

SOME JAPANESE CHRISTIAN LEADERS

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THE MISSIONARY REVIEW OF THE WORLD

VOL. XXIX. No. 1
Old Series

JANUARY, 1906

VOL. XIX. No. 1
New Series

SIGNS OF THE TIMES

WORLD-WIDE AWAKENINGS

As the new year opens, waves of revival are rolling and increasing in depth and extent in various parts of the world. A gracious work follows much united prayer in Jamaica, West Indies, where conversions have been conspicuous among the worst classes. In many districts of India—in Assam, in Burma, in Ramabai's homes at Mukti; in Sialkot, Yeotmal, Madras, Poona, Sylhet, Dhond, Cawnpore, Phulera, and Tirukoliur—God is mightily working. The Orkneys, likewise, are visited of God, and since the middle of October daily meetings have been held. The Spezia Mission in Italy, in Valentigney, in France, in Norway, and several parts of Germany, the United States, and other countries, as already mentioned in these pages, there is a work of the Spirit in progress, accompanied by signs that are rather exceptional. Surely God is calling His people to prayer. All this work of revival, which is simultaneously manifest, followed closely upon the formation of *Prayer Circles* in this and other lands, uniting disciples in daily intercession. When such answers are clearly apparent the grand result should be, *not* the relaxing of prayer, but rather the regirding of prayerful souls with intenser zeal.

A REVOLUTION IN WALES

The great Welsh awakening is still in progress, and so far from subsiding, is moving as a tidal wave, outside the limits of the principality. One correspondent says that it is "not a revival, or even a reformation, but more—a revolution. Sections not previously reached are now sharing blessing, and that greatest of tests—the stability of converts—has proved triumphant, the vast bulk of them showing the grace of continuance; not more than seven per cent. have backslidden. Another says that, tho the emotionalism has largely died down, there is a steady glow of warmth and a healthy activity. Bible study is at the front, and it is especially refreshing to see how Evan Roberts is kept humble and spiritual, and wisely guides the movement. He says: "Wales needs just now a *thousand teachers*." These young converts need instruction. Edification must follow evangelism.

STIRRINGS AMONG THE MIAO

The Bible Christian Mission in Yunnan Province, China, reports an encouraging movement among the aboriginal tribes in that district. An old school building was opened to receive inquirers. At first a few came and slept in the school-room. Then more followed, and brought the news that

thousands were wishing to be taught. In the last year 4,000 have come for periods from two or three days to one or two weeks. Chapel, guest halls, and other buildings were taxed to their utmost to accommodate them. All brought their own food and many presented gifts to their missionary teachers. The Miao are studying Chinese so as to be able to read Christian books, and are making good progress. Recently a landlord has given 10 acres of land, and 100 Miao have undertaken to clear it and build a chapel at their own expense. Already 10,000 are registered as adherents, and many have proved their sincerity by enduring persecution at the hands of the Chinese. Pray for them.

THE TORREY-ALEXANDER MISSION

The Torrey-Alexander evangelistic work, after three years of marvelous success beyond the Atlantic, is now transferred to American shores. We regret that the Boston *Congregationalist* has printed a sharp criticism of the mission, from the pen of a New England minister. He assails Dr. Torrey as a distinctively theological propagandist, who goes about like Talus with his iron flail, demolishing whatever does not suit his intolerant spirit and theological dogmatism.

The attack seems to us both unfair and unfounded. Having been in Great Britain during no small part of Dr. Torrey's stay, and after closely watching the work, we are prepared to defend it from all such charges.

Of course, the evangelist is an old-fashioned believer in the whole Bible, and is uncompromising in his defense of the infallible teaching of the Lord Jesus. But his confident tone has acted as a tonic in the midst of the

looseness and uncertainty of present day thinking. Wherever he has labored, not only have marked conversions followed, but all evangelistic work has been stimulated. We have heard it often said that nothing has equaled it in power since the Moody and Sankey work of a quarter century ago. The closer the work has been watched, the more satisfactory have the results been found.

AN IMPORTANT CONVENTION

The Fifth International Convention of the Student Volunteers is called for February 28th to March 4th, at Nashville, Tennessee. These conventions are quadrennial, and are the most largely attended and influential of the world's student gatherings. About 3,000 official delegates are expected to be there; fully 500 universities and other educational centers will be represented, and 200 missionaries from 40 fields, besides many of the leaders of young men, editors, and educators.

There will be discussions of great questions, nearly fifty special conferences, impressive exhibits showing the progress of Christianity in the world, and exceptional opportunity for fellowship.

The outcome is likely to affect the whole world and all time to come.

THE FEDERATION CONFERENCE

One great event of 1905 was the Conference on Federation, more fully referred to on another page. It was held in Carnegie Hall, from November 15th to 21st, and more than 500 delegates were present, representing about 20,000,000 Protestant communicants. The Romanists, Unitarians, and Universalists, and a hundred smaller

denominations, were not included. In some people's opinion, this was a huge stride toward corporate unity, tho only cooperation was suggested. If nothing more, it was a demonstration of the fact that in all essentials there is unity, and that there is a vast field of social reform and political reconstruction inviting hard work, which can be done only by a united Church. We heartily rejoice in any movement which, without removing important landmarks of doctrine, combines evangelical Christians in federated effort for human uplifting. Immense waste on both home and foreign fields may be prevented by such coworking. Nelson pointed some contending officers to the foe, and curtly said: "Look there! and then shake hands and be friends!"

WHAT SHALL WE SAY OF RUSSIA?

It has long been a proverb in Russia that no one but a Russian can know Russia. We might say that no one but an American can know America, but the Russians mean more—that there is something more unique and mysterious about Russia than about any other country. There is some truth in this, and it might be added that very few, if any, of the Russian aristocracy know the Russian peasants, altho some of the Liberals as well as Tolstoi have made great sacrifices to get into intimate relations with them. The 80,000,000 of Russian peasants are an unknown quantity in any calculation as to the outcome of the present revolution. The system of repression which has kept them in ignorance, deprived them of books and newspapers, and prevented all free discussion, has left them to brood in silence over their

wrongs and to form fantastic theories as to all political questions, and has given rise to the most curious and fanatical religious sects. What they will do now no man can foresee, but nothing is more certain than that they are utterly unfit for universal suffrage. The revolution thus far has been directed by small classes of Russian workmen and disaffected Liberals of the intellectual class steeped in advanced theories of socialism and anarchism.

But this is only one of the difficulties under which Russia labors. She has some 50,000,000 of subjects who are not Russians and whose chief desire it is to escape from Russian rule, who would welcome the overthrow of the government and the destruction of the empire. They are of different races, from the civilized and enlightened Finns to the wild tribes of the Caucasus and Central Asia. They see in the present circumstances their opportunity to throw off the yoke of the Czar and regain their independence. On the other side we have the ruling class in Russia, which believes in nothing but autocracy and force, which has been pushed into the background for the time, but which may regain its influence with the Czar; and, if the bulk of the army remains under control, may again attempt to put down this movement with fire and sword.

With all these conflicting elements at war, it would seem that we can expect nothing but a period of anarchy in Russia in some respects like that of the French Revolution, altho the conditions in Russia are quite different from what they were in France, where there was a unity of race and religion, where were capable leaders and more

general intelligence among the people, where there had been at least the shadow of representative government.

All honor is due to de Witte for the efforts which he has made to save the empire, and at the same time meet all the reasonable demands of the people; but he stands alone, and is too late a convert to liberal ideas to gain the confidence of the people.

REPORT OF THE KONGO COMMISSION

The report of the Belgian Kongo Commission, even the "blue penciled" form in which it has appeared, proves completely that many of the worst atrocities with which the leaders in the state were charged, were truly reported, but no attempt is apparently to be made to bring the real culprits to justice. The commissioners find that the natives have been robbed of land and subjected to nameless cruelties in the enforcement of labor, and that "punitive" expeditions have been conducted by irresponsible commercial companies in a ruthless and vindictive manner; while the charges of mutilation have been fully proved. If other governments which have a secondary responsibility for the Kongo State do not bring international pressure of a real kind to bear on King Leopold and his representatives in West Africa, probably no good will come out of this inquiry. Let action take the place of apathy that we may rescue the perishing. The London *Daily Chronicle* has exposed the bogus report of some fake "missionary society," whose business seems to be to minimize the horrors with which the world is familiar. The charges have been proved, and the hour has come for the chastise-

ment of the offenders, for the cessation of crimes, and the inauguration of true reforms.

King Leopold has appointed a new Commission to make recommendations of this report effective, but the composition of this new Commission is thought to give little promise of substantial reform. Somehow it is very difficult to bring about an abolition of even infamous wrongs when *greed* is the cause which lies at the root of them.

RUMBLINGS FROM KOREA

It seems that there may be trouble ahead for the mission churches in Korea on account of the Japanese occupation. The higher Japanese officials, educated in America or Europe, have enlightened conceptions of duty, but those intrusted with the administration of details do not appear to be so worthy of confidence. The Japanese are crowding the natives to the wall in every form of industry, and the new regulations of the army of occupation seem to favor the immigrant rather than the resident. The new rulers have issued not a few vexatious edicts, such as those restricting the length of pipes, forbidding the wearing of veils by women, and otherwise annoying and distracting a people little accustomed to petty interference.

In the vicinity of Seoul a Christian church was seized by Japanese and converted into a saloon. Houses and farms belonging to the defenseless people have been occupied by soldiers without compensation and without promise of restitution. When men are needed to "rush" government works, the natives are forced to labor with little or no compensation. The missionaries sympathize with the con-

verts, whom they see subjected to a victorious race; and for a time the minds of the Koreans are too distracted and their poverty too severe to lead them to give as much attention as usual to religion.

RELIGIOUS LIBERTY IN BOLIVIA

When, in 1825, this South American State became a republic, the second article of the Constitution read as follows: "The State recognizes and maintains the Roman Catholic Apostolic Religion, and prohibits all other public worship, except in colonial parts, where there will be toleration."

No change has been made since, until a few weeks ago, by a large majority in both houses, a new article became law, which reads: "The State recognizes and maintains the Roman Catholic Apostolic Religion, permitting liberty of worship." Therefore, for the future, the Gospel is to have legally free course.

MORMON DEFEAT AT HOME

The November elections brought defeat to a host of evil-doers, but probably nowhere was the result more surprising and significant than in the capital city of Mormondom, where not only was an anti-Mormon mayor chosen, but out of 22 candidates on the city ticket only 2 were Mormons, and those were free from the control of the Mormon hierarchy. But not only here were the "Gentiles" found to be in the majority, but in Salt Lake County, which contains one-fourth of the State's population. The recent opening of new mines and railroads goes far to explain the phenomenon. So near are the anti-Mormon forces to a majority that it is thought they need only 25,000 more votes to get entire control of the State.

THE CHURCH CRISIS IN JAPAN

In Japan restiveness under foreign tutelage is represented to be a special feature. In Japan tutelage is represented to be a special characteristic of the churches of Japan to-day. In the Presbyterian group of churches there is a party of aspiration which holds that no native church should be dependent on a foreign missionary body. Any church that so depends on foreigners should be refused recognition in the councils of the denominations, just as a child would be refused recognition. This party does not claim that foreign clergy should withdraw. Missionaries are welcome to render any amount of personal and unofficial aid in evangelization. But as citizens of Japan, church-members ought to feel it an unworthy act to accept help in anything which they can do for themselves. The foreigner should cease to be a conspicuous factor in the life of the native Church.

A REVIEW AND A PREVIEW

"Our God is marching on." No one can doubt this who has watched the remarkable signs of progress throughout the world in the year of our Lord 1905. The political life of the nations has been marked by such events as the separation of Church and State in France, the wresting of Manchuria and Korea from Russian rule, the reform edicts in China, the manifesto of civil and religious liberty from the Czar, the further opening of the interior of Africa by railroads and the telegraph, and the agitation for reforms in the administration of the Kongo State.

In the religious and missionary world, practically tho not always theoretically linked with the commercial and political developments, there have

been still more abundant signs of life. *Revivals*, awakenings have been reported from all quarters of the globe—not only in the United States, Wales, England and Germany, but in many parts of India and Burma, China, Africa, Korea, Japan, the Philippines, Madagascar, and elsewhere. May this wave of pentecostal power spread, and may the new-born souls be fed and strengthened with the Bread of Life.

Union movements have likewise characterized the year. Not only has there been the great Inter-Church Federation Conference in New York, but there have been still more momentous steps toward interdenominational union and cooperation in Korea, China, India, the Philippines. Missionaries are becoming convinced of the discredit cast on the cause of Christ by an apparently divided body, and are advocating union hymnals, a common name for Christian churches and chapels, and cooperation in literary, medical, and educational work.

Native churches are advancing toward independence, especially in Japan, Korea, Siam, and Burma, and this includes self-support, self-government, and self-propagation. Industrial training is also receiving more emphasis in mission schools as a means of developing character and preparing for a strong self-supporting Church.

Noble leaders of the Lord's hosts have been called from the heat of battle, but the ranks are being filled with new recruits—200 from America last year, and as many more from England. The missionary interest at home is being awakened and stimulated by Forward Movements among Churches and Young People, Student Volunteers, Women's United Study Classes,

and Men's Missionary Leagues. Enough has been accomplished for thanksgiving and encouragement, but not for self-gratulation or cessation of strenuous endeavor to reach Divine ideals.

The coming year offers great possibilities of victory for those who have courage to follow the Captain of the Lord's hosts. No one can prophesy what momentous changes may take place in Russia and China, but the indications are that the doors are to be opened wide to the Gospel. Africa is daily becoming more accessible and South America is throwing off the shackles of ignorance and superstition.

The great battles before the Church are with the rejuvenated and expurgated religions of the East, such as the Buddhism of Japan—with the degenerated forms of Christianity—such as the Romanism of Spanish America—the dwarfed and stifled religion of modern Israel, and with the great, half human, monster of the Orient—Islam. The conquest of these opponents to the simple religion of Jesus Christ will require the united prayers, the united devotion, and the united efforts of a united Church.

There are now few lands that are closed to the Gospel. Tibet, Afghanistan, Russia, Siberia, Annam, and some smaller regions forbid the right of residence to Protestant missionaries, and others, such as the Kongo State, some Spanish American countries and Moslem territories, hamper the work with every conceivable form of opposition, but the Word of God finds its way into even the most inaccessible corners of the earth, and the day is dawning where darkness has ruled.

THE MISSIONARY ENTERPRISE IN 1905

BY REV. HENRY OTIS DWIGHT, LL.D.

Secretary of the Bureau of Missions

"Let us not forget," says an eminent European missionary leader, "that it is the same hand which directs the destiny of the world and the advance of the Kingdom of God; all things serve our Master; to-day, as in all time, the events of history can only prepare the way of the Kingdom of God."

In the story of the nations recorded by the Old Testament writers this one truth dominates everything. Every believer recognizes in it the determined swing of a Mighty Arm preparing a place for the Christ. Western paganism fell when Christ came, because it was overthrown by God. The eastern part of Asia now contains one-half of the pagan population of the globe. Japan, Korea, and China, three countries whose names are on every lip, ten years ago were at odds, each moved by separate aims and ambitions, altho akin in race, language, and religion—or irreligion. One stormy decade has passed, and these three members of one family are seen to be bound together in destiny, for better or for worse. They themselves know it. The meaning to the world of this stupendous change has yet to be unveiled. But it is significant that the fire which has fused the destiny of these nations did not spring from the well-intended platitudes of Confucius, dear to them all, or from the *ex post facto* wisdom of the modern Buddhist commentators, whom all alike have learned to value as a possible stay against the uncompromising demands of Jesus of Nazareth. The fire of fusion has burst forth spontane-

ously through friction of events compelling the nations of the Far East to see their own safety dependent on possession of the knowledge and wisdom of Christendom. The union of one-half of the pagans of the world in a groping search for the wisdom that has made Christendom strong is no chance happening. The same hand directs the destiny of the world and the advance of His Kingdom.

Japan

From the very opening of Japan Protestant missionaries have been true friends of government and people, learning the language, as few foreigners do; aiding students to acquire Western languages and Western science; casting their influence in favor of Japanese national aspirations—as, for instance, in the question of suppressing the treaties of extra-territoriality; and they discovered and declared the higher qualities of the nation when powerful leaders of opinion in Europe and America were sneering at Japanese reforms as a trivial effort to ape European customs in politics and fashions in dress. During the past year, when war and peace had united to establish a cordial sympathy between Western nations and the new power in the Far East, such sympathy was not a new sentiment to the missionaries. The war has formed the atmosphere surrounding all missionary effort in Japan during the year. It has brought to missionaries of all denominations congenial labor among soldiers in camp or in hospital, among families left in want, and among of-

ficials of every grade anxious to anticipate the indications of opinion abroad respecting the terrible conflict. Christianity has lost no ground through the war. If it had, the Mikado would not have shown his appreciation of Christian institutions like Mr. Hara's home for discharged convicts, like the Okayama orphanage, and like the Y. M. C. A., that has directly improved the efficiency of the troops in the field.

Any superficial view of the bearing of the war upon the progress of Christianity among the people shows that it was a time for seed-sowing of remarkable extent. Missionaries, men and women, Bible agents, Y. M. C. A. workers, pastors of churches, Christian officers and soldiers in army and navy have all tried to make the teachings of Jesus practically understood among soldiers and civilians alike. The Bible and separate portions of it have been widely circulated, and, what is more, read as never before. The lack of ideas of God among the people has prepared them in a time of stress to listen to teachings which offer a promise that he who seeks shall find Him. Moreover, the hundreds of thousands of soldiers to whom Christians have been kind in the name of Jesus will carry some ideas of Christian truth and some fragments of Scripture to many out-of-the-way towns and villages where, before this, nothing but execration has been heard of Christ.

There are about 5,500 more native Christians this year than last to lend a hand in this work; the cooperation of missions of different denominations is more complete and influential than ever, the native churches are inclined to recognize their own responsibility

for initiative as Japanese Christians. The number of Christian periodicals is steadily increasing; the volume of voices demanding a higher standard of morality is greater. Furthermore, Christianity, and not Shintoism or Buddhism, will finally profit by the fact that the common people of Japan are more fully perceiving the value of that individual equality of rights and opportunities which is the dominant note of modern Japanese progress. In thirty years the proportion of Japanese children of school age who are actually in school has risen from 29 per cent. to 93.23 per cent. The mass of the nation is to be composed of people who have ideas, and of these ideas the most stimulating are to be drawn from Christian sources. When summing up the circumstances and new tendencies which favor the spread of Christian truth we are bound to note at the same time a vast extension of the influence of Japan upon China and Korea. The coincidence can not be called by any Christian a chance. The Ruler who directs these tendencies is making ready for an advance of His Kingdom.

Korea

During 1904 about 50 adult pagans were baptized every week in Korea. The whole number of adult Christians connected with the different Protestant missions was a little over 16,000, representing a Christian community of some 50,000 souls. Two traits are characteristic of the Church in Korea. The church-members in large proportion show initiative in evangelizing their neighbors; they also show a serious determination in Bible study, so that the Bible class is a fruitful method of evangelization. If the Japanese is a lively and hair-splitting critic of

doctrine, the Korean is a born reader and student. So the Bible is being circulated with increasing influence, and the Korean Religious Tract Society finds it impossible to keep a full stock of its own publications in hand. It sells at a low rate, to be sure, but it marvels that during the past year it has sold out an edition of 10,000 copies of some of its books, and an edition of 100,000 of some of its leaflet tracts. If it had capital enough to begin to print a new book before selling out previous issues, its circulation would be far greater. Perhaps in no other country is there so large a proportion of conversions by reading a Gospel or a tract without oral instruction from any man. The missions in Korea are steadily attaining a more complete co-operation, and they are even preparing for actual organic union of denominations. Denominational differences are deemed impertinent when they impede efficiency in use of existing means.

Korea lay last year between the upper and nether millstones. The only patriotism that rebelled against this unendurable situation was the patriotism of the nobility, which is on a par with that of the boss in city politics, and demands to be let alone lest the shearing of the lambs of the flock be interrupted. Destruction of national life impended, for one of the causes of the war with Japan was Russia's persistence in claiming supreme control of half of the country. One of the surprises of this wonderful year is the arrangement by which national existence is secured to Korea, while the tutelage of Japan will defend the people from the oppressions of their own officials. Here, again, the change of situation shows all things working together in a way that favors the dis-

semination of Christian teachings. This result does not spring from carefully laid plans, it is not a chance; it can only be regarded by the believer with awe. If the Church of Christ can only know in this its day what this means, we may see a Christian Korea influencing both Japan and China.

China

Notwithstanding the vastness of the population of China one has to speak of it in this place as if it were a unit no greater than the United States. China is preparing to assert its own rights. This is the political message which comes thence to all Christendom. China, for the moment, is ready to be taught anything by any foreigner. This is the pregnant sociological message now beginning to come from it to the Christian Church. People in the home land do not yet grasp the meaning of such a situation. On hearing that Chinese are boycotting whatever is American, and that a mob in Kwangtung has murdered five American missionaries while these words are being written, many will say that, whatever optimists may imagine, it is the same old China. It is the same old China. It will remain so for a long time to come, with many a folly—of quarrels with Japan, many a reaction, and many a ferocious outburst of the ignorant populace. Yet the fact remains that leaders of opinion in China know now that they know almost nothing of value. So they are asking every chance passer-by for instruction. Foreigners who can give instruction to educated Chinese are almost exclusively missionaries. For they have not shrunk from long and patient study of the language that now gives them influence. The

meaning of this fact in the matter of opportunity needs not to be argued. The effect of failure on the part of the home churches to realize the meaning of opportunity in China is illustrated by a recent letter from Hankow. The writer, a Wesleyan missionary, says:

Some men who had been coming (to chapel) from a distance, for several years, asked if they might have a place of their own nearer home. I went with them and saw the large room. We were to have this with two smaller rooms for \$7.50 the year, and the Chinese members were to pay half of it. At the opening day the place was crowded. Oh, the glorious sensation that comes over a man as he stands before a crowd like that! The power comes! You feel it as you see those eyes looking at you! You have for them something they have never heard before—the message of Life! Yet when I presented the account at Synod for the small sum required for this chapel I was told our funds would not allow of this. We must open no new places, but hold the centers we were already working! It is hard to have to refuse the calls which are being made on every side. Men are crowding to hear the Gospel, and we have opportunities to preach Christ which I venture to say will be found in no country except China to-day. But China is not evangelized yet. Jesus Christ walks unknown through 1,500 out of 1,900 cities that are capitals of countries, because He needs lips to use and hands to use, and there are no missionary servants of His in those cities.

One of the China Inland Mission secretaries tells of visiting a district in the province of Honan where but one missionary and his wife are at work. They have the names of 700 people in that district who have registered their wish to know more about

Christ. Who is going to explain to them even the rudiments of Christian faith? The missionaries of the American Board in North China have demanded, in a manner that takes no denial, money for the extension of their work. The Society for the Diffusion of Christian Knowledge declares that it must have means greatly to increase its publication work, for everything that it can publish in Chinese is eagerly bought and read. The same demand for extension to use the present marvelous opportunity comes from every part of the empire. The Bible Society reports show the real situation; for those reports are a sort of a barometer of popular tendencies in pagan lands. The reports show that about 1,500,000 copies of the Scriptures and Scripture portions were taken up by the Chinese in 1904, all but a negligible percentage having been *bought and paid for*. The whole vast nation is in some degree accessible to the missionaries of Christ. Tibet is the only section of the empire which still persistently and deliberately repels missionaries, and even Tibetans living among the Chinese have become Christians during the year in small numbers.

It is clear, however, that the present temper of influential men in China may soon pass. While in two or three cases Japanese Christians have established centers of Christian influence in China, in general the Japanese teachers now swarming over the whole land invite the people to Buddhism, and otherwise oppose Christianity. Because of this, it is certain that unless the Christian Church can make plain to the nation the healing power of Christ, other teachers, proclaiming the merits of some new superstition of the

moving of the waters, will persuade China to step down into the nearest puddle and call that a cure. If this happens, men may well begin to discuss the "yellow peril."

So in a missionary survey of Eastern Asia the spectacle which fills the eye, to the exclusion of everything else, is this view of one-half of the pagans of the world there accessible to the activity of the Christian Church and made so through the intervention of the hand of God. This fact, if really understood in its magnitude, its potentiality and its urgency, would cause the immediate assembling of an Ecumenical Conference, not only of missionary societies, but of all branches of the Church, so as to plan effective action in harmony with the revealed will of God.

Malaysia

The Chinese dispersion in many lands should be noted to some extent if we would appreciate the variety of Christianizing influences now provisionally directed upon that nation. We can not pause to speak of Christian Chinese communities found in the United States and in Hawaii. In Singapore, the Straits Settlements, Borneo, Sumatra, and Java are many thousand Chinese laborers and merchants. In all these different parts of Malaysia Christian congregations clustered about various missions among the Chinese are building up sturdy characters, who have already shown their value in winning their friends in China to Christianity. Nor is this source of evangelistic influence upon China a thing to be treated as a chance side issue. There is one Master hand utilizing all such indirect sources of influence upon the great nation which has a future in store.

Some revolutionary changes among the people of the Philippines may be seen, not only from an educational, but from a religious standpoint. One of the outward tokens of these changes is the wide circulation and study of the Bible. Another token is the decision during 1905 by the interdenominational Evangelical Union of missionaries there to call urgently for an increase of missionary force, because the time for evangelizing the islands is *now*. All the facts in the case justify our interpretation of the new order of things as a summons to the churches, because God's time has come for extension of His Kingdom there.

One detail in Sumatra, which also comes within this general geographical division, we can not refrain from giving. We sometimes fail to hear inspiring incidents of the progress of the Kingdom of Christ to-day, because it is difficult to know what European missionaries are doing. The Rhenish Missionary Society occupied the Silindung valley in Sumatra in the year 1862. The people whom the mission aimed to reach were the Battas, a cannibal tribe who killed two missionaries of the American Board in 1834. These people warned Nommensen, the first missionary to arrive, that he had best go away, since he was like a grain of corn thrown on a hard roadway for any passing fowl to eat. The missionary believed himself called of God, and said it in his answer: "He who threw me on this hard road can protect me!" But he saw little fruit from long labor. Now, after forty years, there are 15,000 Christian Battas in the Silindung region, and the movement has spread to the Toba Lake district, where are 10,000 Christians. On all sides the tribes are begging for

teachers. This year an invitation came from the borders of the Moham-medan territory to the north. The missionaries referred the request to the society in Germany. The answer of the society, prompted by the spirit of the whole movement, was: "Advance, for God leads!"

India

Among 300,000,000 of people, 200,000,000 of whom are of the most hopeless pagans, education and law and order in themselves have some elevating effect. It is not always right to point to progress away from superstition or ignorance, or even from paganism in India as a result of missionary labor. Yet this very working of a government system, together with many other influences, in the line of breaking down obstacles to the acceptance of Christianity, is another illustration of the truth that when He wills to prepare the way of the Kingdom, He is not tied to the use of slow-moving missionaries to do it. The plague and the cholera have prepared the way this year, and so has the earthquake, because calamity has been mitigated by kindly ministrations of missionaries and their native Christian followers. The open abyss between Christian and pagan standards of morality in India is a mark of the "Way" about which a man, tho a fool, can not err. A pagan in North India says that of non-Christian officials 99 per cent. take and demand bribes, while of Christian officials the percentage is reversed, and not more than one in a hundred can be found who seeks "graft." The pagan who has such a contrast to reflect upon is in a fair way to conviction.

A remarkable spread of Christianity should be noted among the wild Muso

tribes of North Burma in the region of Keng-tung. Missionaries went to Burma for the Burmans. They have had but moderate success. Little by little they have found numerous followers among the wild Karens, Shans, and other tribes, and have gone on northward until now the new field opened in the Keng-tung region brings them into close touch with the southern frontier of China. The missionary history of Siam, and work among the Laos tribes, is almost a duplicate in this respect of the story of work in Burma. In both countries success in winning large numbers has been reached chiefly through obedience by missionaries to the northward beckonings of Providence. The effect upon southwest China mountaineers of seeing wholesale conversions among their kinsmen yet farther to the southward is worth watching.

A characteristic of missionary work in India now is the conversion of masses of the common people. Thirty years ago Wesleyan missionaries baptized the first convert at Ikkadu, 30 miles west of Madras. Sixteen years ago a missionary went there to reside. To-day the mission station is headquarters of a Christian community of more than 2,000 souls. It has, besides the mission home, a brick church, a large hospital, a lace factory, where Christian women earn their daily bread, and two homes for children, where 100 each of boys and girls are being trained for useful life. This instance may be duplicated in the missions of other denominations and in many places.

The movement toward Christianity is by no means confined to the masses. To the sneering question, "Have any of the rulers believed on Him," one

can answer that high-caste Brahman religious rulers and Mohammedan Pharisees are converted every year in India. But the movement centers among the lowest castes. From this fact, indeed, springs much of its significance. The downtrodden poor have been held in bonds through their superstitious fears. The fact that they are gaining strength to test Christianity for themselves shows some weakening of Hindu superstitions. It also suggests how much the neglectful disdain with which they have been treated by the Brahmans has prepared the way of the Gospel among them, giving their minds small grasp of the pagan dogmas. The enormous number of the "lower classes" in India, and the proved capacity of many of them to develop in intellect and in spiritual faculties, gives weight to the conversions now occurring among them. The Christianizing of the masses became the strength of Britain, Germany, and America; and the Christianized masses of India will yet prove a source of strength to India.

