



THE WOMAN'S HOSPITAL, LIEN-CHOU, SOUTH CHINA

It was here that the riots occurred, which involved the murder of the missionaries and the destruction of the mission buildings

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SIGNS OF THE TIMES

THE BURDENS OF WAR AND PEACE

While even such countries as Great Britain seem appalled by the problem of poverty as one without solution, for the financial year just completed the "burden of armaments" in Britain alone is nearly *sixty-four million pounds sterling*, having increased nearly one-third within ten years! France and Germany have each spent £43,000,000. England's bill for armaments, past and present, exceeds £90,000,000 per annum! If the nations would learn war no more, what immense sums would be set free to further the work of missions at home and abroad!

THE USE OF MONEY

Attention is often called to the comparative outlay of money; and perhaps it can not be too often done, if only to remind us how clamorous is self-indulgence, and how easily vast sums slip away in little outlays. For example, while in 1905 Americans gave for foreign missions less than \$8,000,000, there were spent here, in the aggregate, over *thirty* times as much for work in the home

Church, and *three hundred and twenty-five* times as much for confectionery and chewing gum, millinery, jewelry and plate, tobacco and liquors. The single article of chewing gum cost Americans eleven million dollars! For tobacco and drink they spent over two thousand millions! Even the most ardent devotee of wine and liquors would scarcely hold that they are important factors for the elevation of mankind. What shall we say, then, if they are proved to be forces of degeneration?

A NOVEL MISSIONARY OFFERING

A marvelous meeting is described by Rev. Cyril Ross, of Korea, who tells of a gathering of over 400 native Korean Christians in Pyeng Yang. The leader suggested a new sort of missionary offering for home work—not in money, but in men—in witness for Christ, each one giving from a day to a week or fortnight to voluntary labor, simply telling the Gospel story to their neighbors. That night an equivalent of two years of time was volunteered by those present, and when the tidings

spread in the vicinity 2,200 days of such work were soon cordially volunteered. Men left their farms and merchandise to do mission work in outlying districts and without any pay. That is a kind of home mission offering after the apostolic sort, and it is native Koreans, just out of heathenism, that set us this noble example.

THE WILL AS A FACTOR IN GIVING

If there be first a willing mind, it is accepted, according to that a man hath, and not according to that he hath not (II. Cor. viii: 12).

How far does this law hold? Paul applies it to the giving of *money*. May it not be equally true of self-giving? When the poor widow cast in the two mites which were all her living, her willing mind was to give *all she had*, and the Lord so counted it as greater than all other gifts, because no other giver had the willing mind to give *all*. If God sees that when I give a dollar I would give a thousand if I had it, my dollar is accepted as a thousand!

Now, if the same law holds in self-giving, how does it magnify the two mites of time and strength actually cast into the treasury of missions! When Mr. John R. Peale, who, with his wife, was massacred at Lien-chou, sailed in August last, he expressed as his "willing mind" the one desire for forty years of self-denying service in China. Instead of forty years, God gave him only four days. But as there was first the willing mind, if the *work* was accepted according to the *will*, Mr. Peale has had reckoned to him the forty years he purposed, not the four days which were all he had.

THE PRESENT OUTLOOK IN WALES

Mr. Seth Joshua, one of the pioneers in the Welsh revival, writes us of the present conditions as follows: "There is no great blaze of revival fervor here now, but there is a steady glow in many places. Mr. Evan Roberts is at present in North Wales, but the work is not the same. We spent a day together just before his going to Carnavonshire. We spent much time in prayer, and I found that his burden was my burden. The cry was for the ministers and leaders. The fire has been partly extinguished among the young converts in many places by officialism suppressing the testimony as to assurance of salvation. This opposition is peculiar to Welsh theology, as also to the Highlands of Scotland. The revival has become a kind of wedge in many churches. There is no open rupture as yet, but many strange scenes and incidents occur. At Llanelly one young minister opposed this truth, and immediately the young converts began to pray the Lord to cast the devil out of him. At another town a minister stood up and publicly opposed me on this same truth, before a crowd of 1,500. Here at Morriston-Swansea, thank God, the people are yielding, and as many as 50 a night have come out to the front to seek the blessings of assurance. I greatly grieve that no proper test was applied in the first glow of the revival. It is of no use in Wales to ask members to stand and others to sit. It only skims the surface. Of what use is it to talk year after year—as we do in our conventions—about a personal pentecost, etc.,

when the bulk of our people are not grounded on the first principles of the new life.

I have no pessimistic fit on me, but write with a solemn sense of a great grief. This revival, steered largely by an ungodly press, has only skimmed the surface. I am waiting for a revived revival—the “latter rain.” It is coming. It must come. I hear the sound of it often. The Master of the house is risen up. He will not retire again until the work is done.”

THE REVIVAL AMONG THE LAHUS

The revival wave seems moving on. We have before told (April, 1905) of the wonderful movement among the Musos, or Lahus, of Kengtung, Northern Burma. These people number 50,000 or more, and are three chief tribes: the black, yellow, and akha, the first being the largest and most influential. They are like the Karens, monotheists, and opposed to idolatry. Five years ago they began to be interested in the Gospel, and in 1903 one of them professed faith. The Shan officials sought to discourage them by threats and lies about Christians, and for a time these simple-minded people halted and hesitated. But on October 30, 1904, the first convert was baptized. He then brought two Muso teachers, with fifty followers, to the mission compound, when they heard, with deep interest, of Christ; and the same day a third teacher with thirty followers came also. Like the Karens, they had a tradition that a foreigner would come to bring them heavenly truth; and this prepossessed them in favor of the new message. On November 23,

1904, the three teachers and thirty others were baptized. This was like the breaking up of ice in spring, and before the year closed there were about 360 baptized converts.

An evangelistic spirit was then awakened, and the converts went out by twos, to tell the Gospel story, and as they went the black and yellow Lahus poured into the compound, sometimes a hundred at once, and from distances of from four to fourteen days' journey, making necessary simultaneous meetings two or three times a day. This remarkable movement was only interrupted by the heavy rains in May, 1905, but in five months (January 1 to May 31) 1,265 persons were baptized.

GOOD NEWS FROM PLEASANT ISLAND

Naura, or Pleasant Island, one of the Marshall group, is a station of the American Board. Mr. Delaporte, the missionary, writes that at last the revival for which they have worked and prayed has been granted, and at one communion service, last July, 362 men, women and children stood out for Christ. This follows six years of much apparently unsuccessful work. The missionary and his wife were tempted to discouragement, but just at the time of man's extremity came God's opportunity, and without special appeals, the natives began to come, asking for baptism, and showed true signs of conversion. The communion service lasted from 10 A.M. to 4 P.M., and for several Sabbaths the inspiring scene was repeated—over 1,000 natives gathered to worship and hundreds received on confession of faith. The church now numbers about 500 adults and 283

baptized children. It has more than doubled during the past year.

CONTINUED REVIVALS IN INDIA

Every week brings news of further evidences of the Spirit's power in India. A recent convention at Sialkot, in the Punjab, was marked by heartfelt conviction of sin among missionaries and native Indian pastors. This was followed by a deep spiritual awakening, an outpouring of prayer and powerful testimony among the Hindus and Moham-medans. In the girls' orphanage at Belgaum, Christ has been found to be a living reality and many have become active Christian workers.

Similar good news comes from the boys' orphanage at Kaira. All-night prayer and praise meetings have been held in Asansol, Bengal, and still more powerful movings of the Spirit at Bhaisdehi, in the Central Provinces. Space allows only a mention of equally good news from the boarding-school at Jammalamadugu, Cuddapah District, from Kolhapur, from Atmakur, Nellore District, from Ellichpur, in Berar, and a large number of other missions in all parts of India. These awakenings are marked by the same signs—prayer, the exaltation of Christ and His atoning work, confession and forsaking of sin, by converts, witnessing to the unsaved, and rejoicing in the Holy Spirit.

PROGRESS IN THE BAROTSI MISSION

The Barotsi Mission of the Paris Missionary Society has founded a new station, at present called Lukoma, in a district hitherto entirely unknown to missionaries. It lies to the west of the Zambesi, apparently

in Portuguese territory. The station is a little south of west of Lealui, and stands upon a range of hills overlooking the great plain of Lukoma, which is dotted with villages, and has a large population—large, at least, for the Zambesi region.

A new movement is reported at Lealui, in Barotsiland. Mlle. Amezdroz, of the Paris Missionary Society, says:

To stimulate our Christians, large and small, a Christian Endeavor Society has been organized. The converts meet once a week, adults, young people, children, under the presidency of one of the older ones, and there they tell each other what they have tried to do to win souls to God or to help their neighbors. Some invite such and such a one to come to church on Sunday; others go and read verses of Scripture to some old woman who is alone and infirm; others speak of the Savior to those who visit them, and others still give old clothes, which they have mended, to people who are poorer than themselves. All members of the society, little and great, have promised faithfully to fulfil different duties which are very elementary, but which are very important for those who wish to serve the Lord. Among other things, they have promised to read the Bible and pray every day.

AN INDIA MISSIONARY SOCIETY

It is a well-recognized fact that India must be evangelized, not by missionaries, but by native Christians. The greatest need there is for a strong, evangelical Indian Church, animated by the missionary spirit of Christ. The last few months have seen a movement springing up all over India for the formation of an Indian missionary society, the marks of which are that it is to be interdenominational, is to

employ Indian agents with Indian money, and its control is to be in the hands of Indians.

The movement began in South India, but has spread with the greatest enthusiasm all over the land. At present, very few of the earnest Indian graduates and leading young men are willing to enter missionary service, but already many have expressed their readiness to enter such a native society.

Even assuming that every district is being reached where there is a missionary, the virgin districts of India, as yet totally unreached, cover a population of over 100,000,000, or a third of the whole. The new society will first of all open these tracts, and then bit by bit hope to take over the existing mission from the foreign societies. Great things are hoped for from this new step of Indian Christians toward self-support and propagation of the Gospel.

FAMINE IN RAJPUTANA

Again missionaries send word of the failure of rains and consequent famine in parts of India. Rajputana has a population of 12,000,000 people, nearly 12,000 of whom are Christians. Dr. Scott, of the Methodist mission, reports that these are in great need, and appeals for help to keep them from starving. A famine committee has opened grain shops, and is selling grain at low prices, and relief works have been opened. Still, thousands are without help. This is another sign that industrial missions are needed to make these people self-supporting, by means of trades, as well as by the cultivation of the soil. But it will

be long before the teeming populations of India will be economically prosperous.

THE FAMINE IN PERSIA

Missionaries in Urumia write of alarming conditions among the suffering people of the plain, due to failure of crops. They appeal to America for help to relieve the most acute cases of distress. The readiness of Christians to give aid in times of famine has always been a means of breaking down prejudice and of opening hearts to the Gospel message. Debts, poverty, and famine make life a burden to the Persian people, and if they have no hope in Christ, what must be their outlook?

The political situation is more favorable at present. The missionaries are not obliged to go armed to the teeth whenever they go out of the city, so that their appearance is more in accord with their mission.

THE SULTAN AND THE MISSIONARIES

The missionaries were not alarmed at the sultan's hint of violence against Christians when the European fleets appeared in Turkish waters to enforce consent to their Macedonian program. They won their point, but the American government is not so successful. The promise made last year that the Turkish government would give to American institutions, educational and religious, the same privileges granted to European nationalities, has not been fulfilled, and the last word is that the Porte declines to fulfil the agreement. These promises were then made in view of the presence of American vessels at

Smyrna. It is not to be supposed that our government will fail to insist upon the fulfilment of these promises, which are essential to the maintenance of the institutions of the American Board already established in the Turkish empire. The Porte will, however, withhold the privileges as long as possible.

THE DISTURBANCES IN SHANGHAI

Some disquieting rumors came from China, in the middle of December, to the effect that an anti-foreign outbreak had occurred in Shanghai, that missionaries had been recalled from the interior, and that a general uprising was feared. As usual, the reports were unnecessarily alarming. It is true that the German consul was stoned and the American vice-consul was slightly injured in a riot caused by an attempt by the mixed Court to send some Chinese prostitutes to a House of Refuge. With the help of foreign marines quiet was soon restored.

RECENT CHANGES IN CHINA

Less than one hundred years ago the first Protestant Christian missionary, Robert Morrison, landed in China; to-day there are in the empire three thousand missionaries and 112,000 baptized communicant church members.

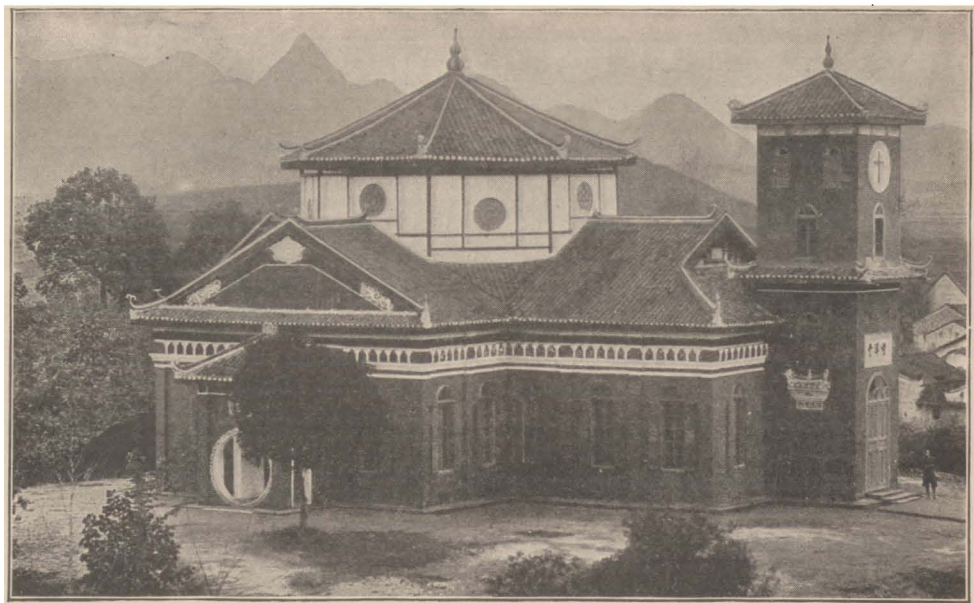
Eleven years ago there were 900 cities in China from which missionaries were excluded, and five whole provinces without a missionary. To-day all provinces have stations and no cities are closed to

Christian teachers. Railroads, telegraph lines, and the Imperial Post make China open to the world.

Five years ago one hundred and eighty-nine foreigners and thousands of native Christians were murdered by the Boxers, and many chapels, hospitals, schools, and colleges were destroyed. To-day new reinforcements have occupied all the old stations, better buildings have been erected on more advantageous sites, and a greater spirit of unity prevails among missionaries and Christians of different denominations.

THE ANTI-OPIMUM AGITATION

Opium has long been acknowledged to be the curse of China, and Great Britain is responsible. The recent change in the British government gives some hope that those fighting against the curse may be victorious. Mr. John Morley, the new secretary for India, and J. E. Ellis, the under secretary, are both anti-opium men. The latter is a member of the Society of Friends, and brother-in-law of Mr. Joshua Rowntree, author of the book, "The Imperial Drug Trade." If these two men can secure the cooperation of the House of Commons, the enforced opium trade is doomed. It is to be hoped that there will be such widespread expressions of opinion, and such appeal in Great Britain and Canada, that the British government can not ignore the public disapproval of this trade which fills government coffers by filling Chinese coffins and by destroying Chinese souls.



LIEN-CHOU CHURCH, CHINA, DESTROYED BY THE MOB, NOVEMBER 2D, 1905

THE STORY OF THE LIEN-CHOU MARTYRDOM

BY REV. ARTHUR J. BROWN, D.D., NEW YORK
Secretary of the Presbyterian Board of Foreign Missions

The growing consciousness of unity and power which has resulted from the operation upon China of the forces of the modern world, and which has been greatly augmented by the results of the Russia-Japan war, has led to a feeling of irritation against the United States because of the exclusion laws in this country. Nearly all of the Chinese in the United States have come from the province of Kwang-tung, in which Lien-chou is situated. Reports of their treatment here have greatly exasperated many of the people, and this resentment was expressed in the boycott of American goods. This anti-American feeling is particularly bitter in Kwang-tung. There is some irritation, too, over the American concessions for the Canton-

Hankow Railway, which culminated in the cancellation of the lease by the Chinese government last August. Moreover, the materials for mob violence are always at hand, even in the most civilized lands, as America itself has so often and so painfully shown. Still, letters from the missionaries had not indicated any interference with their work or any disposition on the part of the people to molest them. On the contrary, the Chinese seemed to realize that the missionaries were in no way responsible for the treatment of their countrymen in the United States, that they were not in China for purposes of trade, but that their sole object was to help the people to a better life.

In these circumstances we were startled beyond expression by the

despatch which told of the attack on Lien-chou station and the murder of Mrs. Machle, Amy Machle, Mr. Peale, Mrs. Peale, and Miss Chesnut.

In reply to a cable of inquiry we received the following message on November 3d:

Unrest. Heathen festival encroaches mission premises. Fled cave. Discovered. Killed. Bodies recovered.

On the first news of the massacre the Revs. Andrew Beattie, D.D., and William D. Noyes, and Paul J. Todd, of our Canton station, with an escort of sixty Chinese soldiers, promptly started for Lien-chou. The fifth day they met Dr. Machle and Miss Patterson, on their way down the river. It was considered advisable to return with them to Canton. On the way down they were told the following sad story:

The missionaries had arrived the 27th of October from the mission meeting in Canton, and on the following morning, as Dr. Machle was going to the hospital, he

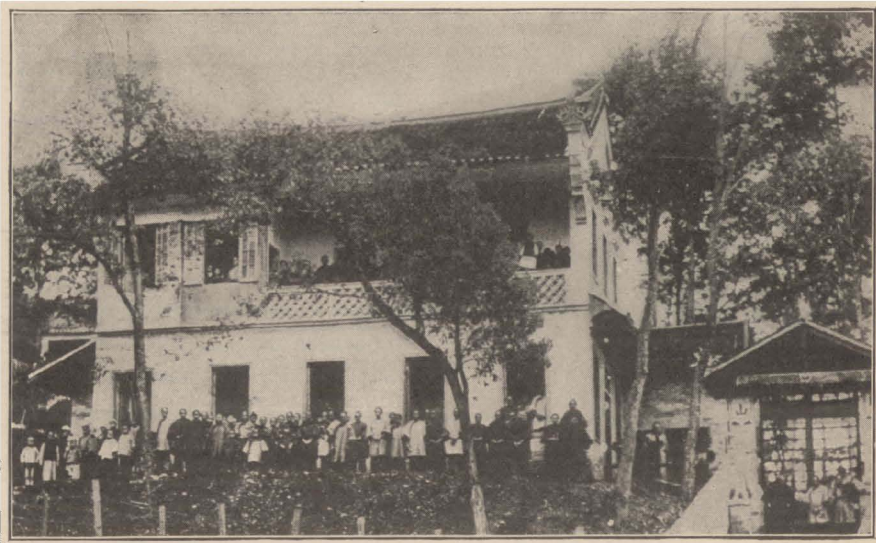
saw a shed for idolatrous purposes erected in part upon mission property. Last year the same thing had been done, and those in charge had promised never to repeat the offense. As Dr. Machle did not wish to disturb the worshipers in their temple and the adjoining shed, he picked up three little toy cannon on the roadside. Some men in the temple heard about it and came out. Dr. Machle then asked to see the elders, and three came out and asked the meaning of the seizure of the cannon. Dr. Machle asked them if they were not violating the compact of a year ago when they had promised that they would not again infringe on the mission property. Dr. Machle said: "Our religion does not permit us to worship idols, therefore we could not have idolatrous worship on our property and cannot permit others to do so." He further asked if they would have liked it if he had put up a chapel on their property. They admitted that they would not, and the elders said that as this was the last day of the feast, the structure would be removed that afternoon and never again would they encroach. Dr. Machle returned the cannon to them, and, while the elders turned to go into the temple, he started to the hospital. Before he



THE RIVER INTO WHICH THE MISSIONARIES BODIES WERE THROWN, LIEN CHOU, CHINA
On the farther bank is the New Mission Residence. In the foreground are Chinese buildings in Lien-Chou City

reached the building some young men came from a different direction, apparently bent on mischief, and armed with spears, clubs, and other rude weapons. One of the elders explained to the crowd that the cannon had been returned, so that all was peace again. This, however, did not prevent one man from striking Dr. Machle on the arm with a bamboo pole and a stone was thrown, hitting him over the eye. The crowd did move away, however, so that Dr. Machle did not

a man to the officials, and they soon returned with attendants, but the mob was too great for them, and soon set fire to the Woman's Hospital. They had found a skull and other medical specimens which they carried through the streets to inflame the people. For a short time there were five or six thousand people gathered, not all riotors, but countenancing them in their wicked work. After firing the two hospitals the crowd paused for a while and the officials assured the



THE WOMAN'S HALL AT THE LIEN-CHOU MISSION

think it a very serious matter. He went up to his house for a card to send the officials, so that they might know what had happened. In the meantime, Dr. Chesnut thought she would go over to the officials, but as she could not get through the crowd she sought safety on a guard boat lying in the river. It was not long before the crowd pelted this boat with stones.

After a while Dr. Chesnut insisted on going back to the rest of the missionaries, saying, "If they are to be slaughtered, I shall go and die with them." Mr. Peale and Mrs. Machle, on hearing the noise, had gone down to see Dr. Machle at the hospital, but finding everything quiet, as they thought, went back with him to the residences. Dr. Machle sent

missionaries that they would be safe, but thought it might be more advisable to go to the yamen. They told the missionaries to wait until they called a boat.

After a while a man told them that there was a boat ready. The missionaries thought that he was one of the official attendants, but they soon found that they had been betrayed. They tried to strike the road to an interior town, but as they could not reach that road without being seen the man showed them a cave into which they might creep. Fearing a trap, they thought they would strike for open country. But it was too late, so they had to rush into the temple at the mouth of the cave. Dr. Machle stayed behind to close the temple doors while the rest of the party rushed into the cave and

quickly disappeared in the dark. At that moment the crowd arrived outside, and as stones began to fly against the doors Dr. Machle rushed into the cave.

The letter goes on to state that in the darkness and confusion Dr. Machle was unable to find the other members of the party, and, supposing



MRS. REBECCA GILESPIE PEALE

From Nottingham, Md., at 27 years of age, sailed for China as a bride, in August, 1905

that they had reached some place of safety, and that he, as the leader of the station, was the one sought, he hid himself. In the meantime, Miss Patterson, Mrs. Machle, and Amy came to a narrow place in the cave, through which Miss Patterson could squeeze with difficulty, but Mrs. Machle could not. Not long after a man found Miss Patterson, and said: "It is not safe here. I am a Christian, follow me." He led her along until they came to a hole, fifteen feet deep, with two feet of water at the bottom, and both dropped into it.

From what was afterward learned from the Chinese, the mob seized Mrs. Machle and her daughter, Amy, Dr. Chesnut, and Mr. and Mrs. Peale, and, taking them out of the cave, killed them beside the river. Dr. Chesnut is said to have pleaded for the lives of Mr. and Mrs. Peale, saying: "If we have ever done you harm, kill us, but do not kill these new missionaries, for they have never done anything to you." Mrs. Machle is said to have been outwardly calm, and to have reasoned with the crowd to the last.

After a while a friendly Chinese led Dr. Machle to Miss Patterson's hiding-place, and at dark they crept out and were taken over to the yamen by one of the officials. From there they were transferred to another place, where they were kept for four days. Early on the morning of the fifth day they stole out with darkness to a guard-boat, which at once put out from shore. At a place called Yeung Shan the survivors found the boat on which Dr. Machle had gone up to Lien-chou, and from this point they came down the river with a strong guard.

