhaps, even guilty of plagiarism from their poetry.

The third chapter, as the writer acknowledges, is partly based on the work of Rabbi Geiger. It tells of the Sabian and Jewish ideas and practises that form the warp and woof of so much in the Koran. The author, without sufficient reason, we think, seems to doubt the identity of the Sabians and the Mandeans, or Star-worshippers, of Mesopotamia. When the hitherto unpublished sacred books of the latter (recently discovered and purchased by the Rev. John Van Ess

on his missionary journey) are edited, this question may be settled. The whole chapter is of the greatest interest and importance to the student of Islam, and is an unanswerable argument against many loose and broad theories current regarding the great Arabian. It lays bare the real origin of this crude and syncretic religion, which has so little originality. In regard to the common story that Mohammed, an illiterate Arab, must have had the genius of Divine inspiration to compose a book like the Koran, the author well says: "There is absolutely no proof that Mohammed was ignorant of reading and writing, tho we are not compelled to infer, as some have fancied, that the polished style of the Koran is a proof that he wrote out much of it carefully . . . this latter might have been attained without ability to write."

In the fourth chapter the author, treating of the influence of Christianity and Christian apocryphal books on the Koran, and following the opinion of Muir and Weil, states that Mohammed had no correct idea of the Holy Trinity, but received wrong impressions from idolatrous Christian sects, and from the expression used by the orthodox: "Mary, the Mother of God." Koelle and Hirschfeld have conclusively shown that Mohammed could not have been ignorant of the true doctrine of the Trinity, and that the Koran statements on this subject are wilful misrepresentations.

The fifth and sixth chapters open up an entirely new subject, and show, in a very striking way, how Zoroastrian elements were taken up in the maelstrom of Mohammed's ideas and in the Moslem traditions.

Such a scholarly production is a good antidote to much of the popular and incorrect presentation of

Islam in magazine articles and encyclopedias. Schlegel's opinion of this faith, given in his "Philosophy of History," will yet stand as final: "A Prophet without miracles; a faith without mysteries; and a morality without love; which has encouraged a thirst for blood, and which began and ended in the most unbounded sensuality."

STUDIES IN THE QURAN. No. 1. The Bible Characters and Sages. By Rev. Ahmad Shah. 12mo. 133 pp. Cawnpore, India.

This brief manual is prepared by a Moslem convert of the S. P. G. in India, and designed to facilitate the study of the Koran in Moslem controversy. As an index to the contents of the Koran, this manual has considerable value. But it is not carefully prepared, and the use of Sale's English text, instead of Palmer's, which is far more accurate, is unfortunate. As a handbook of ready reference to the incoherent and jumbled stories of Old Testament saints, found in Mohammed's rhapsodies, the book has a place in the mission student's library. The price is 42 cents, *net*, in American money.

THE MOSLEM DOCTRINE OF GOD. An Essay on the Character and Attributes of Allah According to the Koran and Orthodox Tradition. By Samuel M. Zwemer, author of "Arabia, the Cradle of Islam," "Raymund Lull," etc. 120 pp. 50 cents. American Tract Society, New York. 1905.

It is often said that Mohammedanism has no theology. The ground of such a sweeping statement may be the fact that this religion tolerates no theological speculation. It comes to men with a complete system of doctrine, each sentence of which is preceded by a "Thus, saith the Lord," and the rejection of which entails punishment, bitter and extreme, in this world and the next. It is for this reason that Moslem theologians declare their doctrines more than they discuss them. So it comes to pass that one sometimes finds difficulty in defining the Moslem theological system,

except by the method of analysis and comparison of different, and perhaps fragmentary, utterances. Such an analysis and comparison Dr. Zwemer has undertaken, in order to discover what the Moslem doctrine really is concerning the character and attributes of the God whose unity it so hotly proclaims. He has amply succeeded in defining the Moslem idea of God. The result will be a surprise to many who are accustomed to inject Christian notions into the juiceless Moslem creed. It will also be of great value, especially for those who wish to know the religion of Mecca for themselves, or to discuss Christianity with its adherents. The Moslem idea of God, once understood, must shatter the dreams of those who fancy a compromise possible between Islam and Christianity. The Bible says: "God is Love"; the Koran says that God is Self-love, with certain lofty condescensions of pity toward weak men. There is no possible compromise between these two ideas. Opposition between must continue until falsehood gives place to truth.

THE MUSLIM CONTROVERSY: Being a Review of Christian Literature Written in the Urdu Language for the Propagation of the Christian Religion and the Refutation of Islam. By Rev. E. M. Wherry, M.A., D.D. 12mo. 135 pp. London, Madras, and Colombo. 1905.

The sub-title is a fair description of the contents, and the author's name assures scholarship and sympathy in the treatment of the subject. Here is a pharmacopœia for the cure of Moslem souls in India, where they number over 62,000,000! From Pfander's writings in 1824-1866 to the recent works of Dr. Rouse and G. L. Thaker Dass, all important controversial books are carefully catalogued and described. The history of the conflict in India proves the need of such weapons, and of many of these books and tracts it is true "that they have already received the imprimatur

of the Holy Spirit in being used for the conversion of Muslim readers." But not all the drugs in the pharmacopœia are safe in the hands of amateur physicians. Some of the books are wisely out of print, and others should be out of reach. Nothing proves so clearly the coming victory over Islam as its disintegration, and the abandonment of their old-time fortifications to take refuge behind the sand-banks of rationalism. It is unfortunate that there is a lack of system and carelessness in the transliteration of Urdu and Arabic words, perhaps due to the proof-reader (see pp. 26, 42, 112, *e.g.*) For the missionary in India the book is *indispensable*; the general reader can learn much of the real nature of the Moslem problem by its perusal. "If ever a missionary needs the guidance of the Holy Spirit, it is when he selects a book for a Muslim reader."

YOUNG JAPAN. By James A. B. Scherer. Ph.D. 12mo. \$1.50. J. B. Lippincott, Philadelphia. 1905.

This is a scholarly book which shows much painstaking research, as well as an accurate personal knowledge of Japan and its people.

The volume is a brief account of the development of the Japanese nation, and has three general divisions:

(1) *Early Culture*.—This period covers the time from the dawn of Japanese history in myth and legend up to the introduction of Chinese civilization about the middle of the sixth century.

(2) *The Period of Adolescence*.—In this section is noted the development of the race under the influence of Chinese ideals until the opening of Japan to Western influences, 50 years ago.

(3) *Modern School-days*.—This division records the progress made under Occidental tutorship, bringing the history up to the middle of the recent war with Russia.

In tracing this, the evolution of the Japanese as a nation, the author deals with a great variety of subjects—mythology, language, war, religion, the influence of foreign countries and that of Christianity, music, poetry, painting, ceramics, education, ethics, etc.

The most valuable and suggestive part of the volume is the last 8 or 9 pages, in which the moral and spiritual needs of this enlightened people are set forth with startling vividness and truth.

Dr. Scherer says that there are "two cancers at the core of the Japanese character—deep-seated dishonesty and abandoned impurity; either would be sufficient to wreck the life of any nation.