Africa

We must outgrow the habit of regarding the population of Africa as the world's submerged tenth—"God-forsaken," inaccessible, and hopelessly doomed. Railroads are being pushed inland from many points on the Coast; the great line from Cape Town northward is already within striking distance of the Lake region; steamers ply on the Nile, the Niger, the Kongo, and the lakes. All these facilities for communication aim at opening the great interior to trade and colonization, and increase the number of white homesteaders in Africa. But incidentally they make a path for the mis-

sionary and the Bible just as military roads did in the Roman Empire. Africa's time has come.

The policy of Great Britain in its African possessions is to develop as well as control the natives. This policy has a direct bearing upon the freedom of missionary operations in territories under British rule. It has recently led to definite action favoring missions. Lord Cromer, the British Commissioner in Egypt, has expressed his approval of work among pagans in the Sudan, even while deeming unwise those among the Mohammedans. His suggestion, in fact, has been the immediate cause of the founding, by the Church Missionary Society, this year, of a new mission in the Sobat region of the upper Nile. In South Africa the report of an official investigation committee into the problem of dealing with native races also approves missions, noting the improved morals seen in Christian natives, and urging the religious and moral instruction of the natives by missionaries. The novelty as well as the importance of such official deliverances needs no emphasis.

Excepting Mohammedan regions of Africa, one may say that in the missionary fields of the continent political and religious opposition hardly needs to be taken into account. Such a degree of freedom is in itself a call to missionary expansion in the name of Him whose is the Kingdom.

When we allude to the Mohammedan regions of Africa as being under special conditions we must not be understood to say that missions in Northern Africa have no results. They are hampered by a great hostile religion or prevented by an uncompromising political opposition. Yet in Morocco,

Tunis, and Algeria, this year has been notable for some conversions of Mohammedans and for extensive interest in learning of Christianity. In Egypt a systematic campaign has been begun for interesting Mohammedans in Christianity through lectures and literature. The effect has been good, and the truths scattered widely are as seed which can be caused to spring up if God will.

South of the equator the characteristic feature of the year has been a general demand upon missionaries everywhere for teachers for people who wish to learn to read the Book. This demand comes from the long case-hardened pagans of Cape Colony, from Portuguese East Africa, from the interior stations of German East Africa, from Nyasaland, from Angola. Missionaries in Kamerun write that they shrink from touring, because the people are so importunate for teachers whom the mission can not send. In the vast Kongo region the hunger to be taught seems to grow, and villagers will come sixty miles in canoes to beg for a teacher. Such a general craving to be taught is no mystery. It is an effect of the earlier novelty of safety in travel and intercommunication between tribes. This, on the other hand, is an ameliorated condition springing, not from Mohammedanism or Fetishism, but from the teachings of Jesus Christ. "I can hardly believe my eyes," says a German missionary in Kamerun, "that this is the man-killing, blood-drinking, darkest Africa of other days."

As to results from giving Africans this teaching for which so many are asking, the year has brought important additions to the churches in all missionary fields. Uganda is still the

marvel of missions for growth, and for positive religious initiative. Some falling off of zeal may be expected from the influx of white colonists who are not, like the missionaries, careful of Ugandan interests. But such falling off can be narrated when it sets in, which it has not yet done. An idea of the hold of Christianity upon the people may be gained from one part of this field that is under charge of a single missionary. Under his supervision are four native pastorates. Each of these pastorates contains 40 churches. Landmarks of progress elsewhere are such occurrences as the formal acceptance of British law and British rule by those former robbers, the Angoni tribes west of Lake Nyasa; the fact that the native rising which destroyed the missionary station at Ibanj in the Kongo State left no hostile animus against missionaries; the rapid growth of the Basel Society's work in Kamerun, the number of Christians on January 1, 1905, nineteen years after the founding of the mission, being 4,786, with 1,638 candidates for baptism. Other tokens of the same tendency are the deep, cordial Christian devotion that has been steadily growing among the Matabele Christians in Rhodesia, the interest in evangelistic work shown by churches in many African fields, and, more than all, the examples, now seen in almost every region, of growth of church-members in faith and in conformity to Jesus Christ.

Bible Circulation

The purpose of this article does not permit detailed examination of all mission fields. But prosperity in the enterprise of the Bible societies is, in no small degree, a gauge of progress

of the Kingdom of Christ, for Bible societies are but the expression of the energy of the denominations in providing the Book upon the supply of which all missionary work depends. The circulation of Scriptures in the year 1905 by all the Bible societies was probably not far from 10,000,000 volumes, including, of course, the portions that are bound separately. Since circulation of the Bible is a pioneer work which extends missions, and since the extension of missions, with the inevitable accompaniment of new translations which the Bible societies are called upon to publish, steadily enlarges the field for Bible colporteurs, these great figures of the annual circulation show from another angle the steady onward progress of the evangelistic enterprise. The most telling proofs of the Divine power of the Holy Scriptures are now to be found in the actual experience of Bible societies and missionary societies. Intelligent acceptance of the Bible teachings is now changing character and conduct in men of every race.

The Outlook

The simple revelation made by Jesus Christ of fundamental principles of life is still confronted by the ponderous ceremonials of Mohammedanism, Hinduism, and Buddhism, and is without great apparent influence upon either. Its peculiarity is, however, becoming more and more apparent. Christ alone offers man a new life. Philosophies or the mere exigency of practical affairs can make men morally attractive; Christ only can make them morally stable. Moreover, this revelation sets men a-stooping to lift the lowest classes. The other great

religions are aristocratic, disdaining the common people and leaving them in ignorance. There are many indications that it is the elevation of ideals, and the education in right and truth of the masses which is at last to undermine Buddhism, Brahmanism, and Mohammedanism. The process has already begun. The choice of foolish things to confound the wise can only originate in Supreme Wisdom.

Rev. Dr. C. H. Patton, of the American Board, lately remarked that "never before in our ninety-five years has the hand of God been more manifest in preparing the nations for Christ." This preparation of the great multitudes of paganism is the characteristic feature of any survey of missions at the close of 1905. In its relation to the Church at home it reminds one of the day on the mountain side by the Sea of Tiberias, when the Master saw the multitudes flocking about Him. Their numbers made the disciples dread the consequence of accepting any responsibility for the surging crowd, who did not know what they wished to gain from the Master. But Jesus said: "Give ye them to eat." Obedience was as impossible then as now, when the increasing burden of the multitudes who must be fed with the spiritual food is becoming a terror to those of little faith. Christians to-day have to learn the lesson of the aphorism that "doing what can't be done is the glory of living." When this truth is more fully appreciated, every survey of the state of the Kingdom, such as we have tried to make to-day will call out the joyful, thankful cry: "It is the Lord's doing and marvelous in our eyes"; while those who see will hasten to be obedient to the heavenly vision.

HAS THE FOREIGN MISSIONARY ENTERPRISE BEEN DECLINING?

A STUDY OF THE PROGRESS OF AMERICAN FOREIGN MISSIONS

BY ROBERT E. SPEER, M.A.
Secretary of the Presbyterian Board of Foreign Missions

Five years ago, when the new century was welcomed with all sorts of prophetic forecasts, there were many who said that the foreign missionary movement had reached its greatest development and would be sure now to subside. The conditions which had produced it and nourished it had changed. The motives to which it had appealed were dead or would soon die. The opening up of the world and the growth of communication among the peoples would bring each nation into contact with the ideals and institutions of other nations without the necessity of religious embassies, and the study of comparative religion and the growing tolerance of the times would destroy the fever of propagandism which had led to the missionary fanaticism. There were many more things said and thought, and it would be interesting to enumerate and examine them, but the short road through all such discussion is the appeal to facts. Has the missionary enterprise been declining?

Ten years ago the *MISSIONARY REVIEW* published a series of statistical tables showing the growth of the leading American missionary societies by decades up to the year 1892. It is proposed herewith to bring these facts up to date, and to see what has been the movement of the last thirteen years. Have the funds given to foreign missions and the number of missionaries and the various agencies of the movement diminished, or has there been a continued growth? The tables which

are published herewith speak for themselves. They represent the leading missionary organizations in the United States. They do not include all. But they show on the part of the American missionary movement which they do represent a growth in missionaries from 2,481 to 3,776, and in contributions to the work from \$4,181,327 to \$5,807,165. Something has gone wrong with the despondent forecasts of diminution and decay.

In almost every particular the tables show a great advance. But before turning to study them it will be worth while to summarize some of the evidences of strength and growth on the home side of the foreign mission effort. There has been a great advance in the matter of cooperation and friendly association among the boards. In 1893 the first conference of the officers of members of the Canadian and American missionary organizations was held. It was attended by 68 representatives of 23 boards and societies. The conference has been held each year since, with the exception of 1900. The conference held in New York in 1905 was under the auspices of the Foreign Christian Missionary Society (Disciples), an organization which now has 154 missionaries and 312 native helpers and an income of \$255,922.51, while in 1892 it had 63 missionaries and 37 native helpers, and an income of \$70,320.84. At the 1905 conference 33 organizations were represented by 90 delegates. These meetings are a time of conference and co-

AMERICAN BOARD COMMISSIONERS FOR FOREIGN MISSIONS

YEAR	MINISTERS IN THE CHURCH	MEMBERS OF THE CHURCH	Missions	Stations	MISSIONARIES				NATIVES		SCHOOLS		Scholars	Sabbath- schools	Sabbath- school Scholars	Communi- cants	Contribution of Native Church	Expenditure of Home Church in U. S.	Gifts for Foreign Missions	Cost of Collection and Adminis- tration
					Foreign		Medical		Ordained	Unordained	Boarding	Day								
					Men	Women	Men	Women												
1872....	3,124	312,054	16	77	135	192	7	....	94	661	32	462	16,315	.....	.....	9,019	.....	.....	\$420,266.00	\$34,355.00
1892....	4,886	625,975	20	95	183	329	13	4	200	2,004	141	982	54,826	.....	50,805	40,333	\$104,566.00	\$8,445,000.00	794,875.00	55,981.00
1905....	6,059	673,721	20	96	186	364	17	11	278	3,822	130	1,475	66,049	1,181	79,969	66,293	198,792.00	8,386,161.00	752,149.00	79,687.00

^a 13 of these ordained men are also physicians.

^b 4 of these wives are physicians.

BAPTIST MISSIONARY UNION

1872....	.....	.....	5	20	44	57	..	....	80	420	.....	.....	.....	.....	.....	20,318	.....	.....	\$155,014.76	\$35,882.13
1892....	8,000	850,000	7	73	144	229	15	....	243	1,203	1,188	22,284	.....	.....	15,347	83,597	\$59,921.82	\$6,518,388.00	525,028.60	47,185.63
1905....	19,338	2,773,182	8	109	219	312	26	12	305	3,872	97	1,656	47,026	1,446	55,308	125,993	121,586.00	10,862,197.00	746,601.83	85,940.44

SOUTHERN BAPTIST CONVENTION

1892....	9,323	1,321,540	13	30	38	53	0	0	21	60	20	748	.....	.....	.....	2,723	\$3,956.00	.....	\$114,326.00	\$10,516.00
1905....	13,006	1,827,617	^a	^b	85	96	8	2	69	200	9	70	2,285	170	5,496	11,423	26,137.00	\$4,168,947.00	283,415.88	17,130.94

^a Number of Churches, 1892, 30; 1905, 194.

^b Number of outstations, 1892, 155; 1905, 296.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY, PROTESTANT EPISCOPAL CHURCH

1872....	2,952	224,995	5	52	11	12	....	....	14	51	11	29	1,320	.....	940	724	.....	\$5,544,574.00	\$110,732.00	\$22,015.00
1892....	4,229	556,140	5	223	24	33	4	1	57	335	33	80	3,387	.....	4,082	3,567	\$8,496.00	13,219,919.00	275,600.00	19,613.00
1904....	5,229	807,952	7	312	74	88	10	2	93	644	44	117	5,744	149	8,124	8,154	30,764.00	14,828,484.00	391,052.00	43,240.00

REFORMED (DUTCH) CHURCH

1872....	502	63,501	3	12	16	18	....	....	6	107	2	47	827	.....	.....	1,220	\$1,640.00	\$1,358,536.00	\$65,173.00	\$9,259.00
1892....	574	94,142	4	15	26	39	1	....	37	282	14	128	4,484	.....	.....	5,519	8,032.00	1,248,251.00	112,163.00	6,549.00
1905....	723	116,668	5	24	31	59	4	2	34	526	20	179	8,270	223	7,691	*4,913	10,900.00	1,204,257.00	150,240.00	13,119.00

* Decrease due to omission of Church of Christ in Japan.

METHODIST EPISCOPAL CHURCH (NORTH)^a

1872....	10,242	1,458,441	11	23	207	120	3	....	....	310	4	180	5,329	426	18,971	16,127	.....	.....	\$373,825.00	\$29,195.00
1892....	14,144	2,442,627	15	60	207	284	17	14	214	2,642	40	268	10,233	1,652	66,949	66,893	\$79,471.00	\$13,146,975.00	893,261.00	41,565.00
1904....	16,815	3,070,121	26	155	275	457	29	34	527	6,394	100	1,804	58,577	3,914	173,640	*168,917	396,391.00	27,117,619.00	1,409,558.00	76,332.00

^a Excluding Protestant Europe.

^b About 3-5 of these are probationers.

METHODIST EPISCOPAL CHURCH (SOUTH)

1872....	8,366	645,793	1	2	2	....	....	....	5	3	1	41	2	40	79	.....	.....	.....	\$8,010.00	\$3,538.00
1892....	11,849	1,293,866	6	111	49	43	2	2	59	115	20	89	3,396	225	6,561	6,709	\$12,123.00	\$2,286,791.00	289,869.00	20,811.00
1905....	11,473	1,582,363	6	309	99	155	6	1	94	353	31	81	5,704	328	15,091	15,711	26,308.00	3,317,115.00	436,859.00	24,888.00

PRESBYTERIAN CHURCH, U. S. (SOUTH)

1892....	1,239	182,516	8	24	44	49	1	1	32	91	5	21	1,363	51	1,138	2,702	\$6,306.00	\$1,424,468.00	\$118,442.00	\$12,878.00
1905....	1,557	239,988	9	48	63	95	9	3	23	176	12	39	2,819	84	4,242	8,537	15,447.00	1,851,094.00	236,000.00	17,770.00

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

1872....	4,341	466,147	28	64	116	136	10	....	33	416	12	81	10,676	.....	965	4,203	\$2,575.00	\$9,738,561.00	\$457,212.00	\$31,542.00
1892....	6,049	812,258	27	118	222	350	34	12	165	1,363	70	686	29,088	.....	26,393	30,479	38,731.00	13,473,017.00	931,292.00	56,305.00
1905....	7,750	1,115,662	27	137	301	470	60	27	172	2,185	932	.....	30,757	.....	54,360	56,916	198,159.00	15,228,625.00	1,161,919.00	73,147.00

UNITED PRESBYTERIAN CHURCH

1872....	584	72,896	4	19	12	20	1	....	3	89	2	21	2,153	7	504	494	\$1,444.00	\$653,107.00	\$51,694.00	13-17 p. ct.
1892....	796	109,018	2	207	30	48	1	2	24	494	7	246	10,887	241	9,751	10,445	\$30,511.00	945,090.00	114,636.00	1 1/2 p. ct.
1905....	1,052	140,470	3	*470	47	101	5	5	52	744	39	301	22,636	304	16,247	17,809	*128,910.00	1,399,863.00	249,076.00	4 1/2 p. ct.

^a This counts all places where there is work, or main and out stations. ^b Income for appropriations only. ^c Includes literature, taxes, legal expenses, and administration. ^d A distinction exists between what the Native Church gave and what is secured in the foreign countries in fees, sales, and gifts, but which helps on the foreign enterprise. The former, in 1892, was \$8,078; in 1905 it was \$30,184; the latter was, in 1892, \$30,511; in 1905, \$128,910. ^e This includes interest expense of \$3,564, which we do not ordinarily regard as administrative expense. Without this it would be only 2.7 per cent. An item, "Literature," for \$1,672, is a special fund entirely met by sales of books and special gifts to this department, but it passes through the treasurer's hands.

ordination, and they have solidified the missionary activities of the land into a firm unity. The omission of the conference in 1900 was due to the Ecumenical Missionary Conference which was held that spring in New York City. It was recognized as the greatest Christian assembly of modern times, and the most representative Christian assembly of any time. It demonstrated that of all the living forces going up into the new century none were more living or powerful than the missionary movement.

Among Young People

Another significant development of the past decade has been the growth in the study of missions. The Student Volunteer Movement, from whose ranks 2,357 missionaries have gone out since 1892, early began to promote the study of missions by the bands of student volunteers in colleges. It was soon seen that people, old and young, not in college, needed and would appreciate such careful study of the questions connected with missions, the non-Christian religions and the non-Christian nations, and plans for mission study classes in churches and text-books for their use have been produced in abundance. The membership of Student Volunteer study classes has grown from none in 1892 to 12,629 in 373 institutions in 1905, and many of the boards have established mission study departments with special secretaries in charge. And an interdenominational movement has grown up to provide for united study of missions on the part of all young people of the Churches, to develop their interest and to provide helps. This Young People's Missionary Movement grew out of a conference held in New York City in

1901, and is conducted by an executive committee made up of representatives of the boards. It holds summer conferences, local institutes, issues text-books, and labors to increase interest and gifts to their own boards on the part of the young people. The women's missionary organizations have united in similar effort. A joint committee, appointed at the time of the Ecumenical Conference, has issued a series of text-books and conducted a summer school at Northfield. Last summer 1,164 delegates attended the summer conferences of the young people and the women. It is estimated that there are now in the Young People's Movement classes in the churches 2,500 classes with 22,500 pupils enrolled. The Student Volunteer Movement text-books have reached a total issue of about 200,000; the women's, 250,000; and the young people's, 180,000. A clearer perception of the importance of reaching the Sunday-schools has come to the missionary leaders. A few organizations had already seen this, and they are reaping the reward of their foresight. In 1892 the Protestant Episcopal Society, which includes both home and foreign missions, received from the Sunday-schools \$68,399, and in 1905, \$121,138. In 1892 the Methodist Episcopal Society, North, also covering both home and foreign missions, received \$398,576, and in 1905, \$484,322. Other societies and boards are beginning to see the possibilities of this field. Various boards have established, since 1892, Young People's Departments to care for these problems.

Another advance has been made in the more careful selection and instruction of new missionaries. Not only has the number of missionaries in-

creased greatly, but their relations with their boards are closer and most sympathetic, and their mutual work is accordingly more efficient. Since 1898 the Presbyterian Board has held annual conferences for all newly appointed missionaries, gathering at these all the missionaries appointed to go out during the year, and also as many as possible of the missionaries at home on furlough. The American Board instituted such a conference in 1905, and the American Baptist Missionary Union and the Episcopalians have now similar conferences. All are agreed that the results have been distinctly and perceptibly advantageous. The enterprise is not only growing, it is becoming more effective. A number of the Churches have also held great missionary conventions of the whole Church. The Southern Methodists held a notable conference of this sort in New Orleans in 1901, and the United Presbyterians in Allegheny in 1904. Both of these resulted in advance policies, to which reference will be made. The leader in this field, however, is the Northern Methodist Church. It held a great convention in Cleveland in 1902, which resulted in a great and immediate increase in the income of the society, and it has followed this convention up with others held in various cities, and developed in connection with them a remarkable missionary exhibit. Ten thousand five hundred people have attended these Methodist missionary conferences.

Missionary Literature

Another evidence in the growth of missionary interest at home has been the enlarged circulation of the missionary magazines and of missionary leaflets. The latter are issued by the

thousand to-day where, perhaps, they were issued by the hundred in 1892. In 1903 the Presbyterian Board alone distributed 2,143,000 leaflets, sending them only upon application. Missionary lectureships also have been established in theological seminaries, and a missionary professorship in Yale University, to which the Rev. Harlan P. Beach, long the Educational Secretary of the Student Volunteer Movement, has been called. The Bureau of Missions has come into existence. This grew out of the Ecumenical Conference, and was established to care for some of the collection of material made for the conference, and to serve as a central clearing-house for missionary information.

There has been, of course, a great growth in the strength of the home constituency of the leading missionary organizations. It will be well to tabulate the facts as to this growth.*

The following table shows the proportion of dollars spent by each Church upon its home support for each dollar sent to the foreign field:

	1892	1905
United Presbyterian	\$10 13	\$7.94
Methodist, South	7.89	8.53
Presbyterian, South	10.93	8.18
Reformed Church	11 13	8.01
Congregational	10.62	16.15
Presbyterian, North	14.47	13.11
Baptist, South		17.52
Methodist, North	21.81	18.80
Baptist, North	11.46	14.00
Protestant Episcopal	47.97	46.83

It is evident that the total gifts to missions have largely increased. The American Board's income in 1905 was \$42,726 less than in 1892. At the same time the Congregational churches have increased in membership from 625,975 to 673,721. The amount spent by these churches upon them-

* See separate page for statistics.

The following table shows the number of communicant church-members in the home constituency of the various leading organizations in 1892 and 1905. This and the other tables embodied in this article have been prepared by Mr. George S. Garrison, for thirty-six years connected with the Presbyterian Board of Foreign Missions. The tables take into account foreign mission work alone, including under this designation work in Roman Catholic lands both in South and Central America and in Europe.

	MEMBERSHIP OF THE HOME CHURCH		INCREASE
	1892	1905	<i>Per cent.</i>
Methodist Episcopal Church, North...	2,442,627	3,070,121	25
Southern Baptist Convention.....	1,321,540	1,832,638	38
Methodist Episcopal Church, South...	1,293,866	1,582,363	22
Baptist Missionary Union.....	850,000	1,178,817	39
Presbyterian Church, U. S. A., North,	812,258	1,115,662	37
Domestic and Foreign Miss. Society,			
Protestant Episcopal Church.....	556,140	807,952	45
American Board, C. F. M.....	625,975	673,721	7
Presbyterian Church, U. S., South....	182,516	239,988	31
United Presbyterian Church.....	109,018	140,470	29
Reformed Church in America.....	94,142	116,668	24
	8,288,082	10,758,430	29 *

The following table shows the amount given to foreign missions by these same churches:

	AMOUNT GIVEN FOR FOREIGN MISSIONS		INCREASE
	1892	1905	<i>Per cent.</i>
Methodist Episcopal, North.....	\$893,261	\$1,409,558	58
Presbyterian Church, North.....	931,292	1,161,919	25
American Board, C. F. M.....	794,875	752,149	5 dec.
Baptist Missionary Union.....	525,029	746,612	42
Methodist Episcopal Church, South...	289,869	436,859	50
Protestant Episcopal.....	275,600	391,052	42
Southern Baptist Convention.....	114,326	283,416	148
United Presbyterian.....	114,636	249,076	117
Presbyterian Church, South.....	118,442	236,000	99
Reformed Church in America.....	112,163	150,240	34
	\$4,169,493	\$5,816,881	

The following table shows the amount expended by each Church, so far as the figures have been furnished, upon its own support at home:

	EXPENDITURES OF THE HOME CHURCH		INCREASE
	1892	1905	<i>Per cent.</i>
Methodist, North.....	\$19,484,482	\$26,647,472	37
Presbyterian, North.....	13,473,017	15,228,625	13
Protestant Episcopal.....	13,219,919	14,828,484	12
Baptist, North.....	6,518,388	10,862,197	67
Congregational.....	8,445,000	8,386,161	Decrease
Southern Baptist.....		4,168,947	....
Methodist, South.....	2,286,791	3,317,115	45
Southern Presbyterian.....	1,424,468	1,851,094	30
United Presbyterian.....	945,090	1,399,863	48
Reformed Church.....	1,248,251	1,204,257	Decrease

The following table shows the average gift per member to foreign missions, with the percentage of increase or decrease. Combining all the figures, it is seen that the average member of all these Churches gave, in 1892, 51.2-5, and in 1905, 54 cents, or an increase of 2.3-5 cents.

	AVERAGE GIFT PER MEMBER		INCREASE OR DECREASE
	1892	1905	<i>Cents</i>
United Presbyterian.....	\$1.05 1-10	\$1.77 3-10	+ 69
Reformed.....	1.19 1-10	1.29 9-10	+ 10
Congregational.....	1.27	1.11 6-10	- 16
Presbyterian, North.....	1.14 7-10	1.04 1-10	- 9
Presbyterian, South.....	.64 9-10	.99	+ 35
Baptist, North.....	.61 7-10	.63 3-10	+ 2
Protestant Episcopal.....	.49 1-2	.48 3-10	- 1
Methodist, North.....	.36 6-10	.45 9-10	+ 9
Methodist, South.....	.22 2-5	.27 6-10	+ 5
Baptist, South.....	.08 6-10	.13	+ 4

The following table shows the number of foreign missionaries, both men and women, maintained by these Churches in 1892 and 1905:

	NUMBER OF FOREIGN MISSIONARIES MEN AND WOMEN		INCREASE
	1892	1905	<i>Per cent.</i>
Presbyterian, North.....	618	858	.39
Methodist, North.....	522	795	.52
American Board, C. F. M.....	529	578	.09
Baptist, North.....	388	569	.46
Methodist, South.....	96	261	1.72
Baptist, South.....	91	191	1.10
Protestant Episcopal.....	62	174	1.80
Presbyterian, South.....	95	170	.79
United Presbyterian.....	59	158	1.67
Reformed Church.....	66	96	.45
Totals.....	2,481	3,776	.52

The following table shows the proportion of ministers at home for each one sent abroad as a foreign missionary:

	1892	1905
Reformed Church.....	22	23
United Presbyterian.....	26	23
Presbyterian Church, South.....	28	25
Presbyterian Church, North.....	27	26
Congregational Church.....	27	33
Methodist Church, North.....	68	61
Protestant Episcopal Church.....	176	71
Baptist Church, North.....	50	37
Methodist Church, South.....	242	116
Baptist Church, South.....	245	153

selves has decreased also from \$8,-445,000 to \$8,386,161. It should be said that 1892 was a year of large special gifts. All the other churches mentioned have enlarged their gifts, some of them with notable advance. The Southern Baptists have more than doubled their contributions, and the Southern Presbyterians have about done so. The greatest proportionate increase per membership has been made by the United Presbyterians, who have advanced from \$1.05 per member in 1892 to \$1.77 in 1905.

These advances represent increased cost of administration. The latter has been essential in order to maintain or increase the gift of the churches. This increased expenditure, however, is really not cost of administration, but cost of collection. The cost of actual administration has diminished, but it has been necessary to spend money in distribution of information and in solicitation of support. It would be found that the increase in the following table, showing cost of collection and administration, was due wholly to the enlarged efforts to awaken the home Church. The table is for the foreign mission activities alone of the various denominations. It is reliable

boards, for the boards do not agree as to what they charge to administration account. Some charge literature and some do not.

These efforts for advanced giving have been called by different names in the various churches: The Open Door Emergency Campaign in the Methodist Church, the Forward Movement in the Presbyterian and Congregational Churches, or by no name at all. In some cases the expense has been met outside the boards by interested individuals, and so does not appear in the above table of cost of administration. These special efforts have been directed particularly at the men of the churches, and some of them have made use of the specific object idea of giving. A study of the life of Jeremiah Evarts, the first treasurer of the American Board, will show that they are using no revolutionary principles, but are simply reviving and re-applying the same general principles which from generation to generation have underlain the missionary operations of the churches. They are a fresh adaptation, however, and represent a real advance over the work of twelve years ago, when not one of them had arisen.

COST OF COLLECTION AND ADMINISTRATION OF FOREIGN MISSION FUNDS

	1892	1905
	<i>Per cent.</i>	<i>Per cent.</i>
United Presbyterian	1 1-2	4 1-3
Methodist, North	4 3-5	5 2-5
Methodist, South	7 1-5	5 7-10
Baptist, South	9 9-10	6 1-10
Presbyterian, North	6	6 3-10
Presbyterian, South	7 1-3	7 7-10
Reformed Church	5 1-5	8 7-10
American Board	7 1-10	10 3-5
Protestant Episcopal	7 1-16	11 1-10
Baptist, North	9	11 1-2

as showing the increase or decrease of each board. It is not reliable as a basis of comparison between the

Advance in Foreign Field

These advance movements at home are allied, of course, with the advance movements abroad. The Southern Methodist Convention in New Orleans resulted in a magnificent gift of \$50,000 to equip the college of the Southern Methodist Church at Soochow, China. The various advance movements in the United Presbyterian Church have been parts of a noble plan to secure the evangelization in this generation of the two fields

for which the United Presbyterian Church is responsible in India and Egypt. Many missions have from time to time calculated upon the number of men and women and the amount of support needed to evangelize a particular population; but the United Presbyterian Church has set earnestly about the practical realization of such a project.