The bodies of the dead missionaries were recovered by the officials and given a Christian burial by two Chinese Christians, who put them in coffins and marked the place where they were laid to rest.

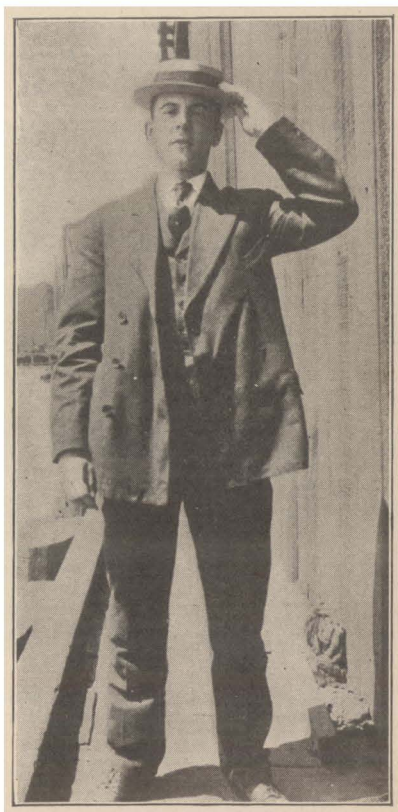
There is just ground for indignation because of the disposition of certain newspapers to blame the missionaries. It is nothing less than brutal to sneer at men and women who were devotedly and lovingly consecrating their lives to the uplifting of the Chinese, and who have sealed their

devotion by their blood. The despatch from the Chinese viceroy to the Chinese minister at Washington, published in the newspapers of November 15th, can hardly be accepted as final. The Chinese government has a habit of making scapegoats of magistrates within whose jurisdiction troubles occur, sometimes dismissing them in disgrace, and sometimes even beheading them. The reports of Chinese officials are, therefore, sure to be presented in such a way as to "save face."

It is not at all to the discredit of Dr. Machle that he took advantage of his property rights to protest against a festival platform on which there were the firing of cannon, the exploding of firecrackers, and the strident music and other distracting noises incident to a Chinese religious festival. Such a tumult must have been highly injurious to the many patients that were crowding the two hospitals on the premises, to say nothing of the discomfort and possible danger to the missionary families from the excited and probably half-intoxicated crowd. The temporary platform could be moved, but the hospitals could not. But such a protest, while perhaps sufficient to excite a personal attack upon Dr. Machle, hardly seems an adequate cause for the murder of five other innocent people and the total destruction of the entire mission property. As for the skeleton and other specimens, such objects are a legitimate possession of a physician. But one can easily understand how, when captured and borne through the streets, they would inflame a superstitious people who venerate the dead, especially when placards an-

nounced that the skeleton illustrated the foreigner's contempt for and treatment of the Chinese.

The theory that the trouble was "a mere personal quarrel" between the Protestants and Roman Catholics



Saying farewell to America in August, 1906. Mr. Peale was a graduate of Lafayette College and Princeton Theological Seminary.

need not be seriously discussed. The Roman Catholics of this country will not thank the critics of Protestant missions for implying that Roman Catholic converts would fire cannon under the windows of two Protestant hospitals, and, when objection was made, foully murder three women, a little girl, and a man who was a total stranger to them. As soon as the

despatch of the Chinese viceroys was published, we cabled to Canton as follows:

Press reports atrocities. Blame missionary. Cable us full particulars. Keep us fully informed. Was boycott factor?

On the 17th instant we received the following reply:

Missionaries not blameworthy. Trouble local. No further danger. Boycott pos-



MISS ELEANOR CHESNUT, M.D.

Dr. Chesnut was a graduate of Park College, Mo., and of Woman's Medical College, Chicago. She sailed for China in 1894.

sibly factor, not real cause. Wait report Judicial Commission, now near Lien-chou.

This is certainly sensible. By direction of the State Department the American consul-general at Canton, Mr. Lay, left for Lien-chou on November 10th, to make a thorough investigation. He was accompanied by Lieutenant-Commander Evans of the U.S.S. *Oregon*, Lieutenant Disbukes of the *Monadnock*, Dr. Machle, Rev. Drs. A. A. Fulton, A. Beattie, and William D. Noyes. The Chinese government was represented by high

officials. This commission took the testimony available in Canton before starting.

Pending the final report, all the presumptions, in common fairness, should be in favor of missionaries of known character, intelligence, and devotion. One of the missionaries who was killed, Dr. Eleanor Chesnut, was a physician who had devoted herself for years to loving ministrations to the sick and injured, and she was greatly beloved by multitudes who cared nothing about Christianity. Of the others, one was the wife and another the daughter of a physician, Dr. E. C. Machle, and two, the Rev. and Mrs. John Rogers Peale, were new missionaries who left this country August 16th, and had been in Lien-chou only a day and could not have offended any one.

The Rev. Henry V. Noyes, D.D., of Canton, writes:

The story has gone abroad that Dr. Machle interfered with an idol procession and took away an idol from the procession and thus brought on the trouble. The charge is absolutely false. There was no idol procession.

Our missionaries in Lien-chou have been rare examples of what may be accomplished by tactful treatment of the Chinese and constant discretion. They have been attacked by a brutal band of ruffians, but that does not change their conduct and character one iota, only to make these shine brighter in heaven's own light. It was a piece of great presumption for the neighboring village last year to put a portion of their sheds for an idolatrous festival on the mission premises. . . . It was after a satisfactory settlement had been reached that a brutal band of ruffians, foiled in their design to foment trouble, came suddenly on the scene with robbery and murder in their hearts and the weapons for its accomplishment in their hands.

A Call from the Mission

The spirit of the members of the stricken mission is strikingly exhibited by the following extracts from their letters:

Perhaps this seems a strange time to call for volunteers, but the Canton mission never needed them more. We did not see how we could get along with the small force before, and now our thin line is thinner. The murderers need the Gospel. The people not responsible there in Lien-Chou need it. We know that this work must go on. In our grief we must write for more like Mrs. Machle, Dr. Chesnut and the Peales to come out and do what they would have liked to do. They did not count their lives dear. By their death they have claimed Lien-Chou for Christ and we must enter into this heritage. I can write no more, for the whole thing comes over me so that it is impossible. Don't have thoughts too hard against the Chinese!

Mr. Machle also writes in true missionary spirit:

I hope I shall have the blessed privilege of rebuilding the mission and spending my remaining days among those people who in a frenzy of anger were influenced by about two hundred rowdies to sanction their work of destruction and pillage.

The spiritual work of the mission still remains. Christianity at Lien-Chou has not been stamped out. It is only a matter of time when the work at Lien-Chou will be in a much more flourishing condition than it was before this trouble. The blood of the martyrs is the seed of the Church. The greater number of the 6,000 persons who witnessed the atrocities of two hundred rowdies, thieves and gamblers, are now very sorrowful that they even lent their presence. Hundreds of the people had been benefited by the hospital. These when the excitement of that day was over must have thought of the benefits received, and are no doubt at heart our friends. God grant that our friends may show their true colors in the coming investigation.

Will the Church respond? It is

gratifying to know that so far from being disheartened, it is determined to rebuild and reequip the station on a larger scale than before. The Church at Moosic, Pa., was paying the Board the salaries of Mr. and Mrs. Peale. It is not a large church, nor a wealthy one, and at first we feared the effect of the disaster upon its missionary interest. But the pastor writes:

Our church feels that this is a call to a deeper consecration to the work for which Mr. Peale gave himself, and there is open expression that we must have two men to stand for us in the place of our pastor who has fallen. Perhaps it is not too much to say that this will double or triple our work for foreign missions in the new year. Our work will be the firmer because of this call of our God. The church, in fact the town, feels that we must not only not stop our work, but increase it. The church takes a definite and determined stand to go on with its foreign work.

There are young men willing to go to such a place. One who was graduated at the Western Theological Seminary last year, and was appointed to the Canton Mission with Mr. Peale, but delayed going for a year, as he was given a fellowship for superior class standing, so that he is now spending a year at Oxford University, England. The murder of his intimate friend has not caused him to lose heart or congratulate himself on his narrow escape. On the contrary, he writes:

I can not express my feelings on hearing of the murder of our missionaries at Lien-chou. I can not help thinking that had I been more jealous it would have been I that gained a martyr's crown, and a better than I spared for the work. In some indefinable way my heart was set on going to Lien-chou. Now I earnestly seek the privilege of taking the place of one

of those faithful ones who have given their lives for the cause. If, in the judgment of the Board, these sad events and the increased need justify my leaving my studies and proceeding at once to the field, I shall be very glad to do so. I shall hold myself in readiness to go at any time. I hope our government will take no steps that will lessen the effect upon the natives of the dying testimony of these faithful servants of God.

A senior in Princeton Theological Seminary writes that he is ready and anxious to step into the gap made by the death of Mr. and Mrs. Peale. He says that he can think of no greater privilege than being permitted

to serve the Master in this field. Another young missionary who went to India last year writes that his boxes are yet unpacked and he asks to be transferred at once to Lien-chou. A member of the Hunan Mission makes a similar offer.

We believe that the whole Church will be as deeply stirred as the Board has been by such expressions, and that they are indicative of the deep and solemn determination of the Presbyterians of our country to press the work at Lien-Chou with new vigor.



AMY MACHLE, ONE OF THE MARTYRS (AGED 10)

DR. MOON'S MISSIONARY WORK FOR THE BLIND

BY THE EDITOR-IN-CHIEF

In the cxxxix. Psalm, the sixteenth verse is capable of quite another than the usual rendering:

In Thy Book, all the members of my life
were written;
Which in continuance were fashioned,
When as yet there was not a day.

In other words, the Psalmist passes



WILLIAM MOON, LL.D.

from the contemplation of the gradual development of the physical embryo in the mother to the thought of another embryonic development—that of human history. God plans a believer's life, determining his sphere and work, in advance of birth; then by his Providence fashions the events which carry his purpose into performance as the days go by. But, before the first actual day of life has dawned, the fashion of the life has been determined, so that, even of Pharaoh, God can say: "For this purpose have I raised thee up that I

'might show my power in thee'; or as of Cyrus: "I girded thee, tho thou knewest Me not."

These laws of the Kingdom of God find illustration in the life story of William Moon, LL.D. In 1839 he became totally blind, and, for more than fifty years of total darkness, gave himself up to a "work of the most strenuous, inspiring, and energetic nature that it is possible to conceive." Raymond Blathwayt, who wrote his life story briefly in *The Quiver*, twelve years ago, says of him, that, after meeting many of the most remarkable men of the day, and with full knowledge of what they have done, he does "not hesitate to place William Moon in the very front rank of all these workers."

Dr. Moon accepted even his loss of vision as part of a Divine plan, and, instead of repining, set himself to discover and develop that plan, in which total blindness should be found a necessary factor! And we may now anticipate the result sufficiently to say that this is his own testimony, fifty-four years after he entered this closed chamber of darkness, with God:

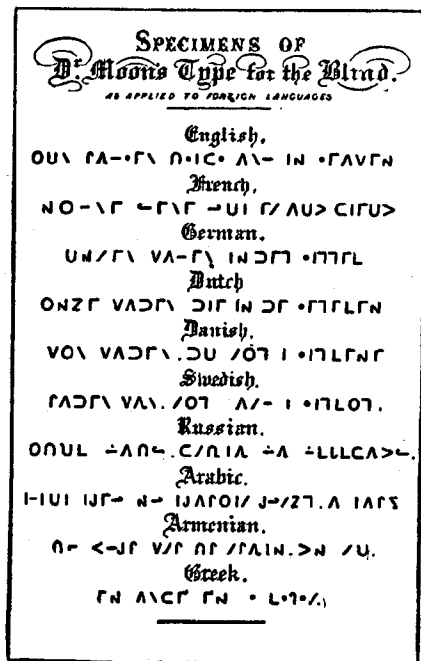
"It has been for me a long night but a bright day. God has been pleased to give me the talent of blindness, and I have tried to do my best not to bury my talent in the napkin of despair and hopelessness"—a new terminology of faith! Let the reader judge whether people, apparently shut out from service, may not, in their seeming calamity, find their opportunity—whether blindness may not practically be turned to vision.

Dr. Moon began to consider whether he could not turn his mental attainments and acquisitions into the channels of invention for the benefit of those who, like himself, were blind, but who, perhaps, unlike himself, had never had the use of the open eye, and had not learned many of the

bossed systems—the phonetic, shorthand, ordinary Roman letters, and the Gall system, with its angular characters. But he felt that upon all of these great improvement was possible. There must be the greatest simplicity to secure the largest availability, and so he undertook to devise a new system in which absolute simplicity should be the leading feature. How well he succeeded is shown by the fact that, while the Braille method has no less than one hundred and forty contractions, the Moon system uses only six in the English and none in the foreign.

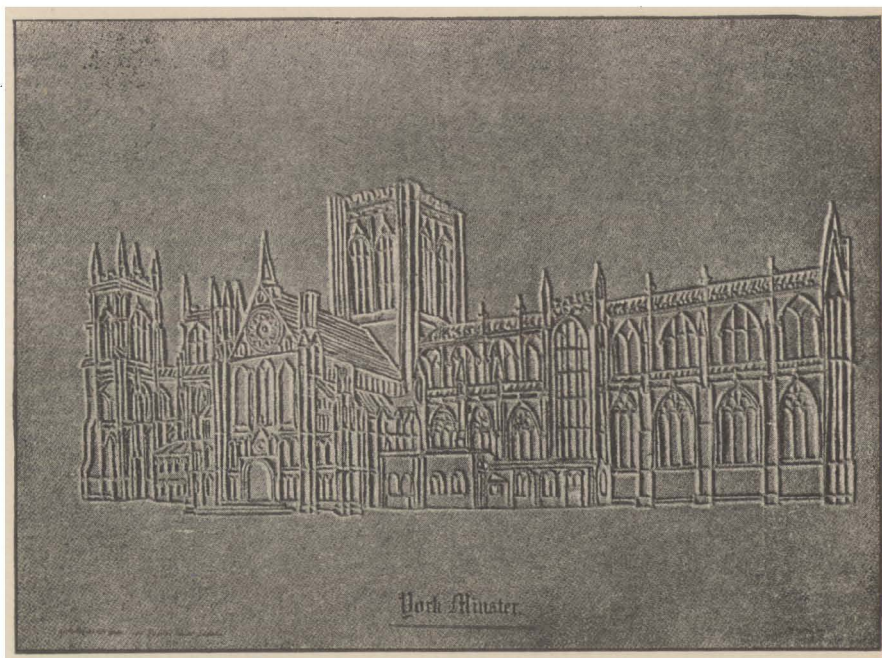
The year after his blindness began Dr. Moon formed a small class of blind people in Brighton, and taught them one of the existing embossed systems. It was the difficulty which he found in their learning to read by it that drove him to simplify the alphabet and reduce the number of marks and contractions. That original class has since grown into the well-known asylum for the blind in East Brighton, and in a little over half a century the Moon system had been applied to *over four hundred and sixty languages and dialects!*

It was difficult work with the foreign tongues—almost like inventing a new language entirely—and it was curious to observe that these characters which Dr. Moon had devised unconsciously reproduced some of the most ancient alphabets—Hittite, Moabite, Egyptian; and latterly he adopted their method of reading forward and backward, in what the Greeks called the “ox-plowing” style, down one furrow and up another—a very easy plan for the blind, as in this way they do not so easily lose their place.



lessons to be acquired only through vision. He recognized the fact that, by a curious law of our being, the tide of sense perception, when one channel is closed, moves with increased volume and momentum through the remaining channels; and so with blind people, the *touch* is generally more acute, and sometimes so marvelously keen and quick that its sensitiveness makes eyes of the fingers.

At the time when William Moon became blind, this field had already been entered. There were four em-



THE YORK MINSTER CATHEDRAL, IN RAISED OUTLINES, FOR THE BLIND

Not only has *reading* been thus made possible for the blind, but various forms of instruction through raised figures and pictures. The whole of Euclid is done in these embossed pages; also various astronomical outlines, representing the solar system, eclipses, constellations, the moon and its phases, change of seasons, the comets, with stars shining through, etc. There are embossed houses and animals, portraits of notable people, accurate map of Palestine, the desert journeyings of Israel, etc.

It is very evident that Dr. Moon was a hard worker. He dared attempt an English Dictionary for the Blind, in ten volumes, with 25,000 words, and a Biblical Dictionary in twelve volumes. Between 1847 and 1893 nearly 200,000 volumes of the Bible and other books, prepared on

the Moon system, were put into circulation. A machine was made in America, specially for Dr. Moon, that throws off five hundred embossed sheets in an hour. The Moon books are sold at less than cost of production, and the demand far exceeds possible supply. A hundred new compositors could be set at work if funds allowed, and 3,000,000 blind are to-day waiting to have their needs supplied.

The system is so simple that almost any one can learn it in an hour or two. The alphabet consists of eight of the Roman letters unaltered, fourteen others with parts left out, and five new simple forms. Two old ladies, respectively eighty-five and ninety-five years old, taught themselves to read by the Moon system, and twenty little girls in Mrs. Bowen Thomp-

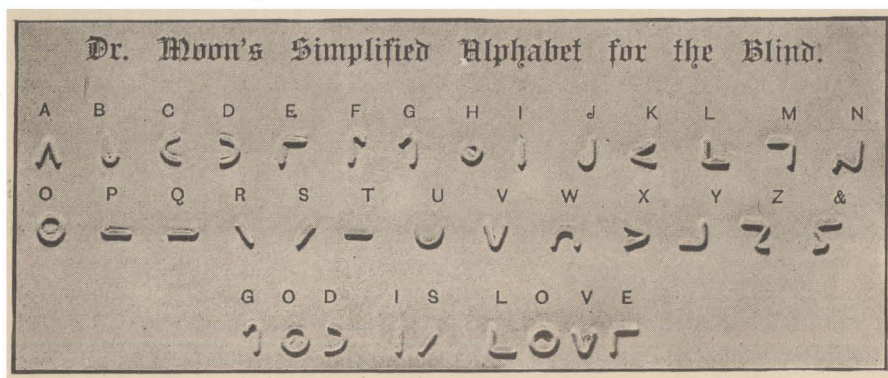
son's Syrian schools learned in less than an hour.

A blind organ-grinder in Paris was seen varying the monotony of his employment by reading the Moon copy of John's Gospel in French. At least one hundred blind Moslems in Cairo were found reading in Arabic, and a blind Copt, the first blind man in Egypt who learned to read, did so in one night by the Moon alphabet. What wonder if it has been called "God's own alphabet," for who else but He

the proportion is often 2 or even 3 to 1,000. So much is the Moon system valued that home teaching societies and free lending libraries are established in about one hundred places in Britain, and many in America and other lands.

Over the entrance of Casa Guidi, in Florence, is an inscription in Italian, which may be translated thus:

Here lived and died Elizabeth Barrett Browning, who with the heart of a woman combined the science of a scholar and the



could have raised up such a man for such a work?*

The inventor has been at home with the Lord since 1894, and knows the joy which he used to say would be next to that of meeting the Lord—"meeting the many blind who had been led to think of better things by the reading of the Scriptures in the type it had been his privilege and joy to invent."

The number of blind in Great Britain and Europe average about 1 to every 1,000. In the United States there are 50,000. In Asia and Egypt

spirit of a poet; and by her verse made a golden ring between England and Italy.

A grateful Florence raises this memorial. 1861.

We have often thought, in passing by the unpretentious building in Brighton where William Moon lived, worked, and died, that to angelic eyes there is a nobler inscription:

To him who, to the tenderness of a loving heart, united the skill of an inventor and the devotion of a Christian disciple; and who, by his system of embossed letters, gave sight to the blind, and opened the treasures of the Word of God to millions of sightless readers. A world-wide community of the blind follow him with grateful affection and memory.

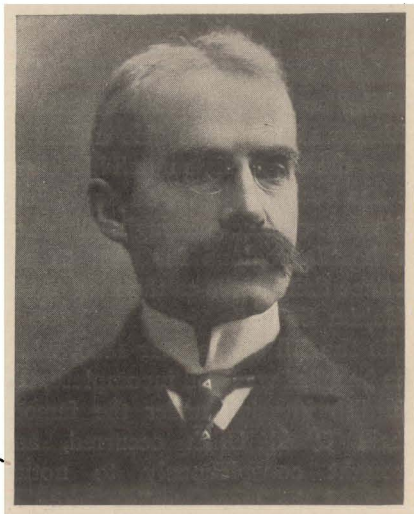
*Subscriptions and donations will be thankfully received by Miss Moon, 104, Queen's Road, Brighton, Sussex, England.

A MISSIONARY PHYSICIAN IN PERSIA

A SKETCH OF THE LIFE AND WORK OF DR. JOSEPH PLUMB COCHRAN

REV. BENJAMIN LABAREE, D.D., URUMIA, PERSIA
Missionary of the Presbyterian Board of Foreign Missions

Dr. Joseph P. Cochran was for twenty-seven years in active missionary service in the Presbyterian Mission of Northwest Persia. His



JOSEPH P. COCHRAN, M.D.

widely established reputation for professional skill, and his strong hold upon the confidence and affections of all classes of the Persian people, gave him a distinction that caused his death in August last to appear as a most serious blow to missionary work. The tributes to the memory of this "beloved physician," coming from many ranks and conditions of men in Persia and elsewhere, leave no doubt that the opinion of the British Consul General in Tabriz, that in him we have lost "an extraordinary man," is the well-nigh universal conviction of the great masses of Persians to whom Dr. Cochran was known. Christians and Moslems, natives

and foreigners, members of the imperial court at Teheran, and high officials, with singular unanimity recognized their deceased friend as a man far above the ordinary rank. Some spoke of him in Persian phrase as "the unique man," and others as "just one bit of love." Through his widely recognized elevation of character, along with his accomplishments in the languages and etiquette of the country, and more than all by his conscientious devotion to his calling as a messenger of Christian truth, Dr. Cochran has added greatly to the honor of the Christian name and has enlarged the influence of the Christian faith in Persia and surrounding lands.

Joseph Cochran was born of devoted missionary parents in Persia in 1855, and in his younger boyhood went to America to carry on his studies. After completing scientific and medical courses, he returned, in 1878, to his native soil to engage in medical missionary service. He soon showed himself to be a well-equipped physician and surgeon, a young man of clear judgment, with a sincere attachment to the people of the land.

Two years later, through the generosity of friends in the Westminster Presbyterian Church, of Buffalo, N. Y., the foundations of Westminster Hospital were laid in Urumia. The history of this institution would be a professional biography of Dr. Cochran himself. Here

unfolded and ripened his rare skill in the treatment of disease and the handling of the surgeon's knife, his alert judgment, his accurate knowledge of men, advancing him in reputation to a degree seldom attained by foreigners in this strange land. His success was the more astonishing, as for a long time he did not have any competent medical assistance or counsel. In the absence of any one to supply the lack of his own modest pen, the world will never know of his numberless remarkable surgical achievements.

The necessarily small financial resources of this humble missionary hospital caused Dr. Cochran's executive ability to be put to severe tests to make his balance-sheets square from year to year. In progress of time, however, the doctor's admiring friends in Buffalo supplied one convenience after another, until the hospital's equipment was the best in the land. It came to be known far and wide, in Persia and without. Men in remote regions heard of the wonderful doctor and his charitable retreat for the sick, and came at great pains to its doors begging for help. There were among them men and women of many creeds and nationalities from the distant parts of Persia, from the plains of the Tigris, from the Caucasus. And when they returned to their homes it was to scatter far and wide the story of the amazing benevolence which they had experienced and the unheard-of skill of the Christian "Hakim Sahib," as the Persians call the foreign doctor.