"For every inhabitant of Japan who is influenced by Christian standards of conduct, there are 999 whose highest ideals center in devotion to the emperor, and have no radius whatever."

Count Okuma, altho not himself a follower of the Christian faith, has recently issued the following striking statement:

It is a question whether as a people we have not lost fiber as a result of the many new influences to which we have been subjected. Development has been intellectual and not moral. The efforts that Christians are making to supply to the country a high standard of conduct are welcomed by all right-thinking people. . . . The noble life which the Bible holds holds up to admiration is something that will never be out of date, however much the world may progress. Live and preach this life, and you will supply to the nation just what it needs at the present crisis.

The author adds: "The present is a crisis in the life of this sturdy young nation. Shall Okuma's advice prevail or Ito's, who looks to 'culture as a sufficient religion'? Upon the answer to this question depends the future manhood of Japan."

### The Missionary Magazines

The *Church Missionary Intelligencer* gives the first place to an article by G. H. Hole on "Bushido," which is a generous but discriminating discussion of this much-vaunted system of morals. It is worth reading, for the sake of realizing that Japan needs Jesus Christ, because Bushido is merely a philosophy and not a life, and because Christ only can teach the masses, who are both ignorant and careless of the Samurai code, principles that will control them when Bushido has been trampled under their heavy feet. The *Church Missionary Intelligencer* has also a careful study of the question, what the Hindu worships when he bows before an idol. The conclusion seems to be that he worships a fetish, in which he believes a powerful spirit to be resident for a time or permanently. As Paul would say, the Hindu simply worships devils.

The October number of *The Foreign Field* is a survey of the whole field of the Wesleyan Missionary Society, finely illustrated, and so arranged as to read as a graphic story rather than a report. The section on China, by Dr. W. C. T. A. Barber, is especially able and fascinatingly interesting.

"The Spiritual Needs of Earnest Mohammedans," in *Mission Field* (S. P. G.), is a most interesting description, by one who knows, of the fear and ceaseless anxiety of the Mohammedan, who finds his life speeding to its close and knows not how to prepare to meet his God—the Almighty Taskmaster, who tells no man whether his sins have yet been worked off or not.

The Mosquito Coast of Nicaragua, altho so near, is less known in some respects than South Africa. An article in *The Bible in the World*, by Rev. G. O. Heath, entitled "On the Mosquito Coast," explains in

an interesting way some peculiarities of the Mosquito language.

The *Baptist Home Mission Monthly*, in an editorial on "Nation Building," suggests several thoughts that tend to crystalize into useful form. "The Creation Myth of the Crow Indians" is a valuable contribution to folk-lore. This magazine also has articles on work in Cuba and Porto Rico.

The Home Mission section of the *Assembly Herald* begins with a Thanksgiving proclamation by Dr. Thompson which ought to set some to valuing Thanksgiving Day for something other than assault and battery in football.

"The Boys and Girls of New Mexico" is the leading article, too, of the *Home Missionary*. One does not easily remember until one reads some such bits of description that a part of our own land is completely a foreign land.

Korea occupies the Foreign Mission section of the *Assembly Herald*, and the whole of *Woman's Work*. In the former, "Medical Work in Taiku" will help many Endeavorers who wish to look up Medical Missions.

An important article in the *Spirit of Missions* for October is an address by Dr. Jeffreys on native medical practise in China. Its title, "Freely Ye Have Received," it is needless to say, does not appear in the Index; perhaps a second article may explain it. The pictures add much to the article. "Notes from West Africa" give pleasant ideas of the stony field of Liberia.

The *Missionary Herald* gives a foretaste of the centenary of China missions in an article by Dr. A. H. Smith, entitled "A Century of Protestant Missions in China." He forcibly characterizes the political situation of the country in the remark that the empire "has been and is a ship of state with a timid and frightened crew, who would be glad enough to desert and go ashore if there were any shore."

# GENERAL MISSIONARY INTELLIGENCE

## AMERICA

**America as an Evangelizer** What Christian resident in the United States will

not heartily respond to this exhortation from Secretary C. H. Patton, of the American Board? "Let England, if she will, be the great commercial power of the world, let Germany be the war power, let France stand for science, and Italy for Art; but let us supremely stand before the world as the great missionary power!"

**The Universal Week of Prayer** The Evangelical Alliance has again

sent out a call to all Christians to join in a week of special prayer in the interest of God's Kingdom, January 7-14, 1906. The call was sent out in many languages, signed by 457 representatives in more than 50 different countries in all parts of the world. The topics suggested are:

*Sunday, January 7th.*—"Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gain."—Philippians i: 20, 21. Also suggested: Acts i: 6-11; ii: 14-21; Heb. x: 11-14, xiii: 5-8.

*Monday, January 8th.*—Thanksgiving and Humiliation. Prayer for this new year may see the far-spreading power of God the Holy Ghost, reviving the Churches, awakening the slumbering, quickening the spiritually dead, saving the lost, making the Church ready for the Lord's return. Ps. c. xcv; Isa. xii; Heb. xiii: 15; I. Chron. xvi: 28-36; Dan. ix: 8-10, 17-23; Ps. li, xvii.

*Tuesday, January 9th.*—The Church Universal: Prayer and Praise for the "One Body," of which Christ is the head. Eph. i: 10, iv: 3-13; John xvii: 11-21; Col. i: 17-19, iii: 12-17.

*Wednesday, January 10th.*—Nations and their Rulers. I. Tim. ii: 1-4; I. Kings iii: 7-10; Jer. v: 20-29; II. Sam. xxiii: 1-5; Rom. xiii: 1-8.

*Thursday, January 11th.*—Foreign Missions. Ps. ii: lxvii, lxxii: 8-11; Acts x: 34-48; Rom. xvi: 25-27.

*Friday, January 12th.*—Educational Work. Deut. vi: 4-9, xxxi: 12-13; Gen. xviii: 17-19; Matt. xviii: 1-6, 13-15; Eph. vi: 1-4.

*Saturday, January 13th.*—Home Missions. Zech. x: 9-10, xiv: 20-21; Mal. iii: 1-6; Rom. x: 1, 2, 11; Acts xv: 13-18, xvii: 22.

*Sunday, January 14th.*—"Even so, come, Lord Jesus."—Rev. xxii: 20-21.

**What Some Women Are Doing**

As evidence that the women of our churches have become a potent financial

factor in missionary work, these figures are conclusive: To the Methodist Episcopal Board they contribute annually \$675,000; to the American Board, \$441,000; to the Protestant Episcopal, \$350,000; the Baptist, \$317,000; Baptist (South), \$230,000; and the Methodist Episcopal (South), \$213,000.

**Methodist Reinforcements to the Front** The Methodist Episcopal Church (North) has sent out

this year men and women to the number of 89; the Presbyterian Church (North), 66; the Baptist Church (North), 29; Protestant Episcopal, 24; Congregational, 22; and the Reformed (Dutch), 6—a total of 236.