The last thirteen years has seen a large expansion of the work in the mission fields already occupied. One significant thing in the tables is the small increase in the number of missions. The Churches have had all they could do to care for the missions already established. But there have been new fields occupied since 1892. The Spanish war opened Cuba and Porto Rico and the Philippines. In 1892 there was and could be nothing in the Philippines, and there was not very much more in the other islands. Now there are in these islands alone 6 Protestant missions with about 12,000 church-members, including Methodist probationers. This is clear advance. Other wars than the Spanish war have affected missions. In 1892 the Boxer troubles first devastated missions in China, and then the land reacted, opening the field wider than ever before, and creating an educational and literary demand without precedent. The terrible losses of that upheaval have already been repaired twice over. In 1892 there were 1,206 missionaries and 37,287 native Christians in China. In 1905 there were 3,107 and 131,404. The destruction of the Khalifate by Kitchener opened the non-Moslem peoples of the Sudan and beyond to missionary effort, and when the restrictive measures of the British government are relaxed, will

open the Mohammedan populations also. The Church Missionary Society and the United Presbyterians have pressed in to occupy the ground. As a consequence, in part, the orders on the Beirut Mission Press for Arabic Bibles have already exceeded in six months the output of the entire previous year. The Boer war did its destructive work where upbuilding is sure to follow, and has now taken thousands of Chinese to Africa, where they ought to be reached. And, last of all, the terrible conflict in the East, which has just closed, has released the missions in Korea and Manchuria from all fear of Russian suppression, has assured religious liberty in all Eastern Asia, and has furnished the greatest opportunity which missions have ever had to sow the seed of the Gospel in the heart of Japan, in the minds of soldiers at the front and in the hospitals, and of women and children left at home and waiting for comforters.

And many new missionary enterprises have grown up. Some churches which had no missions have inaugurated them, as in the case of the United Evangelical Church and its mission in Hunan. The foreign work of the Young Men's Christian Association has been built up almost entirely in the last thirteen years. In 1892 there were only four secretaries abroad. Now there are 44 secretaries, with 12 more under appointment, and 300 associations in 20 different countries.

The Canton Christian College, the outgrowth of the work of Andrew Happer, has been established with noble prospects and on solid foundations in Canton. The Mackenzie College and affiliated schools in Brazil

have been organized under an independent board of trustees incorporated under the Regents of New York. The Yale University Mission has begun work at Changsha, the capital of the province of Hunan, China, with the purpose of providing a Chinese Yale, to be manned and supported by the students and alumni of Yale University. And these are only a few of the new sprouts which the great plant has thrown out.

And, best of all, there has been immense advance in the strength and character of the native churches and the quality and power of the work of the missions. Every one of the organizations considered in this article reports a great growth in the number of native communicants.

MEMBERSHIP OF THE NATIVE CHURCH

	1892	1905	Increase
			<i>Per cent.</i>
Methodist, North . . .	66,893	*168,917	152
Baptist, North . . .	83,597	125,993	50
American Board, C. F. M.	40,333	66,293	64
Presbyterian, North . . .	30,479	56,916	86
United Presbyterian . . .	10,445	17,805	70
Methodist, South . . .	6,709	15,711	134
Baptist, South . . .	2,723	11,423	319
Presbyterian, South . . .	2,702	8,537	216
Protestant, Episcopal . . .	3,567	8,154	128
Reformed Church . . .	5,519	4,913	-11†

Much of this growth has been the quiet, normal growth of healthy organization. But there have been also great awakenings and wide reaching movements in Korea, in parts of China, among the low-caste people of India. And now the fires of the Welsh revival seem to have kindled on the hills of Assam, and elsewhere in India the same living Spirit is moving upon the people. And the native churches have not grown in membership alone. They have advanced in trained leadership and in strength of

aggression. The following table shows the growth in numbers of ordained natives, and also other native workers:

	Ordained Native Workers		Unordained Men and Women	
	1892	1905	1892	1905
Methodist, North . . .	214	527	2,642	6,394
Baptist, North . . .	243	305	1,203	3,872
American Board, C. F. M.	200	278	2,004	3,822
Presbyterian, North . . .	165	172	1,363	2,185
United Presbyterian . . .	24	52	494	744
Protestant, Episcopal . . .	57	93	335	644
Reformed Church . . .	37	34	283	526
Methodist, South . . .	59	94	115	353
Baptist, South . . .	21	69	60	209
Presbyterian, South . . .	32	23	91	176

Some churches have fallen far behind others in the energetic development of a native agency. But we are seeing with increasing distinctness the necessity of raising up a strong native ministry that it may lead the new churches. In no respect has there been greater growth than in the self-support of the new churches. Doubtless the statistics on the subject are fuller now than thirteen years ago; but it is undoubtedly true that the pressure exerted by the annual conference of missionary boards has produced fruit here. The table will speak for itself. It sets forth the contributions of the native churches for their own church, school and medical work:

	CONTRIBUTIONS OF NATIVE CHURCHES		Increase
	1892	1905	<i>Per cent.</i>
Methodist, North . . .	\$79,471	\$396,391	399
American Board, C. F. M.	104,566	198,792	90
Presbyterian, North . . .	38,731	198,159	411
United Presbyterian . . .	30,511	128,910	322
Baptist, North . . .	59,922	121,586	103
Protestant Episcopal . . .	8,496	30,764	262
Methodist, South . . .	12,123	26,308	117
Baptist, South . . .	3,956	26,137	560
Presbyterian, South . . .	6,306	15,447	145
Reformed Church . . .	8,032	10,900	36

The growth in contributions far ex-

* About 3-5 of these are probationers.

† This is only an apparent decrease, due to the Board's no longer counting any part of the Church of Christ in Japan.

ceeds the growth in membership, so that it is evident the churches are rising more nearly to real self-support.

Among the most encouraging accomplishments of these thirteen years have been the advances in Church unity and cooperation. Since 1892 there have been union movements resulting in the organic union of different denominations in Mexico, Korea, and India, and there is scarcely a field where there has not been distinct progress in organized comity and cooperation. In Peking, Congregationalists, Methodists, and Presbyterians unite in educational efforts; in Shantung, Baptists and Presbyterians in a joint university. And now in Korea a great union is proposed which will consolidate the work of the American Methodists and the American, Canadian, and Australian Presbyterians. Nothing can prevent these union movements abroad. Let us pray that nothing may delay them.

Two significant developments of the work should not be overlooked—namely, the growth of the medical work and the work of women. The latter has overtopped the work of the

men. The following table shows the growth in the number of women as compared with men missionaries:

	FOREIGN MISSIONARY FORCE			
	Men 1892	Women 1892	Men 1905	Women 1905
Presbyterian, North. . .	256	362	361	497
Methodist, North. . .	224	298	304	491
American Board, C. F. M. . .	196	333	203	375
Baptist, North.	159	229	245	324
Methodist, South. . . .	51	45	105	156
United Presbyterian. . .	31	28	52	106
Baptist, South.	38	53	93	98
Presbyterian, South. . .	45	50	72	98
Reformed Church. . . .	27	39	35	61
Protestant Episcopal. .	28	34	84	90

The women's work was of later inception and slower growth in some of the Churches, but it is making headway now. One problem of the future will be to maintain a wise balance of the mission force as between men and women, each part having an indispensable work to do.

The medical work also was of late inception and slow growth, but its advance the last thirteen years has far outstripped proportionately the development of the evangelistic work. The table below shows the number of missionaries engaged in the various forms of work:

	1892				1905			
	EVANGELISTIC AND EDUCATIONAL		MEDICAL		EVANGELISTIC AND EDUCATIONAL		MEDICAL	
	Men	Women	Men	Women	Men	Women	Men	Women
Presbyterian, North.	222	350	34	12	301	470	60	27
Methodist, North.	207	284	17	14	275	457	29	34
American Board, C. F. M. . .	183	329	13	4	186	364	17	11
Baptist North.	144	229	15	..	219	312	26	12
Methodist, South.	49	43	2	2	99	155	6	1
United Presbyterian.	30	50	1	2	47	101	5	5
Baptist, South.	38	53	..	..	85	96	8	2
Presbyterian, South.	44	49	1	1	63	95	9	3
Reformed Church.	26	39	1	..	31	59	4	2
Protestant Episcopal.	24	33	4	1	74	88	10	2

The medical missionaries have increased 120 per cent. All other missionaries 47 4-10 per cent.

This survey has of necessity been hurried and partial. It has not included a large number of the most useful missionary agencies of our country. It has left out of sight the Canadian and British and Continental organizations. But what it has presented is undoubtedly typical. And so far as it goes, it is unanswerable fact. It has not mentioned scores of enlargements and evidences of advance, like the Haskell Lectureship to India, the hosts of India famine orphans coming up through mission schools into the Church, the exposure of the Kongo atrocities, and the removal of their hindrance to missions which will come inevitably. The English invasion of Tibet, closer relations between the home Church and the mission field through frequent visitation by officers of the boards (in this there has been a great advance) and by other representatives of the home Church, the appropriation by secular governments of

the missionary principle. Enough has been said without going further to show that the missionary enterprise is no waning enterprise. It entered the nineteenth century with 7 missionary societies and left it with 300. It entered with 170 missionaries, and left it with 12,000. It entered with an income of \$25,000, and left with \$15,000,000. It entered with 50 translations of the Bible, and left with 400. It entered with 50,000 native Christians, and left with 1,500,000. And it is not ending its work. It is only beginning. As the geographer Meinicke has said: "It is scarcely possible to deny the extraordinary importance of the missionary efforts of our time; they are yet really in their infancy; yet it is certain that they will transform the nature and the relations of the un-Christian peoples, and will thereby produce one of the most magnificent and most colossal revolutions that human history contains."

SOME JAPANESE CHRISTIAN LEADERS*

BY REV. JAMES H. PETTEE, D.D., OKAYAMA, JAPAN.

Missionary of the American Board, 1878-

In writing on this subject, several questions face us at the outset. What is meant by Christian leadership? Should the term be confined to that which is clearly Christian in principle and practise, and is exerted by pronouncedly Christian believers, or may it be widened to include the more or less Christian leadership of prominent men who are on the border-line so far as their own attitude and professions go? Shall we include among our list of such leaders ex-cabinet officers, generals, admirals, consuls, teachers, and writers, some of whom were once members of

Christian churches, men who are in sympathy with the Christian movement, but who do not identify themselves at present with Christian organizations? Shall we include members of parliament, past or present, who, yielding to what seemed political necessities, temporarily disavowed their Christian professions?

Shall we include the mayor of one of Japan's largest cities, formerly principal of a Christian university, whose conduct, if report be true, has not always tallied with the highest requirements of the religion of Jesus, and yet whose work on the whole

* See Frontispiece for portraits.

has been for civic righteousness and who is counted a Christian by society at large?

Such questions are more easily asked than answered. It is a matter of common remark that the Christianizing influences at work in new Japan are far more numerous than would appear from a look at church audiences or a perusal of mission school rolls. The leaven is at work in thousands of ways and places where it is not nominally Christian.

Japanese society is moving speedily Christward, but who are the actual leaders it is not always easy to discover. No two men's judgment would be the same, especially in these disturbing times, when some "heathens" are more Christlike in conduct than many Christians, and earnest-minded men of all creeds care more for performance than for profession, more for results than reasons, more for deeds than for dogmas.

Thus with some hesitation we yield to editorial request and, "errors and omissions excepted," introduce to the readers of this magazine a few of the men and women of new Japan who, in different professions, are leading their countrymen along the lines of Christian thought and service.

The Japanese Christian Clergy

It is an interesting fact that almost, if not quite, the first man to receive ordination in the modern Christian ministry of Japan is still living, at the age of eighty-four. Rev. Masatsuna Okuno was ordained at Yokohama, October, 1877, and altho hampered by deafness and other infirmities of age, he has, during the last six years, made two

tours through the empire, preaching in scores of churches and edifying his younger brethren in the ministry. He has been noted through the years as almost the only Japanese preacher of prominence who invariably reads his sermons. He was a typical old-time Japanese *samurai* who has become thoroughly Christian, and tho associated with the Presbyterian denomination, he is now the aged St. John of all the churches. He will soon join in the spirit land Nee-sima, Sawayama, Kobayashi, Miyake, and others who were among the strong Christian leaders of this people, and whose helpful influence still abides as a blessed memory.

If one were asked to name the six or eight present-day leading preachers of Japan, those who command the largest audiences and are the most in demand as public speakers, he might name Rev. Messrs. Ebina, Miyagawa, Kozaki, Harada, Uemura, Tamura, Ogata, and Hiraiwa. The first four are Doshisha graduates and Kumiai (Congregational) men, the next two are Presbyterians, and the last two Methodists.

The two great preachers of Tokyo, the men who give their audiences solid intellectual food and who divide the student audience of the capital, are Messrs. Ebina and Uemura. The former is a liberal—at times almost a free-lance—theologically, while the latter is naturally a conservative, tho a progressive one. Both are men of deep spiritual experience, of strong personal convictions, and of steadily growing intellects. They are masterful leaders of new Japan, and their treasuries are filled from the best literature of the West. The latter has been called

the Robertson Nicoll of Japan. For years he has regularly devoured the *British Weekly*. He is a well-balanced scholar and theologian.

The remaining six of this list are more after the conventional order of preachers, with less striking personalities. Rev. T. Miyagawa, of Osaka, who represented Japan at the Second International Congregational Council in Boston, 1899, has sometimes been called the Chrysostom of the Japanese pulpit. He is an eloquent speaker, and urges his younger bretheren in the ministry to spend more time in their studies and less in serving the tables of church and society at large.

Rev. T. Harada, of Kobe's first church, a graduate of Yale Divinity School, is a constant reader of the world's best literature, whose sermons are models of careful arrangement and forceful presentation. He possesses what few Japanese speakers can claim—a pleasing voice, and he is always the courteous gentleman that a true Japanese knows how to be. He has been President of the Japan Union of Christian Endeavor since its organization thirteen years ago, and has recently made a trip to China, representing Japan at the Ningpo Christian Endeavor Convention and at the triennial meeting of the Educational Association of China. He is the editor of *The Christian World*, and joint editor with Mr. Miyagawa and four others of a bimonthly magazine, *The Biblical Expositor*, which has leaped at once into a remarkable circulation, being taken even by a large number of Buddhist priests.

Rev. H. Kozaki, preacher, college president, following the sainted Neesima as head of Doshisha schools, and now again pastor of the most active Congregational Church in Tokyo, a

man much in demand for important committee work, has for years exerted an influence all out of proportion to his qualities as a public speaker. He runs a private theological seminary, which has turned out a number of evangelists, and has interested himself much in Christian work for the Japanese in Hawaii. He is ably seconded by his very efficient wife.

Rev. N. Tamura, who was educated at Auburn and Princeton, and is pastor of the Sukiwabashi Presbyterian Church in the heart of Tokyo, is a stirring speaker. He calls himself an independent Presbyterian, and while conservative in his theology is catholic in his fellowships. He is Vice-President of the Japan Union of Christian Endeavor, and also deeply interested in Sunday-school work. He is a model speaker and writer for children.

Rev. Y. Hiraiwa, a (Canadian) Methodist, is often jokingly styled the pontiff of his communion, because of his prominence in many ways. He has occupied continuously since 1901 the office of president of the conference, and is a man of versatile gifts. Rev. S. Ogata, of Nagoya, is a presiding elder, and in the forefront of his denomination. He studied at Depauw University, Indiana, and is a strong preacher.

Of Episcopalians, we linger long enough to name Rev. S. Tai, who labored for several years among the Japanese in America, but is now in Tokyo; Rev. J. Imai, an extreme ritualist, who went to England to attend the bicentennial of the S. P. G., and Rev. H. Naide, broad as the last named is high churchman.

The Salvation Army has one man who as preacher, writer, and personal worker, is worthy to rank among the

Christian leaders of New Japan. Staff Captain Yamamuro is the great democrat among preachers, and exerts a helpful influence over the common people. He was sent to England last year on a furlough, and used his trip to great advantage. He is likely to prove an increasing power for good in Japan.

As representative of the aggressive, useful, and just now much-talked-of army work of the Young Men's Christian Association, we may mention Rev. J. K. Ochiai (Episcopalian), of Sendai, who studied at the University of Chicago and other schools in America, and has been till just recently field secretary of the Association's invaluable work in Manchuria, thus having large responsibility in opening new stations and unifying the whole broad enterprise.

Christian Teachers in Japan

Under this heading we naturally name first Messrs. Y. Honda, D.D., and S. Ebara, M.P., who will be referred to later on; K. Ibuka, D.D.; S. Motoda, Ph.D., and K. Shimomura, B.Sc., Japanese presidents of five great Christian schools—Methodist, Presbyterian, Episcopal, and Congregational—together with such professors in these or similar institutions as Nakamura, with his degree from Yale, who, on occasions, was interpreter for United States Minister Buck, Prof. George S. Wright, and others; Demura, also a Yale graduate; Hino (a Union Seminary graduate, and Dr. Charles Cuthbert Hall's efficient interpreter), and Nakaseko, of Doshisha; K. Ashida, and M. Matsumoto (Nashville and Yale), of the Southern Methodist school in a suburb of Kobe, and Sasamori, of the Methodist

school in Nagasaki, who two years ago represented Japan at the International Young Men's Christian Association conferences in Europe.

President Honda, whose name stands first in this list, is a second Neesima. Few men now living have had a more varied and useful career. A *samurai* of high rank and great local repute in his northern home, he resolutely put aside tempting offers of a political nature in order to serve with *samurai* loyalty his Savior and Master. As head of the associated schools, known by the name of Aoyama Gakuin, as the leading Methodist of the land, as chairman of one department of Young Men's Christian Association activities, as a preacher who loves to bear witness to the power of the old Gospel, as a teacher who is constantly trying to learn something new which may be of service to others, as a personal friend of struggling students or troubled inquirers, he is in constant demand for sermons, or addresses, or the leadership of meetings, or the giving of personal counsel. His wife, who is an exceptionally efficient lady of refinement and education, is his true helpmeet, and is very prominent in public activities, being, for example, President of the Mothers' Union, which is under the auspices of the Women's Christian Temperance Union, as well as in private ministries of good. President Honda represented Japan at the recent great Young Men's Christian Association conferences in Holland and France.

Rev. S. Motoda, M.A. (Kenyon College), Ph.D. (University of Pennsylvania), left an orphan in infancy, worked his way through the schools of Japan and America, and is

now the leading Episcopal worker in Japan. He is president of the St. Paul schools in Tokyo, pastor of the most influential church of his order, and chairman of the student department of the Young Men's Christian Association. Aside from theology, he has specialized somewhat in philosophy and Christian philanthropy. He represented Japan at the great Boston Young Men's Christian Association gathering four years ago, and is a very useful, high-minded Christian leader in the best sense of that word. Like President Honda, he has been privileged to lead into the Christian life a large number of promising students.

K. Shimomura, B.Sc. (School of Technology, Worcester, Mass.), combines the labors of an educationalist and a practical chemist. In other words, he is president of the board of trustees of Doshisha, Kyoto, and responsible manager of the oldest and best-known company in Japan that manufactures chemicals—the Osaka Seimi Co. He was for years a successful teacher, and is justly held in high repute, both among Christians and society at large. Mrs. Shimomura was a daughter of one of Kyoto's strongest governors.

Turning to government institutions, we find at least a score of men who hold responsible positions as teachers, and who have at the same time held loyally to their Christian professions and practises. Then there is an equally long—perhaps longer—list of names of teachers of greater or less prominence who, tho once professing to be Christians, have not always made it clear, either to themselves or others, as to where they stood with reference to a continued belief in the Christian religion.

At the head of the former column should be placed the name of such a man as S. Sato, Ph.D. (Johns Hopkins), president of the agricultural college at Sapporo, who was led to Christ in his student days by President Clark, of Amherst Agricultural College, at that time in the service of the Japanese government in connection with educational matters, who has demonstrated in his own career that a man may be a government college president and a devout Christian, even to the extent of preaching in his own Methodist or other churches, not only without any clashing, but to the mutual advantage of both Church and State school.

Prof. I. Nitobe, Ph.D. (Johns Hopkins and a German University), the author of "Agriculture" and "Bushido"—now in its tenth edition—is a Quaker in his religious connections, and is one of the most useful men in modern Japan. He is a lecturer on economics at the Imperial University in Kyoto, and for several years after the China war held the responsible position of head of the bureau of products and industries in Formosa. He is a pleasing speaker, and is much in demand for platform work. Mrs. Nitobe, who was a Philadelphia Quakeress, has ably seconded her husband in all his work for students and other classes of society.

Professor Wadagaki, of the Imperial University, was converted under the preaching of Moody. He took courses at the University of London and at Cambridge in England, and at least one German university. He has held chairs in philosophy, literature, and political economy. He has the Gladstonian reputation of being able to make columns of figures alive with interest. This is a great feat for a

Japanese instructor, the usual idea among students as to how much pure enjoyment is contained in the study of mathematics or economics being shown by the expression: "It is like biting sand or chewing wax." Professor Wadagaki, however, has succeeded in effecting a complete change of sentiment in his classes, and it redounds greatly to his credit. He is a chaste writer of English and a good platform speaker. Then there is Professor Takane (Methodist), teacher of law at the Kyoto University.

In government schools of the next lower grade, Professor Usaki (Meth.), of the Third *Koto Gakko* (High School), Kyoto, who is an ex-pastor, who still preaches quite often; Professor Hirotsu (Harvard), Miyake (Yale) (Cong.), and Okura (Epis.), of the Sixth High School (Okayama), are representative men. Mr. Hirotsu was for two years principal of the Doshisha. Mr. M. Honda (Epis.), formerly of Rikkyo Jo Gakko, and a frequent interpreter for Bishop Hare, is now a prominent teacher in the Tokyo Higher Normal School.

When we come to girls' schools we find that Christians have had, and still hold, a very prominent place, all out of proportion to their relative numbers in the empire. Mr. Naruse, the founder and president of the Women's University, had a fine apprenticeship for his work, as head of the Baikwa Jo Gakko, the leading Christian girls' school in Osaka. The school is already well equipped with buildings, apparatus, and a large corps of teachers. Its roll of students contains over one thousand three hundred names.

Mrs. Kajiko Yajima's name stands at the head of a goodly line of Jap-

anese Christian women who have labored zealously and successfully for the education of Japanese girls. Born seventy-four years ago, her active service in the cause of Christian education has covered the wonderful era of Japan's modern development. She has striven these many years since her conversion to seek first the Kingdom of God and His righteousness. Prominently connected with Presbyterian girls' schools, her most eminent service has been as the honored head of the influential *Joshi Gakkuin* (Girls' School), of Bancho, Tokyo. Of late years she has also become still more prominent in society at large as President of the Women's Christian Temperance Union. Perhaps no untitled Japanese woman has served on more important committees, graced more social functions, or exerted a wider influence in the moral uplift of the nation than modest Mrs. Yajima. She is loved and honored alike by her own people and by foreigners, by Christians and other religionists, by those of high estate, and also by the lowly poor.

Next in this list of the names of widely useful Christian women educators we find that of Miss Ume Tsuda. After taking an eclectic course of study at Bryn Mawr College, Pennsylvania (1889-92), and engaging in various kinds of helpful work, she opened, in 1900, a school of her own, the *Joshi Ei-Gaku-Juku* (Girls' English School), which to-day enrolls one hundred and thirty students. Her use of the English language, even to its jokes and drawing-room idioms, is practically perfect.

There is an increasing number of Japanese young women, trained first in mission schools and later in the

best institutions abroad, who are quietly but effectively molding the schools of Japan.

Among the three hundred kindergartens in Japan the score or more of Christian institutions hold a very high place, and such Japanese teachers as Miss F. Koka, of Hawaii; Miss Wakuyama (*Kumiai*), of the Glory Kindergarten, Kobe, and Mrs. Zusho, of the Methodist school at Hiroshima, are doing a work of priceless value for the rising generation.

Miss Tetsuko Yasui was converted in England under the preaching of Hugh Price Hughes, but on his advice was not baptized until her return to Japan. She is a member of Mr. Ebina's church, and is a woman of exceptional ability and charming personality. At the request of high officials she went to Siam last year to organize a school for the members of the royal family and other princes of the blood.

Miss Taka Adachi, a (Baptist) Christian, who has held a responsible position in the Tokyo Normal School Kindergarten, has been honored with the appointment of nursery governess to the young children of the Crown Prince of Japan. Taken in connection with not a few similar selections by the leading families of Japan, it marks the breaking down of prejudice and extreme conservatism.

Journalists and Novelists

It is not too much to affirm that the influential newspapers of Japan are honeycombed with the higher ideals of the world's best writers. Many of her journalists are well versed in Biblical and kindred literature. They have circled the globe and conversed to their own high profit with

men like Tolstoi, Ruskin, Carlyle, Stead, Fairbairn, and Hughes and Moody and Dana of the West.

The Tokutomi brothers may well serve as a representative of this class. Both are Doshisha men, and the elder was the founder of the powerful magazines *Kokumin-no-Tomo* (The Nation's Friend) and *Katei Vasshi* (Home Journal), and of the newspaper *Kokumin Shimbun* (The People's Paper). He was a loyal admirer and trusted friend of Neesima, and as a journalist stepped at once into the front rank of influential writers. He was the idolized hero of all students, Christian and non-Christian alike. Returning from a trip around the world, he changed his attitude from that of extreme independence and caustic criticism to one of broad-minded sympathy, accepted for a time an official appointment, and is to-day the independent mouthpiece and influential adviser of the Cabinet. In consequence, he has lost largely his phenomenal power over young men, especially students, since they claim that he has sold his birthright. He has, however, strengthened his hold upon the nation at large, and practically mediates to-day between the government and the people. He is using his pen these days to hold the nation back from making exorbitant demands upon Russia. Like all his countrymen, he has unbounded admiration for President Roosevelt, and confidence in his integrity and wisdom.

Kenjiro Tokutomi, his younger brother, secured notoriety, and probably fame, on the merits of *Omoiide-no-Ki* (A Record of Recollections), *Kuro-Shio* (The Black Stream), and *Hototogisu* (The Cuckoo), published

in English under the title "Nami-Ko," novels written from the standpoint of the highest Christian virtues. The author is rapidly succeeding to his brother's former place of inspirational leadership among young people.

Kanzo Uchimura, formerly dubbed the Japanese Carlyle, is a graduate of Sapporo Agricultural and Amherst classical colleges, and was the author of that striking booklet, "How I Became a Christian." He also published the first tabulated list of Japanese fishes (*Nihon Gyorui Mokuroku*), which is still used by scholars. He has likewise given to the public a volume of sermons, a collection of comforting words for Christians, "The Story of Ruth," and of many fiery articles in both Japanese and foreign newspapers, attacking various forms of social injustice. "By some he is looked upon as a god; by others as a devil." He lacks in balance, but never in force and fervor. He is a staunch defender of the Bible, and at present devotes much of his time to editing a magazine of Biblical study which is widely read.

The most voluminous of Christian writers is Mr. K. Matsumura, who left the ministry because of throat trouble, and has since engaged in literary work, tho yielding occasionally to urgent pulpit or platform invitations. His best-known books are "Foundation Principles in Fixing One's Aim in Life" (*Risshi no Ishizue*), "A History of the World, Ancient, Medieval, and Modern," "Womanly Ideals" (*Fujin no Kagami*), and a little tract—"Just One Word."

Hon. S. Shimada, the fearless editor of the *Tokyo Daily News* (*Mai Nichi Shimbun*), and Mr. T. Ishibashi, editor of the *Osaka Ashai*

(Morning Sun), and a consistent member of Temma *Kumiai* church, are the only other journalists there is space to mention.

Doctors and Lawyers

Among prominent Christian men of the medical profession are: Dr. A. Yamamoto (Methodist), of Sendai; Drs. Suga and Sakata (*Kumiai*), of Okayama, who stand at the head of their profession in their respective communities. Dr. Suga is principal of the medical school, as well as head of the large government hospital. There are also Dr. Saike, who succeeded J. C. Berry, M.D., as head of the well-known Doshisha hospital, Kyoto; Dr. J. Kawamoto, of Kobe, a Christian doctor of the second generation, and a graduate of Oberlin College and the medical department of the University of Pennsylvania; Drs. Ogata, a member of one of the most aristocratic families of Osaka, and S. Iba, head of the women's department of the general hospital in the same city, the great commercial metropolis of Japan, and Dr. Onishi, at the head of the great military hospitals in Hiroshima.

In the legal profession, representative names are those of K. Matsuoka, Esq., and Judge Okada, of Osaga, Judge (and Deacon) Matsumoto, of Okayama, and Judge Maki, of Nagasaki.

Business Men

Passing now into the business world, we select from a considerable list of successful Christian men of affairs the names of Mr. Miyazaki (Episcopalian), manager of the Osaka Rice Exchange; W. Araki (Cong.), of the same city, general importer and an ex-alderman of wide in-

fluence, and Deacon Tamura, of Kobe church, a wholesale importer and exporter, with branches at Tokyo and Vancouver. Mr. Tamura's firm enjoys, deservedly, the fullest confidence of the government, and is doing an immense business at the present time in connection with furnishing food supplies for the army.

Mr. T. Asai, a member of Rev. T. Miyagawa's church, is one of the largest commission merchants in Osaka, and Mr. S. Takai, of the same church, and for many years treasurer of the Japan Home Missionary Society, is an advertising agent of conspicuous success.

Mr. Meizan Yabu, a member of the Naniwa church (the sainted Sawayama's), is a painter and manufacturer of choice porcelains. He was a delegate to both the Paris and St. Louis Expositions.

It is a typical as well as amusing fact that the two earliest and most successful manufacturers of tooth powder are devout Christian men—Mr. J. Maegami, an Osaka druggist, who was one of the fruits of Dr. A. H. Adams' medical missionary work thirty years ago, and Mr. T. Kobayashi, of Tokyo. The latter has become not merely a wealthy man, but is very benevolent. His "Lion Tooth Powder" is already a national institution, and its manufacturer has hit upon an ingenious device which combines extensive advertising and wide benevolence. He redeems all envelopes in which the powder is sold at one *rin* (one-twentieth of a cent) apiece, and all this money goes to charity. It amounts to several thousand yen a year, and is placed according to the desires or votes of his patrons.