Early last summer a certain mili-

tary officer from a town some six days distant from Urumia had been a patient at the hospital for a number of weeks. Two Christian preachers passing through that town, which was inhabited by the most bigoted Moslems, found him a warm friend in time of need. The general gave these preachers of the Gospel so hearty a welcome and praised their friend, the "Hakim Sahib," so loudly that the suspicious citizens of the place also united to show the evangelists much kindness. It has become almost an equivalent of a safe-conduct through disturbed or hostile regions for men to announce themselves as the men of the "Hakim Sahib."

In the fall of the year 1880, when the hospital was still incomplete, the Kurdish invasion under the famous Sheik Obeid Ullah occurred, and brought conspicuously to notice some of the more sterling traits of Dr. Cochran's character. He had made the friendship of the sheik during a visit to his mountain home, and now wished to avoid an open rupture with him, especially as that would prevent his securing the protection of the sheik for the inoffensive Christian population. But it was a delicate matter for him, the friend of the Persians and constantly residing among them, even to seem to recognize the sheik and his 30,000 warriors otherwise than as open enemies. But notwithstanding malignant efforts to prejudice the Persian officials against Dr. Cochran, he was called in by them to mediate with the sheik and bring about a delay in his bombardment of the city. In these delicate

negotiations the doctor succeeded and at the same time retained the confidence of both parties. The incident went far to establish Dr. Cochran's name for straightforwardness, trustworthiness, and cool-headedness.

In surgical practise Dr. Cochran was continually meeting with cases where the native surgeons have so maltreated the patient that either the case can not be saved, or else the result of long and difficult effort is only crowned by limited success. A good example of this was a boy who had been tripped up by a playmate, sustaining a slight injury on the leg below the knee. The village bonesetter was called in, who rubbed and kneaded the flesh of the leg so violently that general inflammation was

started. The pain increasing, the bonesetter decided that the bone had been cracked, and so he took a skein of cotton and, twisting it around the leg, passed a long stick through and twisted the skein with the stick, in order to exert the necessary pressure to close the crack in the bone, and then put the leg up in little narrow splints, with a bandage soaked in glue. As a result of all this treatment, not only was the flesh terribly bruised, but the periosteum of the bone was violently inflamed, which resulted in the death of the entire length of the bone.

A number of Kurdish chiefs were received as patients, some of them coming long distances. Not far from the Persian frontier, on the slope of one of the wildest gorges in Turkish



SOME OF DR. COCHRAN'S DISPENSARY PATIENTS AT THE HOSPITAL IN URUMIA

Kurdistan, dwells a chief whose power in those regions is second only to that of Sheik Mohammed Sadik. This man, with his tribe, holds undisputed sway over quite a large territory, while from travelers on distant roads his robber bands bring tribute to their chief. Sutu Beg's nephew was taken ill, and in course of time appeared at the hospital, bearing a letter from his notorious uncle, which resembled very closely the letter which introduced Naaman, the leper. It read somewhat as follows:

Now, when this letter is come unto thee, behold I have therewith sent Kazin, my nephew, to thee, that thou mayest recover him of his disease, and when with God's help thou hast cured him, dismiss him under proper escort, that he may arrive safely among his friends and relate the favors and blessings conferred upon him.

He had an escort of prominent men from different districts, all with ailments of their own. Dr. Cochran was able to do much for the comfort of all of these men, and they went off to their distant homes rejoicing in the benefits received. There were a number of Persian and Mohammedans and Kurds as well, who were deeply impressed by their stay in the hospital, and went away praising the religion that prompts its adherents to such works of charity and love.

Not long ago, when the Dasht Kurds attacked the Christians of Tergawer, devastating their homes, burning some of them to death, shooting others of them, and among them innocent women, one of whom was the venerable and godly mother of one of our most worthy native pastors, Dr. Cochran's righteous in-

dignation moved him to make a firm remonstrance with the Persian government for their supine indifference over such outrages. His representations caused the Persians to call a halt in the Kurdish determination to wipe out the whole of that Christian population. But the Dasht Kurds could not brook such interference with their red-handed policy of extermination. So they began their plottings against the life of the man who seemed to stand across their pathway, but likewise against the man to whom they were deeply indebted for important professional services. Out of these fiendish schemings came the deplorable murder of the Rev. Benjamin W. Labaree. Dr. Cochran's grief was most poignant, as he fully realized that the blow had been intended for himself. Doubtless many a day afterward in the year and a half of tangled negotiations with the exasperating Persian government and of revengeful threats upon his life from the Kurds, as well as of misunderstandings with our own government, the shadow of his own death as a certain sequel to that murder must have darkened his vision of life. The one special comfort his friends have in regard to his death is that he died (of typhoid fever) quietly in his home, and not by the roadside at the hand of Kurdish assassins.

Dr. Cochran's personality was a striking one. Tho somewhat under the average height, his appearance would impress strangers anywhere as being a man of unusual force. No less impressive to his acquaintances was his retiring dispo-

sition and self-effacement among men. No man in the mission probably had a larger degree of self-reliance than he, yet no one was more modest in stating his judgment on current problems. Unselfishness was stamped upon his every association in life. He lived to serve others. Men stood in awe of him because of his dignified reserve, but there was no withholding of his powers from the humblest applicant for his professional attention. It was rare to see in him any signs of impatience, no matter how the people thronged about him. Such self-control was a constant wonderment to his associates. His readiness to sacrifice himself was impressively exhibited at the outset of his last illness. One of the chief mollahs of the city was down with typhoid fever, and was urgent to have another visit from his much-trusted physician. Tho not in a state of health to warrant the effort, but not wishing to disappoint the old man, Dr. Cochran summoned strength and rode to the door of his patient, but fainted on entering the house.

Dr. Cochran's extended professional services among the subjects of the shah, and his distribution of relief in famine times, had become known to his majesty, and he had twice bestowed decorations upon him, in acknowledgment of his great benevolences. When presented to the shah in 1888, the king seemed much pleased to receive him, and proceeded to ply him with a perfect torrent of questions about the condition of his Christian subjects on the Turkish frontier. The doctor was able to answer the queries as rapidly as they fell from the shah's lips.

Dr. Cochran also rendered bene-

ficient service to his generation in the medical education of a considerable number of native young men, Christian and Moslem, who are now widely scattered in Persia and Turkey. They are actuated in some measure, we hope, by the high principles of their noble instructor and exemplar. Undoubtedly much is due to Dr. Cochran's influence in the breaking down of old-time prejudices against Christian science, which has become apparent among the Persians in the communities where he and his students have become known. We recall the story Dr. Cochran told us a few years ago of a well-known, very strict seyyid of our city, who was most anxious to have Dr. Cochran attend a member of his family. The man could not, however, bring himself to face the prejudices of his bigoted neighbors until he was able to announce a dream in which the prophet had appeared to him, informing him that it was perfectly allowable in the sight of God to avail of the skill and remedies of the successful Christian physician from the West.

The crowning grace of Dr. Cochran's character was his supremely religious purpose of life. His splendid abilities, his influence over men, his gracious manners and culture (he has been called the first gentleman in Persia), were all together consecrated to the service of Him whom he called Lord and Master. Had he remained in America he might have attained high professional rank, and might have amassed wealth, but all these allurements never seemed for an hour to dull his devotion to his service for Christ in Persia. He renounced them all for the privilege of taking

part in planting here in Persia a branch of the evangelical Church of the Lord Jesus. His whole heart was in every department of the missionary work. Tho too modest often to preach in the pulpit, yet when he did so he was listened to with closest attention. It goes without saying, however, that his own strenuous loyalty to high Christian principle was a more persuasive argument with men than his most winsome speech.

His direct contact with patients in hospital and dispensary afforded him abundant opportunity to preach the Gospel. On one occasion a man came to the hospital, suffering with cataract. The case was interesting, because he was a pious Moslem. He came convinced that a "merciful God will use this means for the restoration of lost sight." Almost the first question he asked on arriving was:

"Doctor, can you read? . . . Well, then, you know what blindness means to one who has not seen for three years. All the people of the village used to bring their notes and deeds to me, and I often read our holy books to them, but now, except for the little I have memorized, I am as much of an animal as any of them."

He was fond of discussing religious themes, and soon demanded that prayers be conducted daily in his room. On the day that Dr. Cochran had promised to let him open his eyes and see if the operation was a success, he addressed the doctor very seriously, saying:

"I have a petition. I wish the words of Christ, in the Testament, to be the first thing my opened eyes shall fall upon, but am unprepared to-day, for since you operated on me I have not

been able to shave and wash my head and undergo all the necessary relations to an effectual prayer."

Dr. Cochran told him he could arrange for that by leaving a single band over his eyes merely. When he was ready the doctor removed this band and held the Testament before him. He could easily see the title, New Testament, or "New Boncise," as it is in Persian. Repeating this and assuring himself that he saw every letter, he raised both hands toward heaven and uttered a most fervent and touching prayer of gratitude to God and to "His Holy Spirit, Jesus Christ."

His hospital work was saturated with his evangelistic missionary aims. In the religious services of the institution he was especially careful to provide that Moslem patients should get some instruction in the truths of Christianity in their own language. He was a man of prayer, and in his own quiet way impressed upon his attendants his sense of the need of prayer in the attainment of the best results in the hospital work. In his extensive visits among the higher classes of Mohammedans he did not fail to commend the Gospel of Christ, and he often drew their attention to the superior comforts and assurances of the Christian faith as death approached.

Who shall estimate, this side of eternity, the value of such a Christian life in the midst of a population like the Persian, standing in a position to command the closest scrutiny, and never failing in presenting an almost ideal image of the matchless Lord he served? To that Lord be all the praise and honor.



A CHINESE OFFICIAL AND HIS FAMILY
The official's wife has "Lily-feet," which can be seen beneath her dress

THE WANING OF THE "LILY FEET" IN CHINA

BY EMMA INVEEN, HANGCHOW, CHINA

During the Cheo Dynasty, 1122-255 B.C., a ruler of the kingdom of Wei married a girl named Chwang-chiang, of the kingdom of Chi. She was famous for her beauty, and a poet of Wei wrote a poem in praise of her, but made no mention of her feet. This is an evidence that, in those ancient times, the evil practise of compressing the feet into a shapeless mass was not yet in vogue. When, then, did the practise begin?

In the time of the Southern Tang Dynasty (289 A.D.) an emperor named Li Hestsu, who loved pleasure, had a concubine named Yao-niang, who was a beautiful dancer. As the emperor watched her through the mazes of the dance, he conceived the idea that it would enhance her charms if her feet were wound in silk. He therefore presented her with some,

which she wound about her feet, tighter and tighter, until they looked like bows—hence the name "*kung-hai*" (bow shoes). What was a moment's thought in pleasure soon became a custom, for the example of the palace was followed by the people, and the custom has become fixed among those who care a whit for their social standing.

Another story is that Tong-kwen-heo, an emperor of the Chi Dynasty, had a concubine whom he loved very much. Her name was Yü-r (Jade), after the precious stone so much valued by the Chinese. She was also very beautiful, and for her the emperor built a magnificent palace and set lotus flowers of gold in the tile floors for the lady to walk on. When she walked it was as tho her feet dropped lotus flowers, or her foot-

prints were lilies, hence the name "*Chin-lien*" (Golden Lily), for very small feet.

Whatever the origin of the practise, the fact remains that nearly all the women of the Chinese race have become victims of this cruel and pernicious fashion. The higher the family in the social scale, the smaller the feet of the women, so that often the feet have been cramped to three inches in length, so that the women are helpless and need the support of servants to enable them to move about the house. The Hakkas in South China, the Canton boat population, the aborigines, the women of some districts in West China, and the Manchus, are the only exceptions to those who observe the otherwise universal custom.

"*Yang-chow-tih chiah, Su-chow-tih deo*" is a common saying among the Chinese. It expresses the prevailing sentiment that Yangchow produces the smallest and prettiest feet and Suchow the best-looking heads.

Hundreds of millions of Chinese women and girls are thus in abject bondage to a custom as cruel as it is hideous, entailing unspeakable suffering on the mothers and certain degeneration of the race. This custom has held sway over them for more than 1,600 years, and "for each pair of small feet there has been shed a *kang* (barrel) of tears."

The shape of the "lily shoe" has varied in different parts of China, from one very short and stumpy to those longer and more pointed. The process of binding has usually begun about the age of six or seven years, first binding the toes together and gradually drawing the smaller toes under, tightening the bandages

around the heel and instep until the instep bulges up and the toes and heel nearly meet under the sole. This causes the weight of the body to rest upon the heel, and results in a gait similar to walking on stilts. These bandages and an inner pair of soft shoes are never removed day or night, except for bathing and dressing. From lack of proper care, the feet sometimes becomes a mass of corruption, as every hospital in China could testify. Many a woman has been sacrificed on the altar of this senseless practise, and many more have been rendered cripples for life.

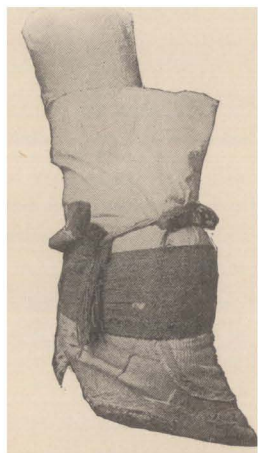
But notwithstanding this, and all the other evident evils, Chinese have not been wanting who are ready to argue in favor of the fashion. "Bound feet are so beautiful. Compare the masculine swagger of a large-footed woman with the graceful swaying golden lilies! Bound feet assist women to do their duty, which is to stay at home and not to gad about in their neighbors' houses. Bound feet produce virtue and good conduct. Out-of-doors are countless temptations to eye and ear. The women who stay at home never know about these, and so retain their innocence. Bound feet are distinctly conducive to health and longevity. See how many more old women than men there are in China! This is because women with small feet do not work hard. Moreover, the shut-ins do not see and grieve over the unobtainable, so they are not envious, but have hearts at rest, a condition which is very healthful indeed for women."

"Confucius says that women should be weak and men strong. This is the proper order."

These and other similar arguments have emanated from the masculine mind. The favorite plea from the women has been that "a small-footed

edicts, with no better results. Here and there a Chinese scholar has also written a tract exhorting the people to abolish the custom.

Such were the conditions when missionaries appeared on the scene, about one hundred years ago. Needless to say, the Protestant missionary ladies used all possible effort to create a sentiment against foot-binding, and so far as lay in their power required the abolition of the practise among girls who were committed to their care for support and training. But the work was very difficult—so much so, that sometimes the battle was given over and hope waited a more propitious time. The troubles were not all on the side of the missionary, for oftentimes girls whose feet had been allowed a natural growth felt that the disgrace of having "big feet" was more than could be borne, and under the fire of persecution many a girl



"LILY FOOT" BOUND

girl has better chances for a favorable marriage."

From time to time the Chinese have themselves made attempts to break up the evil practise. When the Manchus came into power, about three hundred years ago, they issued an edict ordering the men to shave their heads and wear queues and the women to unbind their feet, and both men and women to adopt the Manchu dress. The common saying—

Men submitted, women not,
Age submitted, children not,
The living submitted, the dead not—

bears testimony to the fact that the edicts were not entirely obeyed. Men submitted to the queue, but the women held on to their little feet. Men adopted the dress, but little children and the dead still wear the ancient Chinese dress, with alterations. Two other emperors have issued similar



THE "LILY FOOT" UNBOUND

The sole of the shoe of grown women is sometimes as small as 3 inches in length

"opened a wood shop." This is a contemptuous expression for simulating bound feet by inserting a wooden block under the heel of the foot, thus

raising it and allowing only the toes to rest on the ground, which were encased in as small a shoe as possible. But many brave girls in those days of persecution stood out against jeers and slander, and with God's help did much to start the reform and make it popular. Mission schools, through such girls, laid the foundation of the movement which is now making such rapid progress.

Anti-Foot-Binding Society

The first attempt at organized effort against foot-binding is the Anti-Foot-binding Society, started at Amoy in 1874, among the native Christians in the district. Since then similar societies have been organized in nearly every center where missionary effort has created a sentiment in favor of such work. In the early days some mission schools permitted foot-binding, because any attempt to interfere with the hoary custom would result in dispersing the girls and sending them back into heathen darkness. Now every boarding-school, heathen as well as Christian, has only natural-footed girls the whole land over!

The year 1895 saw the birth of the "Tien Tsu Hwei" (Natural-foot Society), an organization born, not made, in the mind of one who evidently came "to the kingdom for such a time as this": Mrs. Archibald Little, whose husband was a pioneer of Western civilization in far Western China. In the spring of that year Mr. and Mrs. Little were traveling from Chungking down the Yangtse to Shanghai. The only other passenger on board the little steamer from Schang was an American missionary lady, invalided home. In the

course of conversation, the subject one day turned upon foot-binding and anti-foot-binding tracts. Following a sudden inspiration, Mrs. Little said: "Now there is something I can do for Chinese women. I can secure quantities of these tracts and put them into the hands of women in families with whom we come in contact, and whom missionaries rarely meet." Ere Hankow, the next port, was sighted, Mrs. Little had formulated a plan by which to call in the cooperation of all foreign ladies resident in China whose husbands were engaged in commercial or civil life. Very few of these ladies could speak Chinese and had no direct intercourse with the Chinese, but they could work through their English-speaking Chinese servants. The society was organized, with headquarters in Shanghai, and had for its object:

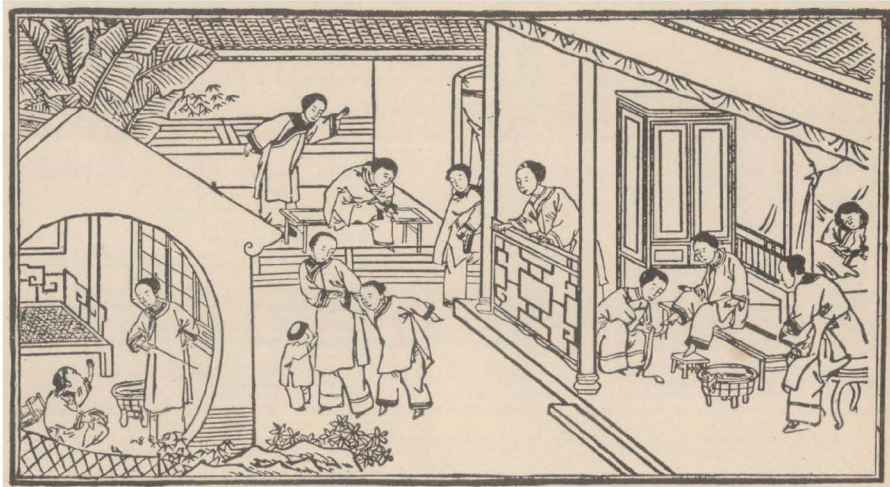
To print and distribute pamphlets, leaflets, and pictures among the Chinese on the subject of the prevailing practise of foot-binding, to encourage the formation of leagues, and in other ways to influence native opinion. It also proposes to offer from time to time prizes for the best Chinese essays on the subject.

As rapidly as possible, secretaries were appointed in all the open ports and in as many interior cities as could be reached. In the latter, missionaries were the only foreign residents, and, as the work grew, they naturally became more and more the active workers. In less than three months after the birth of the idea the Tien Tsu Hewi was fully launched, amidst some opposition and ridicule. The first report, covering a period of eighteen months, tells of 18,000 tracts circulated and other things accom-

plished. The reading of these tracts, prepared in the first instance by missionaries and native Christians, inspired non-Christian Chinese scholars to write tracts also. A notable case was the so-called Suifu appeal, which "gave the first real impetus to the work among the Chinese." Mr. Chao, a literary man, returning from Peking to his home in Suifu, "found his lit-

to Canton, where it resulted in the formation of a native society which soon had 10,000 members.

Another influential tract, "The Human Poem," with a preface by the great viceroy, Chang Chi-tung, has also been largely used. A "memorial to the emperor of China was drawn up by Dr. Fryer, and signed by a thousand foreign ladies residing in the



苦 冤 喫 枉

ILLUSTRATION FROM AN ANTI-FOOT-BINDING TRACT TO SHOW THE PAINFUL RESULTS OF THE PRACTISE

tle girl crying over her binding, and, having already come across some of our tracts, felt himself moved to write a better one." This appeal, signed by himself and five of his literary friends, was found posted on the city gate. A copy was taken by a missionary and sent to the Chungking committee. Its value was immediately recognized, being the production of a Chinese scholar in no way connected with the ofttime despised foreigner. Tens of thousands of copies were printed and distributed all over the west and sent to Shanghai, whence it found its way

East, and on behalf of 15,000 women of the International Union of Europe and America." This, however, bore no immediate result, except that the emperor was said to have approved of it. The time was not ripe for an imperial edict.

In all, during the nine years of the society's existence, over 400,000 tracts have been sent out from headquarters in Shanghai, and have penetrated to nearly every corner of China. Additional tracts have been printed in other centers, such as Chen-tu, Chungking, and Si-ngan-fu. The so-

ciety now prints twenty-five leaflets, including the now famous edict issued by the empress dowager, and the anti-foot-binding pledge, and Dr.

throne, has not had very much effect upon the purely Chinese custom.

The society's pledge is printed on red paper, and reads thus:

Natural-foot Society

A firm and natural walk. My body, hair, and skin were received from my parents. As my body came to me complete, so it shall return complete. I dare not injure or destroy it.

Pledge: Gladly I enter the Tien Tsu Hwei (Natural-foot Society). I wish to be free from the pain of a lifetime.

I also promise to do my best to persuade my relations and neighbors, all of them, as virtuous women, to preserve the entire body from mutilation."

In some places shoe competitions were held, and prizes offered for the most practical and beautiful shoe.



THE IMPERIAL EDICT AGAINST FOOT-BINDING

Timothy Richard's "Roentgen Rays Tract."

The imperial edict reads as follows:

Decree of empress dowager, abolishing the old law prohibiting intermarriage between Chinese and Manchus. Also as the custom of foot-binding among Chinese women is injurious to the health, the gentry and notables of Chinese descent are commended earnestly to exhort their families and all who come under their influence to abstain henceforth from that evil practise, and by these means gradually abolish the custom forever.

Not a very strong edict; a recommendation rather than a prohibition, which, coming from a Manchu source, the usurpers of the Chinese



AN ANTI-FOOT-BINDING TRACT

This pictures the disadvantages of foot-binding, in that small-footed women can not escape from fire and flood

The most popular shoe now is a plain black satin or cotton slipper with leather soles.

The Present Outlook

A sentiment in favor of natural feet is beginning to pervade all classes of society. The old stereotyped phrase, "It is our custom," is passing into oblivion; instead the ear is becoming familiar with a new one: "*Chan chioh puh hsin*" (Bound feet are not the

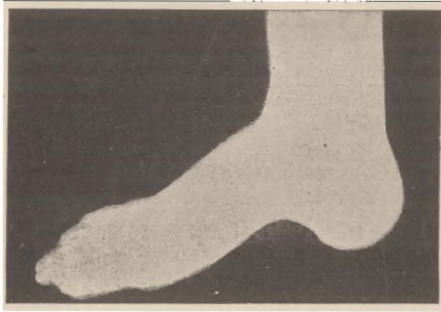


ILLUSTRATION FROM A ROENTGEN RAY TRACT

fashion). All freely acknowledge that Chinese woman suffers from three evils: illiteracy, foot-binding, and too close confinement at home. Foot-binding is slowly but surely passing away. The ancient custom is doomed. It is, perhaps, not too optimistic to say that in a large majority of the better-class homes the younger daughters and granddaughters are growing up with natural feet, and many of the older girls whose feet were already bound before the wave of reform struck them are doing what they can in loosening bandages and encouraging their feet to grow. The common people, as in all reforms, follow more slowly, but if "as the wind blows, so the grass bends," it is not perhaps too much to hope that in another ten years even the common people will have discarded the old custom and fallen into line with the leaders of reform.