**A Record Year for Episcopalians**

The Protestant Episcopal Board reports a total of receipts amounting to \$810,484, of which sum \$346,801 was from congregations, \$127,220 from individuals, \$122,385 from Sunday-schools, and \$100,020 from women's auxiliaries.

**Baptist Gains of the Year**

Most missionary societies have cheering reports from their foreign fields. A Baptist paper, in speaking of the work of the past year, says: "The work has brought to us a great gift in precious souls. Baptisms on the Asiatic and African fields fall little short of 10,500. When we recall the fact that, at the end of fifty years of missionary labor, converts



enrolled in missions of the Union were considerably less in number than the ingathering of this single year, the cause afforded us for profound thanksgiving and confidence is revealed."

**Methodist Gains Says** *World-Wide in Receipts Missions*: "As we go to press the indications are that the income of the missionary society for the year closing October 31, 1905, will exceed that of the previous year by a considerable sum, and will mark the highest point ever reached in the history of the society. It is interesting to note that since the open door emergency campaign was entered upon, there has been a steady increase from year to year, as the following table clearly sets forth:

Year	Income
1900 . . . . .	\$1,143,268
1901 . . . . .	1,184,638
1902 . . . . .	1,281,722
1903 . . . . .	1,405,945
1904 . . . . .	1,451,689

"The above is income by collections only, and does not include bequests and annuities."

**Harlan P. Beach** *Yale University Goes to Yale* has recognized the dignity and worth of the foreign missionary movement by electing Dr. Harlan P. Beach, Educational Secretary of the Student Volunteer Movement, to the professorship of the theory and practise of foreign missions. He will be instructor and lecturer in the divinity school, and will have oversight of Yale's work on the foreign field. The university already has one of the best foreign missionary libraries on this continent. President Hadley and leading members of the faculty, as well as prominent alumni, are heartily sympathetic, and Dr. Beach himself is popular with the student fraternity.

**Foreign Work** The foreign work of the Y. M. C. A. has been growing in breadth and power. The method and aim of this department is to start and strengthen associations at strategic student and city centers in foreign mission lands. Strong college men are sent out as secretaries, and there are now 46 on the field, of whom 13 have been sent out during the past year. These are working in Japan, Korea, China, Hongkong, India, Ceylon, Mexico, Cuba, Brazil, and Argentine. Thirteen new secretaries are under appointment and will sail this fall. A \$14,000 building is being erected in Nagasaki, Japan, while a \$25,000 building has been completed in Colombo, Ceylon. Hon. John Wanamaker has offered \$100,000 to erect buildings at Peking, Seoul, and Kyoto on condition that the people of these cities provide satisfactory lots free of debt. A flourishing association has been organized in Havana with over 500 members; the new association in Seoul, Korea, has a membership of over 600, including the most influential men of the Korean capital; while a promising branch for Mexican young men has been formed in Mexico City. The associations in Tientsin, Shanghai, Hongkong, and Buenos Aires, as well as at other points, continue to make striking progress. Work among the Japanese soldiers in Manchuria has been conducted on a large scale with splendid spiritual results.

**The Mohonk Conference** Mohonk stands for peace, Christian brotherhood, and hospitality. At the recent "Indian Conference" the affairs of the dependent peoples—Indians, Hawaiians, Porto Ricans, and Filipinos—were ably and earnestly discussed. The platform adopted expressed gratification at the progress made

in doing away with Indian agencies and reservations, and recommended to Congress some provisions for the continuance of schools in the Indian Territory. Pleasure was also expressed because of the educational work in the Philippines, and the attention of Congress was called to the need of giving special heed to recommendations of men in charge of insular affairs.

**How the** Within forty years  
**Negro Forges** of only partial op-  
**Forward** portunity, while  
playing as it were

in the back yard of civilization, the American negro has cut down his illiteracy by over 50 per cent.; has produced a professional class some 50,000 strong, including ministers, teachers, doctors, lawyers, editors, authors, architects, engineers, and all higher lines of listed pursuits in which white men are engaged; some 3,000 negroes have taken collegiate degrees, over 300 being from the best institutions in the North and West, established for the most favored white youth; there is scarcely a first-class institution in America, excepting some three or four in the South, that is without colored students who pursue their studies generally with success, and sometimes with distinction; negro inventors have taken out 400 patents as a contribution to the mechanical genius of America.

KELLY MILLER

**What the South** In 1900 the States  
**is Doing** south of the Poto-  
**for Her Children** mac contained, in  
round numbers, 16,-  
400,000 people. In these States  
there are 3,981,000 white and 2,420,-  
000 colored children of school age—  
a total of 6,401,000. The important  
question is, *What is the South do-  
ing* for these children? In 1900  
only 60 per cent. of them were en-  
rolled in the schools, over 2,500,000  
of them being out of school. In

that year the average attendance was only 70 per cent. of those enrolled. Only 42 per cent. are actually at school. *One-half of the negroes get no schooling whatever.* One white child in five in left wholly illiterate. Careful analysis of the reports of the State Superintendents, showing the attendance by grades, indicates *that the average child, whites and blacks together, who attends school at all stops at the third grade.*

This is the way we are educating these citizens of the Republic, the voters who will have to determine the destinies not only of this people, but millions of others beyond the seas.

PRESIDENT DABNER,  
*Cincinnati University.*

**A New** A number of  
**Venture of** wealthy men in  
**the Volunteers** Chicago, New  
York, and Boston

have undertaken to assist Ballington Booth, the commander of the Volunteers, in a proposition to purchase 192,000 acres of land somewhere in the South and colonize it with workmen from the large cities. The work of the local organizations of Volunteers in the cities will make it easy for them to select worthy families who wish to get out of the grind of the city, and get their children into the country, where they can raise them to be better men and women than they can under the conditions in which they must necessarily live now.

**"Missionary** Bishop Reeve, of  
**Luxury"** the C. M. S., who is  
**in Canada** in charge of the  
two dioceses of  
Mackenzie River and Athabasca,  
made a tour of some of the missions  
in the latter diocese last winter.  
The journey of 540 miles occupied  
nearly five weeks. The bishop  
writes:

The mode of travel was in strik-

ing contrast to my previous experiences. Instead of trudging wearily and painfully on snow-shoes behind a train of dogs, I sat in a sleigh, was well wrapped up in furs, a good team of horses, and a skilful driver. Instead, too, of having to sleep in the snow under the open canopy of heaven, we had a tent large enough for the party (7) and a cooking-stove. Instead of unpalatable dried meat, washed down by unsweetened tea, our food consisted of "fish, flesh, and fowl," and nearly all the adjuncts found on an ordinary table, and for Christmas Day roast turkey and plum pudding. Ah! I hear some one remark: "Those missionaries live and travel in the greatest luxury!" Let me, then, hasten to say that I was traveling with the Indian Treaty Commission, the head of which kindly invited me to do so, and to be his guest.

Luxury! Here is a specimen or two of what I saw. Pelican Portage: the Rev. and Mrs. H. Robinson and three children living in a rough, one-roomed shanty. Wapuskau: the Rev. and Mrs. C. R. Weaver and three children in a small log building, about 12 feet square, containing 2 rooms, one over the other, and a "lean-to," recently added, scarcely big enough in which to swing a cat, where the cooking was done. Is it surprising that Mrs. Robinson has just been taken to hospital seriously ill of rheumatic fever, or that Mr. Weaver writes: "We both feel physically unfit to stand it much longer"?