Mr. K. Otsuka, a graduate of the Church Missionary Society divinity school at Osaka, is manager of one of the railroads centering in that emporium of trade. Mr. Suzuki, of Kobe, a quarter of a century ago acting pastor of its first church, was one of the earliest, if not the very first, Japanese to engage in the canning industry. He and Mr. Sawa and other church-members started a Christian colony in the Hokkaido which has prospered through the years, and has now become a well-developed community.

Near the other end of the empire, a Mr. S. Homma, a devout Christian, by dramatically heroic faith and enterprise, has changed a drunken, licentious, ignorant marble mining camp into a well-nigh model community, with its church and school, where money now goes into savings banks instead of *saké* shops, and a mining business that had bankrupted two companies is now a paying concern.

Other names might be added to this list, but it must be confessed that Christianity has not yet taken strong hold upon the business life of Japan.

Social Reformers

Christianity has achieved perhaps her most signal victories along the line of applied Christianity. The East was somewhat preached out. It had grown weary of sermons and ceremonies. It believed in religion, but it wanted a religion of deeds as well as words, one in which conduct was harnessed to creeds, and in which charity was made as prominent as faith and hope. Christianity accepted the challenge, and was the first in the field with its orphanages and hospitals, its reform schools and asylums. Possibly this

was owing in part to the fact that the Western cult had its way to make, and was less hampered by local traditions than the older faiths. At all events, it has set the pace in benevolent enterprises, and it has come to pass that court and commons, Buddhist and believers in Bushido, or the eight myriad gods of Shinto, gladly follow the example set by Christians, and in some cases generously aid in supporting well-trying Christian institutions.

Beginning with orphanages, we name first Mr. J. Ishii, the founder, eighteen years ago, and present superintendent of the Okayama Orphanage. He was inspired by the example of George Müller, who visited Japan the previous year, and later modeled his work more or less after that for negroes and Indians at Hampton, Virginia, by General Armstrong and his associates, or Dr. Barnardo's homes for London street waifs. Eight hundred children have been cared for in the Okayama Orphanage, and the present number of inmates is three hundred and forty. Of these latter one-half have been received since the opening of the Russo-Japanese war. A beginning has also been made for work in behalf of Korean orphans.

Mr. Ishii sees visions and then attempts to realize them. He has boundless faith in the possibilities of consecrated service. One of his favorite Biblical passages is Matt. xvi: 21 (authorized version): "Howbeit this kind goeth not out but by prayer and fasting."

Messrs. R. Ishii, of Tokyo, whose institution is especially open to feeble-minded children, and T. Kobayashi, of Osaka (two Episcopalians),

Messrs. T. Kajima, of Osaka, and H. Kaneko, of Maebashi (*Kumiai*), Rev. T. Hayashi, of Hokkaido (Presbyterian), and Mr. Y. Igarashi, of Gifu, are the other leading Christian men engaged in caring for homeless children.

Connected with the work of reforming criminals and furnishing a way-station to respectability and good citizenship for discharged convicts, there are two men of exceptional personality and usefulness. The first is Mr. T. Hara, of Tokyo, who has cared directly for seven hundred men at his Home, and succeeded in reforming seventy per cent. of the number since he began these labors, in 1897. He has also influenced for good hundreds of other criminals. He has recently been honored with a personal gift from the emperor, and he has the confidence and cooperation of Japan's leading statesmen and private citizens.

There are three other Christian men prominently engaged in practical charities who have a more than local distinction, but they all hold positions as government officials. Still it seems better to place them here rather than under the next class. These are Rev. T. Tomeoka, an ex-*Kumiai* pastor. Mr. T. Yamamoto, actual manager of the Tokyo city reformatory, and Mr. Namae (Meth.), who has charge of the charities department of Hyogo *ken* (prefecture), whose capital city is Kobe.

Mr. Tomeoka, who was given special facilities for observation and training at Concord, Mass., and Elmira, N. Y., is doubtless the leading authority on remedial methods and practical sociology. He is instructor in morals for prison officials, a sort

of ethical chaplain for the police force of the empire. He is prison inspector and lecturer at large, and for his personal by-play runs a private reformatory for wayward lads. He feels that a pressing need of the day is a school for ethical chaplains, in which promising candidates may be trained in accordance with the fundamental teachings of Christianity for this form of social regenerative work. He hopes soon to inaugurate such an enterprise.

Men in Government Service

We have designedly reserved for our last section what all Japanese and many foreign writers would probably place first—members of the nobility and government officials of all ranks, including those of the army and navy. For obvious reasons it is the most difficult and delicate section to deal with. That there are Christians in Cæsar's household is an open secret. That for thirty years past the government has in a multitude of ways, consistent with the best traditions of the nation, quietly encouraged Christian enterprises of the better sort, is an acknowledged fact, and that the time has almost, if not quite, come when men of the highest station might fearlessly acknowledge their beliefs and speak their minds is asserted by many writers. But until those involved authorize such use of their names, we can hardly claim the right to place them in this or that column.

There, for example, is Prince Arisugawa, the cousin of the emperor, who has recently received both on his own account and that of the nation he so graciously represented, such distinguished attention in both Ger-

many and England. Of his leadership, and along the very highest lines of usefulness, there is no question. Many Japanese assert positively that he is a Christian. He is known to be a daily student of the Bible, and to order his conduct according to the teachings of the world's Redeemer. It would be interesting to know how much of the English conception of religion was imbibed by the naval student Togo when he lived in a clergyman's family, and still remains with the now world-famed admiral, or just what this great naval captain means when he uses in his despatches the word *Ten-yu* (favor of heaven) when he credits his wonderful victories to a higher than human power.

Premier Katsura, whose first wife was a devout member of a *Kumiai* church, is another of the influential statesmen of the hour who will not allow himself to be put in any religious category, but whose words and deeds clearly show where he gets most, if not all, of his principles of actions.

Baron Kaneko, an LL.D. of Harvard, who, during the past four months, has been so much in evidence throughout America as a forceful pleader for international ethics of a Christian order, was baptized in his student days by Dr. George F. Pentecost, and, so far as we know, has never disavowed his firm belief in the teachings of Christ, altho he has found himself, during recent years, out of sympathy with existing Church organizations.

Another man concerning whose religious faith many interesting guesses have been made is Marquis Marshall Oyama, the highest field officer in the Japanese army. His treatment of neutrals, especially Christians, in con-

quered territory, both in the China war and the present conflict, has won the appreciative praise of both the Pope at Rome and Protestant missionaries on the ground. He gives many signs of knowing the Christian standard of virtuous action, and ordering his conduct in accordance therewith. His wife, who was educated at Vassar, and who made her home for many years in the family of Dr. Leonard Bacon, of Connecticut, is a member of the Reinanzaka (*Kumiai*) church, Tokyo, whose pastor, Rev. H. Kozaki, has at times held a weekly Bible class at her residence.

It is very significant that since the inauguration of constitutional government in Japan, the proportion of Christians elected to office has been from twenty to one hundred times greater than the relative proportion of Christians to the whole population. It is well known that the Speaker of the House of Representatives in the first diet was Mr. Nakajima, a Christian.

Another stanch Presbyterian, Hon. K. Kataoka, the man who said that if he must choose between the two he would elect to go to the *kyokwai* in preference to the *kokkwai* (church rather than congress), was five times elected to the Speaker's chair. The present (twentieth) diet contains at least seven Christians: Mr. Tamura (Baptist), Messrs. Hinata and Yokoi, a Yale man, who was president of Doshisha schools for several years (Cong.), and Messrs. Ebara, Shimada, Nemoto, and Tatsukawa (Methodists).

Mr. Ebara, who is also prominent in educational and Young Men's Christian Association circles, and is in constant demand for lectures and

addresses, was one of the three candidates for the Speakership whose names were presented to the emperor.

In the upper house of Parliament, Viscount Okabe, who was converted under D. L. Moody's preaching at Springfield, Mass., and still remains a loyal and outspoken Christian, is a democrat in high places. He was educated at Yale and Cambridge (England), and has held such high positions as Governor of Tokyo, Minister to Italy, and Assistant Secretary of State.

Judge T. Miyoshi, another "peer of the realm," studied in Germany and England, was baptized by Stopford Brooke, of London, and has been through the years a constant member of Bancho Congregational Church. Tho coming from one of the back districts of Japan, historic Hyuga, he won his way by sheer worth to the highest legal office in the empire, that of President of the Court of Cassation—the position most nearly corresponding to America's chief justice-ship of the Supreme Court. Judge Miyoshi has been for years a constant reverential student of the choicest portions of the New Testament, especially the Sermon on the Mount and the Gospel of John, chapters xvi.-xvii.

His old-time Hyuga friend, Mr. Mori, who for many years held the office of Secretary of the Supreme Court is an equally earnest Christian believer.

Judge Watanabe, a Presbyterian and President of the Yokohama Young Men's Christian Association, is senior judge or judge president of the Kanagawa district court, and holds his office by direct appointment from the emperor, thus bringing him into the highest class of officials.

Since the lamented death, some

years ago, of Vice-Admiral Serata, who, as President of the Tokyo Young Men's Christian Association and elder in a Presbyterian church, was as useful in the religious world as he was eminent in naval circles, the highest officer in the navy who is an acknowledged Christian is Vice-Admiral Uriu, who leaped into fame a year ago last February by his decisive victory over the portion of the Russian fleet that lay in Chemulpo Harbor, Korea. Both the admiral and his estimable wife were educated in America, and he has served as elder in one of the churches of which for a time he was a valued member. They are now members of a *Kumiai* (Congregational) Church. Admiral Togo is not a Christian, but has a most estimable Christian wife, whose influence on her husband leads him to favor Christian work.

The last place in this honor list is purposely given to Hon. Taro Ando, whose life story reads like a novel, and who may be called the Fitz-Hugh Lee and John B. Gough of modern Japan. He is one of those patriots who chanced to be on the so-called "rebel" side at the time of the Restoration. After lying for a year in prison he was pardoned, and put to work for the new government of Japan. He served his country well as consul at Shanghai, Hongkong, and especially for three and a half years as Consul-General of Hawaii. During this time he became convinced of the evils of intemperance, accepted Christianity, and ever since has led the Christian temperance hosts of Japan. When his old leader, Enamoto, entered the Cabinet as Minister of Foreign Affairs, he was placed next to the head of the Agricultural

Department, and did yeomen service in introducing foreign fruits and stock, and teaching the people their value. He is still a vigorous speaker, and has done more, both by precept and personal ministry, to break up habits of intemperance among officials and private citizens than any other Japanese in public life. He is a typical and zealous Methodist in his warm-hearted methods of reformatory work for society at large.

A Final Word

This list might be greatly extended, but enough names have been recorded to show that Christianity has entered into the head and heart and hand life of Japan. A brave beginning has been made. It is more than possible that if increasing emphasis can be placed in Christian work upon the great ethical and spiritual verities of Christ's Gospel, and diminishing stress laid upon matters of secondary worth, the near future may witness the coming over into the Christian camp of multitudes of Japan's best citizens, who are now intellectually convinced of the superiority of what until recently has been the despised "Yaso" cult, and who really long to make it the foundation-stone of their personal and national destiny. For this all who love our Lord in sincerity and in truth may well unite in praying, giving, serving, waiting.

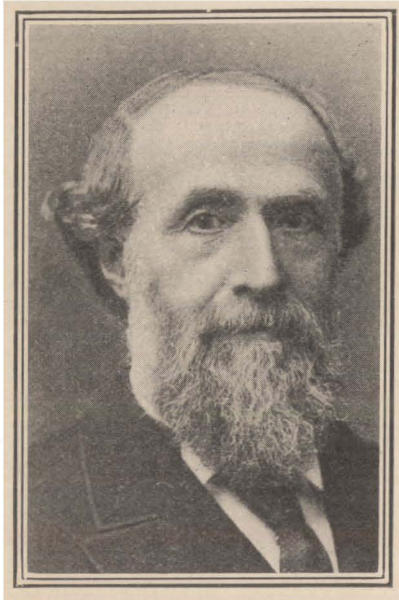
That God who has through the ages so patiently built up this people in power of application and grace of workmanship will not withhold the capstone of His favor—Christliness of spirit. Then, indeed, will Japan become a truly great nation, redeemed for cathedral service.

SIR GEORGE WILLIAMS

FOUNDER OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION

BY THE EDITOR-IN-CHIEF

On November 7, 1905, Sir George Williams, one of the most beloved of Englishmen, passed away at Torquay, at the age of eighty-four. In 1844, when he was a clerk in a mercantile house in London (now known as



Founder of the Young Men's Christian Association

Hitchcock, Williams & Co.), he was deeply impressed as to his duty to his fellow clerks. Having found Christ, he yearned to lead other young men to the same fountain of salvation and satisfaction; and began the great work of soul winning in the true way—gathering souls, like hand-picked fruit, *one by one*. That first act of voluntary approach to another young man, seeking him to bring him to Christ, as Andrew sought Peter, and Philip, Nathaniel, was the *inception of the*

Young Men's Christian Association, now belting the globe.

When Mrs. Stowe wrote "Uncle Tom's Cabin" she did not think of doing any great thing. Later she said: "I did not want to be famous; it came upon me, and I did as I must—write it out; but I was only a pen in the hands of God." Somewhat so this great achievement of George Williams. He had no thought of being or doing anything great. Passion for souls being kindled, the flame demanded vent; while he was musing the fire burned, and he spake with his tongue, and won a soul; one such effort led unconsciously to another; and so a little band of converted young men began to form in a London dry-goods shop. This was in 1843, in his twenty-second year. And now, a second step: those young converts needed the help of *mutual association*. "A threefold cord is not easily broken," and a weaker strand gets strength by being interbraided with a stronger, or even with one as weak as itself; and so they naturally came together, at first for prayer.

All such association needs a *nucleus*, and Mr. Williams suggested *Bible study* for such nucleus; and so a Bible class was organized, and what was, at first, a little prayer-meeting of two or three, speedily grew into a large Bible class, where prayer and the study of the Word of God fed spiritual growth.

On June 6, 1844, twelve young men formed themselves into a society under the name of the "Young Men's Christian Association," with George Will-

iams as leader. Thus three factors combined in the genesis of the Young Men's Christian Association: 1. Personal contact; 2. United Prayer; 3. Bible Study. The principle of association interpenetrated the other three: the personal contact was association begun; and mutual prayer and Scripture study were such association, continued and strengthened.

As this infant organization grew, it became apparent that some definite recognition of the bond of union and the purpose of such association should be embodied in a formal statement; and hence naturally came the first crude constitution, essentially the same as that which is the basis of the Young Men's Christian Association.

Thus far there was but a single society, and that was in Hitchcock's London House. The marked improvement in the moral and religious life of these young men called attention to the simple methods there in use, and other mercantile houses began to inquire whether it would not be well to imitate them; and so Mr. Williams was consulted as to the formation of other such associations, until there were in successful operation fourteen or fifteen.

Then came the next step: *an association of associations*. The young men in these separate mercantile houses came together and formed a common bond of fellowship and union, cooperating for a wider purpose and a farther reaching influence. Representatives of all existing associations met in Mr. Williams' dining-room, and conferred as to a basis of fellowship and common effort.

And now, after half a century, this Association has multiplied itself so many fold as to be found in every land,

like some huge banyan tree, rooted in British soil, reaching out branches to bend down and take root anew, spanning even the oceans, to lay hold on the extremities of the earth, until the very world is covered, and its boughs are like the goodly cedars. There were in 1894 over 5,000 Associations and half a million members. The week between June 1st and 8th of that year will go down to history as the memorable Feast of Jubilee, marking the completion of the half century of the Young Men's Christian Association, *i.e.*, of the parent organization in Great Britain; and the world-wide interest which gathered about that anniversary was such as no ordinary events or even anniversaries can claim.

The Queen of Great Britain honored her own seventy-fifth birthday by conferring upon George Williams the honor of knighthood, in acknowledgment of "distinguished service to the cause of humanity." No more deserved tribute has ever been paid to the merit and modesty of unconscious greatness. Sir George, tho, like John the Baptist, "great in the eyes of the Lord," like him, esteemed himself unworthy to unloose the latchet of his Master's shoe. God chose him to give the original impulse to one of the grandest movements of modern history.

Sir George never, even in his new knighthood, forgot the claims of man as man. For half a century he had been already the Knight of Humanity, tho no star and garter decorated him. The lesson of personal contact he never unlearned. Day by day during office hours, tho his well-adjusted business requires little or no personal management, he *sat at his desk that*

he might see, one by one, the young men who came, applying for a situation, using the opportunity to inquire into their spiritual state! Only eternity can reveal the good wrought in this unpretentious, unheralded way.

The whole history both of the founder of the Association and of the society he founded illustrates some of the great principles of world-wide missions.

For example, the *sovereignty of the Divine leadership*. Mr. Williams was of humble origin, the son of a farmer, and reared amid rural scenes. His early life was spent in Somersetshire, where he was apprenticed to a Bridgewater draper, and was converted at sixteen. In 1841, at the age of twenty, he came to London, and became an employee of Hitchcock & Rogers, in St. Paul's Churchyard. In 1853 he married Mr. Hitchcock's daughter, and ten years later became the head of this prosperous business house.

No one could have foreseen that this humble farmer's lad was destined to become one of the greatest benefactors of the race, and to start in motion one of the greatest streams of benign influence that has ever blessed the world. He had no transcendent native gifts or acquired culture. But he was led of God. And when the idea of this primal association dawned on his mind he had no thought beyond the horizon of that mercantile house. When the conception of a broader work naturally was suggested, he had neither social prestige nor money to carry it out. But God gave him favor with the head of the firm, who helped him with advice and, so far as needful, with money, until the inherent reasonableness and usefulness of the plan

gave it the momentum to carry it forward; and since then it has been as a mighty river whose flood could not be restrained.

What an example also of the *fore-ordained fitness* of God's workman for his work! Mr. Williams, tho not a man of great mind or large education, had a good average measure of faculty, and refinement of manners; but, above all, a winning spirit and a sunny face. He was an attractive and even radiant personality. His smile was a benediction and his countenance a sermon in itself. No one could know him without both admiring and loving him. Simplicity, sincerity, humility, combined with cordiality, love, and common sense to constitute an exceptional character. To the last he was a center of attraction to young men, and kept his own youthful feeling, genial humor, and profound interest in others, and especially the younger men of society.

Again, he supplies an example of the *vast importance of a single step*.

All this world-wide movement, now having over seven thousand five hundred branches, and reaching round the world and from pole to pole, depended upon obeying a divinely implanted impulse *to speak to another young man about his soul!* Had he disobeyed that heavenly vision, all the rest of his possible life work would have at least been delayed, if not forfeited. As it was, he saw one step lead to another, until, after more than sixty years, he beheld a work so astonishing in growth that it led a well-known peer, closely associated with Sir George in many of his labors, to write to a contemporary:

"Few men have lived to see the jubilee of a work they founded, and

fewer still have lived beyond the diamond jubilee. When we think of the ramifications of the work now being carried on by over seven thousand five hundred branches of the Young Men's Christian Association all over the world, I feel justified in saying that few men have been enabled, in a single lifetime, to originate and develop so great an organization. He has lived to see a branch of the Association firmly planted in all the big centers throughout the British empire, including India, and he has also laid the foundation of a great work in China and Japan."

Still further, we have an illustration of *what one man may do to serve his race*.

How Sir George "served his own generation by the will of God," none need be told who are familiar with his career. He was active throughout all his life in promoting the Association, and helped it extend until it thus encircled the civilized world. From the original organization of drygoods' clerks, the society spread not only to other young men in London, but throughout the United Kingdom, and then to other countries. The first societies in America were started in Boston and Montreal in 1851, seven years after the start in London. The first of the annual British conferences was held in 1858, and the first Association building was erected in 1866. From 1863 to 1885 Mr. Williams was treasurer of the organization, and in 1885 he became its president.

But the Young Men's Christian Association did not absorb all Sir George's time and attention. Notwithstanding his large business engagements, he took an active interest in the work of the British and Foreign Bible Society, the London City Mission, the Sunday-school Union, the

Bishop of London's Diocesan Council, the Young Women's Christian Association, and numerous other noble causes. "Always at the front in the cause of temperance, rescue work, societies for the blind, deaf, and dumb, he was most happy when promoting the temporal and eternal welfare of the people. His name is inseparably associated with Exeter Hall, at one time in danger of becoming a place of questionable amusement, but rescued largely by his efforts, and now the headquarters of the Young Men's Christian Association, and preserved for the use of religious and philanthropic institutions.

"His motto was, 'It is not how little, but how much we can do for others.' This he carried out with strong conviction, and as a colleague of the late Lord Shaftesbury and Mr. D. L. Moody and others, he was ever the friend and helper of the humblest."

It is not generally known that he organized in his mercantile house, and among the hundreds of clerks, a noble *missionary association*, known as "St. Paul's Missionary Society," which in January, 1893, celebrated its jubilee, and was therefore as old as the original Young Men's Christian Association, formed among the clerks in the same house. At that anniversary it was the privilege of the writer to give the main address. The report then showed that the society had daily morning prayers, a Bible class, and evangelistic meetings; and systematically collected funds for the furtherance of God's Kingdom at home and abroad. At regular and special meetings, missionary addresses are heard, and the contributions of the jubilee year were over

\$825, divided among eight societies. It maintains a missionary library.

It must not be forgotten also that Sir George Williams was an example of how a Christian disciple may *cultivate fellowship with all believers*.

He was himself a strong and conscientious Anglican in his church connections, yet he always sunk all sectarian feeling in a large and liberal charity.

With Sir George's private and domestic life we are not now concerned. Suffice to say, that here as elsewhere he shone. Genial, loving, unselfish, considerate, he was a model husband and father, and was nowhere loved so much as at home, where he was known best. With a large and princely income, he lived a simple life, surrendering personal luxury that he might the more alleviate poverty and misery. Up to the last he retained his mental faculties, his heart as warm and his manners as kindly as ever.

His last public appearance was in February last, at the sixty-first anniversary of the London Central Young Men's Christian Association. In April he was accorded a great reception in Paris, on the occasion of the jubilee conference of the Young Men's Christian Association's World Alliance. In responding to the enthusiastic welcome, he said:

"My last legacy—and it is a precious one—is the Young Men's Christian Association. I leave it to you, to beloved young men of many countries, to carry on and extend. I hope you will be as happy in the work as I have been, and more successful; for this will mean blessedness to your own souls and to the souls of multitudes of others."

As the health of the veteran founder was failing, lest the work might be weakened at its center, and a slacken-

ing of effort take place in remote parts of the world-wide field, Lord Kin-naird, at the unanimous request of the National Council, became associated with Sir George Williams, as *deputy-president*; and Mr. Howard Williams, his son, consented to aid the work as chairman of the British Committee and British and Colonial Union of Young Men's Christian Associations, whereby his honored father's name and influence will be perpetuated through his son's relations to the entire work of the home field, and of foreign countries.

On October 11th Sir George celebrated his eighty-fourth birthday, and his birthday message forwarded on that date to the Associations of the National Union urged that "increased attention should be given to making the primary agencies of the Associations more efficient for the purpose for which the work exists." Notwithstanding advanced age, Sir George Williams continued to the last to take the keenest interest in all that concerns the highest well-being of young men; and accounts of work done by Associations throughout the world were supplied to him week by week, and his inquiries were always eager as to the progress being made.

The grandest life is not grandly laid out except in the secret counsels of God. The most heroic men have been unconsciously heroic, and it is not infrequent that only future ages reveal their greatness. After all, one of life's greatest lessons is that which rings out whenever "Big Ben" tolls the hour from Westminster Chimes:

"Lord, through this hour
Be thou my guide!
For by Thy power
No foot shall slide."

GLIMPSES OF AFRICAN SOULS*

BY MISS JEAN KENYON MACKENZIE, LOLODORF, KAMERUN, WEST AFRICA
Missionary of the Presbyterian Board of Missions, U. S. A.

The missionary about to start for Africa meets with a curious sort of commercialism, which seems to set a specific value upon life as currency in the purchase of souls: one life worth so many souls. The exact number of souls which are considered as an adequate exchange is not usually stated, but the quantity seems to vary according to some understood standard of quality. A very large number of the meaner sort of souls are required as exchange for a missionary's life; for the present life of a sound, sane American is looked upon as immensely valuable. There are souls of a quality so inferior that it would be difficult to imagine a number which would be considered a fair exchange for an American's life, and to this very low order belong the African souls. This is by order of the committee on appraisement, whose members wait upon the newly appointed missionary in perpetual detachments. The commercial education of the new missionary is not neglected; he is forced to listen to quotations on souls at whatever friendly functions beguile his last days at home, and he is asked, in turn, to tell missionary societies whether Africa is "worth while."

From the lively interest evinced in the relative value of souls, I judge that there are those who would be glad of some information as to the impression made by the African soul on a new missionary.

A soul in Africa, as in America, is not to be seen and handled for the asking. The missionary may not

plunge into the brown interior of a hut and say to the brown woman on the floor: "Let's have a look at your soul!" and then, with the article in hand, examine it by the light of the one low opening. The African woman's soul is not so accessible. She may hide it for reasons of her own, or she may have mislaid it. After nine months' residence in Lolodorf, I can not claim to have seen the soul of one unconverted person. There is one old blind woman whom I visit, and who talks freely, as people more often do in the dark. She may do no more than speculate on the possibility of a God who loves us—she certainly caresses the thought of future vision. She is most ingenious in her modes of bringing me to the point of assuring her that all people who reach God's town can see. Because the hope is so dear to her we dwell upon it, and one day I was speaking to her of that supreme vision: the face of Jesus. "If you are able to go to God's town (I had just agreed to abolish her staff on that journey) you will see Jesus." From her corner of the hut I heard her murmur "Jesus!" in no common tone, and in her face I saw something move that looked like a soul—a yearning blind soul. Thus it may be that I *have* seen an unconverted African soul.

No other have I seen, tho I have sat in many huts touching knees with many friendly women, while they peeled plantains or ground seeds, talking of their labors and their children. I have hinted as subtly as I

*A letter to the Women's Summer School of Missions at Northfield, Mass., July, 1905.

might that I would be glad of a sight of their souls, and would be very gentle with the treasure.

If the unconverted African hides his soul or has mislaid it, the converted African, on the contrary, flaunts it. It is like his robe and the ring on his hand, and the sound of his music and dancing. From the door of his hut he calls: "Come and rejoice with me, for I have found my soul!" And in the gloom of his dwelling his soul shines like a star. It is a cup of blessing and the wine of life. Only God can explain the miracle of resurrection in an African soul: the joy where there has been such misery; the innocence where there has been such vice; the native youth where there has been such age-old iniquity; the immediate access to God where there has been such estrangement. There is a kind of intimacy between God and the reconciled African soul which makes the missionary feel now and then a twinge of the elder brother's jealousy—as tho left out of some happy secret.

An African Preacher

I have a friend, Ndenga, a licentiate, and such a "spoiled" child of God you never knew. It seems that everything that he asks of God he receives, and with every day comes a satisfactory Christmas stocking. On his having expressed a wish for a teacher of English, God spared no expense and provided the writer, bringing her all the way across the sea and through the forest to satisfy the desire of his child, who duly gives thanks before each lesson. I used to walk to his hut in the evening, certain that he would be busy about a meal direct from the hand of God,

and ready to give me an account of his exceeding success as a fisherman—an especial ordering of Providence. When the mission assigned him to Corisco (which is a long way from Lolodorf), he went away singing, altho he loved his people and us. Away down the hill he went in the early dawn, singing in his joyous falsetto, "Work, for the night is coming!" There is a great community of property between God and Ndenga, but if God denies Ndenga no good thing, neither does Ndenga deny God anything. He once told me that if he but knew music he would use it to no personal or earthly glory, but to the glory of God.

A Hammock Carrier

Besides this essential gaiety there is in the soul of the converted African a sort of childlike wonder. Looking on the world with new vision, it is seen to be very good. A Christian, Bekali, one of my hammock carriers, put this definitely into words when I stopped the hammock one day to pluck a flower. I asked him if he did not think that it was beautiful, and he explained that before his conversion he would not have known that it was beautiful, "but now," said he, "I see—and wonder!" I have seen that wonder in more eyes than his. But never have I seen more brooding tenderness than in the eyes of this Bekali. He broods over Africa—his heart's desire and prayer for her is that she may be saved. At intervals he disappears into the interior, pressed by this passion, and when he emerges and appears again at the station in his old white undershirt and his loin-cloth, the missionaries gather to hear his account of the hundreds who have heard

gladly, and, above the compassion on his face, his eyes smile.

Then there is, among these recent converts, a sort of dependence upon God in the common affairs of life. Often the secret of this puzzles the more emancipated missionary—as when one of my class, who is a wife and mother, came to me to tell me that she must return to her town, where we have a university extension in charge of a native teacher. “You will go to school in your own town?” I asked. “And do *I* know?” said she. “That will be a thing for God to show me.” Somewhere during her twenty-seven mile walk it was made plain to her that she should go to school, for there she sits to-day on a log before a chart, learning her letters by the express will of God.