The crusade against foot-binding

has lately received great momentum through the hearty sympathy and active cooperation of the higher officials, among whom may be mentioned the Governor of Shantung, the viceroys of Chih-li and Sze-chuan, Hupeh, and Hunan. Literary leaders have taken it up, and Mohammedans have fallen into line. Everywhere, "east and south, west and north," the reform meets with response, and ere many years more we shall speak of the "lily foot" as a thing of the past, and relegate it to the realm of ancient Chinese curios! God speed the day!

A Christian Chinese, who was sent to the World's Fair at St. Louis, has returned to his native city of Hangchow, and is now giving the people his impressions of the fair, and especially of the Chinese exhibit. He deprecated the fact that so prominent a part of the exhibit consist of things which are a disgrace to China, foot-



ILLUSTRATION FROM A ROENTGEN RAY TRACT

binding among them. It is not many years since foot-binding was considered a *disgrace*; in fact, it was reckoned as the crowning glory of Chinese womanly beauty! When a girl was offered in marriage her value was enhanced by the smallness of her feet; now the young man who has received an education on Western

lines no longer desires a girl with "lily feet."

The progress of the reform movement in some places has been nothing short of marvelous: eight hundred women in one city unbound their feet in one month, and, as an inducement to lead others to follow their example, their names were posted up on the Yamen gate!

A rather peculiar development of the natural foot reform is the opening of schools directly under the management of local societies. One such was opened in Chungking, with the daughter of an official at the head who herself wrote a tract against the evil custom. Within a few months another school has been opened by the Shanghai society.

Truly, we are living in a time of marvelous opportunity. The very atmosphere is pregnant with reform. The crusade against foot-binding is but one expression of the fermentation that is at work in the hitherto inert Chinese race. Educational reform is another—a slow but sure breaking away from the old standards and methods and customs, and a reaching out after the things of modern times.

A Chinese lady said yesterday: "If we could only go out and *walk*, and not always have to be carried in a closed sedan!" One can safely prophesy that the time is not far distant when such as she will surely have all the freedom now enjoyed by her more favored sister from the West.

CHURCH FEDERATION AND COOPERATION

THE VIEWS OF MISSIONARIES, SECRETARIES, EDITORS, PASTORS, AND LAYMEN

The subject of practical unity, both of doctrine and of effort between the different branches of Christ's Church militant, in all lands where the Cross has been planted, as a center of faith and a signal of advance, is attracting, if not absorbing, so much attention that, like Banquo's ghost, it will not "down" at any one's bidding.

It seems wise, therefore, to put, side by side, for comparison, the expressed opinions of conspicuous leaders in Christian thought and Christian movements, philanthropic and missionary in character; and so gather

suggestions as to both the possibilities and limitations of such federated union.

Tho the whole world is "the field" for our occupation and tillage, it is quite possible that conditions may so vary in the home section and the foreign as to make what is desirable and possible in one, undesirable or impracticable in the other. Hence we give as ample space as our necessary limits allow for the expression of the convictions of various writers upon either or both departments of Church enterprise and activity.

FEDERATION ON THE FOREIGN FIELD

BISHOP J. M. THOBURN, OF INDIA

A few years ago there was witnessed in China an extraordinary spectacle which for a time absorbed the attention of the world. Five small armies, each representing a European power, with one body of Japanese and one of American troops, had assembled to go to the relief of the imperiled foreigners in Peking. Seven nations were represented, but the force was not large, and the task was beset with difficulties and dangers of many kinds. Success was by no means certain, and the whole civilized world looked on with painful suspense. Could the soldiers reach Peking? If they did, could they force an entry and rescue the men and women who were watching and praying for their speedy coming. What line of march should they take? What plans should they adopt to force an entry? How create and maintain a commissariat? A dozen questions, all painfully practical, were discussed, not only on the spot, but all over Europe and America. This little force must be wisely directed, and every possible resource used promptly and courageously.

In this crisis one thought suggested itself to every soldier and observer, as if all were moved by a common instinct. *There must be one supreme leader.* Organization must provide against disorder, and make possible effective action. The chief commander was selected, alignments made, a line of march chosen, and the little force so directed that in a few weeks it began to be realized in the

East that the Western world was moving against the Chinese empire.

In that same China there is going on at the present hour, another, and greater, contest between the agencies of light and of darkness. Here and there may be found a little band of disciples, representing the world's Savior, striving to overthrow the powers of evil, and to bring in the reign of righteousness and peace. The outer world takes little note of this contest, but, to every man of vision, it represents itself clearly as one of the most momentous struggles which has ever challenged the courage and faith of the Christian world. Not only China and all Asia, but indeed the whole non-Christian world, is concerned. The invaders are very few—one to every four hundred thousand of the opposing host—and can not afford to neglect the slightest advantage. What can strengthen their position, what do they need in the way of organization? What will invigorate them with new life, inspire them with courage, increase their faith, and hasten their assured triumph? These questions suggest their own answer—*united effort, concerted action, a common host to represent a common cause.*

No one will misunderstand these terms. Of course, I do not mean that the missionaries shall all assemble at a single point, unite in a single organization or church, or employ the same methods. The seven militant powers which were represented in the march on Peking did not waste any time in talking of political union. *As nations,* they reserved their rights and responsibilities, but, *on the field,* they united and

pressed forward to accomplish the specific object of overthrowing the hostile forces and rescuing the heroic band whose lives were in imminent danger.

The missionaries in most of the great fields are in no personal danger, but are struggling under crushing burdens, attempting almost impossible tasks, confronting formidable problems, sketching the boundary lines of Christian empires; in short, summoning the aid of forces which are to revolutionize the world, and, above all other living men, they need every advantage which organized cooperation can give.

It is too early to decide questions which belong to the ultimate organization of Christian empires in the great mission fields, but not too soon to provide for plans of united effort for the effective distribution of missionary forces, for the creation of Christian literature, for the foundation of Christian institutions, adapted to the common wants of all Christians, tho bearing different names and coming from different lands.

Wild talk on the subject has been heard at times in the past, and some attempts at union have ended in dismal failure, but in most cases have been misdirected. The difference between *corporate union* and *concerted action* has not been kept clearly in view. The question of a common statement of doctrine is not even to be mentioned. The rights and privileges of existing churches are not involved. The practical and vital question at issue is that of *united action*. It is useless even to discuss the question of a framework for an ecclesiastical structure wide enough

to embrace all the Christians of India. Great ecclesiastical organizations are not made, they grow; the busy men of to-day have other and better work than to attempt impracticable and fruitless tasks, but can do much in the way of cooperation and in the cultivation of a fraternal spirit worthy of their work.

Missionaries are increasing rapidly in number, and every token indicates that the ratio of increase will advance rather than recede in the immediate future. The time for intelligent and courageous missionary action has come. The gates of nearly all the nations have been thrown open wide to us. God forbid that we should shrink from entering, and when we do enter, when India and China and Africa shall have five thousand missionaries each, and other countries five thousand more, it will double the strength and effectiveness of the mighty host if all can be organized for concerted action. A common love moves them to action, a common hope inspires them and assures them of victory; and if a supreme effort is made to keep in touch with the Leader and Commander of the Lord's host, they can not become separated from one another. We all believe in a good time coming when all the believers of the earth shall in very deed, in outward life as well as in the inward spirit, become one in Christ Jesus. May God hasten that day of joy! But, when it does come, and the historian of the future sits down to write the story of its consummation, I venture to say that he will place on record the statement that, under God, the *chief agency* in hastening the hallowed consummation was the great missionary movement of the twentieth century.

REASONS FOR CLOSER UNION

SAMUEL B. CAPEN, LL.D., PRESIDENT
OF THE AMERICAN BOARD

On February 7, 1812, the first missionaries of the American Board received instructions so broad that they sound like the modern principles of those who are most earnest for federation. The first reason why there is a closer federation of work on foreign mission fields than in our home land is that *it started right*. Furthermore, to supplant false religion, superstition, and paganism with the pure religion of Christ was a stupendous task. It was, therefore, most natural for the missionaries to *minimize their differences*. Again, they were few and often in peril, and common danger always brings men closer together. Thus, from the very beginning, they were far in advance of the home churches, and have always kept so.

The present growing trend toward a closer federation in missionary work abroad should be encouraged for the following reasons:

First. It is in harmony with the last wish of Christ, who prayed that we may be one. While organic union is impossible, by a closer federation we can help to answer that prayer.

Second. It will simplify our problem of teaching the people in the non-Christian world. When they begin to think, they must wonder at the differences among those who profess to follow one Master and believe in one Book. No wonder they are confused and greatly hindered in their progress.

Third. It will greatly promote economy. Institutions need not be

duplicated. One large hospital can be better equipped than two or three, *can have a better staff of physicians and nurses*, and at less expense. The same is true of institutions for higher education. A single press in a given field can work for all, and furnish more and better literature.

As to the *difficulties*, they are far greater at home than abroad. For years the *greatest foreign missionary problems have been at home*. A leading missionary expert, who has been over the field more than once, writes: "I have sometimes thought that, if the missionary societies of North America and the British Isles could, by the use of statesmanship and by the help of the Spirit of God, both of which are indispensable, exactly solve this comity problem, they would accomplish results equivalent to adding two or more thousand missionaries." Certainly we rejoice that there is a better promise here at home. The recent movement in this country to co-operate in Christian work is unmistakable, and is in harmony with the best thought of our day, which urges cooperation, not antagonism, and economy in every department. The executive officers at home are recognizing these rapidly changing conditions, and approving of a federation abroad which would not have been possible twenty-five years ago.

Has not the time fully come for the leaders of missions here and in Great Britain to come together with the map of the world before them, divide up the unoccupied field, perhaps exchange work to promote economy and efficiency, estimate how much money will be required to cover the whole field by modern methods, and

then unite to raise the millions needed? Christian people have the money. Might we not then expect larger gifts than hitherto because the work has been federated as that of one Master and one Lord?

ADVANTAGES OF ORGANIC UNION

REV. H. K. CARROLL, D.D.

Secretary of the Methodist Episcopal Missionary Society

The waste of rivalry, the weakening effect of discord, the necessity of increased economy and efficiency, and the multiplying exigencies in our complex civilization, will force the subject of closer Christian union in some or all of its phases upon the denominations which are earnestly praying, "Thy Kingdom Come." I do not try to forecast what *form* of agreement the outcome will take; but the reasons for economy in the application of the millions contributed for Christian work are already becoming irresistible. Nobody denies that there are too many denominations, too much division of Christian people in many communities, too much money wasted in trying to maintain churches where they are not needed and where their intrusion is harmful to the interests of Christ.

Christian unity in the mission field is always and everywhere desirable—nay, its absence appears inexcusable. As a matter of fact, missionaries are less divided by denominational differences or denominational pride than ministers at home. Their essential oneness in the faith is emphasized by the awful gap between Christianity and paganism.

Association in occasional meetings and conferences, cooperation in se-

curing objects common to all, are so obviously desirable and helpful that no argument seems called for in support or defense of them.

The question of federation, or organic union, demands more attention. The *organic union* of bodies of the same faith and polity and of the *same denominational family* appears very desirable. The union of Presbyterian and Reformed bodies in Japan is an object-lesson for other denominations and other fields. The united Church unquestionably adds to the strength and prestige of the Presbyterian movement, whose divisions at home simply stand for geographical or local reasons which can have no significance to Japanese Christians. The plan for the union of the churches of the various Methodist bodies working in Japan will, I earnestly hope, be brought to a satisfactory conclusion at an early day.

Where organic union is not now a possibility, various measures of co-operation or union on certain lines of work should be encouraged. Take, for example, the educational work in China. Dr. Arthur H. Smith says that China has undergone a greater change in the last five years than any other nation in the world. It has discarded the old system of the classics and accepted the Western idea of education. It is consequently reorganizing its schools and universities, and revolutionizing its plan of study. The opportunity to the missionary institutions has never been equaled. We must have stronger faculties, better and bigger buildings, and more adequate equipment. But many of the denominations conducting schools in China can not separately raise the

means necessary to meet the exigencies of the situation. Hence a union for educational work, such as has been accomplished in North China by the American Board, the Presbyterian Board, and the London Missionary Society, should make for economy, increased efficiency, and larger results.

I, therefore, favor unity, agreement, comity, cooperation, federation, organic union—the first three always and everywhere, the last three as circumstances and conditions may allow—no forcing process to be applied.

PRINCIPLE AND PRACTISE

REV. JAMES I. VANCE, NEWARK, N. J.

That the principle of federation in church work is Christian may be assumed, tho there may be honest differences as to its application. Perhaps here and there some may be found so conservative as to imagine they are saving the day for orthodoxy by regarding with suspicion the Christianity outside their own fold, and who claim to be obeying the Scriptural injunction to be brotherly by walking away from Christ's people. These are, however, a rapidly diminishing quantity.

Church federation is both sane and Christian. It is union for the sake of unity, cooperation for the sake of effectiveness, coordination for the sake of testimony, combination for the sake of the Kingdom. If federation be good for the churches in Christian lands, is it not equally so for the churches and church workers and native Christians in the mission fields? All the problems which exist at home and make closer ranks important ex-

ist abroad, and, in addition, there is the one great problem which looms distinct above all lesser problems—heathenism. The foe is bigger. The need, therefore, for a strict economy of force is, if anything, more imperative.

Federation is desirable for the sake of the *missionaries*. It is not merely a question of making a small force go as far as possible in covering a vast field, but of giving the force solidarity and that encouragement which comes from comradeship. It is not enough for us to keep out of each other's way, to parcel out the territory, and agree that we will not climb fences. This is comity; but comity is not enough. It would be a great gain for the missionaries and native Christians, in the presence of their colossal foe, heathenism, to feel that they are not divided, even by the thin ledge of denominationalism. Every consideration based on the hurtfulness of friction, the disaster of waste, the sin of denominational rancor, the weakness of divisions, the extravagance and expensiveness and hurtfulness of competition makes federation in foreign missions desirable.

Is it not also *as feasible* there as at home? Is it necessary to reproduce abroad our denominational differences? The competition there should not be between different schools of Christian thought, but between Christianity and a false religion. Why not have a Christian Church of Japan or of China rather than the denominational segments? Why not allow the native Church to develop according to the genius of the people, instead of fastening upon it the

legacy of denominationalism we have received from centuries of religious controversy? Whatever these things may represent to us, are they worth anything to them? Because we have these divisions, is it any reason they should?

It may be a Church might develop which, while thoroughly evangelical, would possess latitude enough to house in the same temple some of the things for which we must build separate denominations. Certainly it is our duty to give them the chance.

Federation as far as possible should be the program in all our missionary work; and in deciding on what is feasible we should pay more respect to the work of saving a people than of enlarging a denomination.

MISSIONARY INFORMATION

PROF. AMOS R. WELLS, BOSTON, MASS.
Managing Editor of *The Christian Endeavor World*

It is a marvel that the average Christian knows as much about missions as he does. Suppose I wished a clear idea of what American Christianity is doing in India. I should be obliged to send to the foreign mission boards of eighteen different denominations, try to find common ground among eighteen different systems of statistics, and familiarize myself with as many different ways of setting forth the methods and results. And to exhibit the work of American churches in the Indian Empire, I must introduce such a medley of Presbyterians, Canadian Presbyterians, Reformed Church in America, Reformed Episcopalians, Reformed Presbyterians, General Synod, Baptists, Free Baptists, Methodists, Free Methodists, General Council Luther-

ans, General Synod. Lutherans, Friends, Disciples, United Presbyterians, Congregationalists, Christian Alliance, Moravians, and Mennonites, that the essential facts would be quite lost in the bewildering conglomeration.

As a matter of course, almost, the newspapers and members of each denomination know their own missions (perhaps), but are quite ignorant of the missions (very likely far more important and inspiring) of other denominations. For fifteen years, now, I have attended the regular monthly "missionary concerts" of one of the most active and intelligent missionary churches in the country, and, with the exception of a single meeting, arranged by myself, I think I have never heard mentioned the missions of any other denomination. That is the way everywhere.

Information is the basis of inspiration. Why should not the Congregationalists be warmed by the great news from the Methodist missions in North India? And both Methodists and Congregationalists be familiar with the marvelous work of the Church of England in South India? Why not all three, fired by the latest news from the Baptist Telugu mission?

What a loss to the other denominations that they know little or nothing about the Presbyterian mission countries, Persia and Siam, or the Congregational work in Turkey, or the Baptists' in Burma, the Methodists' in the Fiji Isles, the United Presbyterians' in Egypt, the Moravians' in Dutch Guiana!

Let no one say that Methodist missions are so extensive that Methodist

minds have room for no more, and the same of the other denominations—at least, the larger ones. As well say that the affairs of Ohio are so involved and important that citizens of the Buckeye State may properly be ignorant of the others and of the United States. It is best that each Christian should know with thoroughness one group of missionaries and missions; but the great men, the especial triumphs, and the large outlines of the missionary work of all denominations should be the property of all.

Some day the more than one hundred and fifty denominations in the United States will join hands and hearts for the salvation of the world. When that happens, among the lesser but important results will be this, that all study of missions and all presentations of them, in print and by voice, will gain a simplicity, comprehensiveness, dignity, force, and inspirational quality that will lay hold upon the imagination, convince the mind, and move the lives of men. Let us hasten that day of the Lord.

THE EVANGELICAL UNION IN THE PHILIPPINES

BY REV. JAS. B. RODGERS, MANILA,
PHILIPPINE ISLANDS

The first suggestion was for a divided field and a united Church, each mission to superintend the work in its own field and the results in the shape of organized self-supporting Evangelical churches were to form one body. This was not accepted. Eight months later the present plan was adopted. This calls for mutual recognition and respect for the doctrines, discipline and rites of the mis-

sions in the Union—a common name, "Iglesia Evangelica," and a division of territory for greater efficiency. It also looks toward common effort in schools, presses, and hospitals, or at least no duplication of such institutions.

At the end of three years the compact was renewed indefinitely. The constituent members of the Union are the Methodists, Baptists, United Brethren, Disciples, Congregational, and Presbyterian Missions, the Y. M. C. A., and the American Bible Society.

The question is, "Has this Union made for a truer unity of spirit and greater efficiency in service? My opinion is that it has and that the results have proven our wisdom in forming the Union.

There have been misunderstandings between the missions, and in other cases real mistakes have been made as to method, in a few cases missions have taken action at the command of the Boards in this country, without properly consulting the other missions which were or would be interested.

On the other hand, the advantages already gained are very great. The misunderstandings far fewer than if the Union had not been formed. Brethren of divergent views have been compelled to discuss their differences face to face, and while it may be that "each is of the same opinion still," his meeting with the other man has done him good and dissipated those vain imaginings as to the other man's motives that constitute so large a part of questions between the Lord's children. We are nearer to one another because of this

plan. We realize each other's worth far more—we think less about our special "isms," tho perhaps we think none the less of them.

As to the efficiency of the service rendered under the plan, I believe that our united efforts against the opium legislation in 1903, our union services on several occasions, bear witness to its value. In the more intimate history of the missions we see a far greater field occupied, more towns evangelized, more congregations organized, more converts than would have been possible under a system of perpetuation of denominational differences.

Best of all, the plan has thus far proved a splendid specific for that worst of all displays of the sectarian spirit, denominational ardor on the part of the Filipino members. They recognize the oneness of the Church and pass as readily from one church to another when they move as tho no distinction existed.

This Union ought to be of great value to us in the future, as we face the questions which are sure to arise in connection with the permanent ecclesiastical status of the churches now growing to manhood and spiritual and financial independence. It may be that we shall outgrow our present plans and develop an idea of unity far more perfect than anything as yet dreamed of. It may be that these churches will realize their essential unity and under the guidance of the Spirit in some way that it would be presumption to attempt to define, will form one church, protected and fostered as long as necessary by the mother churches, each in its own sphere of influence. And

that this Evangelical Church of the Philippines will be a power under God for the establishment of His Kingdom, not only in their own archipelago, but also in Asia and the adjacent isles of the Southern Seas.

Such at least is the dream of one dreamer.

A CAUSE OF FAILURE

RT. REV. WILLIAM N. M'VICAR, S.T.D.
Bishop of Rhode Island

We need only to open our eyes, to consult the journals that bring to us the news from the various parts of the world, to realize that the kingdoms of this world have not become as yet the kingdoms of our Lord and of His Christ. As far as human sight can extend, that time is still far distant, as we are led often to suppose. The Church has been at fault somewhere, for Christian truth can not be at fault.

The Lord's arm is not shortened that it can not save, and, whenever the Gospel has been preached and wherever human lives have received it in sincerity, the work has told; but we can not but feel that greater multitudes might have been reached but for this division the Church has been working under, this sectarianism, that has ministered to the self-consciousness and self-absorption and self-admiration of so many of the various churches till they have forgotten almost the great work of redeeming the world. They have established their own claims, and worked along their own narrow lines, while the whole world has suffered. Much of the handicap, much of the distress and difficulty has been due to this separation; it works to inefficiency in the churches and in consciences.

Just for one moment picture a great business being carried on along the lines which the Christian Church has tried to do business on. It would not be tolerated for a moment, or if tolerated, would go out of existence in a year, bankrupt.

The late Dean Stanley said: "Somehow or other Christian *wisdom* has almost fallen out of the category of Christian graces. It is a great pity. In our Church we confess ourselves to be miserable sinners. It would be a wholesome thing once in a while if we would kneel down and confess ourselves miserable fools." And the Christian Church has played the part of folly when it stood before a great and magnificent work, with a grand and glorious commission with a leader and a king Lord of Lords and King of Kings, and it has gone about in its little narrow contorted way to do its little narrow business, instead of uniting against the world.

The time has come when everywhere men are calling for union, getting nearer to each other, because nearer to the Master—thank God for that!

All I can say is that if federation did nothing more to-day than to hearten the Christian Church in their own consciences, if it did nothing more than to show the world they were in earnest and they were not divided up by unsurmountable walls—if it did nothing more than that it would have accomplished in this city and land for humanity and for Christ's Kingdom the grandest work. Hail happy day! say I. If we are not ready for organic unity yet, still let us make the most of that living unity of spirit in the bonds of peace where

the eye shall not say to the hand, "I have no need of thee," or the hand to the eye in return; but where all working in the one body shall bring about the realization of the Kingdom.

THE OUTLOOK FOR FEDERATION

REV. AMORY H. BRADFORD, D.D.

A few results may be expected from the present movement toward federation:

1. Denominationalists will now be placed in an attitude of apology. They will be ashamed of themselves. They may continue to assume an air of bravado, but it will be like a mask which is too small for the wearer. Sectarianism will appear all around it in spite of efforts at concealment. When a man has to apologize for his cause, he works with little enthusiasm, and less efficiency. The meetings of the federation council, lately held in New York, will be a tangible example of the possibility of cooperation. "United efforts are impossible in our community, we are so peculiar," Baptists, Presbyterians, Congregationalists, Episcopalians will insist; but, when Christians of a large type, point to this convention and say, "All these varieties of people worked and worshiped together there," our militant denominationalists will be sadly disturbed to find an answer. Sectarianism in the future will have to justify its existence.