**Progress in Little more than**  
**Porto Rico** five years ago the  
 Methodist Episcopal Church began operations in Porto Rico. The Rev. Benjamin S. Haywood, the superintendent of Porto Rico Mission, after a ten days' trip through the interior of the island, where he found hundreds of people who never before had heard the Gospel message or seen a printed page, reports that there are now 76 different preaching-places and 25 Sunday-schools, besides 17 organized churches, on the island. The missionaries are assisted in this work by 26 native workers, 14 of whom receive no

financial compensation for their services. These workers labor hard all the week and direct from two to four services on the Sabbath. More than 550 have been received as candidates for probation since the annual meeting of the mission, which was held in February.

**A Church Fair** Not long since a in Costa Rica fair was held at a San José church, dedicated to the "Virgin of Mercy." To these fairs the people bring contributions of their produce, stock, etc., to be sold or raffled for the benefit of the church. Eating, drinking, and music are features of the occasion, held on a Sunday afternoon in the open space in front or about the church. The following is a translation of the notice which appeared in the shop windows during the week preceding the fair:

A Great Fair at the Church of Mercy. Glory to God in the highest and to the Virgin of Mercy. Peace on earth to all who contribute to the fair. Everybody come and have a good time and see what you draw besides the favor of the Virgin of Mercy reserved for you in heaven.

Comment is unnecessary, but this notice furnishes food for thought as to the need for Christian work in Roman Catholic countries.

## EUROPE

**The Bible Society's Report** The One Hundred and First Annual Report of the British and Foreign Bible Society is, in point of interest and the amount of work done, easily among the first. During its one hundred and first year the society's issue reached the total of 5,857,645, making a grand total of 192,537,746 of Bibles, Testaments, and portions of Scripture issued since the foundation of the society. Twelve new languages were made

the bearers of the printed Gospel during the year, and among them was a portion of Scripture in Tafasao, a New Hebrides tongue, the work of the missionary hero, John G. Paton. An inhabitant of Tibet can this year read Genesis and Exodus, a "naked Dinka from Fashoda" could read the Gospel of St. Mark, and "two Lithuanians, one of whom could only read Gothic characters and the other only Roman, would each find a book of the Psalms that he could understand." The colporteurs of the society number 950, and last year sold 2,250,000 copies of the Scriptures—far more than in any preceding year.

**A Splendid Centenary Fund** It was a sublime act of faith which the **Secured** British and Foreign Bible Society performed when, at the end of its first hundred years of service, a special call was issued for a gift of £250,000 (\$1,250,000) to enable it to enter upon a second century with greatly increased vigor. Now the news comes that the centenary is all subscribed. Great is the rejoicing and the thanksgiving.

**The Greatest Missionary Society** The honor of bearing this name belongs to the Church Missionary Society, with its income of almost \$2,000,000; its 1,356 missionaries occupying 548 stations scattered the whole world over; 8,850 native helpers; 130,239 in its schools; 88,889 communicants, and 307,902 adherents; 12,591 adults added by baptism last year; with 20,013 in-patients, and 860,000 out-patients cared for.

**The Student Christian Movement** The organization which does in the British Isles a work corresponding to that of the Student Volunteers in America, will no longer be known as the "British College Christian

Union," but by its new name of the "Student Christian Movement of Great Britain and Ireland," which, in common usage, will be reduced to simply the "Student Christian Movement." This change was effected at the Conishead Conference as the result of a proposition made by the executive and discussed in two sessions of the conference.

**English Presbyterian Missions** In December, 1855, the congregations of the foreign missions of the Presbyterian Church of England numbered only 6. The communicants were only 25. Twenty-five years later the congregations had increased to 79, and the communicants to 2,342. In October, 1904, these had become 291 and 8,848 respectively. In 1855 there were no native preachers and no native pastorates. By October, 1904, there were 177 and 34. The work is mainly confined to China, altho attempts are also made in Bengal and in Formosa. The medical missionaries have been very successful. More than 40,000 patients are reported as having been dealt with at 10 of the 14 hospitals of this mission. In China and Formosa a large proportion of the candidates for baptism continue year by year to ascribe the first dawning of their faith in Christ to the spiritual teaching which they received at the mission hospitals.

**Dr. Barnardo's Successor** William Baker, M.A., LL.B., has been chosen director to succeed Dr. Thomas Barnardo as head of the National Waifs' Association of London. Mr. Baker has been a member of the council for eighteen years, and is everywhere recognized as preeminently the man for the place. He is esteemed by the friends of the association and beloved by the children in the homes.

**The Sermons of C. H. Spurgeon** We are told that those who die in the Lord are blessed, and that their works follow them. This is finely illustrated in the continued publication and circulation of Charles H. Spurgeon's sermons, which have appeared week by week for forty-six years, and the publishers have still enough unprinted manuscript to continue the issues for years longer. It is estimated that over a hundred million copies have been sold already. A set of them now comprises 46 volumes, with nearly 3,000 separate discourses. They have been extensively translated. They have already appeared in Arabic, Armenian, Bengali, Bulgarian, Castilian (for the Argentine Republic), Chinese, Kongo, Czech, Danish, Dutch, Estonian, French, Gaelic, German, Hindi, Hungarian, Italian, Japanese, Kaffir, Karen, Lettish, Maori, Norwegian, Polish, Russian, Servian, Spanish, Swedish, Syriac, Tamil, Teluga, Urdu, and Welsh, with a few sermons in Moon's and Braille type for the blind, "making," as the autobiography says, "with the dear preacher's mother-tongue, nearly forty languages in which he continues, from the printed page, to proclaim the unsearchable riches of Christ."

**United Free Church Missions** At the recent meeting of the General Assembly of the United Free Church of Scotland, the foreign mission report stated that Bible societies were the first drawing together of aggressive believers; then came foreign missions distinctively—of these the first stage was preaching; the second was teaching, including the work of women; the third was medical work; the fourth was industrial; and to-day their fifth stage was literary. The Church conducts work on 15 foreign fields,

having a staff of 314 European agents and 4,188 native agents. The native communicants number 44,089, and the income amounted to \$584,015—somewhat less than in 1903, owing to fewer legacies.

**The Basel Society** The Basel Evangelical Mission has now 25 stations in India, with 25 missionaries. There are 568 Indian helpers in the 25 stations and 102 outstations. One out of every 30 of the church-members represents a mission worker, which is regarded as a good average. There were, in 1904, 111 trained catechists, besides 14 assistant catechists. The greater part of these men accompany the missionaries or evangelists on their preaching-tours. In the schools 267 Christian teachers and 74 mistresses are employed. The Bible-women number 42, and colporteurs 22. The oldest of the mission fields is in South Canara, where, at Mangalore, is a congregation of 2,958 Christians. Most of these are employed in the industrial establishments. There are 2 Y. M. C. A.'s, which are spoken of as very useful institutions, and as helping to check frivolity and worldliness in the younger members. Strong missions are also sustained in China, and in Africa both on the Gold Coast and in Kamerun. The total number of adherents is 49,784, and of communicants, 27,103.