It would seem to me that Christ manifests himself very personally to the African Christian. In talking to one and another I have had an impression that he discerns the Lord where I do not. Walking in the green forest and talking as we walked by the way, I have felt my heart burn within me at some hint from a brown woman of her perception of Christ as a living Master and Friend.

The Other Side

This, says the committee on appraisal, is the right side of the African soul spread out in the best light, with a missionary pointing out the beauty of the design—like a fond curator in a museum. You would think that the African soul was a choice bit of inspired medieval art, a sort of jubilant Fra Angelico. Let us see the wrong side, suggests the committee. I reply: You will find many to show it to you—and glad of the job.

The people of this country have a tale of three brothers whose father, being dead, paid them a visit one night, and instructed them to go to a certain hilltop. With the coming of morning they went; they found an open space, where they sat down. Suddenly from above three great burdens, such as carriers bear in this country, fell to the ground, and each man took up his burden and walked away. The eldest became wearied when he had gone no great distance, and said: “Why should I die of this weight, and not even know what is in the load?” So he untied the pack and found within great riches: women, and elephants’ tusks, and cattle—but they all ran away. Presently along the path came the next brother, staggering under his burden. Said the eldest: “Why should you die of the weight of your load? I opened mine, and found nothing but stones.” The brother believed the report and opened his burden, when away ran the goods, and nothing remained behind. He reproached his brother, but together they agreed to deceive the youngest. He soon came up with his burden, and they advised him to open it, but he refused. “Rather,” said he, “I will die from the weight of it.” So he carried it home, dropped it on the floor of his own hut, and shut to the door. Then he opened the bundle, and cattle and elephants’ tusks and women filled the house. Thus the youngest became a headman, and very wise.

Like that youngest brother, tho not a headman nor very wise, in the first tremble of my wonder I call to you my townspeople from a crack in the bark of my hut: “Come and see—the house is full of souls!”

THE MISSIONARY EDUCATION OF THE YOUNG—I

BY THE REV. WILLIAM BYRON FORBUSH, PH.D.

Junior Pastor of the Madison Avenue Reformed Church, New York; Author of the "Boy Problem" and the "Boys' Life of Christ"

The Importance of Missionary Education

The study of missions is an essential part of the education, especially the religious education, of the young. In these papers we shall suggest how it may be taught in the various departments of church life.

The most earnest Christians believe in the importance of missionary knowledge for both young and old, they seldom realize the immediate and pressing need of emphasis upon it as a part of all Christian education.

This study of missions is important, first of all, for the sake of the cause of missions. There is in all quarters colossal ignorance upon the subject.

The opportunity for the missionary enterprise in all lands was never so great as it is to-day. The eagerness of young volunteers to take up the work is gratifying. But the means of forming and maintaining the connecting chain of interest between the enlisted volunteer and the home church are no longer adequate. The anniversaries of the boards are no longer the great event of the year in the churches. The young people have great religious conventions, at which missions are exalted, but they do not gather in large numbers at denominational meetings, either missionary or ecclesiastical. The missionary societies have dropped a little out of sight in most of the churches. No longer are diplomas certifying membership in the mission boards framed and displayed in homes as patents of Christian nobility. The secretaries are solicitors rather than ambassadors. Plat-

form meetings, presided over by eminent men and gathered to help Booker T. Washington or General Howard's college, are held in the great churches Sunday evenings in place of meetings in the interest of the work to which those churches are pledged. The missionary societies in the local churches are somewhat decadent. The Woman's Club is superseding the Ladies' Missionary Society, and Christian Endeavor has taken the place of the Mission Band. The "missionary concert" has become so obsolete that many people think it was a musical affair. Missionary magazines must stand upon their own merits, not upon the merits of the cause which they represent. The denominational monthly, devoted to the annals of the work in special fields, is not generally popular to-day. The characteristic reading of the intelligent Christian now is that which contains a broader view of human life and philanthropy, and therefore gives a more intelligent view of missions. There are almost no periodicals furnishing children with orderly, adequate, and interesting missionary information. Even the Sunday-school story-paper is usually barren in this direction. Missionary literature in general, books as well as periodicals, is for those already interested. There is little which, by its own intrinsic skill and interest in telling, can hold the attention of one who does not care for the cause.

In nearly all that is published the educational idea is lacking. Even the

recent text-books of the Young People's Movement have required supplemental pamphlets to adapt them for class use. Much, however, needs only a little additional working over to be of excellent educational service.

The absence of the educational ideal is accounted for by the fact that reliance in the past has been made upon what in various forms may be defined as "the appeal." The sermon of the pastor, the addresses of the secretary or returned missionary, the observing of special days—these are some of the usual appeals. In recent days "jubilees," "twentieth century funds," "two-cents-a-day savings, and other ingenious devices have been pressed to the limit of patience. With all these, there is a comparative decline in missionary giving. The apex of per capita gifts was reached a dozen years ago, and has not been attained since.*

In the meantime a great missionary generation has been passing. The last of those who remembered the opening days of the American missionary societies are gone. The good people who were brought up on the *Missionary Herald*, and who loved it as they loved the other treasures of their youth, have fallen asleep. Those who responded to the old appeals are going, and the old appeals do not reach the men of to-day.

One reason why the old method was not educational was because the old appeals did not require educational methods. One of those appeals was the fear of the doom of the heathen world. That did not demand educational methods. It did not require a wide information. One illus-

tration of heathen wretchedness was as good as another to prove that the heathen were lost. To-day any one, irrespective of his own ideas on the subject, would acknowledge that the pictures of the eternal punishment of the heathen are not the preeminent appeal for missions. Men to-day believe that the heathen are lost, but they emphasize the present rather than the future loss, and to show that a refined Japanese or a polite Hindu is lost in a sense that calls for our pity and prayer now demands a discriminating and thorough course of teaching—an educational method.

The Present Day Appeals

Never was Christian philanthropy more plentiful than to-day. And never did philanthropy call more for personal knowledge and service. If Missions is to stand among the philanthropies or above all philanthropy, it must make its worth known in a way to appeal to knowledge, feeling, and action, as philanthropy is doing.

Just now it is the physical and mental needs of men that seem to arouse the quickest sympathy. The social settlement and the library movement are typical modern philanthropies. Missions must prove that needs that reach further into the heart of man, further back into human history, further forward into human hope, are still greater.

Because the world of to-day does not know these things we need missionary education.

Then the present age boasts that it is practical. That is why it thinks physical and mental needs are all. It is patriotic rather than universal. It is rich, and hence unable, with peniless Peter, to say to the needy:

* This is only true in some of the denominations.—EDITORS.

"Silver and gold have I none—rise up and walk!" It is self-loving and it prefers giving to going, and it does not want to give very much, anyway. To this proud, rich, practical age "appeals" come and touch only the feeling and small change of the hour. It must really know before it truly feels, and truly feel before it really gives to missions.

What the Church Needs

But missionary education is important also for the sake of the Church and the Christian. We have long uttered such truisms as these: The real Christian is a missionary Christian; the business of the Church is missions; the coming of the Kingdom means the progressive reign of Jesus over all peoples.

If these things are so, the future vitality of the Church and of Christian character depends upon the perpetuity of the missionary enthusiasm. Just now this is endangered. More than that, unless the danger is met by a providing foresight, the future of the Church is never safe. Missions present a permanent problem. Our question is not how to get money for to-day, how to keep up the year-book statistics, but how to train a missionary Church for the never-ending campaign.

Behind the Church stands the Christian. Of him too the vital question is not, How much does he give? but, Why does he care? Are the motives that cause him to give to-day so deeply rooted in intelligence, principles, and volitions that we may be sure he will always want to give? If we are sure of that, we are sure of missions for all time. And the only way to be sure of the individual Christian is to educate him in missions.

Then we need missionary education for the sake of childhood. Have you realized the culture-value of missions in the religious education of a child?

The child is in many ways contemporaneous with the heathen. He feels with them, and understands them better than any adult can. Through the knowledge of the savage soul he may learn to understand his own.

Missions have a profound effect upon the child interest. The difficulty of Bible teaching to-day is that the Bible seems trite. It is half-known, and hence the conceited child assumes that it is fully known. The difficulty of Sunday-school methods is that they are traditionally limited in variety. Missions are not a substitute for, they are an extension of, the Bible. "I never knew the Bible until I knew Judson," said one. The Bible is chiefly a book of biography, and missions are an extension of Bible biography. They are the continuation of the book of Acts. They are the second volume of the Book of Life.

Missions have also a deep influence upon the mind and soul of the child. The life develops by periods. There is the feeling period, when physical needs appeal to his sympathy. There is the adventure period, when the child becomes an explorer of his world. For this age the study of the customs of other peoples is most educative. This leads to the geography period, when he more definitely plots out his world. Here he begins to learn of the extent of other lands. Then comes the history period, when he passes from the geocentric to the Copernican realization and ceases to think the universe revolves around himself.

Then the history of other peoples, and especially the missionary history, which is often the heart of history, becomes important. The child deserves to receive more than pathetic stories and mite-boxes. If mythology, the study of dead religions, has value in high-school teaching, how much more does the study of the living religions of men, which are the deepest expressions of their nature, mean in education!

There is also the effect upon the will. The greatest religious need of a child is something to do. To keep him from introspection that weakens, or self-consciousness that makes his religious life unreal, he must be allowed little opportunity to talk about his religious life, and much opportunity to help serve and save others. Of course, we must make him see that his chief religious duties are at home; but he craves a crusade, he wants something to serve larger than the domestic circle. In the years of ideal he has a right to and a need to be allied even to the great world enterprises. What can be more enlarging to the life of a child than an affiance to the conquest of the world for Christ!

Many endeavors to educate the child's religious nature in the Church are belittling to religion. They are in the nature of busy work. Missions call out the heroic and the self sacrificing. It is also, we may add, about the only task in which adults and children can work naturally and freely side by side.

That other problem, of making the Church of the future a missionary Church, is most directly solved by educating the children.

Finally, missionary education is important for the sake of the leadership of the Kingdom. Upon the leaders depend the ideals of the multitude. The question as to which are more important to the Church, its leaders or its children, is as unsolvable and is of precisely the same sort as the inquiry whether the egg is the parent of the hen or the hen of the egg. Both are important.

By the leaders we mean not the ministry only, but the educated laity. Not only the sermons on missions, but the teaching of missions is to be the function of the leaders.

Happily this strategic point, alone among the rest, has been seen and partly taken. Mission study courses in our colleges and seminaries are doing much to guarantee that the Christian men and women of all our colleges shall hold the missionary ideal.

But this is only part of our work, tho it may be the first duty. The teacher may fitly come first before the text-book and the classroom. But now we must have a program of missionary education that shall apply to all the classrooms of religious education, the home, the Church and all its organizations and branches, and that shall provide, if not text-books, yet adequate methods of education in missions for all the people.

Some Books on the General Subject

"The Pastor and Modern Missions." By John R. Mott. Student Vounteer Movement, New York.

"Young People and Missions." Foreign Missions Library, New York.

"Proceedings of the Annual Conference of Foreign Mission Boards." Foreign Missions Library, New York.

A MISSION STATION: AFION-KARA-HISSAR

BY REV. LYMAN BARTLETT, DD., SMYRNA, ASIA MINOR

Missionary of the American Board, 1867-

The city of Afion-Kara-Hissar, an out-station of the Smyrna mission field, with a population of some twenty thousand, is located about two hundred and fifty miles northeast from the central station. It is the center of the opium traffic in Asia Minor, hence its name. This place has long been occupied by Armenian laborers, with frequent visits from the missionaries at Smyrna. About one-third of its population are Armenians, and nearly all the remainder are Turks.

The first preacher, a native of the place, an Armenian, and a man of God, after having sown much good seed and winning many friends, died at his post. He was followed by a young man, devoted and enthusiastic in his work, but he too was taken away in the midst of his usefulness. Still another came as preacher of the Gospel, a man of ability, and an attractive speaker, but his life did not harmonize with his preaching, and he left no good results.

The present incumbent, an Armenian of middle age, a man of great energy and perserverance, and, withal, a man of consistent, earnest Christian character, has occupied the post some twelve or thirteen years, but his course has by no means been a smooth one; for tho he has always been loved and honored by his own people, he has been zealously opposed by a few wealthy Armenians of the old church, who have for a long time virtually ruled the town, even controlling, to a great degree, the local Turkish authorities.

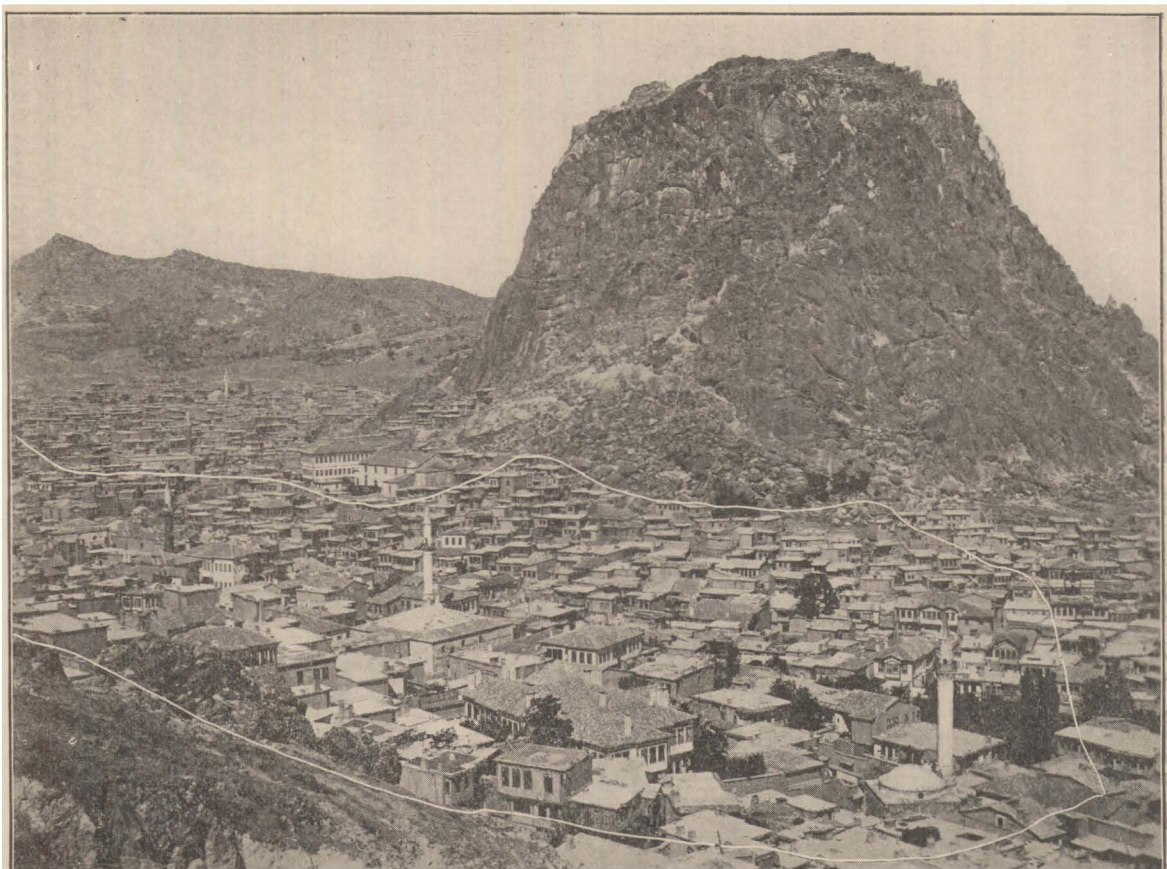
In addition to direct evangelistic

work, a school was sustained for some years, in the time of the former sultan, Abdul Aziz, under whose reign we enjoyed great liberty in our mission work; but when the present sultan, Abdul Hamid, ordered that all schools not holding a formal permit from the government should be closed, we lost our school, and, from the opposition alluded to, we have never been able to secure the needful permit.

Turkish Persecution

The Turkish government does not directly persecute the Christians as such, and because they are Christians, but the officials are often willing to second, and even to enforce, the decrees of the old churches against Protestantism. The persecution of Protestant Christians is almost always brought upon them by those of their own nationality, either by the priesthood, by family friends, or by wealthy and influential men. But persecution, from whatever source it comes, often proves to be a decided advantage to the work, only adding fuel to the fire which it is designed to extinguish.

The wife of one man in this little community was taken away by the priests and kept for several months in the house of one of her friends, in the hope that he would recant and return to the mother church; but it only made him still firmer in his adherence to the truth, and at length his wife was restored to him. Two Protestant sisters were treated most cruelly by their husbands; they were repeatedly slandered, beaten, and turned out of doors, but they could



AFION-KARA-HISSAR

The white line encloses the district burned some time ago

not be turned from their purpose. At one time when I was visiting the place during the Sabbath service the house of worship was attacked, and the door well-nigh broken in by a shower of stones; but this only seemed to arouse the attention of the public, and lead to inquiry for the reason for such conduct. During a sojourn of three weeks at one time the house we occupied was stoned nearly every night, but fortunately all the windows on the street were protected by wire screens, so that little damage was done; but this excitement served only to introduce the missionary, and awaken a desire to see and hear him. The minister was often insulted, and sometimes stoned upon the street, and thus he and his work were advertised, while his patience and forbearance won for him the confidence of all the better class of citizens. At one time he was accused of having reviled the Virgin Mary in a public place, and this accusation was signed by some two hundred Armenians, and presented to the local governor. When I called upon his excellency soon after, he spoke of the affair, but assured me that he should take no notice of it, as the charge was most absurd; but after I had left the town, the preacher was duly summoned to appear in court for trial, and a crowd of curious spectators assembled to witness the "sport." The preacher sought no counsel and prepared no defense, but patiently listened to the testimony presented, after which an opportunity was given him to speak in his own defense, and, without previous preparation, he answered his accusers, and, as if inspired for the occasion, preached to the crowd a plain Gospel sermon, so clear and convincing that the case was at once

dropped in silence, and the crowd dispersed, wiser if not better for this outcome of their folly, while the preacher had gained immensely in the confidence of the people. A few years ago a destructive fire broke out in the city, which laid in ruins eight hundred of the one thousand houses owned by the Armenians.* This brought great destitution and suffering upon a large number of the people, and called for much charitable aid, and much money, clothing, and provisions were committed to the preacher for distribution among the sufferers; and such was the wisdom and impartiality shown in the distribution, coupled with the warmest sympathy with the unfortunates, that he gained a wide influence among them, and the unbounded confidence of all classes.

The last great effort of the evil one to silence this servant of the Lord came in the form of a prohibition to preach the Gospel any longer without a formal license from the Turkish government. This was almost an unheard of demand, and must have emanated from some source other than the government; but the order was stringent, and must be obeyed. For fifteen months there was no formal preaching, the little organ was silent, and no hymns were sung; yet every Sunday services were held, and also during the week. The Bible was read and expounded, and much earnest work was done. A goodly number sought the preacher, and his heart-to-heart talks with inquirers in the quiet and seclusion thus enforced seemed even more effective in winning men to the truth than had the former public preaching of the Word, while the injustice of the prohibition awakened

* See illustration from photograph.

among the people much sympathy toward the preacher and his congregation. Through the efforts of our Protestant representative at Constantinople, after fifteen months of patient waiting, the necessary permit was at length granted, and that from the highest court of the nation, rendering the preacher's position doubly secure. All these phases of persecution, as it now seems, have "fallen out rather to the furtherance of the Gospel," strengthening the faith of the believers, calling forth sympathy for the persecuted, and awakening a spirit of inquiry among those hitherto indifferent.

Not only by the preaching of the Word, but by other agencies has the preacher proved himself a most efficient worker. His zeal in the circulation of our weekly and monthly papers, the *Avedaper* (Messenger), published both in Turkish and Armenian, has secured a large number of subscribers, and the papers he delivers in person to the subscribers, both in the markets and at their homes, and this furnishes the best opportunity to gain a personal influence over them. He also acts as agent for the American Bible Society, selling a large number of Bibles.

A Building Needed

Now, in all these years the evangelistic work in this city has been carried on in *rented property*, which may always be regarded as a great disadvantage in mission work. Men who become convinced concerning the truth naturally hesitate to leave the mother church and identify themselves with a cause which can give them no assurance of permanency. Many will say, when invited to join the evangel-

icals: "You have no property, no permanent foundation; you can give no assurance that you will continue here; and if you should lose your rent, or be otherwise unfortunate, we shall be left out in the cold, and our former friends will not receive us." And such a plea is not without reason, for so bitter are the anathemas of these Oriental churches against those who leave them for an evangelical communion, that without the assurance of a *permanent welcome* many will hesitate to join them, and thus it is proved by long experience that where a work is continued for some years in rented property, many will be found convinced of the truth and acknowledging their duty, who yet remain in communion with the old churches, refusing to assume any burdens, or to meet any responsibilities which a full and public avowal of their honest convictions would require. Just so it is in Afion-Kara-Hissar. Probably money enough has been expended for rentals in this place to have purchased a property amply sufficient for the demands of the work, and this would have enabled us to extend a *permanent welcome* to all who were inclined to join us. This would have removed one of the heaviest drawbacks, and would doubtless have resulted in a much larger gathering.

This is the most hopeful of the Smyrna out-stations. The Armenian population is probably between six and seven thousand, and they are a people of a higher degree of intelligence than those of most interior towns. A large number of them are in sympathy with the Gospel work, many of whom, we are sure, would join the evangelicals if they could hope for a permanent home with us.

THE INTER-CHURCH CONFERENCE AND FOREIGN MISSIONS

Two prominent facts are noteworthy in the foreign missionary enterprise to-day:

1. Vast areas of the pagan world have been simultaneously and almost suddenly opened to an unlimited expansion of Christian missions.

2. The great missionary societies in all lands prosecute their undertakings under a hampering burden of deficit and debt which forbids expansion.

What among the concrete results of the recent Inter-Church Conference on Federation will effect foreign missions in such an emergency?

In one sense this Conference had no concrete results. It gave us hardly more than reiterated aspiration. As Dr. Bradford said, it is not likely to change the situation at once; it may leave a feeling of disappointment behind it. But the aspiration of men from all branches of the Church emphasizes the sin of a divided Christendom, and the necessity of a unity that shall be pervasive and enduring. It is something gained, too, to have put sectarianism into an attitude of apology for its very existence.

Yet concrete results will probably become more and more apparent. Growing out of a profound sense of the need of our Christian community to possess a new life, the Conference threw its whole emphasis on the source of life. It believed that allegiance to Christ is the great need of the community—a greater need than allegiance to the denomination. No one could sit long in its meetings without noting gladly the prevalence of this belief. All the denominations

represented there were at one because their hearts burned to exalt Jesus Christ as Savior and King. When the Conference took steps to secure federation between thirty denominations, this sense of need was behind the action, and its definite purpose was to labor to arouse in all the churches a spirit of *obedience* to Jesus Christ our blessed Lord.

The Effect of Union

On the day after the Conference one of the New York daily papers published a "Who's afraid?" kind of an article which bid the populace remember that the churches represented there have less than half as many members in New York as there are Jews in the city, and that they will have against them (note the phrase "against them") all Roman Catholics, Unitarians, and Jews, as well as unbelievers of every stripe. This may be true. Yet the editor forgot that when an organization is formed to champion any truth which appeals to the universal conscience its power is not gauged by adding-machines.

What can be expected from the Conference in the way of stimulating Christian life in the community is all that may naturally flow from organization for the sake of united, intelligent effort to cultivate in the community those simple, every-day principles of obedience to Jesus Christ toward which the aspiration of the Conference has directed. When the churches with one accord live by the conviction that Jesus Christ is the head, and that all who are in process

of being transformed into his likeness are members of His body, and in Him members of each other, no denominational attachments will be capable of long hindering a fruitful unity in diversity which is the unity commanded by our Lord.

Dr. Charles L. Thompson spoke as a prophet inspired of God when he showed what federation may do through bringing the churches to more hearty devotion to Jesus Christ. He said: "We must get together in spiritual perception and spiritual experience. We must pray together till the house trembles. We must rejoice together in a divine Christ, really—not symbolically—risen from the dead, and to-day the Leader of His sacramental host. Then the world will believe. It may discount our ethics, as long it has. It may sneer at our brotherhood and call it our "closed shop"; but it will bow before the majesty of hearts fused together in the glow of a common passion for a living and conquering Redeemer—the inspiration of a common service for humanity."

Some of the Results

Is the question asked, Which of these aspirations and aims of the Conference have to do with foreign missions? One can only answer *all*, for a new spirit of missions will spring from a church life wherein the members abide in Christ in a new and holy sense. Where Christians truly abide in Christ they bring forth the fruit that He nourishes, and that fruit is missions—missions of all sorts, home, city, foreign. For the doing of the very work of Jesus Christ, by the power that He gives, is the object for which Christians exist. Could the principles

of this Conference prevail in the churches at home, in such an emergency as we face at present in the pagan world, the churches—not the missionary societies, but the churches—would take the initiative in devising means of utilizing for our King the opportunities which His own hand has now prepared. For when these principles so prevail in the churches at home as to fill them with men and women to whom the wish of Jesus Christ is truly the supreme rule, and His living presence the power of life, church-members will naturally and without sense of loss carry on the work for which He died. Then volunteers for the field will abound, and money, which is now piling up in heaps, because people can not find ways of spending it which satisfy, will be forthcoming for the support of missions. It will be forthcoming not because home and foreign missionary secretaries are alert to perceive accidental occasions for appeal, or keen masters of psychology and motive, or silver-tongued in emotional persuasion. The men and the gold will be forthcoming because the church-members—the members of the body of Jesus Christ—will wish to be what He has called them to be—branches through which the vine brings forth much fruit.

From the missionary point of view, the coming together of the evangelistic denominations to devise means of arousing all Christians to a more abundant life in Christ is a new era; it signifies that the missionary command of Jesus Christ will not lose its force, but obedience to it will remain the supreme expression of His abiding life in man.

The Plan of Federation

The Conference adopted the following plan of federation as one to be recommended for approval by the constituent Christian bodies:

Whereas, in the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Savior, and to promote the spirit of fellowship, service, and cooperation among them, the delegates to the Inter-Church Conference on Federation assembled in New York City do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval.

1. For the prosecution of work that can be better done in union than in separation, a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

2. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization. [Then follow the names of twenty evangelical denominations.]

3. The object of this Federal Council shall be—

(1.) To express the fellowship and catholic unity of the Christian Church.

(2.) To bring the Christian bodies of America into united service for Christ and the world.

(3.) To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

(4.) To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

(5.) To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have

no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians. It has no authority to draw up a common creed, or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

5. Members of this Federal Council shall be appointed as follows: Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof. The question of representation of local councils shall be referred to the several constituent bodies, and to the first meeting of the Federal Council.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this council, and of two-thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet in December, 1908, and thereafter once in every four years.

9. The officers of this Federal Council shall be a president, one vice-president from each of its constituent bodies, a corresponding secretary, a recording secretary, a treasurer, and an executive committee, who shall perform the duties usually assigned to such officers.

This Plan of Federation shall become operative when it shall have been

approved by two-thirds of the above bodies to which it shall be presented. It shall be the duty of each delegation to this Conference to present this plan of Federation to its National Body, and ask its consideration and proper action.

In case this plan of Federation is

approved by two-thirds of the proposed constituent bodies the Executive Committee of the National Federation of Churches and Christian Workers, which has called this Conference, is requested to call the Federal Council to meet at a fitting place in December, 1908.

THE CONFERENCE ON FEDERATION IN CHINA

BY REV. COURTENAY H. FENN, PEKING

Missionary of the Presbyterian Church

The representative Conference of missionaries which met in Peking on September 28th was able to take a long step in advance. Almost every quarter of the empire was represented by delegates from the following societies: The American Board, London Mission, American and English Methodist Mission, the American, British, and Scottish Bible Societies, the Canadian, American, English, Scotch, and Irish Presbyterian Missions, the China Inland Mission, the American and Swedish Baptist Missions, the Wesleyan Methodist Mission, the Foreign Christian Missionary Society, the Scandinavian Alliance, the S. P. G. Mission, the C. M. S., and the American Episcopal Mission. Four bishops were present, two from the Church of England, and one each from the American Protestant Episcopal and Methodist Episcopal Churches.

Rev. George T. Candlin, of the English Methodist Church, Tientsin, was chosen Chairman of the Conference, Rev. C. H. Fenn, of Peking, Secretary.

Since the Peitaiho Conference, in August, 1904, a committee has been in correspondence with all the missions in the empire, to secure the appointment of the General Committee,

and to obtain a full and official reply to the four propositions as to the desirableness and feasibility of a Union hymn-book, uniform designations for churches and chapels, uniform terms for God and the Holy Spirit, and a federation of the Christian Churches in China. Only a very small minority of the missions regard any of these propositions as either impracticable or undesirable, while a large majority expressed an enthusiastic and prayerful interest in the success of the committee's labors.

Rev. W. S. Ament, D.D., opened the discussion of the question of a Union hymn-book, and a resolution was finally adopted by the Conference, as follows:

"That this Conference endorses the generally expressed desire throughout China for a union in Christian hymnology; but whether a new book should be prepared, or a selection made of one hundred or more standard hymns (such as those issued by the North China Tract Society), for incorporation into other hymn-books, be referred to a representative council or committee for decision."