2. While the growth of federation will be slow, it will be sure, because no reasonable argument can be offered against it. It recognizes and honors differences while it unites those who differ on the needs of our common humanity and the call of the King-

dom of God. A movement for organic union would fail, because it would ask subscription to a common creed, worship according to common rubrics, and require obedience to a central authority. The days of authority in the Church are gone forever by. The spirit of man will never again submit to human dictation. Men will think and act as they believe themselves to be divinely led. They will differ in the future more than in the past, for they will think more universally, and, as a whole, more profoundly. This movement will grow because it recognizes the inevitability of this liberty. We shall not think alike, we shall not worship in the same liturgy, but we shall work together for the Kingdom of God according to our individualities. If there ever should be an effort to force a common creed or form of worship, it would be divisive; but he who may open a new opportunity for mutual helpfulness will bind more closely together.

3. This will put a new emphasis upon the weakness of organization and the mightiness of spirit. The whole Church has not yet learned that its progress will never be by might or by power, but by the Spirit of God. Most of us have more faith in the wheels than in the Spirit within the wheels—in the Church than in inspiration. There is, even yet, little that is universal and elemental in our visions or our plans. Most of us are still provincial in our religious beliefs and practises.

It will not be in vain to have made the sin of a divided Christendom to appear more appalling, and the importance of unity that shall be vital, pervasive, and enduring, more impera-

tive; to have brought the masses of American Christians much nearer together, and thereby show that what divides is mechanical and ephemeral, like the mud-fences in India which disappear when the harvest has grown; to show that vital and lasting unity is to be found only as we attain unto harmony with Him who has a place in His providence for all classes, all colors, all races, all creeds, all phases of religion, all eccentricities of belief and worship, all gifts of speech and service; and who by the use of them all, in no narrow and provincial way, but in accordance with laws wide as the universe and as enduring as eternity, is bringing the Kingdom of God.

THE UNITY OF THE CHURCH

DR. G. CAMPBELL MORGAN, LONDON

The division of the Church, as to its outward manifestation to the world, is tragic, and has hindered the accomplishment of the purposes of God. There is no way of healing these divisions, save by a return to recognition of the first principle of unity, as taught by our Lord. This accomplished, the outward discrepancies may be left to right themselves.

The unity of the Church is revealed in the intercessory prayer of our Lord.

"Neither for these only do I pray, but for them also who believe on Me through their word"—for the whole Catholic Church. In this third section of the prayer we shall discover three things concerning the unity of the Church: First, the *nature*; secondly, the *method*; and, thirdly, the *purpose* of that unity.

The nature of that unity is declared in the words, "That they may all be

one; even as Thou, Father, art in Me, and I in Thee, that they also may be one in us." This unity is after the similitude of that which exists between Himself and His Father—made up of separate beings, consciousnesses, interests, and yet every single person holding within his own consciousness the realization of the whole Church.

Christ prayed for the *local* Church, that they should be one "as We are"; He prays for the great *Catholic* Church, "that they also may be one in Us."

So you have, first, the communion of the local Church, of the association of believers who know each other in Jesus, and there the unity is after the pattern of the unity of Father and Son, who are one in thought, mind, purpose, and service. Here you have the greater unity of the Catholic Church upon the earth, "one in Us," that is, one in communion with the Father and with the Son.

This prayer of Jesus far outstrips the dream of all the dreamers. Its very magnificence and daring is in itself the declaration of its absolute truth. That vision of the prayer of Jesus was in the mind of the apostle Paul when he wrote to the Ephesians, praying that they might grow up into Christ in all things, "till we all attain" (not each one of us, but till we all attain) "unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ."

There, then, we have the threefold glory, the threefold unity of the Church. The unity of a *local* Church, a company of men and women asso-

ciated with each other because associated with Jesus Christ; one "as We are," in mind, purpose, thought, and service; the unity of the *Catholic* Church, that communion with the Father and with the Son; and the unity of the *glorified* Church hereafter, perfected into one—the great, final, magnificent perfection, reached by the way of the perfecting of individual members.

The *method* of the unity is based upon the intercession of Jesus. "Neither for these only do I pray, but for them also that believe on Me through their word"—that embraces the whole Church. The intercession of Christ was founded upon His accomplishment of the Father's will and purpose. In the earlier parts of the prayer Christ refers to the fact that life eternal had been given to these few men by Himself; that is, the knowledge of the Father, the manifested Name. As the prayer proceeds, He says, "I have kept and guarded them in Thy Name," and He based His prayer for these men upon what He had done for them. Since He prayed the prayer, He has passed through that Passion-baptism. He still bases His intercession upon His own works, and the unity of the Church to-day is guarded, safeguarded, held inviolate from attacks from without by the intercession of the Son of God.

Now, as to the purpose of the unity of the Church: "That the *world may believe that Thou didst send Me.*" According to this prayer the demonstration of the Divinity of His mission lies in the union of the whole Church. Is it any wonder that men do not believe in the Divinity of His

mission? That the man outside the Church says to the one inside: "When you have settled your divisions, then I will talk to you"? The miracle is that we see so many people believing, in spite of the breaking up of the unity of the Church, in its outward manifestation.

There is yet another reason for true unity: "I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me." Two reasons our Lord gives, the unfolding of a purpose and the declaration of a purpose—"that the world may *believe*"—by the manifestation of the unity of the Catholic Church. "That the world may *know*" by the manifestation of the Church perfected into one. So that if we have missed our way, and have failed to bring the world to believe by reason of the outward manifestation of internal unity, yet, thank God, the world is to have some other chance—is yet to know by the manifestation of the perfection of unity hereafter.

What are we to do in sight of this vision of the Church's unity—how meet the necessities of the case? There are three words which may help to mark our responsibility to-day, and reveal to us how we may assist in the setting right, in some small measure, of that which is so wrong, according to the prayer and purpose of Christ.

The first word is *humiliation*. We are a part of the Catholic Church; we have no right to dissociate ourselves from its sins and its failures; we have a share in the outward breaking up of the Body. The first step to visible unity is association in humiliation. It is time that the Church went into

God's presence, and said: "Lord, the golden bowl of unity is unbroken in Thy hand; but its earthen manifestation we have smashed into a thousand fragments by our selfishness, sin, and folly. We bow in the dust of self-abasement; forgive us."

The second word is *consecration*; first, to the *ideals* of Christ; secondly, to the *methods* of Christ; thirdly, to the *purposes* of Christ. What are His ideals? The revelation of the Father, through the Son, in the Church. What are the methods of Christ? Intercession, the manifestation of glory, and the declaration of the Divine name. And what was the purpose of Christ? That the world may believe. Until side by side with our humiliation there shall take possession of us the great missionary compassion that sees men, far away and near at home, really perishing for lack of God, we can have no share in restoring the unity of the Church of Christ.

Lastly, there must be cooperation. How shall we cooperate? By a view of the sublimities, and by blindness to trivialities. And what are sublimities? The Incarnation—"God was in Christ"; the Atonement—"Who gave himself for our sins"; Restoration—"the restoration of all things" as the final issue of Atonement. Blindness to trivialities, what are they? Earthly governments, creeds, opinions, persons. While the majestic sweep of the Incarnation of God, the Atonement of Christ, and the Restoration of all things holds us—then shall we be near outwardly. In proportion as we gather together in the power of these sublimities, we shall become forgetful of the trivialities, and in some little measure we

shall help toward the final fulfilment of the prayer of the blessed Son of God, the great Head of the Church, "that they all may be perfected into one." Amen.

AN EDITORIAL VIEW

In view of all these accordant sentiments, and many more of like character, the time for a closer bond between Christians seems at hand. Each language has its peculiarities which, as the late Dean Payne Smith said, are "at once the result and the perpetuating cause of a varied mental development." So, in science, philosophy, art, and commerce, each portion of mankind has its special gifts and works for the common good.

When Mummius set fire to Corinth, the heat was so great that it fused gold, silver, and brass into one, and as these three metals ran together they produced a new combination known as "Corinthian brass."

Such is the tradition. In the happy combination of Church life we obtain what no one body of disciples can supply. In the Episcopalians decorum, worship, external propriety, and seemliness are conspicuous; in the Presbyterian branch, doctrinal formulæ and representative government are prominent; the Congregationalists emphasize liberty of thought and independence of ecclesiastical control; the Baptists are jealous for literal obedience to ordinances and the maintenance of strict barriers of discipline; the Methodists cultivate the emotional, the evangelistic, the crusading spirit; the Brethren are sticklers for the priesthood of all believers, the supremacy of the Word, and the simplicity of worship. Each

emphasizes something helpful to the whole body; and if a true union of all is possible, there would undoubtedly come to the united Church a contribution from each to the whole, a tempering of the body together.

For ourselves, we believe that every legitimate effort to promote unity, both of sentiment and service, among disciples, will have Divine blessing in far-reaching results. All that unnecessarily divides is not only a sign of weakness, it approaches the territory of the wicked and criminal—certainly the culpable. All separating barriers demand a justification; and that justification can be found only in one of two advantages—greater *orthodoxy* or greater *efficiency*. So far as Christians agree on essentials, *doctrinal* division is unjustifiable; so far as they can agree on practical *service* to Christ and humanity, separation in activity is wrong and wasteful. The host of God's elect should stand together for the Cross and Crown of Jesus, and move together for the evangelization and salvation of mankind. But we want no union that is a mere nominal bond without adhesion and cohesion—or a merely politic bond with compromise of vital truth, or a merely sentimental bond with loud professions of love and practical rivalry and controversy.

Let us cultivate love and Christ-fellowship—forget minor variances in major sympathies; and let the whole Church be as a keyboard of many chords, submitted to the hands of that Master Musician who knows how to promote that spiritual sympathy which in the ears of God is a heavenly symphony.

A JAPANESE MISSIONARY IN FORMOSA

SOME ACCOUNT OF THE WORK OF REV. K. KAWAI

Soon after Formosa became part of the Japanese Empire, as a result of the China-Japanese war, the Church of Christ in Japan sent its missionary, Rev. Kamesuke Kawai, to work among his people in the new province. Dr. George L. Mackay, who was then living, cordially received him, allowing him the use of one of his own churches. Within a year Mr. Kawai had organized the first Japanese church in Formosa at Taihoku, the capital. In twenty-six months the church became self-supporting and made Mr. Kawai its pastor. For several years he preached ten to fourteen times a week. Every month he traveled more than four hundred miles by boat, train, trolley, or chair.

Mr. Kawai's work reflects high credit upon him and upon the Dendo Kyoku (Missionary Society of the Church of Christ in Japan), which sent him out. His church in Taihoku (or Taipeh), the colonial capital, has been self-supporting for some time and is now perhaps the strongest church, financially, in the Church of Christ in Japan.

After the Japanese occupation of Taihoku as the colonial capital, about the hardest thing to get there was house room. The authorities seized the Chinese temples and other buildings of a public nature, converting them into government offices, army headquarters, schools, etc. Mr. Kawai soon realized that his greatest need was a proper place to hold meetings. His friends could give him no encouragement on that line. But he was convinced that his going there

was the will of God. He accordingly went to Li Shun Sing, a wealthy Christian Chinaman, and borrowed \$2,000 (Mexican), with which he purchased a piece of land with three or four houses on it. Here he began his work. Within a year the value of the property had doubled. Friends advised him to sell and secure the profit. This he refused to do, saying that what he had done was for God, after solemn prayer. Ere long the property again doubled in value. This time his worldly wise friends insisted that he sell and secure for himself the increase on his investment. He might thus have secured a snug competence for a Japanese. But he resolutely put aside the temptation and placed the property where it could never become a temptation again, viz., turned it over to Mr. Li, the man who lent the money. The latter then donated the church a building site and \$6,000 (Mexican) toward the building, and also allowed Mr. Kawai to reserve one of the houses to be used as a street chapel, after the church was built. With the land and money thus in hand, Mr. Kawai secured from the churches in Japan the sum necessary to complete the building.

General Nogi and the Bible

When General Nogi, who took Port Arthur, was in command of the Second Army Division at Sendai in North Japan, before going to the war with China he made inquiries about the religion of the soldiers. On his return from the war he found that none of the Christian soldiers had been punished; on the contrary, that

many had received medals from the Emperor. This accounts, in part at least, for the general's favorable attitude towards Christianity. When he became Governor-General of Formosa he was most helpful to the work conducted by Dr. George L. Mackay and Mr. Kawai. On one occasion when the Christians wished to present the general with a Bible, Mr. Kawai was chosen to make the presentation. The general said:

"For fear of being suspected of bribery I had made it a rule not to accept a gift from any one; however, I will accept this as an exception. Mr. Kawai, will you not explain to us something of the character of this Book?"

It was at a meeting of the staff officers. Mr. Kawai rose to speak. At the same time the general and his officers rose and remained standing for over a half-hour while the missionary gave them a Bible lesson.

Mr. Kawai tells some of his experiences as follows:

The Will and the Way to Self-support

In 1898 the secretary of the Japanese Mission Board came to Formosa and asked us to become a self-supporting church. I took this request as a message from God, the Father who regards His children as "much better" than the lilies of the field or the birds of the air. The monthly collection of our church at that time was only about \$10. That night I thought: "Suppose the money is not given! What shall I do? I can bear hunger, but how can I let my wife and child suffer? Our Japanese ancestors sacrificed their whole

families in order to be loyal to an earthly father or lord. If I, knowing the Heavenly Father, can not obey His will, my ancestors will judge me in that day." Then I understood better the mind of Abraham when called upon to sacrifice Isaac. I prayed about the matter and consulted my wife. She said: "I will gladly help you in all that you believe." There were only five or six of the younger members who desired to be self-supporting. The men in high government or social positions said, "We have just finished building the church, and the members are hardly able to undertake self-support. Let us work gradually toward it, and in one or two years we can do it." The self-support-from-date plan prevailed. By acts of self-denial on the part of whole families monthly offerings were made. These acts of self-denial became a habit, and since that time our annual contributions have ranked third or fourth among all the churches in Japan.

Christ or Idols?

Let me tell you of the first celebration of the Formosa "Jinsha" (Shinto temple). When Prince Kitahirakawa, a cousin of the emperor, died in Formosa, during the China-Japanese war, the government built this temple to him. There are ranks among these Shinto temples. To obtain the highest degree his name was combined with the names of two ancient gods—this "trinity" being a common thing in Shinto temples. In some places in Japan Christians are persecuted if they do not offer money to these temples. On this occasion

the names of some Christians, however, appeared in the newspapers on the celebration committee. The Chinese Christian churches were adorned with lanterns, because the Chinese people did not understand the meaning of the celebration. It was clear that I would be greatly opposed and my work hindered if I stood out against the festival.

It is hard for a Westerner to imagine the trouble it makes to say anything against this sort of thing in Japan. I preached three successive Sundays before the celebration on the subject of idolatry. When I was asked to subscribe and to put out lanterns, I declined, saying: "While I approve a memorial to the late prince, I can not have anything to do with a Jinsha dedicated to idols." Some days afterward several gentlemen of my acquaintance approached me, kindly advising me as friends to make a subscription. Among them was the editor of a magazine, who said: "It is not in the interest of your work nor for your own good to decline." I replied: "Sir, it is my work to decline." The Japanese in Formosa have come there from all parts of the empire; consequently, they do not know each other well. If a newspaper attacks a man he loses his business or position, so that people fear the press and treat the editors with respect. I said to this man: "Do you mean to say that you will attack me in your magazine if I do not subscribe to the coming celebration? I must stand by my principles," And I added: "I am not certain whether or not I shall answer your article, but I am certain that we shall keep any article of yours attack-

ing our work as an item of interest for future editors of early Formosan Church history."

Still one of the party urged:

"You must think of your position: you represent the Christians of Formosa. You will hurt Christian work throughout the island by such acts."

"Would you think it right," I answered, "for a Christian pastor to offer money, for example, to the Jinsha of Hachiman?" (Hachiman was the sixteenth emperor of Japan, and the god of war).

"No, it would not be right," he said.

"Well," said I, "in a hundred years the Formosa Jinsha will be just like the Hachiman Jinsha. If I should give any money now it would weaken the Christian Church and become a bad precedent for the future. You must not only study the Acts of the Apostles in the Bible, but you must remember that we are writing new pages of the Acts every day in Japan."

"I understand you," he replied, with humility. "I am going to send all my household to your church; please teach them Christianity."

Soon after this I was invited to preach at Tainan, the southern capital of the island. I thought I might be attacked in the paper during my absence; not so, however. A magazine at Keelung attacked an elder about the same matter. I held a meeting for three successive nights, and made a counter attack on the magazine for its unreasonable attitude. I supposed they would renew the opposition, but that week the magazine became bankrupt.

A Plague-stricken Heroine

Because the body of a plague victim turns black, the Japanese call the disease "black death." The plague is very infectious. When the bacilli infects the lungs the disease is called "lung-plague." Mrs. Ume Tamura, superintendent of nurses in the Taihoku Hospital, was attacked by this last mentioned disease. Two weeks before her illness she called on my wife and spent the day with her. On leaving she said, "When I found that I was to be transferred to the infectious ward, I hesitated, but I have decided to do my duty there; for if I should decline to work there another must, and if she, too, should fear there will be none to serve. I will stay." A week after she was called to nurse a doctor who had the plague. As soon as I heard about it I tried to see her. The gatekeeper said, "Are you a relation of hers?" I replied, "She is a member of my church, of which I am pastor. If such relationship can gain admittance, please allow me to enter." But the gatekeeper could not break the rules, and refused me admission. I then appealed to the doctor in charge. "Just as you are caring for her body," said I, "so I care for her soul." He thought for a moment and then said, "I will permit you to go in, but don't go near her: it is a very terrible disease!" I entered the room. She was resting peacefully, and was very glad to see me. She asked me to come nearer, because she could not hear on account of the fever. I had not the courage to decline the request of the dying woman, altho contrary to the doctor's orders. I went near, and she gave me her hand. I read the Bible,

prayed and talked with her, asking her whether she was ready to die. She said, "I am resting on our Lord Jesus Christ as my Redeemer." I stayed there an hour and went away promising to come to her again, if she had need for me. Three days after this I heard that she could not live. I found her full of peace and looking at a motto on the wall she said, "I can still read the letters on the motto; so I shall not die just yet." All who saw her wondered at her joy and at her praising the Lord. She sang hymns and prayed herself as I was praying—then she fell asleep, very peacefully. "Peace I leave with you. My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." We held her funeral services in the church. Several hundred people came—too many for the capacity of our church. I preached the funeral sermon. The Hon. Mr. Murakami, chief governor of the Taihoku Province, representing the Provincial Red Cross Society, was present. Surgeon General Fujita, chief surgeon of the army in Formosa, came as representative of the Red Cross Society of all Japan. Special honor was conferred upon her by the Red Cross Society. Many of those present were converted.

Kawai is a graduate of the Meiji Gakuin, academic and theological. In school he was not looked upon as bright, but he had the gift of single-hearted perseverance and of unshaken faith.

Mr. Kawai is now studying in America, his church in Formosa having given him leave of absence for two or three years.

THE MISSIONARY EDUCATION OF THE YOUNG—II

BY REV. WILLIAM BYRON FORBUSH, PH.D., NEW YORK
Author of "The Boy Problem," "The Boys' Life of Christ," etc.

In the Home

The home life of the child may be divided into the periods of Infancy, Childhood, and Youth, *i.e.*, roughly, the years before eight, the years between eight and twelve, and the years between twelve and eighteen.

INFANCY.—The first process in the education of the little one is training in sympathy. The callousness of young children to suffering and death, as seen in their apparent cruelty to animals and their resilience after a household bereavement, is startling, until we recollect that they have nothing in their experience by which to comprehend this darker side of life. They should, gradually and carefully, be allowed to learn what these griefs mean. The process is a most delicate one. Most children have an emotional nature that is like a cup filled to the brim. The slightest touch makes it spill over. Some children will burst in paroxysms of grief at any pathetic tale. Even in these early years there should be no ruthless playing upon the feelings. A big-eyed baby crying at an imaginative tale of woe is "so cute," but an adult has no right to disturb his nervous system for the pleasure of observing his cuteness. Now, as later, there should be no impression without an immediate and proper expression. The reading of an affecting book on Sunday afternoon should be followed by

the doing of some wholesome task. A visit to a poor family or a foreign section of the city should be accompanied or followed by some kindly service. Visits to the sick should be for the same purpose. In general, it is a good rule for parents to bring no unpleasant news to table, but any untoward event in the school or neighborhood, or any public calamity, should be so explained as to give the children a realizing sense of what is the personal sorrow involved. As soon as the child has passed beyond the period of merely "saying prayers" to the time when he can really pray, these objects of sympathy are the very first things to be introduced into his intercessions. Sunday afternoon is in many homes made no more the time of incarcerated restlessness, but the season when the bright faces of the children are seen in the homes of the aged and the sick.

During these years the child is quite incapable of piercing to the deeper needs of the world. He can not understand "soul-saving" before he knows what a soul is. His knowledge of the need of missions is to be based now in the strong conviction of physical need. The hunger, cold, sickness, poverty of other peoples, especially children, may be impressed upon him by detached stories of such experiences in his own and mission lands.

Helpfulness is not only to be the ac-

* This might have been entitled: "The Pedagogy of the Kingdom of God in the Home." Not only would I prefer to use this word "Kingdom" as a substitute for "Missions" all through these articles if it would be perfectly understood, but I regard it as an infinitely better word by which to introduce to children the purposes and the work of God in the world. The problem of missionary education of children is only part of the problem of teaching them to love their brother also. This will serve to explain what may seem at first sight an indirect approach to my subject.

W. B. F.

companiment of knowledge, but it must become the habit of the life, if the child is to become a true heir of the Kingdom. The most serious loss in our modern city and village domestic life is the loss of the opportunity for child-partnership in the enterprise of home-making. In many a city house or flat there is almost nothing a child can do to help. Parents should strive constantly to create the spirit of willing service. Pride in the care of the child's room and a parental tenderness toward younger brothers and sisters are the most obvious opportunities.

Perhaps the most important beginning that is made in these early years is in the introducing of the child to the use of money. Its bearing upon the future relation of the child to its parents, to society, and to the Kingdom is readily seen. Men would not gather "tainted money" if right principles regarding the morals of money had been instilled into them in early childhood. It is well for a child to have a small weekly allowance, which should be increased as the needs of childhood increase. He is to be taught that this allowance is the loving provision of his parents for personal wants not included in the necessities of life. He should be advised in its expenditure, but should not be forced to deposit it in the bank; it should seldom be curtailed as a punishment, and he should not be obliged to give it to the collection plate. The child must be trained to know what property rights are before he is shown how to be thrifty or benevolent. His own conceptions of those rights are at first somewhat hazy. He sees everything else in the

house held in common, and he naturally feels that the money is so held also. Money should never be left around loose in the house. "All children are thieves" is a summary way to put it, but it is a fact that it is very easy for a child to persuade himself that he has a right to appropriate any coin that is left in sight. Without harping constantly upon it, every child should learn from his mother of the faithful and anxious toil of both parents which makes the wise use of money as incumbent upon the little ones as upon the senior partners of the firm. The child should be allowed early to be a sharer in the joy of giving—not so to impoverish himself by emotional generosity that he shall ever after wish to be stingy, nor to be praised because he gives. His giving is neither heroic nor remarkable. It is his first social obligation, his practical exercise of praise.

CHILDHOOD.—Training in sympathy will continue. Hospitals may be visited. Such parts of Chinatown, the Ghetto, etc., as reveal the quaint costumes of other peoples and the privations which they bravely suffer may be seen without "slumming." Children should be given every possible opportunity to meet travelers and missionaries who are guests in the home. My own children will never forget that they sat in the lap of Cyrus Hamlin and heard him tell how he made rat-traps to the glory of God. At this period the children will begin to join the mission bands at the church.

The education in helpfulness should continue, and each child may not only acquire certain unselfish habits, but should be doing certain responsible individual tasks.