**The Upheaval in Russia** At last a "Charter of Liberty" has been granted by the Czar to his 130,000,000 subjects. This constitution, signed on October 30th, grants to all the people of Russia "inviolability of person, freedom of conscience, speech, union, and association." It also gives electoral rights to the people in general, and makes the State Duma the real legislative body of the empire. These promises, while

not entirely satisfactory to radical reformers, are great with possibilities for the progress of civilization and Christian truth in Russia. Other concessions of universal suffrage, etc., have since been made, but these, wrung from the Czar by the upheavals among the people have come too late to avert bloodshed and disaster. These rights should have been granted long ago, not only in the direst extremity. The Russians distrust and hate the aristocracy, and will have none of them. The hated Trepoff, chief of police, has been removed from office at the demand of the people. The state Church, which has held all classes in a grip of iron, must also lose power and prestige. Already the chief procurator of the Holy Synod, Pobledonostzeoff, has resigned, since he can not hope to maintain his autocratic rule under a parliamentary government. He has won the unenviable title of "the best hated man in Russia"—not an appropriate epithet for one who claims to be the representative of Christ. But he is only one among many, and the end is not yet. Many fear a bloody revolution, and the murder of 5,000 (mostly Jews) by a mob in Odessa was incited by the Church and other reactionaries, and was permitted by the soldiers and police. We hope that out of this turmoil may come peace and progress, with opportunities to extend the Kingdom of God.

**Is Spain Awakening?** The work of the American Board in Spain has been forwarded by the opening of a new Memorial Hall in Madrid in connection with the International Institute for Girls. The school has an attendance of 55 pupils, 46 of whom are boarders. The mission has church-members in 17 different places in the kingdom, and in each place a special school is conducted.

It has other schools in 8 different cities, with 1,771 under instruction. During the year Protestant Christianity has achieved some of its greatest victories. The liberal party in Spain is becoming more and more restless under the intellectual restraints of the Roman Catholic Church, and is ready to welcome a movement which permits religious freedom. There is no limit to what might be done in Spain were resources sufficient to enter every open door and preach the Gospel of Christ wherever the opportunity offers.

The Rev. Fernando Cabrera, son of Bishop Cabrera, of the Portuguese Reformed Church, and curate of the Church of the Redeemer, Madrid, recently called on the Civil Governor of Madrid and told him that he thought the time had come for the opening of the front door of the church. For more than ten years worshipers, owing to priestly opposition, have been compelled to enter the church by a side door, passing first through a courtyard and a vestry. To his surprise the governor gave his permission, and on the following day the Madrid press announced the opening. The church was full of worshipers, and a new era of progress seems to have been inaugurated.

## ASIA

**Two Girls' Schools in Turkey** Miss Patrick, president of the American College for Girls at Constantinople, reports 142 students, including 89 boarders—a larger number of boarders than ever before. The work of the Christian Association has been enthusiastic with effort to full membership something such a stand for personal character as joining a church would be. The Sunday evening meetings have been conducted by the different classes with a missionary meeting the first

Sunday of every month, and the money given has gone to the support of a pupil in a school in Japan, and another sum, usually one Turkish pound (\$1.40) to as many alumnæ as possible who are engaged in any form of philanthropic work.

Miss Blakely, of the Central Turkey Girls' College at Marash, reported that of 90 pupils enrolled, 88 completed the year and 27 were boarders, representing 11 towns and cities. The noteworthy event of the year was the occupation of the new building long waited for and sorely needed. The Foreign Missionary Society organized 10 mission study classes, using the lessons on China prepared by the W. B. M. An audience of 2,500 gathered in the yard of the Second Church to listen to the baccalaureate sermon.

#### **C. M. S. Hospitals in Persia**

The Church Missionary Society has medical missionaries and hospitals at 3 of its 4 stations in Persia—namely, Julfa, a suburb of Ispahan, and indeed in Ispahan itself; Kerman, 425 miles from Ispahan; and at Yezd, a city about half-way distant between Ispahan and Kerman. The Rev. C. H. Stileman and Mrs. Stileman cycled these distances more than once in the course of the year, besides the farther distance of 248 out of the 370 miles from Kerman to Shiraz. A large share of the influence which the mission has gradually won during the past few years in the land of the Shah, and of the kindness with which it is slowly coming to be regarded by those in authority, and also of the spiritual blessing, the conversions and baptisms, are traceable to this agency. Bishop Stuart, who writes from Ispahan, where he resides with his daughter, at the beginning of 1904 had the privilege of baptizing, in the presence of a goodly gathering of Persian converts, 5

adult women; one of them was the mother of Sekinah, whose story is so well known. Besides these, 15 others were added to the Church during the year.—*C. M. S. Intelligence*.

#### **The Home Mission Movements in India**

One outcome of the Methodist Conference at Bangalore, in South India, is the organization of the "Woman's Home Missionary Society of India." This is another step in the right direction, and is taken by women whom the Hindus have held to be without souls and only to be degraded by education. In order to accomplish the object for which this society has been organized, it will enlist, train, supply, and, as far as possible, support when necessary, workers for the already existing missions. In the meantime it will keep in view the aim of eventually sending out its own workers. All women of the Eurasian and Anglo-Indian community in sympathy with the object of the society are eligible for membership on payment of two rupees (65 cents) per year. Children under sixteen may become junior members.

A still wider movement in this direction has been started under the name of the "National Missionary Society of India"—an interdenominational organization to evangelize the country by native Christians.

#### **Immense Harvest from a Tiny Seed**

The Arcot Mission of the Dutch Reformed Church has counted among its missionaries 30 members of the Scudder family. Taken together, this family has given to India 529 years of service. And the first one, a young physician, was led to enter upon this work by reading a leaflet which lay on the table in a room where he sat waiting to see a pa-

tient. The tract read by Dr. Scudder was: "The Claims of 600,000,000, and the Ability and Duty of the Churches Respecting Them," written by one of the first band sent out by the American Board.

**Can Moslems be Converted?** In nearly all lands where Mohammedanism is professed, those who leave the

faith of Islam for faith in Christ do so at the peril of their lives. For this reason little public mention is made of individual cases, but our readers ought to know that their prayers in behalf of the Mohammedan world are not in vain. The English Church Missionary Society reports that of 8,000 native Christians connected with its work in Bengal, 6,000 are of Mohammedan extraction. Three of its schools, one of which is affiliated with the Calcutta University, have upward of 500 Mohammedan boys now under daily Christian influence and instruction.

**A Heathen Funeral in India** Missionary Pohl, of the Breklum Missionary Society, gives a touching description of a heathen funeral among the Telugus, which reveals the deep misery of heathen disconsolation. He says: "In front of the house of mourning a woman is dancing, accompanied by the beating of a drum, while she holds in her hands a basin filled with water. Soon the corpse, whose face is painted red, is carried out, and women with disheveled hair, dirty clothing, and bloated faces follow after. They howl and cry, they roll in the dust, they pull each other, as if they are possessed of devils. More and more rapidly the drums beat, and the movements and motions of the mourning women grow more and more horrible. The bier is lifted amidst awful howls of the assembled crowd.