The themes for the second day's sessions were the propositions for Uniform Designations for Churches and Chapels, and Uniform Terms for God and the Holy Spirit. The dis-

cussion of the first question was opened by the Rev. John Wherry, D.D., and, after general discussion, the following resolutions were adopted:

"Resolved, that, a large majority of the missionaries in China having expressed their willingness to adopt the designations 'Fu Yin Tang' (Gospel Hall) for street chapels, and 'Li Pai Tang' (Worship Hall) for places of worship, a representative council or committee be asked to endeavor to make the use of these designations universal in China.

"Resolved, that the Conference recommends to the various missions in China the adoption of the term 'Chi Tu Chiao' (Church of Christ) as the designation of the Christian Church."

Further discussion indicated a general sentiment in favor of the dropping of distinctive denominational names, so far as feasible.

The Terms for God

Rev. H. H. Lowry, D.D., opened the discussion of the Term Question. The representatives of the Bible societies expressed unwillingness to print the Scriptures in the compromise terms as a fourth set, but said they would have great joy in seeing union terms take the place of the three sets in which they are now compelled to print. The following resolutions were finally adopted:

"Resolved, that, whereas there are three terms in China designating the Supreme Being, viz., 'Shang Ti,' 'Chen Shen,' and 'Tien Chu,' and two terms designating the Holy Spirit, viz., 'Sheng Shen' and 'Sheng Ling'; but the evidence presented to this Conference shows a large and constantly increasing preponderance of opinion in favor of the terms 'Shang Ti' for God, and 'Sheng Ling' for Holy Spirit, this Conference recommends the adoption of

these terms in literature by the missionary body throughout China, while leaving the widest liberty in the use of terms in preaching.

"Resolved, that, in view of the widely expressed desire for the issue of the Bible with the terms 'Shang Ti' for God, and 'Sheng Ling' for Holy Spirit, this Conference suggests to the Bible societies that they take steps to ascertain the wishes of their constituents as to the printing of the Bible with these terms."

The Federation of Churches

The Rev. George T. Candlin presented a paper preliminary to the discussion of the fourth proposition, namely, a Federation of the Christian Churches of China. He declared the time, just at the rounding out of the first century of missionary effort in China, most opportune for the consummation of this great work. The ideal should be nothing less than one Christian Church for China. Could anything so warmly commend us to China's people and China's rulers? The alternative is stern and melancholy, a score or more of missions working independently, a Protestant community of one hundred and fifty thousand divided among a score of churches, the native leaders, in their growing independence, perpetuating the petty differences of which they would have known nothing had they not been taught, magnifying what were once, perhaps, living issues, but were long since dead.

Now is the time for federation, when the Church in China is still in the making, neither made nor spoiled. In the Chinese Christian Church there is a strong spirit of oneness: let us not be the makers of strife. This is not a question of uniting missions, but of joining native

churches. The Chinese Church must be a spontaneous, original growth: let us not be responsible for the stunting of that growth by training it to a foreign frame. What we seek is union, not uniformity. There is room in a federation for "diversities of operation."

The Resolutions

After discussion, the final conclusions took shape in the following:

"Resolved, that, in view of the almost unanimous wish of the missionaries of China for some form of federation of the Christian Churches of the empire, steps be taken to form a representative council or committee, in which the native Church shall be adequately represented.

"Resolved, that we appoint the Peking Committee on Union, together with such missionaries in other parts of China as they may invite to co-operate with them, as a committee for the purpose of securing such a representative council (or committee), the work of this preliminary committee to cease when the representative council has been formed.

"Resolved, that this representative council (or committee) be asked to take into careful consideration the outline of a tentative scheme of federation already prepared by the Peking Committee on Union.

"Resolved, that all the actions of this representative council (or committee) be regarded as tentative and experimental, and that they be reported to the Centenary Conference of 1907 for its consideration and revision.

"Resolved, that this Conference appeals to the brethren of all missions and churches to continue earnestly in prayer on the subject of federation, asking especially that the Holy Spirit may come in unifying power upon the whole Church.

"Resolved, that this Conference appeals to the Executive Committee for the General Centenary Conference

of 1907 to arrange for the adequate presentation of the subject of federation to that Conference."

It was decided to publish the records of the Conference in full for distribution throughout China.

There were few, if any, of those present during these days of conference who did not feel both confident that the year had seen great progress in this great work, and exceedingly hopeful that the final outcome, and that before many years, will be a genuine federation, unity in spirit, uniformity in terminology and hymnology, and a bright prospect of union in that one Christian Church for China, for which we are all praying.

MISSION COMITY IN INDIA

The question of mission comity in respect to occupation of villages is compassed at times with difficulty. If memory serves correctly, it was good Bishop Gell, the late universally esteemed Bishop of Madras, who laid down the principle for the guidance of Anglican missionaries in his diocese, that a village may be regarded as "occupied" by a mission where there are 3 families or 15 persons belonging to that mission permanently domiciled, where there is a catechist or teacher actually stationed, or where a regular agent of the mission has systematically visited and given instruction in the village for a period of two years, not less than six times a year. It seems to me that Bishop Gell's principle might be found workable in most parts of India, and would commend itself as practical and satisfactory to the majority of missionaries.

THE LIFE AND DEATH STRUGGLE IN RUSSIA *

BY REV. SAMUEL H. WILKINSON, LONDON, ENGLAND

The dawn of Russia's freedom seems to have broken at last—but it is a dawn streaked with blood—the blood of Jews. Since 1825, when the Czar Nicholas I. ascended the throne and set the type of harsh, autocratic, and pan-slavic rule, the hunger of a people after rights of residence and movement, and conscience and speech, after deliverance from petty officialdom, and a brutal police and military, has become more and more urgent. Some of the best as well as the worst elements of the nation have revolted in spirit against the Government *régime*. Many have languished in Siberian prisons, but the flame has spread, and year by year the army of liberty, with, alas! a revolutionary flag at its head, has gained recruits.

Some years ago the revolutionary organization became a potent force. One after another of the representatives of Government have fallen at its dictates. It has employed its agents everywhere, and by its propaganda spread disaffection. Russia being heterogeneous in its ethnological make-up, there have been different banners of revolution, Polish, Slav, Finnish, and Jewish, each smarting under its own special wrongs. The tone was violent, anarchical, nihilistic, and for long it did not lay hold of the great, almost inert mass, of the Russian people.

The war with Japan precipitated the inevitable struggle. It was not a people's contest, but a bureaucratic war. The people, patient as the great mass of them were, sickened of it. Slowly the fact of Russia's defeats broke in upon their minds. Stress in the industrial world revealed to them the hopeless condition of a people whose rulers are not of themselves, and who grow sleek in office, while the nation suffers. They would approach the Czar himself. But he hid his face. And the tragedy of Vladi-

mir Sunday threw the nation into the first pangs of travail.

The war closed. By the disgrace of it all, the restless and unhappy state of his people, their growing demands, the futility of further repression, seem at last to have soaked into the mind of Nicholas II., always good, but weak. On October 17th by the Russian calendar, the 30th by ours, he issued a manifesto, which, tho somewhat grandiose and vague, constituted a charter of constitutional liberty to his people, of self-government, freedom of persons and speech.

The Czar's Manifesto

We, Nicholas II., by the Grace of God, Emperor and Autocrat of all the Russias, Czar of Poland, Grand Duke of Finland, etc., declare to all our faithful subjects that the troubles and agitation in our capitals and numerous other places fill our heart with great and painful sorrow. The happiness of the Russian sovereign is indissolubly bound up with the happiness of the people, and the sorrow of the people is the sorrow of the sovereign.

From the agitations may arise great national disorganization and a menace to the integrity and unity of our empire. . . .

We therefore direct the Government to carry out our inflexible will in the following manner:

(1) To grant the population the immutable foundations of civic liberty, based on real inviolability of the person and freedom of conscience, speech, union and association.

(2) Without deferring the elections to the State Duma already ordered, to call to participation in the Duma as far as is possible, in view of the shortness of the time before the Duma is to assemble, those classes of the population now completely deprived of electoral rights, leaving the ultimate development of the principle of the electoral right in general to the newly established legislative order of things.

(3) To establish it as an immutable rule that no law can come into force without the approval of the State Duma, and that it shall be possible for the elected of the people to exercise a real participation in the supervision of the legality of the acts of the authorities appointed by us.

The Government is to abstain from any

* Condensed from pamphlet published by Morgan & Scott, 12 Paternoster Building, E. C., London, England.

interference in the elections to the Duma, and to keep in view a sincere desire for the realization of the ukase of December 25, 1904, it must maintain the prestige of the Duma and confidence in its labors, and not resist its decisions as long as they are not inconsistent with the historic greatness of Russia. One must identify one's self with the ideas of the great majority of society, not with the echoes of noisy groups and factions, too often unstable. It is especially important to secure a reform of the council of the empire on an electoral principle. I believe that in the exercise of the executive power the following principles should be embodied:

(1) Straightforwardness and sincerity in the conformation of civil liberty and in providing guarantees for its maintenance.

(2) A tendency toward the abolition of exclusive laws.

(3) The coordination of the activity of all the organs of government.

(4) The avoidance of repressive measures in respect of proceedings which do not openly menace society or the State.

(5) Resistance to acts which manifestly threaten society or the State, such resistance being based upon the law and on moral unity, with the reasonable majority of society. Confidence must be placed in the political tact of Russian society. It is impossible that that society should desire a state of anarchy, which would threaten, in addition to all the horrors of civil strife, the dismemberment of the empire.

We appeal to all faithful sons of Russia to remember their duty toward the Fatherland, and to aid in bringing to an end these unprecedented troubles, and to apply all their forces in cooperation with us to the restoration of calm and peace upon our natal soil.

Given at Perterhof on the 17th (30th) day of October, 1905, in the eleventh year of our reign. (Signed) NICHOLAS.

The Outbreaks

The day following the manifesto the great cities of Russia were *en fête*. In St. Petersburg the crowds compelled the police and military—their terror of yesterday—to salute their flags. But almost immediately from the South of Russia came news that the fêtes had merged into an intoxicated frenzy of excitement and outbreak, of which the Jews had been the principal victims. As the details came in it was seen that the attacks on the Jews exceeded in extent and brutality anything in history since the time of the Crusades. Indeed, no Crusade massacre bore the feature of

such diabolical and lustful torture as did this butchery of 1905. Attacks were reported to have taken place in at least thirty-one towns, viz., Odessa, Simferopol, Kischinef, Kieff, Kherson, Rostoff on Don, Nishni-Novgorod, Elisabethgrad, Witebsk, Vyazma, Kremenschug, Novozubkoff, Mariopol, Ekaterinoslav, Tomsk, Orel, Minsk, Warsaw, Berditschew, Gadyacht, Kamenskaja, Yalta, Mardarovka, Nicopol, Tiraspol, Rasdjel'naja, Ismail, Saratof, Jaroslav, Theodosia, and Orscha.

The center of this simultaneous series of bloodthirsty and bestial onslaught was Odessa. This is Russia's chief port on the Black Sea, a fine city of half a million inhabitants, one hundred and seventy thousand of which are Jews. Of the Jewish population, many are prosperous, some few enormously wealthy, and the trade of the city is largely in Jewish hands. There are, however, sixty thousand Jewish workmen, and thirty-five thousand live in a state of chronic poverty.

When, on Tuesday, October 31st, the manifesto of liberty became known, the traffic of the streets in Odessa stopped, speeches were made, large crowds assembled, red flags were waved, revolutionary songs sung, men kissed one another for joy; the bright sun shone upon it all. It was Russia's day of freedom. But in the Jewish poor quarter it was noticed that the police, who were at their posts to the number of two thousand in the morning, were slowly withdrawn. At one o'clock, midday, not one was left. At half-past three the mob in that quarter began to attack the Jews. The attack lasted four days. It reached its height on the Friday night. Immense bands of ruffians, accompanied by policemen, invaded all the Jewish houses and mercilessly slaughtered the occupants. Men and women were barbarously felled and decapitated with axes. Children were torn limb from limb and their brains dashed out against the walls, the streets were littered with the corpses which were hurled out of

the windows. The houses of the murdered Jews were then systematically destroyed, not the smallest piece of furniture being left intact. Six hundred surviving families were rendered homeless. Loathsome barbarities were committed. Some of the ruffians put their victims to death by hammering nails into their heads. Eyes were gouged out, ears cut off, and tongues wrenched out with pincers. Numbers of women were disemboweled. The aged and sick who were found hidden in the cellars were soaked in petroleum and burned alive in their homes. Police and soldiers marched at the head of the bands and openly discouraged them in their work of devastation, crying out: "The Jews have killed our Emperor and sacked the cathedral! They have massacred the Christians! Cut them to pieces!" leading the mob to the houses signaled out for destruction. The police would not allow any assistance to be given to the wounded, actually firing upon the Red Cross workers. They themselves helped in the gruesome work of robbing the dead.

Thus the administration of Odessa gave their reply to the grant of a constitution. Processions proceeded in all directions, led by police and cossacks, revolver in hand, and formed of large numbers of hooligans with ikons, the Czar's portrait and the nation's flag, singing the national anthem, and crying: "Hurrah! kill the Jews!" The churches were open, the bells ringing; to their rhythmic clang the men marched to murder the innocent. They took street by street systematically, going from house to house, from shop to shop, cossacks followed quietly, until parties of the Jewish league of self-defense attempted to guard their homes, when the cossacks fired upon them and upon every one who resisted a hooligan.

On the second and third day of the Pogrom (Devastation), the police marched openly in full uniform with the mob. They were led by inspectors, who encouraged them to work

with a will, at which the rioters cheered lustily.

Little girls were outraged, women had their breasts cut off, were torn limb from limb, and thrown from windows; men were caught and carried to the soldiers to be shot; children were thrown from high windows, and no mercy shown to babes at the breast. In the Moldavansky a cossack entered a house where there were several women, and said he would shoot them all, but they might choose who should be the first.

The soldiers dragged out a young man into the street, compelled him to raise his arms and stand still to be shot; an officer arrived in time to prevent his life being taken, but the young man's hair is now white! Entire families were put to death!

A Missionary's Letter

ODESSA, November 7, 1905.

HONORED AND BELOVED BROTHER IN THE LORD:

"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."—Jeremiah ix.: 1.

Who can describe the horrors of these days? Oh, the distress that has come upon my people can not be described, it can only be felt. . . . God be praised that the fear of death is over, the fearful crash of the volleys is silent, the cruel murder and robbery have ceased. But the dreadful consequences of these days will keep this terrible misfortune constantly before our eyes. Oh, unspeakable misery! Wounds, sickness, madness, hunger, death in the most awful forms, is seen on every side. Thousands homeless, who fled from ruined houses and dwellings to cellars and sheds, are sleeping on the cold ground. Hundreds of widows and orphans hold out their hands for a morsel of bread and ask warm clothing for their shivering children.

Some Jewish families fled for protection to our house. We took them in gladly, tho from the human point of view they were no safer with us than elsewhere. The bands of robbers were quite near us—our neighbor's house was plundered, but they did not approach ours. God's protecting hand was over us. We were indeed in great dread when we heard the cries and lamentations and the destruction of the neighbor's house. But we did what we could. We fell on our knees, supported by the tears of the Jews who were with us, and cried to our Lord, and He heard and

helped us wonderfully. The visible help given us, altho to the astonishment of our Christian neighbors we had no sacred pictures in the window, was a surprise to the Jews also, and made a great impression on them. During those four days we were able to tell them much of the love of God and of Jesus our Savior, and I hope the seed fell on good ground.

Two of these families have lost their all, but they are glad to have saved their lives. I took them and thirty-eight others into our mission house, forty-five in all. Some friends have promised to help me with their support for the immediate future. We must do something for these unfortunates. We must show them practical Samaritan service now. They must see what real Christianity and Christian love are. This opportunity will enable us to reach their souls, too, for they listen willingly to God's Word.

I heard to-day that three families of inquirers have also lost their property. A Jewish Christian has suffered much damage, too. Oh! that one could help them. Let us pray the Lord, dear brother, to give you again means for alleviation of the misery at Odessa. It is only by practical love that we can bring about a reaction on our field of work. A benefit to the unfortunate Jews may be a blessing for the work.

Our heroic soldiers made proof of their courage! They seized several fortresses in Odessa during these days. If a revolver shot came from any house, the house was fired on by order of the commander. Machine guns were used, too. There was firing day and night; it was a regular battle. Four ambulance stations, as well as the hospitals, were at work uninterruptedly for four days. The carrying away of dead and wounded went on without a pause. For the first two days the Jews defended themselves. Booty was taken from the hands of the robbers at every corner, and thousands of roubles were saved in this manner. The last two days they were disarmed and shot down in crowds.

This was how freedom was greeted and interpreted in Russia, especially in Odessa. First of all, they used the devil's weapon, Socialism. Hundreds of red flags were hastily made out of red frocks, aprons, etc., fastened to all sorts of poles, and carried through all the streets. These red rags spoke a devilish language, and announced a horrible massacre. The students, Jewish and Russian, and working men and young vagabonds, thought that they had obtained the upper hand, and permitted themselves to induce the police and the soldiers to lay down their arms and make anarchistic speeches. By this they brought down retribution on themselves, but most of all on the persecuted, hated Jews, who were least to blame.

The murderers went to work with the

holy pictures in their hands, crossing themselves and kneeling in prayer, and then they killed and robbed mothers and infants at the breasts. Is there no difference at all between "Christian" Russians and unbelieving Jews? Can what the Jews have gone through so often, and again now in Russia, incline them to Christianity?

And our evangelical Christians. Would that they had done more for Israel than they have. It is not enough to refrain from evil—many boast they have never done Jews any harm. We must do good. May Evangelical Christians make up for lost time, and not hide the light of the Gospel under a bushel any longer.

I close my letter in pain and grief of soul. I am grieved for my suffering brothers and sisters. May the promise of Jeremiah xxxi: 10 be no longer delayed. May the Lord soon come to put an end to all evil. Hoping to receive speedy help through you for our poor people,

Yours truly and gratefully,

J. ROSENBERG.

Causes of the Great Massacre

A study of Scripture reveals the truth that Israel (now recognizable in the Jewish people) were and are the people of God's special choice, the first-born among the nations. Their sin, rebellion, and breach of the solemn covenant made with God have brought upon them chastisement commensurate with their high national privilege. This chastisement is not to last forever. Their sorrow is to be turned into joy. But meantime the consequences of their sin and their state of unrepentance as a nation lie heavily upon them.*

The secondary and immediate causes are various. That the police and military, the authorities of law and order, have possibly engineered and certainly connived at the anti-Jewish outbreaks is not sufficient explanation of them. How is it that it takes so little to stir the lowest passions of men and women into a flame of bestial brutality against Jews?

Jew-hatred, or anti-semitism, is as old as the Pharaohs. It is the dislike of the native for the alien in his midst, stimulated by envy of his success and jealousy of his power. Wherever the Jews exist in large numbers they soon become the controlling forces in trade

* Leviticus xxvi; Isaiah ix: 12, 13.

and finance. This is the case in Russia, where, in spite of repressive laws, the Jews are the leading bankers, import and export merchants and manufacturers. They also predominate in literature and the learned professions. In the lower scales of life they are the middlemen, purveyors of agricultural implements from abroad to the country population and buyers of their produce for export. Natural gift and long repression has made them bargain-shrewd in the sense which implies no high sense of honor. They furnish, as do all other commercial peoples, specimens of the lowest types of fraud and also of clean-handed business integrity. But where fraud and over-reaching are found among the Jews they naturally accentuate the existing dislike on the ground of envy, and are attributed to the race in a much more general way than the race deserves. That is one powerful cause of Jew-hatred, which produces the desire in low-type peoples of getting an even score with the Jew by physical retaliation.

Secondly, the separateness of the Jewish people—their racial isolation while dwelling among other nations—undoubtedly produces prejudice. This lies in human nature. I do not grumble at the Jew for not committing race-suicide by assimilation; on the contrary, I see this separation to be the distinct plan of God; but I see that it nevertheless and of necessity puts a barrier between them and their neighbors, which builds up prejudice. Moreover, this barrier of race has been emphasized in Russia by the system of Government which has long obtained, laying disabilities upon Jews as Jews. Russian anti-Jewish law has nursed anti-semitism.

Again, religion is a factor in Jew-hatred. Corrupt, State-supported, sacerdotal, ignorant Christianity, false to the true teaching and spirit of Christ, has ever persecuted the Jews, and generally for that very sin for which truly they bore the moral responsibility, but concerning which our Lord cried, "Father, forgive them,

they know not what they do." Moreover, as regards Russia, it has been pointed out that the historical enemies of that country have been of other religions, and the Russian has come to regard those of other religions as enemies.

But unquestionably also in this particular pogrom, the active part that the Jews have taken in the violent revolutionary program during the last few years and in the present upheaval has stirred up a fanatic patriotism among Russians, and made it easy for the official world of police and soldiery, in the moment when by manifesto they had lost their power, to vent their spleen upon the Jewish revolutionaries, representing them as enemies of the Czar. For the time being, the Jews have been the lightning-conductor to divert the fury of the mob from their erstwhile tyrants, the police and military; but the end is not yet.

These are causes of Jew hatred; but none of them afford excuse for the brutalities of any age, much less of 1905. Poor, struggling people, as innocent as you or I of any offense to their fellow men, with as deep and tender affections for their homes and kindred, as sensitive to pain and horror, as zealous—perhaps more so—of the faith they hold dead, have been slaughtered as beasts in the shambles; nay, worse, much worse.

Who Did This Thing?

Who did this thing? Christians. You start with horror, and say: "No, not Christians; Christians could not do such things." Bue people "who profess and call themselves Christians" did. They carried the ikon with the picture of the Virgin and the emblem of the Cross, they knelt in prayer and crossed themselves, and then proceeded to butchery and rapine. False Christians, then, you cry, mere idolaters, Christians in name only, whose profession of the holy name of our blessed Lord is a lie and a blasphemy.

Granted. By their fruits ye shall know them. By their evil fruits we *do*

know them. Poor, misguided, ignorant, we pity even them, bloody as their hands are, because dark are their hearts. But they are none of His. Christians, never! not by a thousand washings or sprinklings, or any number of Sacraments. *Call* them what you will, it is but a meaningless name when you call them Christians.

Granted all; but how is the Jew to distinguish between the false and the true? What has he yet seen of true Christian sympathy, what has he yet heard of the pure and holy teachings of Christ, what has he yet learned of the love that gave Jesus to die?

Oh, the horror of it; that this should be the object-lesson of Christianity presented to Jews; implacable hate, at the best indifference and neutrality. *This* Christianity? We may well be ashamed to bear the name, unless we are prepared to step forward at this crisis and take some definite part in stanching the wounds of the suffering and vindicating the honor of the Son of God.

Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? And he said, "He that showed mercy on him." Then said Jesus unto him, "Go and do thou likewise."

The Duty of the Christian

In the alleviation of the awful material need which the pogrom has left behind it, and which will make the winter one great problem of want, there are three distinct claims. First, the claim upon the Jewish world, especially the wealthy Jewish world, in lands of liberty, to minister to their suffering fellows. This is a claim which I have no need to enforce; it is being, it will be, magnificently recognized and responded to. Jews are noble in gift always, and the excelling themselves now. Relief committees will be organized to administer this relief and will do their part well, tho of necessity leaving much to be done.

Secondly, the claim on the philanthropic world. All men, all creeds, all nations, have the call to succor these

afflicted ones on the broad ground of humanity. The Russian Government, the grand dukes, the Czar himself, should not be deaf to this demand. Doubtless gifts will flow in from all sources this winter.

The third claim is upon the Christian *as such*. His Lord's name has been blasphemed, his holy faith dishonored. He has a special debt to the Jew. From this nation he received his Bible and his Savior. He himself, in the highest and truest sense, has become a Jew, inasmuch as he is partaker of the blessings and privileges in Christ Jesus, promised to that people. At this solemn point of history, it is essential, it is imperative, that the Christian shall do his part, *as a Christian* and in the spirit of Christ. A fund must be raised by believing, evangelical, missionary Christians, and so administered as to form a witness of the love of Christ to the suffering Jews in Russia.

I would not use a penny to "proselytize" or "convert" any Jew to a mere mental assent to the Christian faith, but I claim the right as I recognize the call at this great crisis, to accompany the ministry of material aid with the true presentation of Him whose we are, and whom we serve, and for whose sake we make our glad sacrifice of money and of effort for the distressed among His earthly kinsmen.

Fellow-Christian, our duty is very clear. It is certain that God can bring good out of evil. I believe it will be so as we respond with our gifts to the needy and the suffering, and our message of love to the broken-hearted. The position of things in Russia just now is a fresh call to fidelity to Christ, and provides a fresh opportunity for Samaritan service in His Name.*

* Gifts can be sent in to the care of Rev. John Wilkinson, at 79, Mildmay Road, London, N.; to me at the Central Hall, Mildmay Mission to the Jews, Philpot Street, Commercial Road, London, E.; to care of Messrs. Morgan and Scott, offices of *The Christian*, 12, Paternoster Buildings, London, E. C.; or in America to care of the Chicago Hebrew Mission, 22 Solon Place, Chicago, Ill.

EDITORIALS

CONCERNING THE STATISTICS

Annually for thirteen years, or since 1893, statistical tables have appeared in the pages of the *MISSIONARY REVIEW*, with steady development both in compass and quality. The evidence is abundant and varied that these figures are scanned with not a little interest by numbers of our readers, and as well that these tabular statements of facts relating to missions are not passed by as worthless and dry—very dry. But the evidence also steadily accumulates that some words explanatory may be profitable.

In preparing the statistics the plan is not to present everything which is valuable and interesting. Such exhaustive tabulation is left to occasional or cyclopedic productions, like those of Dr. James S. Dennis, Rev. Harlan P. Beach, or the Bureau of Missions. These tables are designed rather for quick and ready reference for the average busy friend of missions, and to give at a glance the substance of facts and figures. If the sheet were too large it would be cumbersome and puzzling, and its value would be diminished. Let the specialist resort for information to the volumes which leave nothing unmentioned, whether great or small. As a rule, only general denominational missionary societies are specifically mentioned, and those which have been long enough in the field to have achieved considerable results. With only two or three exceptions is women's work mentioned, as it is generally included in that of the denominational organizations with which they are connected.

These statistics are gathered by means of a special blank sent out to the several secretaries, and from the annual reports of the societies. Moreover, all through the year constant search is maintained for pertinent facts. The blanks ask only for figures relating to work carried on in heathen or non-Protestant countries. Only "full members" are classed as "com-

municants," but "adherents" include all known as "native Christians"—catechumens, children, etc. There are many difficulties met with in this compilation of statistics, as scarcely any two societies make use of terms in the same way or have the same method of reporting their work. There is an American, a British, and a Continental way. Again and again the query has been put (always by Continental inquirers), "Why do you reckon wives among missionaries?" as tho with the care of the home and the nurture of children they could never be counted on to do any work of value in the extension of the Kingdom. Several requests have been made for an additional column giving the denominational "constituency," that is, the number of supporters or regular attendants at services. But, desirable as this might be, anything like complete success in that direction is at present quite impossible. The facts might easily be gathered in the case of societies which represent an entire denomination, but from one-third to one-half do not stand upon any such basis. Connected with the Church of England there are six or seven different missionary organizations; the German societies are almost all Lutheran, and there are divers interdenominational and international bodies.