One of the preliminaries to unselfish giving of life and substance is the virtue of self-denial. This has a physical basis. It may seem strange to yoke such prosaic things as the morning cold bath, a regimen of food, and camping out with missionary education, but we shall not have royal givers unless we have men of royally simple lives, men who know how to do without. It is wonderful to note how many great missionaries and great givers were men of simple life.

Closely connected with self-denial is hero-worship. The cold plunge and the camp-fire are a joy to a boy, because they are accompaniments of the kind of heroism the boy fancies, the heroism of physical prowess. Now more than ever is the time for boys and girls to know of James Chalmers and James Hannington, and to meet men like Dr. Wilfred Grenfell and John G. Paton.

But thankfulness rather than sacrifice is the motive to be urged in giving. Still, hero-worship will suggest emulation by its own sacrifices. A dining-room thanksgiving box for a benevolent cause in which the whole family is interested is an excellent way to make home-giving mutual. The cause should be one involving individuals who are known and whose wish can be followed by all.

YOUTH.—Now the training, based in reality and sincerity, grows more definite.

First, there is Training by Information. The youth is a hasty and eager reader. It is to be supposed that every child's reading is supervised by his parents. Fiction, heroic biography, and travels, which now share his interest, may, be turned to the youth's

advantage in giving him knowledge of the Kingdom. With all the limitations and guidances which parental authority imposes, nevertheless the only reading which makes an impression now is that which wins by its own inherent interest. A good rule is this: never let a child see a dull missionary book or magazine; give him—not merely lend him—the finest books on the subject of the Kingdom. A select list concludes this article.

Training in Consecration is the second thing. Conversion is important, vital, at this period, but a more important question is: What is your boy or girl converted to? Is his a selfish or an emotional or a passive experience, or is it the germ of a social, general consecration? The new birth is not a theological mystery; it is the coming of the child through the home into the larger family of the children of God by submission to the claims of Christ.

Coincident with, or following, his conversion, there are many influences that play upon the soul of youth which modify and color its consecrations. Music, art, amusements, travel, the summer vacation, each of these is to be chosen by the parent with the primary question in mind as to its effect in enlarging the soul of his child.

This is the great period of the gang-spirit—that universal, gregarious instinct which, beginning as early as the age of ten, takes possession of and even sometimes reverses the child's time, tastes, habits, principles. The thorough-going influence of a gang or a chum upon a boy or girl is as startling to a parent as it is disconcerting.

With the recognition that the instinct must be divinely ordained, and have within it as great possibilities of good as of evil, the parent is bound by its presence to unceasing vigilance. He finds himself, whether he will or no, the social educator, not only of his own child, but of those of other people as well.

The gang is a social opportunity to both parent and child. Unless a child learns to care for and get along with his brother (his chums), whom he has seen, how can he learn to know his brother (the heathen), whom he has not seen? Great-heartedness is possible only to a good comrade. The parent, too, finds that he must know the group of which his child is a part if he is to know what his child is becoming and is to continue to be his guide.

Training in Service is the last task of the parent for his child. He must pin down his heroics, turn his thoughtful attention to the claims of the professions that minister, bring him into contact with the Student Volunteer Movement and the Tenth Legion, and, in general, see that his consecrations do not evaporate.

The pedagogy of the Kingdom for parents is the art of educating children to be Great Hearts. If this is the purpose, the matter of missions will fall into its sure and proper place in the process.

A Few Books for Children

In Infancy

SOME WILL NEED TO BE READ TO CHILDREN

"Girls and Girls," and "Boys and Boys." The Church Missionary Society, London.

"The Great Big World: A Missionary Walk in the Zoo." Church M. S.

"Christmas Time in Many a Clime." Church Missionary Society.

"Little People of Asia." By Olive Thorne Miller. E. P. Dutton & Co., New York.

"A Bag of Stories." By Anna B. Warner. R. Carter & Bros.

"God's Earth." By Sarah G. Stock. Church Missionary Society.

"Fairy Tales from Far Japan." Ballard.

"Laos Folk Lore." By Kate Fleson.

The Round World. A magazine. C. M. S.

Over Sea and Land. A magazine. Presbyterian Board, U.S.A.

In Childhood

"Kin-Da-Shon's Wife." A story of Alaska. By Emma S. Willard. S. V. M.

"In Journeyings Off." Church M. S.

"Ever Westward Through Heathen Lands." By Edith M. E. Baring-Gould. Church Missionary Society.

"The Cobra's Den," and "In the Tiger Jungle." By Jacob Chamberlain.

"Pomiuk, a Prince of Labrador," By William Byron Forbush. Pilgrim Press.

"Jungle Stories," and "Kim," by Kipling.

"On the Indian Trail," and "My Dogs in the Northland." Egerton R. Young.

"Indian Boyhood," By Eastman.

"Life of Livingstone." By W. G. Blaikie.

In Youth

"The Vanguard." By James S. Gale. Fleming H. Revell Co., New York.

"The Little Green God." By Mason.

"Recollections of a Missionary in the Great West." By Cyrus Townsend Brady.

"Black Rock," and "The Sky Pilot." By Ralph Connor. Fleming H. Revell Co.

"Winning of the West." By Roosevelt.

"A Hero in Homespun." By Barton.

"How the Other Half Lives." By Riis.

"The Story of John G. Paton." By James Paton. A. C. Armstrong & Son.

The Christian Herald. Weekly.

Helps for Mothers in the Home

"Orient Pictures." Published by the American Baptist Missionary Union.

Missionary Alphabet and Picture Books. Published by the Church M. S.

The Foreign Missionary Post-cards. Published by the Funk & Wagnalls Co.

The Picture and Fact Post-cards. Published by the Church Missionary Society.

The Puzzle and Prize Department of *The Round World.* Published by the C. M. S.

"Japan for Juniors," "China for Juniors," and "Africa for Juniors," published by the Woman's Board of Foreign Missions of the Presbyterian Church, also have puzzles.

"The Missionary Painting Book" (to color). Foreign Missions Library, N. Y.

"An Indian Family" (for cutting out and coloring). Published by the Church M. S.

"THE APOSTLES" IN MADAGASCAR

REV. JAMES SIBREE, TANANARIVO
Missionary of the London Missionary Society

The men who might most properly be called the "apostles of Madagascar" are a little band of English missionaries, who, over eighty years ago, first preached the Gospel to the Malagasy people, and translated into their language the Word of God. The name has, however, been taken by a society of native Christians, who, for some years past, have been doing evangelistic work in the southern central districts of the island. These good people have been working chiefly in the Betsileo province, and also in the district called Vakinankaratra, between Betsileo and the central province of Imerina, altho a good deal to the west of each. They appear to have come chiefly from the congregations under the care of the Norwegian Lutheran Mission, and the work they have done has been mainly among those churches, and has only slightly affected the churches connected with the London Missionary Society.

As might be expected in a purely native movement, without much advice or guidance from European missionaries, various extravagances have mingled with the work of these "apostles." They profess to be able to heal by faith and the laying on of hands. Careful enquiry, however, seems to show that, while in the case of purely nervous disorders, some good has undoubtedly been done by such means, there is no evidence that any organic disease has been cured by them. One of the older missionaries among the Betsileo, who

views the movement with favor, says that he is quite satisfied that the "apostles" have not proved their claims to such a power. He has never seen them heal a single person, tho he has often seen them attempt to do so; at the same time, he has seen several persons who stated that they *had* been healed by the laying on of hands.

They also profess ability "to cast out devils," a claim which it is difficult to prove or disprove, but which excites the imagination of a naturally superstitious people like the Malagasy, and makes them run after those who are thought able to exert such extraordinary powers. There is no doubt, also, that some persons have joined them, who have been actuated by unworthy motives and greed of money; so that in these northern parts of central Madagascar the name of "apostle" has not been in good odor. Certain individuals have gone about speaking very lightly of European missionaries, and asking money fees for laying on of hands for healing purposes.

Apart from these abuses, there seems little doubt that many of these "apostles," if not the majority of them, are really earnest Christians, wishing to do good, and actuated by disinterested motives. They go about preaching the Gospel, and have doubtless been in many places the means of stirring up the people to seek after salvation.

The missionary to whom I have already referred says:

I have noticed with pleasure the self-denying character of the men to whom I have spoken, and their brotherly love to one another. The Lutheran missionaries speak highly in their favor, and from frequent conversations I have had with one of them, he unhesitatingly affirms that the movement has been a great blessing to the Vakinaukaratra Mission. He also tells me that the "casting out of devils" is not such a prominent feature in their work as it used to be, and that their efforts are more in the line of preaching and speaking to the people one by one.

I know that the movement is not free from many serious errors and faults, and there are some of its members who are no credit to it. But I think that these faults are chiefly due to ignorance and want of guidance. I believe that some mistaken methods have been given up by them already, and that with kindly advice and help on our part, when we have the opportunity of giving it, the work may be helped on in the right direction. Undoubtedly the efforts of these people have done much good.

One of the Norwegian missionaries reports as the results of the works of the "apostles" in their districts, crowded congregations, catechumen's classes full, and a much fuller spiritual life to-day in the churches of the Vakinaukaratra Mission; and he is a little disposed to blame the missionaries of other societies for not joining more heartily with the movement, as he believes great blessing would have come to all the native churches, had more sympathy been shown toward the "apostles" and their work. Undoubtedly, as already mentioned, prejudice has been aroused in the minds of many English mis-

sionaries, as well as among many Malagasy Christians, by the more questionable features of the movement, which have been already described. The "apostles" would in several cases have been encouraged, had they consented to simply preach the Gospel, and conduct purely evangelistic services. But their claim to supernatural powers has aroused prejudice and prevented cooperation.

Here in Imerina there is a society of people who call themselves "Disciples of the Lord," who also hold meetings for evangelization and exhortation; this being like that of the "apostles," an entirely native movement, and not in any way owing to European suggestion or help. It is also encouraging to know of movements in several country congregations, not far distant to the north, where numbers of people have stood up after a sermon to confess their sins and their desire to devote themselves afresh to Christ, the pastor himself leading the way, and even children asking if they were too young to do the same. In other places the people will stay after the regular service for an hour or two of earnest prayer, and voice the desire for a renewed life. In the Lius High School for Boys, at Antananarivo, Mr. Sherman, the principal, has had the joy of seeing no fewer than a hundred of the six hundred pupils profess themselves to be Christians, and desiring to serve the Lord. All these things make us feel that a breath of the same Divine influence which is working so mightily in Wales and elsewhere is also passing over many hearts in Madagascar.

EXPERIENCES ON THE TIBETAN BORDER

MISS MARTHA A. SHELDON, M.D., BHOT, INDIA.

Twelve years ago, when Miss Annie Budden and the writer first visited Bhot, we did not think so much of the opportunity for work among the Tibetans as for work among the Bhotiyas. Already that brave pioneer missionary, Dr. Harkua Wilson, had opened work in Bhot, and had teachers and preachers stationed there. The word *Bhot* is not on the map. It means the strip of country on the British side, bordering Tibet. Our Bhot is northwest of Nepal. Our lower bungalow, situated at Dharchula, is only about 3,000 feet above the sea, hence we can raise many products of the plains. From our Dahrmchula windows we see many wonderful and suggestive sights. Perched on terraced ledges, partly up a mountain side, from one window we look east across the Kali River, which divides Nepal from British Kumaon. On the plain on this side are the temporary settlements of the Bhotiyas, who come down from their snow-bound, upper villages, for the winter, with their families, flocks and cattle.

From the southern window we look over the well-cultivated wheat and rice fields of the Hindu farmers; in their villages the Bhotiyas, with their loaded sheep, exchange their Tibetan salt for rice or grain. From the western exposure we look upon the lofty mountains behind which the sun so speedily drops. These mountains are clothed with grass and wood. They are nature's storehouse, renewed every year for the needs of man and beast. Up their slopes the

shepherds lead forth their sheep. No danger of their flocks intermingling, for each knows his own. In the early morning we see the hard-working Bhotiya women going up these same mountains, returning with loads of grass or wood, carried upon their backs, with their free hands often spinning wool as they go. Later they work at their looms outdoors, weaving their own dresses, and their husband's coats.

From the northern window we see the road over which many a traveler passes. This road passes through Chaūdas, 9,000 feet high, our upper home, winding its way just below our bungalow. This is one of the great thoroughfares into Tibet, and is much traveled. Traffic over this road bids fair to increase as the years go on. As a result of Col. Younghusband's expedition one of the free trading ports has been located at Gastok, some eight marches beyond the border. The road crosses the Lipu Pass (17,800 feet high). This is one of the easiest passes into Tibet, and, on this account the road will be much used. Government is already alive to the importance of this highway, and is spending much for its improvement. We probably will never again be so isolated. Our Bhotiyas, who are of semi-Mongolian origin, are allowed to go freely into Tibet to trade, and Tibetans are allowed by the English government to come over the passes into India, and travel where they will. But heretofore all Europeans, and foreigners generally, except the Bhotiya's, have been forbidden to enter

Tibet, and every Tibetan who encountered such within the border, has been bound to report the same to the nearest authorities.

Working among the Bhotiyas, and becoming acquainted with their habits of trade, and meeting many Tibetans and their families yearly on the Indian side, it was but natural that our attention should have been turned toward Tibet. Four times Miss Eva Browne and myself have crossed into Tibet, usually over the Lipu Pass. Although eventually always turned back, we have sampled that part of Tibet. We have walked over its grassy plains, and through cultivated fields surrounding their villages. We have gazed upon its golden-tinted mountains, admired the wonderful clearness of its atmosphere, and the brilliancy of its moon-lit nights. Its biting winds during the day have stung our faces, and its icy waters have chilled our feet. We have seen Takalakot, the capital of those parts, built high like an impregnable fortress. In the cliffs surrounding it are countless burrowings in which many Tibetans live, from a distance looking like rat-holes, but really more or less spacious, and containing much wealth. We have met many Tibetans on both sides of the border, usually unwashed, hearty, rough, good-natured, free of speech and action. When not under the influence of their native-made liquor, it is a pleasure to meet them, for, like the Chinese, they have elaborate ideas of politeness.

In Bhot and Tibet the pendulum has swung the other way, and great freedom and license prevail between

the sexes. Woman in any country, without Christ is an unbalanced creature! No doubt, too, Christian man has helped place her in these peculiar situations—on the plains repressed and secluded—here, having a license which almost inevitably leads to open sensuality and immorality. Certain clubhouse customs prevail in our Bhot which cause Miss Budden to characterize our Bhotiyas as “moral lepers,” and, alas, the leprosy of sin is but too evident! True it is that the blight of heathenism falls heaviest upon womanhood. That is one reason that every woman in Christ’s Church should seek to give the Gospel to every land.

Some three years ago as we were making a trip into Tibet we met a man who was willing to become our teacher of the Tibetan character. Heretofore we had not been able to get one owing to their prejudice against teaching foreigners their sacred language. This man, Karma by name, could read Tibetan fluently, but knew no Hindustani or Bhotiya, so we could not get meanings from him. But we obtained the key to the language, and have gone on studying it ever since. The Moravian mission, established in Little Tibet (British), had long ago published the New Testament in Tibetan, and the Scandinavian Alliance mission in Ghoom, Darjiling, have issued important publications in that language—translations of Christian hymns, catechisms, etc. So we find a Christian literature at hand. This has been very refreshing, after working among the Bhotiyas, who had no written language. We learned the Bhotiya

from intercourse with the people, and from writing it down in Hindi characters. The Bhotiya will probably be superseded by the Hindi, as the schools, both government and mission, are taught by the use of Hindi textbooks. We are glad and surprised to find that the Tibetan will furnish us with another vehicle to help give the Gospel to the Bhotiyas, for most of the men and many of the women understand colloquial Tibetan.

The Bhotiyas have been exceedingly backward in accepting Christianity. Other nationalities and tribes living in Bhot have furnished converts, Hindus, Nepalese Tibetans, and blacksmith Bhotiyas, have been baptized, but as yet there has been no break among the real Bhotiya caste, and they take pride in this. They are clannish, independent, and well-to-do. But the chief obstacle to their accepting the Savior is that they know they must give up their darling sins—sensual customs and demon worship. But Christ's sheep will yet hear his voice, and, undiscouraged, we labor on. We thought at first that the Bhotiyas would help give the Gospel to the Tibetans. Now it looks as tho the Tibetans would help convert the Bhotiyas. In our little community in Bhot we have five Tibetan Christians. Karma, who taught us Tibetan, was baptized with his wife one year ago. Two bright Tibetan Christian boys are under instruction. Their mother came to us, a widow, some eight years ago. She has learned to read her Hindi Testament, and has helped us in colloquial Tibetan, before we found any one who would teach us the characters. She has since remarried, and lives on a little farm in Bhot.

Work in Tibet has received a distinct impetus from Colonel Young-husband's expedition. Three free trading posts have been opened. Two are far south of us at Gyantse and Yatong. One, in which we are most interested, is situated at Gartok, only some eight or ten marches across our border. The government has not yet decided whether it will permit missionaries to go over to these trading posts or not. This year an English official and a party crossed the Lipu Pass to Gartok for inspection. Later my colleagues in the work in Bhot, Miss Eva Browne, and Miss Lucy Sullivan, of Pithoragarah, without permission crossed the pass, and, going two or three marches beyond Takalakot, visited the celebrated lakes—Lake Mansorowar and Rakas Tal. Miss Browne wrote on August 9th, while in Tibet:

There are Tibetan tents here and there all along the way. We saw no jokpas (robbers), except one man on horseback, who might have been one. Miss Sullivan and I, with our horses and two men, had been left behind. It is very surprising that the Tibetans, almost without exception, should show no resentment whatever at our intruding into their country. The *lama* of the *gomba* (monastery) here seems a very nice man. He has been at the tent a good deal to-day. I have given him and the monks Gospels and tracts, and also to the *lama* of one of the other monasteries here. There are nine monasteries around the lake. Others have also taken literature. I am distributing "The Word of the Cross."

The Christian world should not slacken in its intercession that the Gospel should have free course and be glorified in this, one of Buddha's strongholds.

RESCUE WORK AMONG TEMPLE CHILDREN IN INDIA*

BY AMY WILSON-CARMICHAEL

Author of "Things As They Are"

The story of the beginning of the work among Temple children is a very simple story. On March 7, 1901, our first Temple child was given to us. Before that, we knew there were Temple children, for we often saw them playing about the Temple women's houses. But we knew nothing more. After Pearl-eyes came she told us much about Temple life, and the desire to reach these little ones grew strong in us. We inquired among Christians and Hindus as to the best way to do something for them, but we were always told nothing had been done, or could be done, as the Temple women, sometimes the children's own mothers, oftener their adopted mothers, valued them far too highly to part with them. We found this true. Several times in our itinerating work we came across such children and tried hard to save them, but always in vain.

In the autumn of 1903, when my comrades, Mr. and Mrs. Walker, had to go to England, I was much alone with the Lord Jesus. It was then that the burden of the little Temple children pressed so heavily that one could not beat it any longer—"Lord, what wilt thou have me do?" And the answer came quite distinctly: "*Search for those little lost lambs with me.*" So the work began.

At first the difficulties seemed insurmountable. Very few were interested in the Temple children; nobody thought it possible to save them. No one knew how to set about it. The first encouragement was the quickened interest shown by one of our evangelists, who had been itinerating in North Tinnevely. When he returned, and I told him what the Lord Jesus had said to me, he looked very much surprised. He told me how for the first time in his life he had seen Temple women and children out in the

streets at night; how it had stirred his heart; and how he and the pastor who was traveling with him had felt the shame of it, and the sin. "The sight penetrated us, it *pierced* us," he said. By comparing dates I found that the week of my waiting upon God was the week when the pastor and evangelist saw this sorrowful sight. I had asked Him to lay the burden upon our Indian fellow workers, without whom one could not hope to do much; and He had done it. The evangelist wrote at once to the pastor, whose letter by return of post told us of a baby, who was taken to a Temple when she was only four hours old. He set to work to save that little one, and soon had the joy of sending her to us—our first Temple baby.

But still some of us were uncertain as to whether we were meant to give ourselves largely to this sort of work. and as I wanted all to be sure I asked for a sign. Just about that time we heard of a little Temple girl who could be redeemed for Rs. 100 (\$30.00). The circumstances were such that nothing could be done through legal proceedings. We could not refuse to redeem her, and we paid the Rs. 100. This was a very large sum to us, and as I looked over my account-book I found that I had never once received Rs. 100. I felt it would confirm the word that had come to me, in such a way that my Indian fellow workers would understand, if that sum exactly were sent to us. So I asked for it. A few days afterwards it came, that sum exactly. I wrote asking the giver how it was that she had sent exactly that. She answered that she had sat down to write a different sum, but had felt impelled to write the check for exactly Rs. 100. We always call that check our Gideon's fleece.

We found, as we got further and

* Condensed from the *Baptist Missionary Review*, India.

further into the work, that the trade in children is very extensive. An experienced American missionary, who is conversant with the facts, told me that little infants are constantly adopted by Temple women, and that if we are to save them we must be willing to take the trouble and expense involved in mothering such tiny things. A baby costs quite twice as much as a grown up person, and is much more than twice as much trouble! But God has given us our Indian fellow workers such love and patience and pity for these little ones, that they are willing to bear the weariness of broken nights, and the constant demand upon time and strength; and I think they do love these little ones "according to the love of the Lord." No other love is any use.

Sometimes children are dedicated to the Temple because of a vow. For instance, the father is ill, and the mother vows that if he recovers she will give one of her children to the god. He recovers, and the child is given. Sometimes the gift is hereditary. A certain child in a certain family all down the generations is regarded as belonging to the god. Sometimes a child is given in order to escape from some entanglement. A man marries out of caste and is outcasted; he soon tires of the inconvenience, gets rid of his wife, dedicates his child, is reincasted and marries again. Sometimes a poor widow or a deserted wife is faced by the impossibility of marrying her child suitably, so she "marries her to the god." Whenever a little child is without its proper protectors, especially if *the child is attractive, or shows promise of being afterward attractive, you have a child in danger.* All over South India there are men and women on the watch for such children. Any price from 75 cents upward may be paid. The sale of a child for such a purpose is illegal, but money is not passed in public, and the necessary proof is unobtainable. The woman who buys the child calls her her own daughter, and can easily get witnesses to prove the

relationship. It is impossible, as a rule, to prove that the owner's purpose is evil. In a recent case where the evidence was morally conclusive, the judge said that action was impossible, because of the impossibility of getting the necessary proof. It is not an easy question for government, but something more is needed than is provided at present, and when our government does move it will find itself backed up by the best men in India.

In the meantime there is much to do. It is true that until pressure is brought to bear upon those responsible (the priests and the Temple women), pressure either from outside or from inside, the trade in little children will go on. Pressure from outside, caused by a new and very carefully enforced law, seems distant. Pressure from inside, caused by a quickened national conscience, also seems distant. The reform movement moves but slowly in the villages. But it can not be that this whole generation of Temple children must be passed unreached. There are 12,000 Temple women in South India. Most of these women have adopted at least one child; many have adopted two. A child much over ten who has been for long under Temple influence is usually too old in Temple life to be counted a little child at all. She can not be put among ordinary children, unless she is an exceptionally simple-minded child. So that the next ten years must see a whole generation of little Temple children pass into Temple girls (and that means, humanly speaking, passing out of reach in a very real and awful way) unless within the next ten years we reach them while they are children—innocent little babies and innocent little girls. How are they to be reached?

The path is all untracked. Any suggestions will be welcome. At the outset we have to face strong opposition. If Satan can hold on to these little ones for a few more years, he knows he probably has them in a special sense for his own possession. Our plan is to tell every one we can induce

to listen about the Temple children, and about our readiness to take them if they can be found. We tell our Christians, pastors, schoolmasters, Bible women, workers of all sorts, our servants, fellow travelers in trains, or on the road—any one who will listen. We tell our Hindu friends, men and women, pressing upon them the wrong of the whole matter. Several of our children were brought to us through the intervention of Hindus.