Like wild beasts the women run hither and thither—the loosened hair flies around their heads, in streams the sweat begins to run. Amid beating of drums and mournful lamentations, the cortege proceeds to the place of cremation. But that which happens there before the body is cremated is too horrible to be told the Christian reader."

**The Revival in Burma** Miss Putnam writes as follows in *Helping Hand*: "You

will rejoice with us that God is pouring out blessing upon Burma. The Ko San Ye movement continues among the Karens, and in the Henzada district alone about 2,000 converts have come in during the year, and a new church of over 1,000 members has just joined the association. Many of them were bigoted Buddhists, harder to reach because they had once changed their religion. The Rangoon field has probably received as many converts. From Kengtung, the frontier station on the northeast, near the border of China, comes the news of a great awakening among the hill tribes. Five months ago not one of them was a Christian, now 439 of the Musos and kindred tribes have been baptized, and multitudes more are coming, even from beyond the Chinese border. They are allied to the Karens and have similar traditions, tho a different language. We who are praying for and expecting a revival among the Burmans see these signs of promise and take courage.

**The Bible in Siam and Laos** The circulation of the Bible in Siam and Laos has been beyond that of any previous year. The opening of an important railroad is said to mean more than can be told in enlarged opportunity.

In order to put the whole of the



New Testament into the hands of the Laos as soon as possible, the mission has requested the American Bible Society to approve of the plan of transliterating some of the books from Siamese into Laos letters. This is advisable, as the Laos is a dialect of the Siamese which is quite well understood, when put into their characters, by large numbers of the Laos. There have been printed 40,241 portions of the Scriptures during the year, containing 1,239,918 pages, for the enlightenment of these people in the theme of salvation set forth in the Bible.

These books have gone into all sorts of places—Christian homes, Christian schools, public schools, markets, railroad cars, railroad stations, street cars, boats, steamers, streets, alleys, opium dens, gambling houses and worse places, temples, and the homes of the people along the canals and rivers, in villages, towns, and cities. The society's workers have carried the Scriptures during the year to some twenty towns and cities whose inhabitants number from 1,000 to 20,000, and in Bangkok, estimated to contain 500,000 souls. These books have been sold to believers and unbelievers. Many women and children have purchased them. Very rarely has evidence of their destruction been seen.

**More Missionaries Murdered in China** The sad intelligence was received on November 2 that 5 American missionaries of the Presbyterian Board (North) were killed by a Chinese mob at Lienchow, 250 miles from Canton, South China. The martyrs who have thus been called upon to lay down their lives for Christ are: Dr. Eleanor Chestnut, who was at the head of the Woman's Hospital; Rev. and Mrs. John Rogers Peale, who went out

only last August; and Mrs. E. C. Mackle and her daughter Amy, who went from Philadelphia in September, 1899. The immediate occasion for the crime seems to have been a heathen festival at which a mob gathered, and where fanatics stirred them up against missionaries. In the Boxer uprising this mission was not molested, but recently there has been some unfriendly feeling toward America on account of the Exclusion Bill. Nearly all the Chinese in the United States come from this part of China. The mission work has prospered there, and only last year Dr. Chestnut treated 5,479 women patients and Dr. Mackle 7,577 men. Two missionaries of the station, Dr. Mackle and Mrs. Patterson, escaped.

**"Look at the Foreign Ladies!"** Mrs. Claxton, of Chungking, writes thus in the *Chronicle*:

China is no longer asleep. Only the other day I was reading a pamphlet that is just now being widely distributed. It says a good deal about the condition of women in China. For instance: "What can we expect from our children when their mothers have their feet bound, their minds are dark, they can not read or write? If the fathers are away from home, the children, in most cases, can learn nothing from their mothers, who ought to be able to exert the greatest influence on their young minds." Further on it says: "Look at the foreign ladies; they can walk quickly, they are strong, they can read books and preach on them, can heal sickness, while our women can do none of these things. Let us wake up, and see to it that our daughters' feet are not bound, and that schools are started in which our daughters can be taught."

**Phenomenal Growth in China** The growth of Christianity in China hitherto has been almost phenomenal. What may we not expect when suspicion, hatred, and

open persecution are changed to an open welcome! Sixty years ago the Chinese Christians in China could all be numbered upon the fingers of a man's two hands. In 1877 there were 13,000; in 1890 there were 37,000; in 1898 this number became 81,000; and in 1900, the year of the Boxer uprising, there were 113,000 communicants in Protestant Christian churches in the empire. This is but a mere handful compared with China's millions. and yet when we consider that every added Christian increases the active force for extending Christianity, and when we realize that the general attitude of the higher classes is rapidly changing and the superstitious fear and hatred of the lower classes is passing away, we catch glimpses of the vast possibilities that lie before the Christian missions of China.—*Missionary Herald*.

**Many Baptisms in China** *The Foreign Mission Journal* (Wesleyan M. S.) prints

a letter from W. H. Gears, Shantung, in which he says: "Yesterday 23 were baptized. We have had 138 this year; 4 have been received by letter; 102 baptisms were reported in 1902. We are already 36 ahead of any past year. There are several others awaiting baptism. Among the number baptized Sunday was a man 70 years old and his grandson, 11. They had walked 25 miles to be baptized. Another man 64 years old and his two grandsons, each 12 years old, were added to our number."

**Medical Missions in China** An Episcopal missionary writes in the *Spirit of Missions*: "And how

about China? There are already 250 or more mission hospitals and dispensaries, over 300 foreign physicians, some 5,000 trained native assistants, and we treat over 2,000,-

000 patients a year. I know a native in Wusih, practising good scientific medicine, charging small fees and making \$5,000 a year. Last winter, in St. Luke's Hospital, Shanghai, in my surgical wards, several months went by without our having an empty bed over night. Sixty years from now, if we do our duty, we shall look for the old empirical practise in the Chinese empire, and shall not find it with a Lick telescope.

"To become a physician a Chinaman states to his friends and neighbors, 'I am a physician.' This is the limit of required preparation. His diploma is the more or less handsome sign-board which announces his determination to the neighborhood. It is a fine start for a man if his father was a physician before him, not, however, because of supposed inherited professional gifts, unless his father's prescribing manual be considered in this class; and as for a grandfather and two books of prescriptions, that is unspeakable riches if not wisdom."

**Conversions in Korea** Eugene Bell writes in the *Central Presbyterian*: "From

all over Korea come reports of great in-gatherings. This year will show many more conversions than any previous year of all the successful work in Korea. At those out-stations where I have charge I have recently received and baptized 70, making a total of 85 baptized since Christmas, which more than quadruples the membership. There were a still larger number examined and received into the catechumen class. Four new out-stations and 2 church buildings have recently been added to the list. Have just sold 50 New Testaments and 70 hymn-books to a new group. Three new congregations are planning enlargements or new buildings to accommodate the increased num-

bers in attendance. The native leaders, who give large parts of their time to the work without remuneration, are proving themselves to be very efficient. There is a decided growth in grace and liberality, and the work is self-supporting in every way.