A few hints may not be out of place as to how the statistical tables may be put to profitable use by pastors, editors, and others. (1) A comparison of the totals for five years gives much encouragement, since in almost every particular the work of the world's evangelization is found to be moving steadily forward. The gains of the last decade are especially notable. (2) It will be observed that no less than eight societies (four American and four British) have each gathered more than fifty thousand into church fellowship, while two others (one of them German) have nearly reached that figure. (3) The striking predominance

STATISTICS OF THE PROTESTANT MISSIONARY SOCIETIES OF THE WORLD FOR 1905

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 1905, tho sometimes the year includes a part of 1904. 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, and Number of Missions
American Board.....	1810	\$752,150	\$197,792	179	17	189	186	571	278	4,100	4,671	1,446	66,298	6,664	153,143	1,638	66,049	S. Africa, Turkey, India, China, Japan, Micro- nesia, Mex., Spain, Austria, Philippines (20).
Baptist Missionary Union.....	1814	777,639	111,222	200	19	199	113	531	305	1,758	2,284	796	125,998	10,367	194,921	1,758	47,026	Burma, India, China, Japan, Africa, France, Spain, Philippines (14).
Southern Baptist Convention.....	1845	273,815	26,137	78	7	74	26	185	69	309	354	341	11,423	2,231	33,000	79	2,285	China, Japan, Africa, Italy, Mexico, Brazil, Cuba (7).
Free Baptists.....	1833	49,291	542	9	0	9	8	26	20	195	221	19	1,041	143	2,740	106	3,746	India (Southern Bengal), Africa (1).
Seventh-Day Baptists.....	1842	10,000	500	2	2	3	2	9	0	13	22	4	95	4	155	6	175	China (1).
Christian (Disciples of Christ).....	1875	364,436	38,240	55	14	50	20	139	82	312	451	150	7,499	1,368	20,000	36	1,498	China, India, Japan, Turkey, Africa, Philip- pines (6).
Christian Church.....	1886	13,630	356	8	0	5	3	16	7	19	35	47	595	108	1,200	1	13	Japan (Tokyo, etc.) (1).
Christian and Missionary Alliance.....	1897	234,504	2,750	70	65	63	37	285	42	222	507	104	3,800	850	4,500	35	4,000	W. Central Africa, India, China, Japan, South America, Palestine, etc. (8).
Protestant Episcopal.....	1835	391,052	30,764	63	19	45	48	170	98	737	907	314	8,154	1,642	25,000	161	5,744	Africa, China, Japan, Haiti, Mexico, Alaska (6).
Society of Friends.....	1871	69,635	4,775	22	14	23	34	93	12	251	344	83	3,058	608	7,741	41	2,039	Mexico, Alaska, Jamaica, India, China, Japan, Cuba, Armenia, Palestine (8).
Lutheran, General Council.....	1869	30,378	6,119	7	0	3	7	17	2	312	329	394	5,896	845	11,938	197	5,227	India (Madras), Porto Rico (2).
Lutheran, General Synod.....	1837	65,000	8,500	12	0	9	11	32	4	606	638	463	11,157	1,616	30,624	295	8,419	India (Madras), West Africa (2).
United Norwegian.....	1895	46,912	1,060	11	1	10	9	31	3	75	106	58	420	203	980	50	1,229	Madagascar, China (2).
Methodist Episcopal.....	1819	1,409,558	396,391	230	45	190	267	732	527	6,921	7,653	876	* 168,917	13,507	268,000	1,929	58,577	China, Korea, Japan, India, Africa, Bulgaria, Mexico, South America, Philippines (22).
Methodist Episcopal, South.....	1846	586,765	26,308	83	8	79	9	179	94	273	452	309	15,711	1,505	5,000	112	5,668	China, Korea, Japan, Mexico, Brazil, Cuba (6).
African Methodist Episcopal.....	1847	22,000	10,250	5	12	3	0	20	25	276	296	220	7,500	250	15,500	10	680	Africa, West Indies, South America (4).
Free Methodist.....	1882	26,615	1,591	6	10	10	12	38	2	59	97	50	232	50	2,000	21	441	Africa, India, China, Japan (4).
Methodist Protestant.....	1888	31,520	868	4	2	6	8	18	8	27	45	37	564	119	1,800	5	524	Japan (Yokohama) (1).
Presbyterian.....	1837	1,184,778	198,159	280	21	294	176	858	172	2,357	3,215	1,800	56,916	9,691	150,000	932	30,757	India, Siam, China, Japan, Korea, W. Africa, Syria, Persia, Spanish Am., Philippines (25).
Presbyterian, South.....	1861	230,507	15,447	75	14	61	46	196	23	212	408	323	8,537	1,466	17,000	51	2,803	China, Korea, Japan, Africa, Italy, Mexico, Brazil, Cuba (8).
Cumberland Presbyterian.....	1852	52,686	5,000	13	0	12	15	40	6	31	71	18	1,200	65	5,000	4	387	China, Japan, Mexico (3).
Reformed Presbyterian.....	1836	27,023	0	8	2	9	6	25	2	45	70	12	363	46	1,500	12	791	Asia Minor, Cyprus, Palestine, China (4).
United Presbyterian.....	1859	249,076	128,910	45	7	46	60	158	52	736	954	443	17,909	1,515	45,231	340	22,636	India (Punjab), Egypt, Eastern Sudan (3).
Reformed (Dutch).....	1832	150,240	7,500	30	5	32	29	96	34	500	656	273	4,913	359	15,000	200	8,309	India, China, Japan, Arabia (4).
Reformed (German).....	1878	80,474	1,125	15	4	18	8	45	12	77	122	58	2,200	292	3,900	5	630	Japan (Tokyo, Sendai, etc.), China (2).
German Evangelical Synod.....	1867	24,640	2,721	9	1	4	2	16	0	105	121	44	1,384	226	4,092	32	1,455	India (Central Provinces) (1).
United Brethren in Christ.....	1853	48,874	5,313	19	4	17	9	49	5	107	156	79	1,455	439	4,478	28	1,043	West Africa, Japan, Porto Rico (3).
Woman's Union Missionary Society.....	1861	36,519	12,759	0	0	0	25	25	0	157	182	12	190	0	0	32	2,134	India, China, Japan (3).
Canada Baptist (Ontario and Quebec).....	1873	47,631	2,800	13	10	11	14	38	8	268	296	221	5,513	523	7,500	107	2,278	India (Telugus), Italy, Bolivia, Brazil (4).
Canada Baptist (Maritime).....	1873	22,712	230	9	0	6	7	22	1	99	121	26	525	29	763	38	620	India (1).
Canada Methodist.....	1872	192,360	4,120	18	2	16	0	36	21	69	105	30	3,010	130	12,000	50	1,480	Japan (Tokyo), China, Indians (3).
Canada Presbyterian.....	1844	193,536	1,051	47	4	45	27	123	0	278	401	186	4,554	475	15,000	113	6,272	China, India, New Hebrides, West Indies, Formosa, Korea, Indians (7).
Other American Societies.....		424,760	33,200	152	60	71	43	326	40	476	796	217	22,863	1,120	48,000	224	8,900	
Totals for America.....		\$8,120,725	\$1,282,500	1,777	432	1,612	1,312	5,145	1,949	22,047	27,086	9,448	569,720	57,476	1,102,706	8,638	308,835	
Baptist Society (England).....	1792	461,000	36,270	154	0	114	5	273	54	527	800	885	15,962	1,899	50,000	788	20,467	India, China, Palestine, Central Africa, West Indies (8).
London Society (L. M. S.).....	1795	902,592	200,607	175	30	164	77	446	930	7,037	7,533	2,192	80,165	5,240	240,890	2,077	87,299	China, India, Africa, Madagascar, Polynesia (9).
Church Society (C. M. S.).....	1799	1,688,670	208,395	410	155	381	480	1,356	360	7,494	8,850	548	88,889	12,591	307,092	2,478	130,239	Persia, Arabia, Palestine, China, Japan, India, Africa, North America, Australia, etc. (30).
Propagation Society (S. P. G.).....	1701	770,770	272,000	781	37	482	10	1,210	180	3,000	4,210	1,460	75,700	3,200	237,000	860	44,625	India, China, Japan, Malaysia, Africa, West Indies, etc. (32).
Universities' Mission.....	1858	150,105	1,250	26	27	0	55	115	6	262	383	76	4,480	970	15,000	130	5,720	Africa (Lake Nyasa and Zanzibar) (2).
South American Society.....	1844	84,353	41,745	12	52	20	40	124	0	74	198	60	450	0	1,200	120	3,350	South America (3).
Society of Friends.....	1866	150,865	1,947	38	0	34	31	103	0	787	890	224	2,496	179	15,408	274	13,094	Palestine, India, China, Natal, Madagascar (4).
Wesleyan Methodist Society.....	1813	625,860	70,350	201	26	132	33	392	198	7,962	8,354	3,258	103,218	9,750	180,000	1,480	157,230	India, China, Africa (West and South), West Indies, Italy, Spain (29).
Presbyterian Church of England.....	1847	142,540	17,500	28	17	27	30	102	37	427	529	293	8,848	852	15,000	135	2,660	India, China, Malaysia, Formosa, Syria (5).
Welsh Calvinistic.....	1840	80,811	92,102	15	0	11	8	34	16	490	524	288	6,403	339	23,276	395	8,606	N. E. India, Assam, France (Brittany) (2).
China Inland Mission.....	1865	318,430	9,691	80	250	206	239	825	21	1,158	1,978	721	12,002	2,476	35,000	150	2,544	China (Eighteen Provinces) (18).
Established Church of Scotland.....	1829	282,760	58,430	28	20	27	72	147	11	715	862	218	3,840	270	12,000	273	16,240	India, East Central Africa, Palestine, China (4).
United Free Church.....	1843	648,883	401,010	118	90	138	136	452	41	4,186	4,630	1,184	44,089	1,362	130,000	1,431	93,128	India, Africa, Arabia, Palestine, New Heb- rides, Manchuria, Japan, West Indies (12).
Presbyterian Church of Ireland.....	1840	126,460	9,200	35	19	28	27	109	7	363	471	50	2,570	135	10,000	122	2,170	China, India (Gujarat), Syria (3).
Church of England Zenana (C. E. Z. M. S.).....	1880	245,740	43,010	.....	.....	.....	810	310	.....	1,015	1,325	77	1,086	.....	.....	319	15,271	India, China (2).
Zenana Bible Medical (Z. B. M. S.).....	1852	111,430	4,300	.....	.....	.....	163	163	.....	280	452	41	.....	.....	.....	63	3,362	India (1).
Other British Societies.....		1,400,420	163,500	292	988	412	742	2,435	34	3,269	5,704	1,384	87,232	2,140	61,200	352	22,400	
Total British Societies.....		\$8,062,679	\$1,631,207	2,893	1,711	2,176	2,508	8,596	1,896	30,101	47,708	12,959	537,444	41,408	1,393,066	11,447	578,407	
Basel Society.....	1815	364,012	64,527	193	89	170	14	466	50	1,349	1,815	626	27,133	2,702	49,784	614	27,071	South India, China, West Africa (3).
Berlin Society.....	1824	125,138	68,530	108	17	100	20	245	0	40	285	411	25,538	2,546	51,822	200	9,360	Africa (East and South), China (3).
Breklum (Schleswig-Holstein).....	1877	43,543	480	16	0	8	3	27	0	90	117	91	1,120	142	6,000	72	1,420	India (Telugus) (1).
Gossner's Society.....	1836	88,597	4,713	43	0	28	0	71	28	318	384	330	21,640	1,200	85,000	230	5,720	India (Ganges, Chota Nagpore) (1).
Hermannsburg Society.....	1849	99,063	19,036	63	1	57	1	122	3	630	742	191	27,029	5,055	61,185	176	9,973	India, South Africa, Persia (3).
Leipsic Society.....	1836	156,499	14,625	56	8	37	11	112	22	678	790	316	20,063	200	21,708	309	12,311	South India, Burma, British and German East Africa (4).
Moravian Church.....	1732	215,535	165,944	153	41	175	11	385	28	1,087	1,472	251	33,133	303	95,298	244	24,932	India (Ladak), South Africa, Australia, South America, West Indies, Eskimo, Indians (9).
North German Society.....	1836	34,195	4,029	19	3	14	10	46	2	111	137	71	2,444	216	4,335	77	2,598	West Africa (Slave Coast) (1).
Rhenish Society (Barmen).....	1828	171,047	28,819	150	11	128	19	308	29	1,360	2,158	973	43,587	12,912	115,000	425	21,912	Africa, Borneo, Sumatra, New Guinea, China (5).
Other German Societies.....		288,520	17,200	97	27	43	35	200	5	298	438	72	7,354	875	20,000	119	4,720	
Total German Societies.....		\$1,587,049	\$387,903	903	197	700	134	1,962	107	6,851	8,858	3,332	191,061	26,151	540,182	2,466	120,317	
Paris Society.....	1822	177,367	48,650	48	10	45	18	121	57	1,300	1,381	889	33,250	2,350	150,000	710	42,680	Africa (South, East and West), Tahiti, Mad- agascar (5).
Swiss Romande.....	1875	45,440	3,969	21	7	21	16	65	0	70	135	67	1,631	88	2,470	75	1,974	East Africa (1).
Netherlands Societies.....		142,460	21,200	60	4													

of the Anglo-Saxon Christians in missionary enterprise is evident, since at least three-fourths of the funds and the laborers come from the United States and Great Britain, while not far from four-fifths of the harvest has also been gathered through their agency. This is due in part to the fact that the Anglo-Saxon Protestants far outnumber all others, and far surpass them in wealth; but the conservatism of the Continental churches must also be taken into the account, for these latter make but slight use of laymen and unmarried women. They also give less prominence to education and medical missions. (4) When the great world's manifold needs are taken into account, how meager, at best, are the sums bestowed, and how puny is the force engaged—a mere skirmish-line in the tremendous battle front! What but this is the providential call: "Speak unto the children of Israel that they go forward."

OUR PROGRAM FOR 1906

Many plans for the coming year are announced in our prospectus in the advertising pages, but there are others none the less important. After over a year of editorial union between the REVIEW and the Bureau of Missions, it has seemed best to both parties to discontinue the formal connection, while the friendly cooperation in this great work still continues. The REVIEW is indebted to the representatives of the Bureau for many valuable suggestions, and we trust that the interests of neither work may suffer by a severance of the connection.

An advance step is taken by the REVIEW in enlarging the size of the page to correspond with that of the standard magazines. For the benefit of our readers the narrow column has been adopted and larger type in the latter half of the magazine. More reading-matter, larger illustrations, and a more legible page is thus secured.

In other respects also we expect to make the present volume more up to

date and increasingly valuable to our subscribers. In general the most important topics of the hour will be discussed in their relation to the progress of the Kingdom of God, but at the same time the world field will be covered in the course of the year by giving attention to special topics each month, as follows:

January. A Review and the Outlook. Missionary Organizations.

February. The Chinese Empire and Chinese in America. Young People and Missions.

March. City Missions and Foreigners in U. S. A. Mexico, Central America, and the West Indies.

April. India and India's Religions. Education and Woman's Work.

May. Siam, Laos, and Malaysia. Buddhism. Native Church Problems.

June. Africa and its Religions. Negroes in America. Industrial Missions. Children's Work.

July. The Islands. Arctic Lands. North American Indians. Eskimos.

August. Papal Europe. Romanism. Mormons. Missionaries at Work.

September. Japan and Korea. Shintoism. Medical Missions. Mountaineers in U. S. A.

October. Mohammedan Lands. Islam. Greece, Russia, etc. Oriental Christianity.

November. South America. Federation. Missionary Literature. Frontier Missions in U. S. A.

December. The Jews. Unoccupied Fields. The Home Church and Missions.

There will also be monthly articles on missions in Africa. This announcement may aid those who are preparing missionary programs.

"THE MISSIONARY'S CALL"

There have been so many requests for the admirable chant entitled "The Missionary's Call," which was printed in our June number, that it has been reprinted in separate sheets, and may be had from the editor at 2 cents each or \$1.00 per hundred. It is especially adapted for quartets, and nothing could be better for use in missionary meetings.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The Wealth of Christendom In the half a century from 1850 to 1900, when the population of the United States increased from 23,000,000 to 76,000,000, or multiplied three and one-third times—a rate of increase far beyond that of any other great country—its wealth expanded from \$7,000,000,000 to \$94,000,000,000, being multiplied more than thirteen times. No other country approaches the United States in wealth. From the most trustworthy data obtainable, this is how the principal countries stand in 1905:

United States.....	\$110,000,000,000
United Kingdom.....	55,000,000,000
Germany	50,000,000,000
France	45,000,000,000
Russia	35,000,000,000
Austria-Hungary	30,000,000,000
Italy	18,000,000,000
Spain	12,000,000,000

Wealthier than either Great Britain or the Empire of Germany, which stand nearest to it, the United States is rapidly increasing its lead over other nations. About 7 cents in each \$1,000 is given by the people of the United States to extend the Kingdom of God to other lands.

Some Incomes and Deficits It will be of interest to notice reports of receipts for foreign missions during the past year by leading missionary societies:

The Presbyterian North.....	\$1,184,778
The Presbyterian South.....	226,284
Methodist Episcopal (Foreign).....	987,567
American Board (Congregational)	725,315
Reformed Church in America...	119,012
The Church Missionary Society of England	1,643,582
The London Missionary Society.....	864,835
American Baptist Missionary Union	737,978

The lack of sufficient income for doing the enlarging work of the societies

is noticed in the following list of deficits:

Church Missionary Society.....	\$300,000
London Missionary Society.....	129,843
Paris Missionary Society.....	30,000
Berlin Missionary Society.....	125,000
American Baptist M. Union....	11,368

This shortage does not come so much from falling off in interest as from the increased work; it is due to tremendous pressure, caused by the very success of the work itself.—*Baptist Missionary Magazine*.

Rapid Progress in Missions Study During the past year not less than 60,000 young people have

been enrolled in systematic mission study classes, using the text-books of the Young People's Missionary Movement, which have been especially prepared with reference to young people's work. The rapid development of the movement may be seen from the following table, which shows the progress made in a single denomination within the past five years:

Year.	Classes. Members.	
1900-1.....	300	2,890
1901-2.....	445	5,312
1902-3.....	482	6,102
1903-4.....	682	8,613
1904-5.....	1,368	17,264

The Bible Society in Great Straits The *Bible Society Record* tells us that for the first time in a

quarter of a century the American Bible Society finds itself in debt. Its reserve surplus is entirely used up. During the last four years it has drawn upon this surplus on an average \$30,000 a year, in order that its far-reaching missionary work at home and abroad might not be suddenly crippled. Now this surplus is exhausted, and legacies, formerly so large and constant, have ceased to be a dependable source of income. The present annual contributions from life members, donors, churches and auxiliaries, together with the income from trust funds,

are insufficient for the work of the society, which should everywhere be enlarged. There is urgent need of \$50,000 advance over last year's receipts to meet the appropriations already made. Unless such help is received ruinous retrenchment in this important work must immediately follow, and the result will be a crippling of all the missionary societies.

A Forward Movement for the American Board This society, as the centennial approaches of the famous Haystack Prayer-meeting, has inaugurated a campaign to secure an advance of \$250,000 in the contributions of its constituents, thus raising the annual receipts to a round \$1,000,000. An effort is to be made to enlist the business men in the undertaking, by holding meetings in 50 of the leading cities from Maine to Colorado, during the next three months.

What Religion Costs in Mexico Here are some of the rates fixed by the priests for religious services, and publicly announced:

Baptism	\$2.25
Marriage	14.00
Plain Mass (recited)	6.00
Plain Mass (sung)	12.00

Before saying mass, the priest counts the money collected, and if it falls short "un centavo," he will not say it until the amount is made up. All must pay these amounts, even if making but 25 cents a day. Many borrow, and bind themselves out for years, before they can pay the debt in full. A couple married by civil authorities will not be given absolution by the priest without paying the marriage fee.—*Assembly Herald*.

The Sioux Indians as Saints Nearly half the Sioux are communicants of Christian churches. The Catholics and Episcopalians claim most of them, but over 1,000 are Congregationalists. Owing to the love of the Indians for show and display, it is but natural that they should turn

most easily to the denominations which have the most ritual. Many Indians who have become genuinely devout confess that they first joined the Church because it made up in a way for the dance-music denied them by the government. It is only fair to state that these same Indians would now be the first to denounce these dances, because their keynote is the fervor of an idolator. As is so often the case among newly Christianized peoples, to the shame of older Christendom, the Sioux Indians far surpass the white people in their gifts. The former warriors of the plains now support missionaries in China and Africa.

A Society with a Manifold Mission The American Missionary Association knows no distinction of race or color or previous condition, except that it would recognize the obligations to serve most faithfully those who are the least favored in privilege and opportunity. The work of this society extends to 8 different races, one of which has been adopted during the past year, and it touches the extreme limits of our American domain. On the west, aid is sent across the sea to the Hawaiian Islands; on the east, missionaries go to our new island dependency of Porto Rico; on the mainland, from the Arctic Ocean to the Gulf of Mexico, the backward races among us, those most unprivileged and most difficult of assimilation—Asiatic, African, and aboriginal American—receives through it Christian institutions.

EUROPE

The Religious Condition of Europe Statistics do not tell all, but they sometimes give a comparative view which shows the religious situation. Thus we learn from recent figures that there are in Europe 169,000,000 Romanists and about one-half as many Protestants (90,000,000), and the same proportion of Greek and other Oriental Christians (85,000,000). Jews and

Moslems have each 5,000,000 adherents.

Italy, with 31,000,000, as well as Spain and Portugal with 25,000,000, are almost wholly Catholic. Belgium, with 6,000,000, is papal about twelve to one. In France, out of 39,000,000 less than a million are Protestants. Austria contains some 37,000,000 inhabitants, of whom 12,000,000 are non-Catholic. In Switzerland, nearly two-thirds of the 3,000,000 accept the Reformed faith. The German Empire holds 30,250,000 Protestants in a total of 48,000,000. Denmark, Sweden, Norway, and the Netherlands, with a combined population of 13,500,000, are almost solid against Rome, the latter being overwhelmingly Presbyterian, and the others Lutheran. Great Britain and Ireland are Protestant by 29,620,000 against 5,640,000. Of the Catholics, 1,370,000 are found in England and Wales, and but 330,000 in Scotland. In Ireland are found 1,155,000 Protestants and about 4,000,000 Catholics. Russia and Greece have a population of 100,000,000, of which two-thirds belong to the Greek Church. Mohammedans comprise about one-half of Turkey's 5,000,000.

The Work of a Scottish Bible Society

According to the last annual report of the National Bible Society of Scotland, the two years ago the annual circulation of its publications amounted only to 1,000,000, it has now reached a total of 1,526,813 copies, and these mostly sold. Nearly one-fifth of these were disposed of in Roman Catholic countries, but the largest part was in non-Christian lands. Nearly three-fourths were distributed in India and China. In India, with 224 colporteurs, nearly 201,000 Scriptures were sold. In China the difficulty was not so much to find purchasers as to find the means sufficient to meet the extraordinary and growing demand for the books. A little over one-half of the entire issues last year were in Chinese, and there seems no reason why they may not reach the round million during the current year.

When Carey Sailed and Now

Rev. Herbert Anderson, of Calcutta, recently wrote: "A few days ago I was in Northamptonshire, and visited Hackleton. I was taken to the dilapidated shed in which

God's consecrated cobbler, the founder of modern missions, saw his first visions and dreamed his first dreams. As I stood on that historic site I could not but think of the marvelous change we have lived to see in the estimate of both the Church and the world of foreign missionary work. Then the world sneered, the Church was apathetic, while the Christian government of Great Britain was antagonistic. To-day this enterprise holds an influential place as one great factor in the moving life of the civilized world. To-day the Church admits that the best and brightest of her past history lies in that sphere of her activities. To-day she slowly awakes to the conviction that the very ground of her existence is bound up with a world-wide proclamation of the Gospel of God's love."

Another Step Forward in Missions

Let all the churches take note and follow this example. Westminster Chapel, London, of which Dr. Campbell Morgan is pastor, from henceforth is to devote not less than one-tenth of its income to foreign missions; and the pastor is to preach once every month a missionary sermon. That church is more than likely to be in a true "revival frame" throughout the entire year. Here is a plain case of "meaning business" in efforts for the spread of the Kingdom.

Bibles by the Million Made and Distributed

The report of the British and Foreign Bible Society shows that the issues for the last year were as follows: Bibles, 942,024; New Testaments, 1,366,674; portions, 3,548,947; total, 5,857,645. The totals of issues since 1803 are 192,537,746 copies of the Scriptures, complete or in parts. Of these more than 77,000,000 have been in English. To carry them far and wide, and to offer them from door to door, the society employed 950 colporteurs throughout last year, at a cost of about \$225,000. They sold over 2,250,000

copies, a number far above all previous records. With regard to translation, 2 years ago the number of languages, etc., stood at 370. Last year these had risen to 378. It is now 390. The circulation in China alone exceeded 1,000,000 copies last year. Among the soldiers and sailors of Russia and of Japan about 350,000 books have been given away. To the list of versions 12 new languages have been added.

The Waldensians in Italy The latest report of this small but powerful Church shows that there are 25 churches, with 6,707 members. There are 59 missionary stations. The number of mission agents is 135 (over 5 per church), and the number of converts last year was 651, or one-tenth of the membership.

The General Evangelical Protestant M. S. Founded in 1884, the General Protestant Missionary Society, with headquarters in Berlin, celebrated its twenty-first anniversary at Eisenbach, on September 27th. Japan and China are the fields where its missionaries are laboring. In Japan the Gospel is preached in 2 stations and 2 out-stations, and there are employed 3 ordained European and 3 ordained native missionaries, 2 native evangelists, 2 native Bible women, and 3 native lady teachers. The theological school at Tokio was attended by only 3 students, but the missionary schools were well attended. The missionaries of the society look carefully after the small congregations of Germans in Japan.

In China the General Evangelical Protestant Missionary Society employs, in 3 stations, 3 ordained European missionaries, 1 physician, 1 deaconess, 15 native teachers, and 2 native medical assistants. The German-Chinese Seminary at Tsingtan and the other missionary schools were well attended, and the 3 hospitals proved most valuable auxiliaries in preaching the Gospel. The income of the society was \$33,385; the expenses were \$41,-

057, so that a deficit of \$7,672 was created.

Second German Colonial Congress Three years ago the first German Colonial Congress met in Berlin, and brought together a most representative gathering of Germans interested in the welfare of the African possessions of the empire. It was then considered an important fact that 3 of the large number of addresses dealt with missionary problems. The second German Colonial Congress met in Berlin, October 5th to 7th, and showed a marked progress over the first. About 2,000 members were present, and 87 colonial clubs were represented. But, best of all, 12 of the 73 addresses dealt with the problem of missionary work in German Africa. Rev. Dr. Buchner, missionary president of the Moravians, spoke on the oft-discussed theme, "The aid of the missionary in educating the natives to work." It was delivered before an assembly of princes and princesses, high officials of the government and high officers of the army, representatives of science and of commerce, and prominent missionary workers of the German Protestant and Roman Catholic churches. Pastor Paul Lorenzkirch gave a review of the evangelical missions in the German colonies, where there are 148 stations, 900 out-stations, 223 ordained missionaries, 73 lay workers, 48 sisters, 192 native pastors, and 1,635 native helpers; 75,816 native Christians; 30 high schools, 1,083 common schools, and 43,390 scholars. Speaker after speaker referred to the evil influence of the often immoral Europeans who live in the German colonies in Africa, and asked that only Christian men should be employed in official positions there.

The following remarkable resolution was unanimously passed by the congress:

Recognizing the great value of missionary work for science and civilization, we recommend that all friends of our Colonies give their full moral support to missionary work and thus cause greater union of civilizing effort.

A significant fact of the congress was the kind feeling of the representatives of Protestant and Roman Catholic missions to each other, which found frequent expression in the addresses, and led even to a brief friendly meeting of the representatives of both missions.

ASIA

The Turk as a Hinderer

The Syria Mission shares the embarrassments common to all mission work in the Turkish Empire. The government appears more and more determined to restrict American Protestant missionary work in every practicable way. Exactions most trying in their character and in express violation of treaty rights are constantly being imposed. The effort that is being made by the government of the United States to secure for American Protestant enterprises in Turkey the privileges which the sultan has conceded to the missionaries of several European governments, notably the French and the Russians, has been continued, but thus far without results, and the failure is causing a still further loss of American prestige and is encouraging the Turkish officials to believe that they can treat Americans as they please. The Moslem populace is quick to take its cue from those in authority, and the missionaries and the property which they occupy is respected, but the native Christians have to suffer much.—*Assembly Herald*.

The Jews in Palestine

There are now more than 15 Jewish colonies in Palestine, tilling the land either themselves or by Syrian labor, and growing produce of every kind. During the last few years the population of the country has enormously increased. Twenty years ago there were not more than 12,000 Jews in Jerusalem, and not more than 30,000 in all the Holy Land. Now there are 45,000 in Jerusalem alone, and over 100,000 in the country. Between 70,000 and 80,000 have gone

there in the last few years—nearly double the number that returned with Zerubbabel.

The Moravian Leper Home in Jerusalem

This asylum, which is doing such a noble work on behalf of these outcasts, is greatly in need of financial help. In spite of the strictest economy, the income is not sufficient to support the work. Surely those who are giving their lives to care for these in "living death" should be amply supported by Christians at home.

A Decade's Growth in Indian Missions

According to Rev. J. L. Humphrey, of the Methodist North India Conference, the last ten years have witnessed a marked advance of Christianity in India. He says:

Careful analysis of census reports and missionary statistics show a total in 1901, of 3,337 foreign missionaries, including wives. Native ordained pastors, 1,100; native unordained preachers, 7,719. There were 5,362 organized congregations, 6,888 Sunday-schools, enrolling 274,402 scholars; with 8,285 day-schools and 342,114 pupils. The schools of higher grade number 376, with 24,255 students. The native Christians numbered 2,036,590 in 1891, but rose to 2,664,313 in 1901. Protestants advanced in the decade from 474,909 to 865,985. The general increase of the whole population of India from 1891 to 1901 was 2.4 per cent. The Mohammedans increased 9 per cent., the Roman Catholics 16 per cent., while the Protestants increased during this period 82 per cent.

A Celebration in Colombo, Ceylon

The twenty-third anniversary of the Young Men's Christian Association in Ceylon was marked by the opening of a new association building. The ceremony was marked by addresses, by many prominent missionaries, by an athletic festival, and other events.

Systematic Giving in Ceylon

The Christian women of Ceylon, in the matter of giving, are nothing if not original. The mother in each home, as she measures out the rice for the evening meal, takes at least a handful and puts it in "the

Lord's box." At the end of the month the treasurer of the church calls, collects the rice, sells it, and the money goes to assist the native missionary society in supporting native Christian helpers in different villages.

The Revival at Kengtung The widespread movement among the hill tribes of north-eastern Burma and the borders of China seems to be gathering momentum with the passing months, and already is recognized as one of almost unparalleled significance in modern missionary experience. Such are the demands upon the time and strength of the workers that they find it well-nigh impossible to send adequate reports of what is going on. Rev. W. M. Young furnishes abundant cause for praise to God, increased earnestness in prayer, and generous contributions, that the reinforcements for this white harvest field may be suitably sustained. Mrs. Young writes:

"Early in the year (1905) I sent three men north into China and the Wa country on an evangelistic tour, and to gather fuller information regarding the Was and the Muhsos in China. A little later, two men went on a long tour into the adjoining Shan State, whence they were to return along the southern boundary of Kengtung.