But behind all, and through all, we pray. When we hear of a child we hold on to her by prayer. We are holding on for twelve little ones now, who seem absolutely out of reach. Three of them have been already "married to the god." Will all who feel moved to do it pray earnestly with us for the life of these young children—such dear little children often, that one wonders any one could have the heart to hurt them.

Our hope is that eventually each language area will have its own

Temple children's nursery, if it is found that in that particular district such children exist. These little ones require a special sort of mothering. When their background is considered, the reason is obvious. Till such nurseries are opened, we will welcome any little child and adopt her into our family, if the missionary interested in her is sure there is a real need to save her from danger. Sometimes, even where there are no large temples, it will be found that little children are obtained for wrong purposes. In North India the Society for the Protection of Children is at work, but in South India nothing is being done on a large scale, and there is room for all who love little children to do something for them. Those who are unable to give personal care can help to find them and send them to those to whom this special work has been given, and all can pray and help by that sort of sympathy which is help indeed.

PRACTICAL PRAYER FOR MISSIONS*

BY PROF. G. WARNECK, D.D.

Prayer is a mighty power in the Kingdom of God. What it has done in the past and is doing even now shall not be known in its entirety until that day when all secret things shall be made manifest. But even now we see some of its power revealed in the life and work of men who, according to the standard of God, are praying men. "Behold, he prayeth," was written upon the life of Paul since the hour of his conversion, and prayer was one of the chief characteristics of this successful missionary. The apostle who humbly could say of himself, "I labored more abundantly than they all," surely had a high opinion

concerning the power of prayer when he exorts "that, *first of all*, supplications, prayers, intercessions, and giving of thanks, be made," and when he never grows tired to beseech again and again in the most urgent manner that the brethren strive together with him in their prayers to God for him, as if a battle was to be fought, in which only united prayer could give the victory.*

In missionary labor especially we need the strengthening which lies in prayer. A mighty work has been put into our hands by the command of Jesus to make disciples of all nations, and the difficulties connected with the fulfilling of this command, as well as the powers opposed to it, must bring to us such an overwhelming

* From an address delivered at the German Student Volunteer Convention, at Halle, April 29, 1905, and condensed in free translation by Rev. Louis Meyer from *Allgemeine Missions-Zeitschrift*.

* Rom. xv:30; Eph. vi:18-20; Col. iv:3; I. Thess. v:25; II. Thess. iii:1.

sense of the insufficiency of all human power that we should despair were not prayer put beside, or, rather, before, the work. Missionary labor must lead to prayer, and prayer for missions must upbear the work, if it is to be successful. Thus it becomes a question of the highest practical importance. What must be the characteristics of that prayer for missions which shall make the labor fruitful?

I. Who Should Pray for Missions?

1. Not every one can be asked to pray for missions. It is much more difficult to pray for missions than to contribute to their support. Jesus asked the "disciples" to pray the Lord of the harvest for laborers, and Paul besought the prayers of the "brethren." "Disciples" are followers, lovers, and imitators of Jesus; and the "brethren" were they who had faith in the Lord Jesus Christ as their Savior, and had received the spirit of adoption, whereby they cry, Abba, Father, who had communion one with the other, and on account of this communion took a lively and hearty interest in Paul's labors in behalf of the Kingdom of God, and whose hearts were stirred by his appeals for their prayers. *Such men, who have experienced the mercy of God in Jesus Christ, and who in their prayers enter the holy place, are ready to pray for missions.* You can not pray for missions except you lead a life of prayer, and you can live a life of prayer only when you have arrived at a life of communion with God. The aged Blumhardt once said: "How difficult it is to lead such a life that our Father in heaven says of us, 'Behold, he prayeth,' as it was said of Cornelius and Paul." The testimony of that man of God should drive us again and again to request: "Lord, teach us to pray."

2. Prayer for missions is intercessory prayer, and prayer for ourselves is without doubt much easier than prayer for others. An intercessory prayer which pleads in behalf of others so earnestly and gladly as if it

were for the offerer of the prayer himself, presupposes maturity in the Christian life, especially in Christian love, which gives a "priestly" heart. I can intercede only for that which I really love. That the name of God be glorified, His Kingdom be set up, His will be done, I can ask only when I desire with all my heart to see these things done. Likewise, missionary work must interest me personally, yea, must be loved by me with all my heart, before I can have a true desire for prayer for it. Prayer for missions can not be forced by general exhortations; it is born when increasing maturity in Christian life gives us a "priestly" heart.

3. Prayer for missions can be fruitful only when we have some knowledge of the missionary work. Many prayers, not only those for missions, are too general and too colorless, tho they may be quite long. Moody tells the story of a plain woman who in a meeting interrupted the long prayer of a man with the words: "Ask for something." Who prays truly must ask for something: that is a simple truth which is often forgotten. If we desire to pray really for missions we must not only have some general knowledge of the work, but also some special knowledge, so that we know what is needed and can remember certain needs, certain necessities, and certain persons. Such knowledge enables us to make our prayers pointed. Thus Paul exhorts "that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men," and then he specializes "for kings and for all that are in authority," and explains what should be asked for them. A Christian familiar with missionary work will not limit himself to "kings and all that are in authority," but he will choose a certain Christian or heathen government whose conduct at present is important. In like manner he will not pray for missionaries in general only, but for certain persons, known to him personally, or from reports, and specify their needs.

Paul asked, "Strive together with me in your prayers to God for me," and modern missionaries frequently repeat the request. A mighty strength is given by the consciousness: "Some one is praying for *me*," and it is a great comfort to the endangered and tempted lonely missionary that he knows he is *personally* remembered in prayer. The more we pray for a man whom we know, and for special cases with which we are familiar, the more serious, importunate, urgent, and, therefore, effective becomes our prayer for missions. But, thus, we have already entered upon the discussion of the second point:

II. The Contents of Prayer for Missions

According to Paul, who said, "In everything by prayer and supplication, with thanksgiving, let your request be made known unto God," everything which causes care or calls for thanksgiving, in the missionary life at home as well as upon the fields of missionary effort, should be remembered in our prayers for missions. However, there are certain principal things which should form the basis of our prayers for missions, and to these we must limit ourselves. We find them if we study the example of Jesus, who commanded missionary effort to commence, and of Paul, the greatest missionary of all times. In the prayers of these two I find five principal things, which should be remembered in a prayer for missions: The laborers, the native Christians, the governments of the missionary fields, the opponents of missionary work, and thanksgiving.

1. *The laborers.* To these belong the white missionaries, the native helpers, the leaders of the work, and the bearers of the missionary life at home. The double request should be for the sending and for the upholding of the laborers. The question of laborers is the vital question of missionary effort, and on the laborers, to a great extent, depends the success of the work.

(a) We can not create these men and women. God must give them. Jesus spent "all night in prayer to God" before he chose the twelve. His disciples were told to pray the Lord of the harvest that *He* send forth laborers. The apostles' prayer, "Thou, Lord, . . . shew whether of these two thou hast chosen." And the Church that was at Antioch prayed that the Holy Spirit separate the right men for the first great missionary journey. Our attention is here called to the fact that prayer for missions should not have reference to the number of laborers only. We have certainly a right—yea, rather a duty—to pray that the number of laborers be made proportionate to the greatness of the harvest, but we must be careful that it may not look as if we think that numbers are of greatest importance. In the vineyard of the Lord the quantity is less important than the quality. We need more laborers in many fields, but it is more important that we pray for men who are qualified through a deep spiritual life, are possessed of great learning, and are born leaders of men.

Prayer for native helpers is becoming of greater importance as the missionary work extends further and further. The Native Christian Church must be educated until she becomes independent. Thus we must pray for the giving of native laborers of personal faith and spiritual experience, together with moral firmness, who are so confirmed in their knowledge and clearness of the Christian religion that they are able to be teachers and shepherds of their countrymen.

The missionary leaders at home should not be forgotten in the prayer for missions. The men should be remembered who have so great responsibility, since their wisdom, energy, ability of organization and of government, and the measure of personal confidence which they possess, have so much to do with the efficiency of the work abroad and with the will-

ing, strong support of the work at home.

The Church at home should be remembered. The more instructed concerning missionary work her congregations are, the more they give and pray. The Church at home carries the whole missionary work. She furnishes the missionaries and the means for their support. Thus, prayer should be made that she be kept in the love of missionary effort, and that her readiness to give increase as the work progresses. Her pastors also should be remembered in the prayer for missions, for upon them depends, to a very great extent, the existence of the missionary spirit in the congregations.

(b) In our discussion of the prayer for the sending of the laborers, we necessarily touched frequently the prayer for the upholding of the laborers. These things can not be clearly separated. Yet a few words are necessary concerning the intercessory prayer for missionaries.

Upon four things Paul lays the most stress: First, there should be asked boldness, which can not be shaken by all sufferings and temptations of missionary life.* Second, prayer should be made that unto the missionaries be opened a door of utterance, so that the word of the Lord may have free course and be glorified in the lands and hearts of heathens.† Third, Paul asked that prayer be made that he and his fellow missionaries give no offense in anything, that the ministry be not blamed, and that in all things pertaining to Christian character they might approve themselves as the ministers of God.‡ Fourth, he beseeches Corinthians, Romans, Thessalonians, and other brethren to pray that he be preserved by the hand of God in all troubles and personal difficulties which were caused by unbelievers and by evil men.¶ All these supplications have the purpose of aiding the missionaries to bring forth fruit, and fruit that shall remain.

* See Acts iv: 29 and Eph. vi: 19. † See Col. iv: 3 and II Thess. iii. ‡ See II. Cor. vi: 3-10. ¶ See II. Cor. i: 8-12; Rom. xv: 31; II. Thess. iii: 2; Acts iv: 24, pp. xii: 5.

2. Next to the laborers sent out from the home countries, the native Christians form the principal subject of prayer for missions, and I am afraid that the importance of this subject is not yet known to the friends of missions. Study the numerous intercessory prayers of Paul for missions, and you will find that he prays not for the heathen, but for those already converted from heathenism; not for the conversion of the heathen, but for the strengthening of native Christians. He had a twofold reason for this. First, he knew from his own experience that in the young converts the good work has only commenced, so that they are still babes in Christ, and that in the midst of heathen surroundings they are exposed to strong temptations. Second, he had learned how much depended on their word of testimony concerning their faith and on their consistent walk and conversation, and he knew that their labors would contribute to the spread of the Gospel more, perhaps, than those of the missionaries sent from the home land.

Spreading the Gospel in enlarged measure through native Christians, and more through the congregations formed by them, than by paid native teachers, pastors, and lay missionaries, is to be devoutly desired and to be earnestly prayed for. The greatest testimony to the grand success of the missionary labors of the apostles is that they had founded a Church which was able to extend even when the direct sending of missionaries ceased toward the middle of the second century. This was possible because congregations of Christians existed who not only preached, but lived, the Gospel, and who were strictly separated from everything heathenish, and, in brotherly love and Christian charity and benevolence, bore testimony to Christ patient amidst sufferings and persecutions.

Two things Paul asked in his prayers for the native Christians and their congregations. First, he asked that

prayers shall be acceptable unto Him, they might grow in the knowledge of the Lord and in love to Him.* Second, he prayed that their walk should be worthy of their calling.†

3. The third principal subject mentioned by Paul in I. Tim. ii:2, is "kings and all that are in authority." This may surprise at first, but those in authority control, to a certain extent, the spread of the Kingdom of God in the world as well as the temporal well-being of their subjects. Therefore, they should have a prominent place in the prayer for all men. All civil government Paul would include in his petitions, the Christian as well as the heathen. He would not pray that they may use their worldly power for the spread of the Christian religion, but that they permit their subjects, especially those who are followers of Christ, to live a quiet and peaceable life. What an onward march of the Gospel we may look for when those in authority will grant religious liberty and equality to all their subjects! What an influence prayer for kings and all that are in authority should exert in times of war and of rumors of war!

4. But the opponents of missionary effort should not be forgotten in our prayers for missions. Paul speaks of them in many places.‡ Living men at home and abroad are the great instruments of the spread of the Gospel, and living men at home and abroad are greater hindrance to it than all resistance which is natural under the circumstances. If heathen oppose the Gospel, we need not be surprised, for they know not what they do. But if Christians oppose missionary effort we face an unnatural thing which is worse than all that Paul suffered from his opposers. The direct and indirect oppositions to missions by nominal Christians is the greatest modern hindrance to the success of missionary effort. At home they attack the work

insidiously and spread calumnies without number; abroad their evil life counterworks the preaching of the Gospel directly. Selfishness is a characteristic of our commercial and political relations with other nations, and especially with less civilized ones. And infidel literature is almost like a deluge pouring into heathendom from nominally Christian lands. We must fight against all these evil influences, but still more must we pray for the tens of thousands who, nominally Christians, live to-day in heathen lands, that they become converted and thus be made friends of the missionary work.

5. One most important thing is still to be added into the prayer for missions—thanksgiving. All prayers of Paul commence with that. He has much to ask, to exhort, to denounce and reprove, but first he gives thanks. Thanksgiving keeps from being overcome by the heavy burden, and it gives wings to prayer. Thanksgiving for the good things which we see in others, preserves from critical one-sidedness, and takes the sting from the reproof. Thanksgiving strengthens faith, and is the key to new benevolent acts of God; for "Whoso offereth the sacrifice of thanksgiving glorifieth me and prepareth a way that I may shew him the salvation of God" (Ps. 1:23, R. V., margin). And for what does Paul give thanks? For the faith of the Romans; for the faith and love of the Ephesians; for the faith, and labor of love, and patience of hope of the Thessalonians; for the fellowship in the Gospel with the Philippians; for the grace of God, for increase of all knowledge, for the charity, given to the Corinthians by Jesus Christ.

Missionary work needs laborers and contributors, but it needs praying friends most; praying friends whose intercessory prayers are unceasing, are based upon faith, and thus reach God. God grant us an increase of our faith. He teaches us to pray in the secret closet, by twos and threes, and in the solemn assembly of the congregation, in such a manner that our

* Eph. i:16-23; Phil. i:9-13; Col. i:9, 11.

† Phil. i:10, ff.; Col. i:10; II. Thess. i:11; iii:1.

‡ I. Cor. xvi:9; Rom. xv:31; II. Thess. iii:2; etc.

EDITORIALS

THE PRINTED WORD OF GOD

The celebration of a century of the history of Bible societies, has called attention anew to the remarkable progress made in the translation, circulation, and diffusion of Holy Scripture, and especially in their comparative cheapness.

In the first year of the British and Foreign Bible Society the issue did not exceed 5,000 copies; a century later it reached nearly 6,000,000. The American Bible Society, which began with an annual issue of 6,000, now puts forth 2,000,000. The National Bible Society of Scotland sends out 1,000,000 more. The aggregate from these three societies is 9,000,000 copies in a year, and nearly 300,000,000 copies during the century. Some seventy auxiliaries and nearly half a hundred other organizations help to multiply Bibles to over 10,000,000 annually.

Some facts, however, are more remarkable than this aggregate output, such as the interest awakened by the Scriptures in heathen lands, as among the Baganda. The story of the last twenty years in Uganda is one of the most remarkable ever written. The native Christians have built 600 churches at their own cost. Tens of thousands have bought copies of the Word of God, and hundreds of teachers and missionaries have been raised up from the leading men and women of the kingdom, even including the royal family. Perhaps even more remarkable than this are the vast numbers of "readers," so-called, who have shown such eagerness to pursue the Scriptures that great "reading houses" have been built, all through the kingdom, in which people might go to learn to read the Bible, as many as 40,000 having gathered in different places at a single hour of the day.

Meanwhile a remarkable utter-

ance has been made by the Pope of Rome. For centuries the Papal Church has opposed putting the Scriptures into the hands of the common people, on the ground that common folk are incapable of reading the Scriptures with true insight, and need, therefore, the priests of the infallible Church as interpreters. For some thirty or forty years, and pre-eminently since Victor Emmanuel entered Rome in 1870, and the temporal scepter fell from the hands of the Pope, there has been a change of policy in this matter, as is noticeable in a French edition of the Gospels, by Henri Lasserre, issued under the sanction of the Archbishop, and the reprinting of the whole New Testament by instalments in an Italian newspaper. Excellent translations and explanations of the Gospel in the Italian language are also being printed nowadays by the authority of the St. Jerome Association. It has recently become known that the translator of these works was Professor Cleventi, and the commentator Father Genochi. Soon after the present Pope entered upon his office, these two scholars were received at the Vatican, and when they requested the Pontiff to bestow his blessing on the new work, he answered:

Gladly do I give my blessing, and that with both hands and with a full heart, for I do not doubt that this work will produce the richest fruit and is already blessed by God. The more we read the Gospels the stronger our faith becomes. The Gospels are writings that are valuable for everybody and under all circumstances. I have lived among the common people, and know what they want and what pleases them. Tell them the simple Bible stories, and you will have attentive listeners and effect blessed results. Your purpose is to spread the Gospels. You are doing a noble work. Some people think that the peasants, with their plain, every-day way of thinking, would not profit by the reading of the Scriptures. This is incorrect. The average peasant is a shrewder thinker than we may suspect, and knows how to draw the correct lessons from the Scriptures, often even better than

many of the preachers. No matter how many prayer-books and books of devotion there may be for the priests, none is better than the Gospels. This is an unsurpassed book of devotion, the true bread of life. I grant an especial apostolic blessing upon all those who preach the Gospel, who hear and read it, whether on a Sunday or a weekday. I bestow my blessing on all the members of the St. Jerome Society and all who cooperate in the sacred work of spreading the Gospel.

The *Reformation*, one of the most pronounced Protestant journals of Germany, comments:

No Roman ecclesiastic has ever before spoken such words. If we consider the pious and evangelical notes that have been added to this popular edition of the Bible, we must recognize the fact that a new influence is at work in the Roman Catholic Church. Not a few priests in Italy seriously doubt the wisdom of the new policy in spreading the Scriptures among the common people. They refrain from participating in the papal blessing that has been pronounced on the venture, and, in consequence, there are many thousand copies of the cheap Gospel editions left unsold. But fully 250,000 have been sold. A new era has been inaugurated since the day when a Protestant missionary reported that he had examined the book-stores in fifty Italian cities, and found only one copy of the Bible complete—and that in ten folio volumes—and one copy of the four Gospels.

Let us hope that the gift of the Written Word to the common people may at last bring light to their minds and life to their hearts, so as to drive out superstition and formalism, and bring in their stead the knowledge of God and the power of the Spirit.

ONE OF LIVINGSTONE'S BODYGUARD

A letter to the editor, recently received from Mrs. J. A. Bailey, of the C. M. S. agency, Mombasa, British East Africa, gives some interesting details in regard to the last sickness of David Livingstone and the men who bore his body to the coast. Mrs. Taylor was led to write through reading in the "New Acts of the Apostles" the account of Livingstone's body-guard. It occurred to her that she might see "Matthew," and ask him a few details of that wonderful journey which had never

been given to the public. She writes:

Matthew Wellington was one of the six boys from Nasik who came over from India to help find David Livingstone in Africa. He is still alive, a hale and hearty man, probably between fifty and sixty years of age. He is an overseer in government employment, in the Public Works Department. I have known him since 1885, and his daughter Florence is a good girl—a teacher in our C. M. S. school on the mainland, Freretown. One son, Henry, the oldest, is no good, but John, the younger, is a steady lad. Ruth, the mother, is a capable woman, a good wife and mother.

Matthew, one Sunday morning after service, came and told me about the starting and the journey; the meeting and serving his master, Livingstone; his wonderful knowledge of country and people and languages. He spoke of his weariness of body sometimes, and his trouble to get food for the porters of his camp. He dwelt on the missionary's upright, pure, clean life, his keeping the Sabbath with prayer and reading with his men, and his feast at Christmas for them. He told of Livingstone's weakness and death, after journeying up to the very last, as long as he could ride a donkey or walk.

Matthew then described graphically the embalming and added the information that for fourteen days the body lay in the sun, then it was turned over and exposed for another fourteen days. He also told what I have never heard before: that the legs were doubled up from the knee to the body to make the burden less like a corpse in carrying it across country. This shows the ingenuity of the native mind in an emergency. The heart and viscera were all buried.

The chief thought in the boys' minds was to do everything according to their orders at Nasik, from the Royal Geographical Society's letter: "Bring him or find him, alive or dead, to the coast." This was their duty, and they stuck to the letter of the directions.

Matthew described the first coffin made at Bagamoyo, on the coast of the French mission, and then, so natural to a native mind, spoke of the glory of a coffin of lead or tin, and the outer wooden one with brass handles, at the Consulate of Zanzibar. He said that Jacob was a clever, intelligent boy, more so than any of the others, and no one grudged him the honor of the journey to England. He was afterward a teacher for the C. M. S. for a time, but is now dead.

Matthew has lived in Mombasa or Freretown ever since. He told me all these details in Terarhili, as I felt I should get the facts more fully in a native language than in English.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Day of Prayer for the Students

John R. Mott and Karl Fries have sent out, in behalf of the general committee of the World's Student Christian Federation, a call to observe Sunday, February 11, 1906, as the Universal Day of Prayer for Students. The Federation unites all the Christian student movements of the world, and through them embraces Christian unions and associations of students in nearly two thousand universities, colleges, and higher schools, and has a membership of over one hundred and five thousand students and professors. It has become the exponent of the voluntary Christian forces of the students of all lands and races.

A Splendid Record for the Y. M. C. A.

These are the opening words in *Association Men* for January: "Sixty cents a week measured the financial output, and twelve men the numerical strength of the Young Men's Christian Association sixty-two years ago. At the close of 1905, in North America alone, the records show a weekly expenditure of more than \$110,000, or \$7,000,000 yearly, contributed by the 400,000 members, and those who stand back of their organizations; many of these and of the 300,000 more members in 39 countries, in the spirit of the humble London clerk, who was laid away in St. Paul's Cathedral a few weeks ago, have been "willing to make a sacrifice" and carry the load of other men.

"The Greatest Migration in History"

The greatest migration of people in historic times has taken place within the memory of persons now living. Its principal goal has been the United States. In the years of recorded immigration, from 1820 to 1903, 21,092,614 have come, and more than one-half of them (11,395,141) since 1880. Every one has

not settled here permanently, but the vast majority have done so. If the census taker of 1900 had destroyed every one whom he enumerated in the New England States, New York, New Jersey, and Pennsylvania, the total immigration noted above would have re-peopled these states and Nevada besides. It could have put two people for every one found in 1900 in the nine South Atlantic States from Delaware to Florida, and 5 for every one found in the 11 Rocky Mountain and Pacific Coast States and Territories, with Alaska and Hawaii added. It has included more people than dwelt in the whole United Kingdom of Great Britain and Ireland in 1820, when our statistics began, and almost as many as were in the whole United States in 1850 (23,191,876).—SAMUEL MC-LANAHAN.

From Whence the Immigrants Come

During the year 1905, according to the annual report of the Commissioner of Emigration, the total number of alien arrivals was 1,026,499, grouped in 4 grand divisions, as follows: Slavic, 384,679; Teutonic, 221,019; Iberic, 213,801, and Keltic, 121,218. The Mongolic might also be added, with 17,921 representations. Here, certainly, is abundance of material upon which to expend all the home missionary wisdom and zeal which our churches can muster. This is the task on hand in a single city: Out of 59,196 children born in New York last year, Germans had 2,396, Irish 3,880, Italians 11,298, and Jews 16,610.