**Riots and Religion in Tokyo** The riots in Tokyo, which followed the Treaty of Peace with Russia, had no special bearing on missionary work, except in so far as mission property suffered from mob violence. This was not due to a marked unfriendly feeling toward Christianity or foreigners, but to a desire to command the attention of the government. Ten Christian churches in Tokyo were damaged, including St. John's Episcopal Church, the Gospel Mission, 3 Methodist churches, a Salvation Army mission, 2 Presbyterian churches, 2 missions of the Scandinavian Alliance, and 1 Roman Catholic school and mission house. The Asakusa district was the storm center, and it is said that the keepers of brothels there were responsible for the damage to churches in revenge for rescue work carried on by Christians.

**A Remarkable Buddhist Tribute** A remarkable statement appeared recently in the *Kyo Kuai Tiji*, a Buddhist journal, and was translated and printed in the *Japan Mail*. It is a strong testimony from a Buddhist source, as to the superiority of Christianity over Buddhism. The quotation is as follows: "Numerically speaking, Buddhism far outranks Christianity; but by reason of actual work accomplished, the balance of power is in favor of the Christians. General hatred against Christianity is passing away, and the belief that it is better adapted to the new condition of things is daily gaining

ground. Buddhist customs and rites are becoming more alien to the interests of society, and priests are often the subject of public ridicule. The war correspondents declare the unfitness and inability of the Buddhist priests. On the other hand, the quarters of the Christians are regarded as a paradise for the soldier, and they are welcome everywhere. The work of the Christians has attained such success that it has reached the emperor's ear, while that of the Buddhists is always attended by debts and disturbances."

## AFRICA

**A Presbyterian Mission to the Dwarfs** The Lolodorf Sabbath-school numbers 300; at a recent church service

there were 550 present, making it necessary to hold the meeting out-of-doors. On March 19 the church was organized, with 10 men and 4 women as charter members. The bright, shining eyes of the people, many of whom had walked weary miles to be present, showed their joy and their earnestness. The school at Lolodorf opened March 13, with 111 pupils, which increased to over 200 within a week. The pupils were asked to bring at least 10 cents a month. Almost all brought food which aggregated that amount. The school at Elat has more than 300 pupils, over 50 being turned away for lack of accommodations. Education at Elat includes training of the boys in farming; of the 235 acres of land, one-half is cleared. Plantains (15 acres), pineapples, and mahobas (similar to yams) are in cultivation, and many acres of oil-palms, para, and rubber trees have lately been transplanted. Part of the land has been fenced in for grazing sheep, goats, and cattle. Such work is an education in itself; and training in various handicrafts will follow as

the funds for implements, etc., are forthcoming. A class in carpentry is soon to be started.

**The Church** The Rev. Dr. A. W. Halsey, one of the secretaries of the Board of Foreign Missions of the Presbyterian Church (North), has recently returned from a visit to its West Africa missions, and gives this incident from his many novel experiences :

It was my privilege to be at Elat on Foreign Mission Sunday, a day long to be remembered. At six o'clock in the morning the great drum sounded out the "first call" for church. The African drum is a unique feature of African life. The Elat drum is placed on a platform some twenty feet from the ground. When properly beaten it can be heard for twenty miles. The drum is the wireless telegraphy of Africa. By means of it the African communicates all sorts of intelligence to distant places, and keeps in touch with events far removed from his own town. The drum formerly used in war, now by leaders of caravans, consists of two metal tubes joined together by a firm handle. The drum Sunday morning simply said, "All people come to worship at Elat." The sound was repeated at seven, at eight, and at nine o'clock. Every native who heard the drum for miles around knew the sound as accurately as if a trusty messenger brought the word. By nine o'clock every seat in the Elat schoolhouse (the church was blown down a few months ago) was taken, and willing hands brought planks to place outside, where the worshipers could sit and hear and see the preacher. At nine-thirty 1,531 persons were present.

**Bibles for the** Some years ago Mr. **Blind in** George Aitken, a **Central Africa** member of the Livingstonia staff working at Bandawe, taught a blind lad, Bartimeyu Lisempenge, to read by the Braille system. This lad, in turn, became a teacher of the blind, and, under Mr. Aitken's direction,

wrote out copies of the Gospels in Nyanja for himself and his pupils. To-day there is a second teacher, Solomon Marinyitam, trained by Bartimeyu. For some time these two have been teaching the blind in Bandawe district, and now there are nearly a dozen men and women who are able to read and write more or less in the Braille. Mr. Aitken has been occupying his leisure moments in writing out for the blind a copy of the Tonga hymn-book. He further brought the claims of the Livingstonia blind before the authorities of the Craig-millar Blind Asylum, with the result that the inmates have prepared Mark's Gospel in Tonga.

**Bläck** In 1850 the Wesley-  
**Methodists in** ans had a church-  
**South Africa** membership in Cape Colony of 4,365, English and natives together. When the conference was organized in 1882 the membership was 29,886. At the end of 1904 there were 9,454 English and 113,059 native members, including probationers. Adding to these those connected with the W. M. S. in Transvaal and Rhodesia, the full-blooded Africans in the Methodist Church of South Africa will be found to number about 120,000.

**Boer Prisoners** At the time of the  
**Become** Boer War there was  
**Missionaries** a remarkable outburst of missionary zeal among the Boer prisoners. Shortly before this the number of the Dutch Reformed missionaries had unfortunately been reduced by fever and various other causes, and Dr. Andrew Murray urged that these losses should be made a special subject of prayer. One hundred more missionaries were wanted, as many of the stations were burned, and the converts were scattered. When, therefore, 170 offers came from captive Boer prisoners

to become missionaries, it seemed a remarkable answer to prayer. There are now 59 mission stations and 111 missionaries. All, except two, are supported by the Dutch Reformed congregations of Cape Colony. Since the opening of the training-college at Wellington, 70 young men have left for the field. Different congregations have subscribed no less than \$20,000 toward a preparatory college at Worcester, and at Umtata there is a very useful training-school for Zulu evangelists.

**Paris Missionary Society in Madagascar** The report of the French Protestant mission in Madagascar gives the following statistics of its work for 1904: There are 12 European missionaries, 63 evangelists, and 516 churches, with over 9,000 members. The Protestant population numbers 111,900, and the average attendance in the congregations is 30,586. There were 466 added to the churches the past year, and the catechumens number 846. There are 155 Protestant schools, with 12 European and 541 native teachers. The pupils number 22,913.