"The last of March the group sent to the north returned, accompanied by a large delegation from the districts they had visited. Their report of the great open door in the Wa country was the most soul-stirring of anything in the history of the work here.

"The men who had gone to the southwest returned after six weeks, with a most encouraging report of the vast field open there. Mr. Ba Te also came back from a six weeks' tour to the east with a similar story. On the next day a group of 155 Kwes, whom Mr. Ba Te had gathered on his tour, arrived on our compound. Groups from all sections of the state and from over into China kept coming for days. We had as many as 500 on the com-

pound at once, some of whom had been traveling nearly a month. The result is that 1,636 have been baptized up to the present date. Groups have gone all over the state and far over into China on evangelistic tours. The door is open wide and the call comes from every section, 'Come over and help us.'"

Growth of the China Inland Mission It is estimated that not less than 50,000 Chinese have heard the Gospel through the instrumentality of Rev. J. Hudson Taylor. In the last five years near 6,000 have been baptized in the C. I. M. stations, and there are now over 12,000 communicants in 12 different provinces. The missionaries number 825 and the stations 200, with 521 out-stations. There are 1,152 native helpers and 418 organized churches.

Christian Chinese Women as Nurses It is interesting to see how the dignity and usefulness of the nurse's profession are growing in the eyes of Christian girlhood in China. But a very short while ago those who nursed were thought ridiculous and undignified. The beauty of voluntary service is a new idea. But now in Hankow 4 young women have taken a course of training extending beyond 3 years, and perform their duties with a high-toned industry and sense of responsibility that are very cheering. In the Girls' Boarding School at Hanyang, of the outgoing class 3 wish to be trained as teachers, and no less than 6 as nurses.—*Foreign Field*.

Korean Women Hungry for the Word Four hundred Korean women, all on foot, many of them unable to read, a baby on the back of most, and often a bag of rice besides, through pouring rain, with no umbrellas, across rocky passes in the hills, and narrow, dizzying paths between watery rice-fields—3 or 4 days they traveled to Syen Chun, last April, to be taught the Word of God. No wonder missionaries love their classes. What would not Sunday-school teach-

ers at home give to be met with a tithe of such eagerness in studying the Bible?—*Woman's Work for Women*.

A New Japanese Church The various Presbyterian missions in Japan have recently followed the example of the Anglican missions, and have formed a native church in many respects similar to the Nippon sei Kokwai. The title of the new body is the Nihon Kirisuto Kokwai, or Church of Christ in Japan. A vigorous agitation has sprung up within the new organization, which has for its object the termination of the connection between the native Christians and the European and American missionaries. According to a book entitled "The Christian Movement in its Relation to the New Life in Japan," which we have received from Tokyo, the number of Japanese baptized by "Protestant bodies" is now 66,133. "The enrolled membership of all Christian churches in Japan aggregates 154,000, representing a community of fully 450,000; that is, about 1 per cent. of the total population. It would appear that the increase during the year was approximately 10 per cent."—*Mission Field*.

The Doshisha Up to Date "A recent report concerning the Doshisha," says the *Missionary Herald*, shows that, with but few exceptions, the 950 graduates of the institution have been Christian men, and have remained true to the high ideals of Christian service. Eighty are now preaching, 161 are teaching, 221 are engaged in business, 156 are pursuing advanced studies, 27 are officials, and 16 are editors. About 5,000 students have been connected with this institution, which has had no small part in shaping the life of Japan."

Another Christian College in Japan St. Paul's College, Tokyo, established by Bishop Williams in 1874, is the largest and oldest Christian school in Japan. The first home of St. Paul's, No. 40 Tsukiji, was a house rented from Mr.

Longfellow, a son of the American poet. Here the school was opened on a very modest scale, with 3 teachers, Messrs. Blanchet, Cooper, and Newman, and 5 students. The following year Bishop Williams bought 3 small Japanese houses and moved the school to them, establishing at the same time a boarding department.

Of the 573 students, more than half are from Tokyo, the remainder coming from all over Japan, 2 from Formosa and 1 from China. The boys are drawn from all classes of society, the majority, probably, being the sons of merchants, as St. Paul's is situated in the business section of the city.—*Spirit of Missions*.

Methodist Union in Japan Steps have been taken to provide for a conference of all Methodist missionaries in Japan (of whom there are 7 denominational bodies), to be held annually, beginning in August, 1906. The following reasons for calling such a conference have been published in *Tidings from Japan*: To cultivate and promote a closer fraternal feeling and union among the various Methodist bodies in Japan; to compare methods of work; to discuss difficulties in the work; to present the conditions and needs of the united work to the home churches represented in the conference; and to take such action from time to time as may be deemed necessary to preserve and foster the friendly relations now existing between our missionaries and the Japanese workers of the various Methodist churches.—*World-Wide Missions*.

AFRICA

The Cairo Medical Mission Over 25,000 out-patient visits were recorded at the Church Missionary Society dispensary in the Old Cairo medical mission last year. The in-patients in the hospital were more than double those of the previous year. The receipts in fees sufficed to pay all expenses, save missionary allowances, and to end the year

with a substantial balance. Some weeks ago a Sudanese woman in hospital came because, as she put it, she had seen, in a dream, some one come and say to her: "Go to the English hospital in Old Cairo." After admission she showed great interest in the Gospel story, and expressed herself as certain that the One she had seen in her dream was Christ Himself. She has been daily taught, and learns rapidly, with the full intention of being baptized after she has put her affairs in order. She recognizes the probability of persecution, but says she will say to her son: "We have been on the wrong road. Christ has found me and put me on the right one. Will you come with me along it? Even if you won't, I must keep on it."

**Good Result
Among the
Yoruba**

The Yoruba people received Church Missionary Society missionaries at Abeokuta in 1846. They were then pagans, used human sacrifices in worship and sometimes practised cannibalism. In 1904 the whole charge of the Anglican Christian work at Abeokuta, both educational and evangelistic, is in the hands of native pastors and teachers raised up from the old pagan stock within 50 years. The paramount chief of Abeokuta called last year at the Church Missionary Society house in London, to express warmly his sense of the benefits his people have received from the society.

**Extension in
West Africa**

The North German Missionary Society has opened a sixth station, Akpafu, in Togoland, West Africa, among the Ewés. The reports of the work in Togoland are most encouraging.

**Home Missionary
Work for
Uganda Christians**

The Uganda Mission is reaching out to save the Acholi, a raw heathen tribe on the north, and hopes to plant a line of stations in that direction, until they shall be met by others crossing the

Sudan from Egypt. This effort is a fine outlet for enthusiasm and sacrifice in the Baganda church, and may offset relapse in heathen customs which have been the grief of the mission these last years.

**The Old and
the New
in Uganda**

The Bishop of Zanzibar has recently published in the *Intelligencer*:

I stayed a week at Mengo with Bishop Tucker, and was able to see a good deal of the working of the mission. Of course, in a passing visit like this, one only sees the outward appearance of things, and gets but a superficial view of the whole work. It is only by living for a long time among the people yourself that you can form a just opinion of the depth and character of the work. But speaking as a superficial observer, I can truly say that I was immensely impressed with the excellence and thoroughness of the mission's methods, and with the astonishing progress that has been made in so comparatively short a time. Readers of the history of African discovery, or of books like Mr Ashe's "Two Kings of Uganda," will remember the description given of the court of Mutesa and Mwanga, of the cruelties openly perpetrated, of the martyrdom of the first Christians—of the murder of Bishop Hannington. When the Uganda boys were mutilated and burnt twenty years ago, there were but 108 Christians in the country. There are now, Bishop Tucker tells me, over 60,000 baptized Christians, 15,400 communicants, 18,484 children under instruction, and 3,683 catechumens. Last year 6,335 adults were baptized and 2,965 infants. And there are 1,082 churches, 32 native clergy, 1,552 readers and teachers, and 224 women teachers; 303 teachers in training and 12 candidates are being prepared for ordination.

**Testimony of
an
African Convert**

Missionary Grutzner, of the Berlin Missionary Society, tells the story of a white farmer near Bethany, in the Orange River Colony, and a black native Christian, who attended the services at a distant church. The farmer was only a nominal Christian, and did not like the frequent church-going of his hired man, and one day reproached him by saying: "Why take that long walk to the church? Stay at home, and pray and sing here. Is not that just as well?" The black Christian answered

nothing, but took a live coal from the fire before which they were seated, and laid it upon the ground. As soon as the coal had become black he returned it to the fire, where it soon glowed again. Then he said: "See, master, I go to church that I become glowing again. My going will not make me a bad servant, but if I stay at home you would soon find that I would not be as good a worker as before."

**A Revolt in
German
East Africa**

The rising of the natives in the southern part of East Africa has led to the destruction of some of the stations of the Benedictines (Roman Catholic) in the Lindi district. The stations of the Anglican Universities' Mission, along the Rowuma River, and the numerous stations of the Berlin Missionary Society, are in imminent danger. The work of the Berlin Society, which is very extensive, is threatened in its entirety. The work of the Leipzig Missionary Society, which is limited to the northern part of German East Africa, is untouched by the trouble. The war has already broken up the English Universities' Mission station at Masasi, in German East Africa. Mpangile, a station of the Berlin Missionary Society, far west of Masasi, has also been attacked.

**A Conference
in
South Africa**

A very important conference of missionaries from the 4 German societies at work in South Africa was held at Bloemfontein from July 19th to 24th. Fifteen missionaries represented the Hermannsburg Missionary Society, the Berlin Missionary Society, the Moravian missions, and the Rhenish Missionary Society. Superintendent Kropf, of the Berlin Society, who has been a missionary in South Africa for sixty years, presided. The papers and addresses referred to the joy and glory of the missionary's life and labor, to church discipline, to training of native helpers, to instruction of applicants for baptism, and to educational

work. It was a fruitful gathering, where the spirit of unity and brotherly love prevailed.

**Increasing Difficul-
ties in
South Africa**

The Berlin Missionary Society reports 3,855 baptisms in South Africa in 1904, so that there were on January 1, 1905, 45,575 native Christians in its South African stations. In the annual report Superintendent Schoemann says that time for decision has come unto the natives of South Africa: "Most of the tribes in South Africa are feverishly restless, and show a hitherto unknown discontent with existing circumstances. Thus there is created on one side bitter hatred toward all Europeans, on the other side an ardent desire to be on equal footing with them. A striving after greater knowledge is caused by the dim idea that knowledge is the way to recognition, power, and liberty. This endeavor drives thousands into the missionary schools." In Natal the opposition between blacks and whites becomes more and more pointed. The Zulus are especially despised and treated in hostile manner. In the capital of Natal the watchword is: "No black is to be permitted upon the sidewalk." This racial hatred causes the missionaries to suffer, as they are accused of corrupting the blacks by proclaiming the liberty of the children of God, and especially by educating them as teachers and preachers. In short, the missionary work in South Africa is now more difficult than it was ten years ago.

ISLANDS OF THE SEA

**Two Items
from
Our Islands**

The first shipment of 1,000 copies of the Old Testament in the Tagalog language recently reached the Philippines, and was speedily sold out. The *Philippine Christian Advocate* says that "two or three times that number could have been sold in Manila alone within a week of their arrival, and the great field in the provinces would still have remained untouched." It was found

necessary, in order to distribute the Testaments at all widely, to refuse to sell more than five copies to any one person. Some were demanding as many as 100 copies each.

During the last 5 days of July there were laid 2 corner-stones for Methodist chapels in Porto Rico, and 2 other chapels were dedicated. The two corner-stones were those of the chapels at Maunabo and Patillis, where buildings of concrete are being erected, each one capable of eating about 250 people. The chapels dedicated are in Jobas and Jojome, the latter far up in the mountains toward Aibonito. At the two dedications there were five persons converted.

Hindus Flocking Says the Australian into the Methodist:
Fiji Islands

"The changes likely to be wrought in Fiji by Canadian commercial enterprise is a matter for serious commercial consideration by the Methodist Church of Australasia. The Vancouver Sugar Refining Company recently purchased the Navua sugar mill, and with an energy characteristic of Canada, matters are rapidly developing, and in a very short time it is expected that there will be a sugar mill at Navua rivaling in size and importance that of the Colonial Sugar Refining Company at Lautoka. What does this mean? It means that more Indians will be brought into Fiji. The C. S. R. Company is mainly responsible for the 35,000 Indians who are there. An equally large company may be expected to require nearly as many more. What are we going to do? This new work will either overwhelm us, and cause us to take a very secondary place in Fiji, or it will arouse all the latent energy and reserve strength which we believe to be in Methodism, and which we sincerely believe to be equal to its great mission. What are we doing at present for these Indians? We have two European missionaries, one of whom has to divide his time between the Indian and the European work at Lautoka, and one

missionary sister, and at the outside two Indian agents."

MISCELLANEOUS

Excuses of the Heathen "It is my fate: thus did my fathers walk," said one. "If I fall

into the Christian teaching, who will marry my daughter?" asks another. "When the rest of the village becomes Christian, I will come to: I can not come alone," argues a third. "My wife will not fall into the way. . . . True, women's sense is half-sense. . . . But if she does not come too, what can I do?" is the excuse of a husband. A son says: "My father is old. He will never enter the Christian assembly, and when he dies he would be buried in the old way. Then I may become a Christian." "What is this to me? If my lord becomes a Christian, I will follow," is a woman's word. "All ways go to the village. Walk thou in thy way; I go in mine," is a more definite refusal.—*Foreign Field.*

Modern Journalism and Missions

One of the shortcomings of modern journalism is its readiness, not to say its deliberate desire, to give currency to news, from near or far, which has to do with actual or supposed human failings. An interesting instance of what we mean came to our attention the other day in a despatch, ostensibly from a small town in the State of Washington, to a Philadelphia paper, giving at some length the observations of a Hindu visitor in that Washington town, derogatory to the character and work of missionaries in India. Dozens of men who bear the honorable name of home missionaries, in the State of Washington, are doing fine constructive work both on behalf of the Church and nation, yet no newspaper 3,000 miles away thinks of printing long telegrams telling of the good they do. But let an unauthenticated individual from the other side of the world de-

liberately misrepresent men and women who are too far away to defend themselves, and even a reputable paper has space to print statements that every one who knows anything at all about the subject knows to be false.—*Spirit of Missions*.

A Lutheran Anniversary Arrangements are being made to celebrate the two

hundredth anniversary of the founding of the first Protestant mission to the heathen, by Ziegenbalg, at Tanquebar, East India. He sailed from Copenhagen November 29, 1705, and arrived in India July 9, 1706. A year later he laid the corner-stone of the first Lutheran church in India. After 13 years of service, during which he translated the New Testament and part of the Old, he died on February 23, 1719, and was buried in the New Jerusalem Church, at Tanquebar. The Lutherans of Minneapolis, Minn., observed the anniversary with appropriate services on November 29, 1905.

OBITUARY

Bishop Merrill Bishop Merrill, who was suddenly called home while attending the General Missionary Committee in Brooklyn, N. Y., on November 12th, was a leading figure in the Methodist Episcopal Church. He was born in Ohio in 1825 and was elected bishop in 1872. Within the years 1878 to 1883, Bishop Merrill visited all the great foreign mission fields of the Church, except Africa and South America. In 1880 he visited the conferences in Germany, Switzerland, and Norway, and the missions in Denmark and Bulgaria. He then went to India, where he held the India and South India Confer-

ences. Returning westward early in 1881, he organized, under the authority of the General Conference of 1880, the mission in Italy into an annual conference. In 1883 he made an Episcopal visitation of Japan and China, and presided at the conference sessions and mission meetings in those countries.

Rev. James Simister, of China

We regret to learn of the death of Rev. James Simister, of Fuchau, China, one of our contributors. He passed away in the midst of his career as the head of the Methodist Theological School in Fuchau. He went out to China in 1896. Early in October, 1905, he was stricken with fever, which resulted in his death on October 19th. He had been taxing himself to the full limit of his working capacity. He was a gifted Chinese scholar, and was ambitious to make the School of Theology a success. His death is a great loss to the work in China. Mrs. Simister and her four children expect soon to return to the United States.

DONATIONS ACKNOWLEDGED

No. 330, Industrial Evangelistic Mission, India	\$10.00
No. 331, Industrial Evangelistic Mission, India	16.00
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FOR THE MISSIONARY LIBRARY

THE LORD'S PRAYER IN 500 LANGUAGES.
 Preface by Reinhold Rost. 4to, 160 pp.
 20s. Gilbert & Rivington, London.
 1905.

This is a remarkably interesting compilation. The Lord's Prayer is printed in native languages, with native characters, so as to give the collection a decided missionary and Biblical value. Not only are the ordinary languages of the world represented, but the ancient Egyptian hieroglyphies and other written forms have been especially translated for this work. The Chinese is accompanied with a literal translation, in which "amen" is rendered "Heart wishes exactly so." Another valuable feature is the reproduction of the prayer from the Greek manuscripts and the early English versions. The whole volume is beautifully printed and bound.

DAYBREAK IN THE DARK CONTINENT. By Wilson S. Naylor. The Forward Mission Study Course. Cloth, 50 cents. Illustrated. The Young People's Missionary Movement, New York. 1905.

Particularly timely is the study of Africa by the Young People's Missionary Movement and the Woman's Missionary Societies. The daily press is full of items concerning the opening of the great continent, and in no year has Africa been called so much to the attention of the civilized world. Wise, indeed, then, was the Young People's Missionary Movement in presenting the text-book by Dr. Naylor for 1905-06. The general division is excellent, and of especial value are the maps and diagrams, showing the size of Africa, as compared with the area of India, China, and other missionary fields, the railway map and the one in colors giving the general religious divisions of the country. It will be appalling to most students to realize how the Christian missions face their greatest foe, Mohammedanism, throughout the entire upper half of this great continent. To the missionary strategist the fifty

millions of Mohammedans offer a far greater obstacle than the ninety million pagans. Dr. Naylor reminds us that one province of South Africa country bears a Christian name (Natal), in honor of its discovery on the day of the Savior's birth. He also pays high tribute to the missionary as the one who is reducing the African languages to writing, promoting peaceful intercourse, establishing industrial schools, and winning his way to the hearts of the people through medical missions. The book leaves us with a sense of our responsibility as Christians to hasten to the evangelization of this great continent, as our Divine Master and Lord is being misrepresented before this people by the atrocities due to the mismanagement of the Kongo Free State, the continuance of the slave-trade, and the awful havoc of American rum. Dr. Naylor quotes one of their pathetic prayers to their vague and distant god. "Yea, if thou dost really exist, why dost thou let us be slain? Thou hast made us, why dost thou let us be trodden down?"

The author presents to us a strong illustration of the uselessness of mere civilization without Christianity, in Bishop Colenso's experiment compared with Sir Harry Johnston's testimony regarding the industrial value of the boy trained in mission schools.

The increasing number of mission study classes in our churches will be highly profited by the use of this text-book and the accompanying missionary library.

ON THE BORDERS OF PYGMY LAND. By Ruth B. Fisher. With portrait of the author and 32 illustrations. 8vo, pp. ix and 215. Price, \$1.25, *net*. Fleming H. Revell Company, New York. 1905.

Traditions about pygmies in Africa used to appeal to the imagination of the school children of fifty years ago, because no one could be sure that Liliput was fiction if they

were true. Mystery still surrounds the little people of the great forest. The least light on their life history must attract interested attention.

One needs to remember that this book promises no more than the "borders" of Pygmy Land. The pygmies themselves are dealt with only in a part of one chapter out of twenty-one. The one chapter shows, however, that pygmies can be taught by missionaries to read and write, and that one of them at least has human nature. He is passionately fond of football; and, having learned enough himself of a-b, ab, to become a teacher of full-sized men, he switches them all over the shoulders, because, he says, "Without respect, progress is impossible!" Some of the pygmies are Christians, and more will be baptized.

As for the rest of the book, we have to confess to an inclination to throw into the waste-basket any book offering information which, like this one, has no index. Another grievance which some readers will not forget is the lack of mutual understanding between author and illustrator. The list of illustrations is an unpagged hodge-podge, and names attached to some of the pictures are blunders that might have been avoided by looking into the text. The book consists of annals of travel of a young woman missionary of the Church Missionary Society, from Mombasa on the East Coast of Africa to Mengo, in Uganda, and thence to the borders of the Congo Free State. One is helped to bear the fatigue of the first 150 pages of these travels by really fine illustrations, and thus arrives not at all out of breath at the field which the authoress knows and loves.

The last three or four chapters are full of information well told. There is promise for Africa in the story of the man who won a prize for progress in his studies. He had never known the luxury of cotton gar-

ments, and for his prize was given the choice between a piece of cotton cloth and a Bible. He stood for a moment handling the cloth, then looked down at his own shabby garment of bark fiber; and, then, dropping the cloth, he took up the Bible and, clasping it with both hands, he said: "Master, the Bible has got the better of the cloth!"

A VISIT TO WEST AFRICA. By A. W. Halsey. Pamphlet. 10 cents. Board of Foreign Missions of the Presbyterian Church. 1905.

Dr. Halsey made good use of note-book and camera during his recent visit to West Africa, and he has here given us the result in an exceedingly graphic account of what he heard and saw. Rare heathenism and Christian converts are contrasted, and the missionary work is vividly described. We can not see how one can read Dr. Halsey's account without becoming more deeply interested in these missions.

AFRICA FOR JUNIORS. By Katharine R. Crowell. Illustrated. Pamphlet. 25 cents. The Willet Press, New York. 1905.

This latest contribution to the list of literature for Juniors is excellently adapted for its purpose. A mission band could scarcely do better than to take it and follow Miss Crowell's suggestions in planning the missionary meetings. The children will most certainly be interested and instructed.

ZENDING EN POLYGAMIE (Missions and Polygamy). De gedragslijn der christelijke zending ten opzichte der veelwifverij historisch toegelicht. 8vo. 191 pp. Dr. B. J. Esser, Baarn, Netherlands. 1905.

This important and scholarly production of nearly two hundred pages ought not to escape the notice of the student of missions, altho the book appears in the Dutch language. It is a historic review of the difficult question of polygamy among heathen and Mohammedan converts, and the attitude of the Church and missionary societies in

regard to it. As far as we know, it is the first monograph on the subject that goes back to original sources, and the author has made very thorough study of his subject, since the book was written as a "proefschrift" to obtain the doctorate at the Free University of Amsterdam.

THE AUTOBIOGRAPHY OF GEORGE MÜLLER. Condensed from his own Journals and edited by G. F. Bergin, his successor in the direction of the work. Introduction by A. T. Pierson, D.D. Gospel Publishing Company, 52 West Twenty-second Street, New York. 1905.

This is a very compact and comprehensive volume of 700 pages. It contains a vast amount of matter compiled from Mr. Müller's own writings, and presents the full account of his marvelous life history as told by himself. In the Annual Reports much was unavoidably repeated, but in the present volume Mr. Bergin has given the most valuable incidents of Mr. Müller's life, and all the valuable teaching found in his journals, reproduced in full. The book is copiously illustrated with many photographs never yet published. No more inspiring gift could be put into the hands of evangelists, missionaries, and others who are working amid many discouragements, than a life history which abounds in encouragements to faith and prayer and dependence on God. No man of his century left behind a more unquestionable testimony to a prayer-hearing God.

SEED FOR THE WORLD. Popular Illustrated Report of the B. and F. Bible Society, 1904-5.

These reports are unusually attractive and entertaining. The illustrations are excellent, and the pen pictures of Bible work in many lands give graphic accounts of the sewing, cultivation, and harvests.

HOME MISSIONARY READINGS. By Alice M. Guernsey. 12mo, 128 pp. 50 cents, net. Fleming H. Revell Company. 1905.

These "readings" are original, not selected from home missionary

books and articles. Some of them are interesting and forceful, but the result would have been better for the missionary meeting if the author had selected the best from all sources on the subject.

WAX WING. By Caroline Atwater Mason. 16mo, 48 pp. 30 cents. Fleming H. Revell Company. 1905.

Mrs. Mason has written many good books, and this little missionary meeting sketch is one of the best. It will make good reading for a missionary circle, and drives home its point without the need of a sledge-hammer.

The treatment is purely historical and not theoretical. What the early church taught and practised in regard to the marriage-tie; their interpretation of I. Tim. iii: 2; the attitude of the medieval Church and its missionaries toward polygamy; that of the Roman Catholic Church; the views of Luther, Calvin, and the reformers; and, finally, a most careful résumé of all that has been written on this knotty question by the missionaries of the Protestant churches in the modern mission period. Such are the contents of the book. The bibliography gives more than 70 sources of information for reference. The author draws no conclusions, but leaves no doubt that the question of the admission of polygamous converts into the Church on the mission field has two sides.

A COMPLETE CATALOG OF CHRISTIAN TRACTS AND PUBLICATIONS FOR JEWISH READERS. Compiled for the use of Jewish missions and workers. By the Mildmay Missions to the Jews, London. 15. 1905.

Here is an exceedingly valuable catalog which every missionary to the Jews should have. It contains an exceptionally complete list of about 1,000 tracts in English, Hebrew, Yiddish, German, and other languages. They are arranged alphabetically, and give the price and addresses of publishers. It would have been helpful to have

some indication of those which had proved most useful in Jewish mission work.

STUDIES IN BUDDHISM AND CHRISTIANITY. By A. H. Small.

OUTLINE STUDIES ON JAPAN. By Tissington Tatlow.

OUTLINE STUDIES ON MOHAMMEDANISM. By Tissington Tatlow.

These three pamphlets are prepared by the British Student Volunteer Union for use in missionary hands. They are well adapted to their purpose.

FEDERATION. Published by the Federation of Churches, New York. \$1.00 per annum.

The sixth number of Volume III. of this valuable publication comes as a lenten message to the Christian Churches of New York. It deals more fully with "Religion in Greater New York," and by means of maps, diagrams, statistics, and other carefully compiled information shows the present condition and problems in various parts of the city. It has meant an immense amount of labor and skill to gather, tabulate, and publish this material. It is ammunition for editors, pastors, and city mission workers.

HISTORY OF THE JAPAN MISSION OF THE REFORMED (GERMAN) CHURCH IN THE UNITED STATES, 1879-1904. Edited by Rev. H. K. Miller. Illustrated. 127 pp. \$1.00. Board of Foreign Missions of the Reformed German Church in the United States, Philadelphia. 1904.

The twenty-fifth anniversary of the establishment of the Japan Mission of the Reformed (German) Church was celebrated last year, and this book is a charming souvenir of that event. It is an interesting story of the growth of the mission, with descriptions of its present condition. Its introductory chapter, which gives general information of Japan and its people, contains a vast amount of characteristic information closely compacted. The pictures really illustrate the book, altho the portrait element predominates. Altogether, the book is a source as agreeable as

it is authoritative for information on the work in Japan of the Reformed German Church.

INDIAN DECENNIAL CONFERENCE REPORT.—Free copies of the reports of the Third Decennial Conference, held in Madras in 1903, are offered to those who will value them. This volume contains a large amount of valuable matter, including the papers presented and statistics collected. Copies may be had for the cost of transportation from Fleming H. Revell Co., 158 Fifth Avenue, N. Y.

NEW BOOKS

THE EGYPTIAN SUDAN. By J. K. Giffen. Illustrated. 12mo. \$1.00, *net*. Fleming H. Revell Company. 1905.

RIVER SAND AND SUN. By M. C. Gollock. Illustrated. 8vo. 184 pp. 3s. 6d. Church Missionary Society, London.

A YANKEE IN PIGMY LAND. By William E. Geil. 12mo. \$1.50, *net*. Dodd, Mead & Co., New York. 1905.

WITH TOMMY TOMPKINS IN KOREA. By Mrs. H. G. Underwood. Illustrated. 12mo. 326 pp. \$1.25, *net*. Fleming H. Revell Company. 1905.

CHINA AND HER PEOPLE. By Hon. Charles Denby. 12mo. 2 vols. \$2.40, *net*. L. C. Page & Co., Boston. 1905.

JOHN CHINAMAN AT HOME. By Rev. E. J. Hardy. Illustrated. \$2.50, *net*. Charles Scribner's Sons, New York. 1905.

THE PEN OF BRAHMA. By Beatrice M. Harband. Illustrated. 12mo. 320 pp. \$1.25, *net*. Fleming H. Revell Company. 1905.

SCHOOLMATES. By Lewis Gaunt. Illustrated. 8vo. 191 pp. 2s. 6d. London Missionary Society. 1905.

HOME MISSION READINGS. By A. M. Guernsey. 12mo. 128 pp. 50 cents, *net*. Fleming H. Revell Company. 1905.

THE AFTERMATH OF SLAVERY. By William A. Sinclair. Small, Maynard & Co., Boston. 1905.

INDIAN AND SPANISH NEIGHBORS. By J. H. Johnston. 12mo. 194 pp. Cloth, 50 cents. Paper, 30 cents. Fleming H. Revell Company. 1905.

IN SALISBURY SQUARE. Daily Life at the C. M. S. House. By Irene H. Barnes. Illustrated. 12mo. 236 pp. 2s. 6d. Church Missionary Society, London.

THE PASSION FOR SOULS. By Rev. J. H. Jowett. 12mo. 128 pp. 50 cents, *net*. Fleming H. Revell Company, New York.

MISSIONARY CIRCLES. XIII. Programs arranged by the Ladies' Foreign M. S. of the First Presbyterian Church of Augusta, Ga.