### ISLANDS OF THE SEA

**The Preacher and King of the Caroline Island** Leka, the King of Nukuor, after a year spent in study with the American Board missionaries on Kusaie, returned to his people prepared to help forward the cause of Christ. Tho Leka is king, he is also minister and teacher. The people have gathered to his support in a loyal way. His training while at Kusaie was in the Gilbert language, so that he must study his Bible in the Gilbert, and then give it to his people in their native tongue. He has taken hold of his task with true purpose, and the people on their part are industrious in learning their lessons. The

church at Nukuor was built by the islanders and is the wonder of all these islands. The walls are built of coral rock, plastered with the white lime made from the coral. The heavy timbers were sawed or hewn from the breadfruit trees. The wood is red, and when planed and carved is very beautiful. The plank flooring of this same wood was all sawed and planed by hand. The roof is of thatch. The workmanship shows the greatest care on the part of the people, and in every way is very acceptable. The design is their own, and remarkably suitable for the climate. This Nukuor work will appear the more remarkable when it is known how few able-bodied workingmen there are on the island. Many are so large and fleshy that it is almost impossible for them to work.

**Harvest-time in Sumatra** From Sumatra the Rhenish Missionary Society reports a year of harvest such as it has never before seen. The number of pagans baptized during the year was 4,712, besides 136 Mohammedans. The total of Christians is now 61,764. In 301 schools 14,519 boys and girls are under instruction. The Bataks, among whom the society has its field, are the same people who in 1834 killed the American missionaries Munson and Lyman. Now 412 of these Bataks are skilled Christian workers, 27 of them being ordained clergymen.

**The Martyr Memorial on Erromanga** The Presbyterian Synod of the New Hebrides Mission convened this year on martyr soil—the Island of Erromanga, where John Williams fell under the club of savages. No island in the group has such hallowed and pathetic associations; nowhere else in the south seas has it cost such martyrdom to sustain the standard of Christ. Five mis-

sionaries have reddened these shores with their blood. First, John Williams' tragic death (in December, 1839) was undoubtedly due to the misconception of the natives, who mistook their greatest friend for one of their foes—the white traders. Then the Rev. G. N. Gordon and his wife, who succeeded to the work begun by Williams, fell after four years' service. When his brother, J. D. Gordon, heard the intelligence of their death he at once offered himself as their successor, and in 1877 himself fell a martyr on the same shores.

History has, in the hands of God, its method of revenge. While the synod was in session, a commodious church was dedicated in memory of these martyrs, and, at the opening service, the son of the murderer of John Williams took part, exactly sixty-six years after his father's death. The large congregation of native Christians present proves that the blood of the martyrs is the seed of the Church, and great is the harvest of five surrendered lives.

**Christian Union** In these islands is  
in the to be seen a striking  
**New Hebrides** illustration of  
Christian union.

No fewer than 7 missionary bodies are combined in the effort to raise up a native church. Besides 2 missionaries in Aneityum and Futuna and South Santo, there are 8 in connection with the Presbyterian Church of Victoria, 5 supported by the John G. Paton Mission Fund Committee, 6 in connection with the Presbyterian Church of New Zealand, 3 from the Presbyterian Church of Canada, 1 from the Presbyterian Church of New South Wales, and 1 from the Presbyterian Church of South Australia. These all meet annually in the synod, which meets in the various islands in turn.

**American Schools in the Philippines** Nothing in the whole history of our six years' sojourn in the archipelago is more encouraging than the

warm welcome accorded to the American school teachers, followed by the recent rapid growth of the insular school system. The importance of the work that is being done in the islands by American school officers and organizers is very imperfectly understood in this country. The fact that more than half a million children and youths are now enrolled in the Philippine public schools can only be appreciated in its true significance when we remember that instruction in English is required in all grades, that a great part of the teaching is done altogether in English, and that attendance at the schools is entirely voluntary.—*Review of Reviews*.

**Gasoline Launch as a Helper** The name chosen for the thirty-eight-foot gaso-

line launch which has been provided for our missionaries at Laguna, Philippine Islands, is *Mabuting Balita*. While at home, Mr. Snook received from numbers of friends funds for the express purpose of building this trim and serviceable mission boat. He will thus be able quickly and effectively to reach all points on the two hundred miles of coast-line of Laguna de Bay, and to ascend the Pasig River. This parish contains over 400,000 Filipinos; and our prayers should accompany the workers in their journeyings by water and by land. The launch is as complete in its appointments as a larger vessel, and will give the missionary a floating home in that land so lacking in hotel or other accommodations. The boat was built at Michigan City, Indiana.—*Assembly Herald*.

## MISCELLANEOUS

**Protestant Statistics**

Professor Kattenbusch, of Göttingen, informs us that there are 180,000,000 Protestants. Of this number, 56,000,000 are Lutherans, 20,000,000 Anglicans, while about 100,000,000 belong to churches that range more or less closely with Calvinism. As compared with the two other branches of Christendom, Protestantism falls short of Roman Catholicism, with its 250,000,000, and outnumbers the Orthodox Church, with its 110,000,000 adherents.

In the ranks of Protestantism, the United States leads with about 66,000,000 out of a population of 79,000,000. Great Britain makes a good second, with 37,000,000 out of 41,000,000. The third place goes to Germany, with 35,000,000 out of 56,000,000. Then follows, in the order named, Sweden and Norway, Russia, Hungary, Holland, Denmark, Switzerland, France, and Austria. British colonies and mission stations throughout the world are credited with 14,000,000.

**A Revival Needed to Help Missions**

We are all praying to-day for a great revival, but assuredly no cause has so much to gain from a great revival as the missionary cause. Missionary fervor has always followed in the wake of revivals. The rise of the Jesuits, the birth of the Franciscan order, the work of Wesley, the success of the Salvation Army, each is followed in turn by the organization of immense enterprises for the conversion of the heathen. And it is with that lesson in mind that I say that the true crux of the missionary problem to-day is the condition of life and thought in our churches. It is in the inquiry rooms of Boston and Chicago and San Francisco that India and China will be won for

Christ. The greatest of all missionaries to the heathen may prove to be the evangelist who never leaves his native land. A converted America means nothing less than a converted world.

REV. W. J. DAWSON.

## DEATHS

**Sir George Williams, of London**

On November 6th, at London, England, Sir George Williams, the founder and father of the Y. M. C. A., passed away at the age of 84. For years he had been growing feebler, and when he presided at the last anniversary of the parent London association, it was felt that it would probably prove his last official act. Seldom does any man live, as he did, to celebrate the *sixty-first* anniversary of the work he himself founded. This unique privilege was given to him. He was greatly beloved. His face, always radiant, was a sermon and a benediction. He was greatly cheered by seeing the Y. M. C. A., first founded in 1844, covering the globe. Queen Victoria knighted him on her own seventy-fifth birthday for his distinguished services to humanity. We note his death now, but more ample space will be given hereafter to the history of the movement he originated.

A. T. P.

**John Mackenzie, of Madras**

Rev. John Mackenzie, M.A., died of heart disease at Madras, on August 22, 1905. The loss will be keenly felt by the Madras Christian College and Mission. When Mr. Mackenzie joined the staff in 1899, he was a man of greater age and of more experience than a new recruit to the mission field ordinarily is. His scholastic attainments were very high, and he had read widely. He undertook the work, believing that by so doing an avenue was opened to him whereby he could gain access to the young men of India.