A Japanese Church by the Golden Gate

The first Japanese Congregational Church in America was organized by council in San Francisco, November 13th. Especially timely and helpful was the presence of Rev. H. Kozaki, president of the Association of Kumi-ai churches in Japan. The services of organization and recogni-

tion were partly in English and partly in Japanese. Dr. J. K. McLean was moderator of the council, presided over the details of organization, and welcomed the new church. Prayers were offered by Dr. Pond in English and Mr. Kozaki in Japanese. Five of the new members united on confession and were baptized by Mr. Kozaki. The others brought letters—four from Bethany Church, San Francisco, the rest from Congregational churches in Japan. The Lord's Supper was presided over by the two Japanese pastors, Mr. Kozaki, of Tokyo, and Mr. Okubo, of Oakland. The benediction was pronounced by the Chinese pastor, Mr. Jee Gam.

The new church starts off with 20 members, excellent leaders, and a great opportunity. San Francisco has about 10,000 Japanese, including 500 or 600 families, and in the State about 60,000. The stream of immigration is continuous. Many are to be permanent residents; many are already real or nominal Christians. There are 2 other Japanese churches in San Francisco—a Presbyterian and a Methodist.

Japanese Studying Theology in America

The statement is made, and seems to be authentic, that at least 40 Japanese students are to be found in various divinity schools in the United States, of whom 9 are taking a theological course in Union Seminary, in New York City; a larger number than the Doshisha holds, the Meiji-Gakuin, or any other "school of the prophets" in Japan.

What Women are Doing for Missions

The Woman's Foreign Missionary Society of the Methodist Episcopal Church passed the half-million mark some time since, and appropriated \$542,779 for the current year. Last year the Congregational women added no less than \$271,408 to the income of the American Board.

Jewish Mission of the M. E. Church (South)

After two years of tentative itinerant missionary work among the Jews in the Southern States, the Board of the M. E. Church South has decided that headquarters for the mission should be established in Atlanta, Ga. The North Georgia and the South Georgia Conference Boards of Missions have cheerfully appropriated money to pay the rent and other necessary expenses. Rev. Magath, the missionary in charge, reports many open doors and friendly welcomes among the Jews, and he is greatly encouraged by a number of conversions.

The Moravian Mission in Labrador

The Governor of Newfoundland, Sir William MacGregor, recently visited the Moravian stations on the Labrador coast and highly commended the self-sacrificing life and effective labors of the missionaries at Uviluktok. Zechariah, the chief Eskimo, responded to an address by the governor as follows:

All the Inuit know how much they have to be grateful to the missionary for. They can not show this in their faces, but they can show it in their hearts. They are grateful because they have been told the Gospel and to worship God in the heart. They are glad to know that Jesus Christ died to save them from all sin. They are very glad to see all the people of the Coast of Labrador are brothers and sisters to the Eskimos. They are very thankful in the name of the Lord to know that all can be brought safely and taught by the Lord.

Zechariah displayed very considerable emotion during his speech, and tears were in the eyes of many of the Eskimos. The whole congregation at the close rose and spontaneously broke out singing "God Save the King," Ambrose, the Eskimo organist, accompanying.

Isolation in Arctic Missions

Some idea of how much the missionaries of the C. M. S. on Blacklead Island, Cumberland Sound, are shut off from the outside world may be gathered from the fact that a let-

ter sent to Rev. E. J. Peck in September, 1903, has just been received by him. It was a year after his daughter's death before he learned the sad news. A fellow missionary who carried the tidings from England was obliged to spend the winter at Kikkerton, and passed through much privation and many perils before reaching the mission station. Mr. Peck in the meantime was without much-needed supplies all winter. The work is prospering, the New Testament is translated into the language, and Eskimos are being trained for native agents.

Hindu Coolies in British Guiana

We little apprehend how widely the system is in vogue of importing laborers from the Orient to serve for a term of years in a state of semi-slavery, with China and India the source of supply. These toilers are found in Trinidad to the number of 90,000, and of 120,000 in British Guiana. For years the Canadian Presbyterian Church has made these the objects of toil and prayer, and has been able to gather upward of 1,000 into Church fellowship, and 3,700 into Sunday-schools. The church-members contributed \$6,630 last year, or at the rate of \$6.53 per member.

EUROPE

Use To Be Made of the Arthington Fund

It is fully expected the London Society's share of this great gift will not fall short of \$1,500,000. The whole of this sum, it will be remembered, has to be spent within a period of twenty-five years. It is reckoned that, spending interest and capital together, this will put at the society's disposal an annual income of \$85,000 or \$90,000 throughout the twenty-five years. The committee in charge have decided to base any extension of work which the society may undertake by means of the Arthington Trust on existing missions of the society, rather than to undertake mis-

sions in entirely new regions. They have also decided:

1. That pioneering work among the unevangelized peoples by means of the Arthington bequest shall at present be limited to the further maintenance and development of the Awemba Mission in Central Africa, which was commenced by a generous gift from the late Mr. Arthington and has been entirely maintained since then by that gift; the establishment of a new station among the Matebele, and the development of the work in the Western District of the New Guinea Mission.
2. That half the residue of the amount annually available for expenditure be devoted to the further development of general mission work in such districts of the India and China missions, not exceeding 3 in each field, as may be selected because the need and the promise seem greatest.
3. That the other half of the money available be expended mainly in India and China, and be devoted to the erection and maintenance of mission hospitals and the support of medical missionaries and medical evangelists; to educational work,—special attention being given to that which relates to training of Christian workers in its various branches; and to the production of Christian literature.

The Centennial Bible Fund

It was indeed a great achievement when \$1,500,000 were secured for the British Foreign Bible Society in connection with its 100th anniversary. And it is interesting to note how world-wide was the response to the call for gifts. The substance of the facts is contained in this quotation from *The Bible in the World*:

Thus, for instance, £12,000 was sent by British North America, £6,600 came from Continental Europe, £4,000 from India, £5,500 from South Africa, £3,500 from New Zealand, £3,600 from Australia, £740 from Egypt, £720 from Russia, £6 from Japan, and £1,100 from China. The great bulk of the fund, as much as £220,000, came from England and Wales. Among the most striking contributions to the fund have been one gift of £10,000, one anonymous gift of £3,000, one gift of 2,500 guineas, one of £2,500, five of 2,000 guineas (one of which was anonymous), one anonymous gift of £2,000, thirteen gifts of 1,000 guineas (two anonymous), and ten of £1,000 (four anonymous). By far the greater part of the fund, however, has been raised by comparatively small gifts, often from poor people. The smallest separate contribution acknowledged at the

Bible House was 1½d. from a domestic servant.

A Student Missionary Campaign

This campaign is an annual enterprise of the Student Volunteer Missionary Union, which, since its formation in 1892, has seen 1,050 of its members, men and women, go out as missionaries; 1,200 more are now preparing for the foreign service, of whom 200 have joined during the past twelve months. The campaign is an effort to quicken interest and, if possible, secure missionary candidates among the members of the C. E. and kindred societies, irrespective of denomination, and with the purpose of strengthening the effective force of existing missionary societies.

Gossner Missionary Society

In the sixty-fourth year of its existence the Gossner Missionary Society, in Germany known as "Berlin II," reported 5,252 baptisms of heathen. The number of baptized Kols of Chota Nagpur, in India, for among them the society chiefly works, was 64,145 at the end of 1904, while there were 18,000 candidates for baptism (inquirers). The native Christians under the care of this society are very liberal givers and are filled with missionary zeal, so that they themselves spread the Gospel among their heathen neighbors.

Nurses for Constantinople

A feature of social organization in Constantinople is the host of physicians inhabiting the upper part of Pera, the European district of the city. Medicine appears to be the only career open to educated young men in that carefully restricted country, and Pera is the only place where a thoroughly ambitious or even self-respecting physician can engage in general practise. Consequently, other districts of the city are left to chance practitioners or to their ingenuity in devising substitutes for the forbidden telephone,

which will reach the medical district of Pera in time for an emergency. Another singular feature of the same situation is the lack of nurses. Many and many a patient in serious disease suffers and perhaps dies simply because a nurse willing and able to carry out the doctor's instructions can not be found.

The Turk accepts this situation as a predestined affliction. It has remained for Americans to try to remedy the scarcity of nurses. The American Hospital and Training School for Nurses in Constantinople has been incorporated under the laws of the State of New York. William Ives Washburn is president of the board of directors; Rev. Dr. George Washburn, late president of Robert College, is vice-president.

This Hospital and School for Nurses will be located in a part of Constantinople far from the district where doctors most congregate, and its work is already cut out for it. The enterprise is certain to render notable service to humanity from the start, if the modest support needed to put it into operation is forthcoming.

The Turk Hindering the Word

A correspondent of the London *Times* reports that for many months the British and Foreign Bible Society has had reason to complain of the hindrances which are placed in the way of its work by local officials in various parts of Turkey. Its colporteurs have been prevented from going about their work in Monastir, Mosul, Bagdad, and many other places. The worst cases have occurred at Castamuni and Scutari, in Albania, where the colporteurs have been kept waiting six months and more for the renewal of their licences, without which they can not travel. The British Embassy has made frequent representations on this subject; but as soon as one difficulty has been settled another has arisen,

until it would seem as if the Turkish government had made up its mind to cripple the activity of the society. In reply to the latest representations of the embassy, the Porte has acknowledged that the colportage of the Scriptures ought to be freely permitted, but claims the right to refuse to allow it in towns and districts where the circumstances are exceptional, and insists that every colporteur shall find a resident in the locality to go bail for his good behavior. The Bible Society objects to these restrictions, especially to the last.

Robert College Prospering

This famous institution upon the Bosphorus, a splendid monument to the foresight, zeal, and enterprize of Cyrus Hamlin, has recently completed its forty-second year (having been founded in 1863) with an enrollment of 342 students, representing no less than 15 races. Ten of the students were Turks, of whom 2 were withdrawn by command of the Sultan. The Armenians, Bulgarians, and Greeks have each a Y. M. C. A. For new buildings, etc., \$200,000 have been received within a twelve-month, and President Washburn is in this country endeavoring to add yet other large sums to its resources.

ASIA

The First Congregational Assembly in India

The churches of the London Missionary Society and the American Board of South India and Ceylon have recently held their first general assembly. This follows a similar union among Presbyterian missions. The assembly represented 132 Indian Christians reclaimed from idolatry. The Protestant Christians of Jaffna, Ceylon, number 4,500, and those of the Madura Mission of the American Board about 18,500. This new step toward union is another indication of the direction in which Christians are moving.

The Jubilee of Methodist Missions in India

It is fifty years since Dr. William Butler entered India as the first Methodist Episcopal missionary. The work has since grown to vast proportions, with five missionary bishops in charge, nearly 250 missionaries, and 3,000 native helpers. These have gathered over 150,000 converts, and have established schools, colleges, theological seminaries, hospitals, and orphanages. It is fitting that this semicentennial should be widely observed, and a great celebration is planned for both America and India. The last Sunday of May is designated as a day for addresses on the subject and offerings in support of the work.

Christian Growth in South India

"We publish," says *The Harvest Field* of Bangalore, "the annual statistical returns of the missionary bodies comprised in the South Indian Missionary Association. The growth under almost every head which the figures reveal will, we are sure, bring encouragement to all those who look for the Kingdom of God in South India. There is an increase of 202 in the number of evangelists and catechists and of more than 800 in the number of Christian teachers.

"We record the following increases in South India for the year 1904:

Communicants	Increase, 9,487
Baptized adherents (including communicants).....	" 29,051
Unbaptized adherents	" 10,567
Total Christian community	" 39,618

A comparison of the returns for 1904 with those for 1903 shows that of the total increase of 9,487 in the number of communicants, 8,934 are to be credited to 6 missions."

The Worth of Educational Missions

A suggestive record given in the *Indian Witness* by a missionary who writes of 5 "cases" met with during a recent tour in a North India mission. Space compels us to note only

one or two salient features of each case. (1) A Brahman Sadhu, educated in a mission school, a lawyer for fifteen years, disgusted with the world and with Hinduism, wants to live with Christians to learn of Christ. (2) A Mohammedan of good position, convinced of the truth of Christianity and associates with Christians, a serious "inquirer." (3) A young Banya, educated in an "unpromising" mission school, resolved while there to be a Christian, now, years after, has been baptized. (4) A young Khatri, educated in a mission school, but received apparently no conviction there, afterward met godly laymen who convinced him. On speaking somewhat timidly to his wife, she told him that she (educated herself in a mission school) knew Christianity to be true, and agreed to be baptized with him. (5) An inquirer, son of a teacher in a mission school, educated in it himself. Do not the facts show something of what the educational missionary is doing.—*C. M. S. Intelligencer*.

The Harvest Gathered by One Society

A century ago the Church Missionary Society (now the largest in the world) was just entering upon work in India, but now is able to report 164,300 Christian adherents. And yet "these are few compared with India's 300,000,000, the majority of whom are steeped in superstition."

The British Government and Buddhism in Ceylon

Ceylon missionaries are endeavoring to bring about a defeat of the British ordinance which appoints a government officer to assist Buddhist committees to manage temple funds and properties. The purpose is to secure honest administration, but the missionaries well point out that the practical effect will be to mix up the British officials with matters of temple worship, and the law will be construed by Buddhists to mean

that the British government stands sponsor for their religion. Previous legislation of a similar sort has already produced evil results.

Baptist Success in Burma

The Burma Baptist Mission, which has just completed its 40th year, has done useful work during the past year. Among other items of interest, the conference of missionaries voted to raise a fund for the erection of a memorial building in the Baptist college compound in memory of the late Dr. Cushing, who was president of the college for ten years. The amount needed is Rs. 50,000, which is expected to be subscribed during the year. The conference also voted to ask for 27 new workers for Burma. There are now 805 Baptist churches in the province, with a membership of upward of 52,000. These maintain 606 schools, and during the year just closed contributed over Rs. 3,800,000 for religious and educational purposes.

What a Bible Did in Burma

A man in Burma possessed a copy of the Psalms in Burmese which had been left behind by a traveler. Before he had finished reading the book he resolved to cast away his idols. For twenty years he worshiped the eternal God revealed to him in the Psalms, using the fifty-first Psalm as a daily prayer. Then a missionary appeared on the scene and gave him a copy of the New Testament. The story of salvation through Jesus Christ brought great joy to his heart, and he said: "For twenty years I walked by starlight; now I see the sun."

China's First Great Railway

The first railway to traverse a long distance in the Celestial Empire is the nearly completed road between Peking and Hankow to the south, a distance of 754½ miles. Trains, indeed, are running, but general travel is not yet encouraged.

The long bridge over the Yellow River, the principal difficulty of construction, is not yet finished, tho it is open to trains. It is 10,827 feet long, with 102 spans, and is 19.68 feet above the water. The river in flood time, however, may rise 13 feet above its ordinary level, tho it is 2 miles wide at the place where the bridge is. Moreover, the 40-foot screw piles on which the bridge rests do not by any means penetrate to the rock through the river silt. Therefore, the solidity and permanence of the structure are matters of some doubt.

Trains are to run from Peking to Hankow in 36 hours, and the novelty of night travel will be introduced, together with (once or twice a week) dining-cars and sleeping-cars. Telegraph and telephone are used in operating the road. The construction has proceeded with care and thoroughness. French is the language of the time-tables, the metric is the system of weights, and the Mexican dollar the basis of fares. Two cents for 3-5ths of a mile is the first-class fare, and 1-200th of a cent is the second and third-class rate for the same distance, so that to travel even over this unique road one does not need a very fat pocketbook. A most commendable feature is the total absence of advertising signs along the way.

This new railroad is of the highest importance. It is the long entering wedge of Western civilization. An army of conquering new ideas will ride into China on the back of the iron horse.

A Help to Sabbath-keeping Among Chinese

Business in China is carried on without the Sabbath rest, and Chinese converts are often tempted to think too little of the privilege and too much of the loss involved in abstaining from business or work on Sundays. The Rev. Dr. Squibbs wrote from Mien-chuh on August 15, 1905:

In order to stimulate a desire shown by

some of the Christians for the better observance of the Lord's Day, we have had some handsome tablets made, with gilded characters on black lacquer; those for "cash" shops or banks with a double inscription, namely, on one side, "To-morrow is Sunday, no business will be done"; and on the other, "To-day is Sunday, no business will be done." Those for ordinary houses of business with the latter inscription only. These tablets are to be presented to all Christians and catechumens who will undertake to stop all business on Sunday, and announce the fact to the public.

—C. M. S. Gleaner.

Attempts at Federation in China

A movement is well under way in the Celestial Empire, which also gives promise of success, to co-operate, especially in school work. In Peking a Congregational professor is found teaching in a Presbyterian seminary. In the same city a Presbyterian is teacher in the London Society's medical school. In Tung-chow a Presbyterian teaches in a Congregational college. In one case, Presbyterians and Baptists share in teaching.

A Great Opportunity in Japan

Rev. J. H. Pettee has recently written to the *Congregationalist* that the Doshisha, under its new principal, Mr. Niwa, is forging ahead in numbers and influence. With over 600 students this fall, the largest number for more than ten years, and with a hard-working, united band of teachers, it deserves the help of those who revere the name of Neesima and who believe in the power of Christian education.

What a splendid thing it would be if generous, large-hearted Americans would give at this juncture, as an expression of their satisfaction over Japan's heroic conduct in the peace negotiations, \$100,000 to each of these representative and thoroughly worthy Christian institutions in Japan:

The Doshisha, at Kyoto.
Kobe College, at Kobe (for girls).
The Orphanage, at Okayama.

The Y. M. C. A. (for buildings in various cities).

The list might be extended without difficulty, but this will do for a beginning.

AFRICA

British Influence in Egypt

Prof. H. M. Scott, of the Chicago Theological Seminary, after a sojourn in the land of the Nile, reports that "in 1882 the English found Egypt as Turkey is: they have made it in twenty years what we see. Sir Garnet Wolseley, General Gordon, Lord Kitchener and Lord Cramer were among the personalities producing this great change. With them came the great works for irrigation, postal savings banks, reduction of taxes, extinction of slavery, reformatories, asylums, hospitals, measures that freed the peasantry from the grip of money lenders, schools and all the agencies of Christian civilization. In 1887, there was spent for education \$315,000; in 1904, this amount reached \$1,020,000. The Cairo tramways carry 18,957,000 people a year; and Egypt exports 80,000,000 eggs annually.

The English language is spreading fast with the English occupation. There are now 12,000 boys in the English schools of Cairo. Five years ago 4,000 were taking French as their foreign language and one thousand English in the lower schools; now that relation is more than reversed. The same change is going on in Syria and Palestine. A bookseller in Beirut five years ago sold some 300 primers for English; this fall he sold about 5,000. Nearly every one under twenty can understand English. The whole East is feeling this new life in Egypt.

Mohammedan Converts in Algeria

A missionary, Miss Cox, of the North Africa Mission, writes that five young men recently came in to say that they had determined to fol-

low Christ. They belong to those who are often said to be unconvertible—Moslems. They had been impressed first in the mission school, but had left and subsequently sank deep into sin. Now they have returned after many days, ready to confess Christ, and did so publicly amid the taunts of their fellows. The spirit of inquiry is spreading, but the opposition is fierce. One night the path to the mission house was strewn with thorns, and, as many of the inquirers go barefoot, the result was a number of wounded feet.

The First Woman Graduate in Liberia

The College of West Africa, at Monrovia, Liberia, held its first commencement a few months since, on which occasion Miss Clavender L. Sherman was graduated, with the degree of Bachelor of Arts. Her oration on "Industrial Education the Hope of Liberia" is printed in the April number of *Liberia and West Africa*, and in form and subject-matter it is an admirable production. Miss Sherman entered the institution ten years ago, when it was known as Monrovia Seminary. She has passed through every grade, and has the honor of receiving the first college diploma ever granted to a woman in her country.

A New Mission Steamer on the Kongo

The steamer *Lapsley*, which was wrecked over a year ago, has now been replaced by another of the same name, built in Scotland and dedicated on December 16th. This is for the use of the American Presbyterian Mission (South), which was started fifteen years ago in the upper Kongo district and now has 4,000 church-members. The money for the *Lapsley* was raised by the Sunday-school children of the Southern Presbyterian Church. May the vessel live long to carry the missionaries and their message to the dark-skinned and unenlightened Africans.

Missionaries in the Kongo State

For the whole of the Kongo Free State, with its 900,000 square miles, and an estimated population of 30,000,000, there are—working under eight different societies—only 190 Protestant missionaries, and this number includes ordained men, doctors, missionaries' wives, and unmarried women. Supposing that the 190 were distributed over the whole State, and each had his or her own district, each would have a parish of 4,736 square miles, with about 150,000 souls to care for! At the same rate, there would be 217 Christian workers for the whole of England, and 30 for Scotland.

The Uganda Prime Minister

Apolo Kagwa is Prime Minister of Uganda. He is a tall, powerful man, thirty-five years old, and is one of three regents who have charge of the little king who some day will rule over this portion of Africa. When he was young he heard the Gospel from that dauntless missionary, "Mackay of Uganda," and since then he has been a faithful Christian. Every day he studies the Bible, has family prayer, and goes to the missionaries for help in teaching the people. Only twenty-five years ago he and his tribe—the Baganda—were veritable heathen. His life is in every way remarkable when viewed from that standpoint. "He built the first two-story house, he introduced sun-dried bricks, and afterward the telephone and electric bells. He himself owns and can run a sewing-machine, as well as a typewriter, and rides a bicycle. He is introducing among his people everything that will help in their advancement. He has written a fairly complete history of Uganda. What a marvel it is that such a man can be brought so to the front within the score and a half years since Stanley found the Baganda sunk in degraded heathenism!"

A Call from Central Sudan

Gradually the mission stations are penetrating the great unoccupied fields of Africa. Rev. F. H. Lacy, of the C. M. S., has recently returned from a tour among the Kadara and Gwari tribes, the latter one of the largest in northern Nigeria, and reports that it may be occupied at once. To delay is to invite Mohammedan aggression and consequent barriers to Christ. The Gwari are industrious and skilful. They seem to have no knowledge of God, but believe in spirits, good and bad, and worship their ancestors. Nothing has been done to give them the Gospel, except during Mr. Lacy's brief tour. Everywhere the people received the missionaries gladly, and seemed especially impressed by the news of a general resurrection day. None of them can read and their language has not yet been reduced to writing, but they wish to learn. There is no obstacle to the opening of a station in their midst, except the lack of men and money. Delay is dangerous.

A Burning Question

The British government has recently assumed the whole care of the Mission's Reserves in the Zulu Mission, and is taxing, at an exorbitant rate, the natives living in them. This greatly disturbs their friendly feeling for the government and hinders all movement toward self-support in the mission work. The government distrusts the Ethiopian movement, or anything which seems a step toward independence, and too often look jealously even upon native growth in intelligence and material prosperity, as these may lead to an increasing desire to throw off British control. The missionaries have the entire confidence of the government, for they try to inculcate a spirit of loyalty in their converts, but the old question of how soon a growing youth should think and act for him-

self is ever present in colonial as in family governments.

Kamerun Mission of the Berlin Baptists

The Missionary Society of the German Baptists, whose headquarters are in the immediate neighborhood of Berlin, has decided upon a forward movement into the interior of its field, Kamerun, West Africa. A number of missionaries, led by the experienced Kamerun missionary, Suvern, has left Berlin, and expected to start in December from Duala for Mushi, on the Mbam River, where the first station among the Bakwaks is to be opened. The distance between Duala and Mushi can be covered in about twelve days.

The Rhenish Mission in Southwest Africa

The reorganization of the missionary work of the Rhenish Society, in Southwest Africa, which suffered so severely on account of the outbreak among the Hereros, proceeds slowly. Missionary Danert, of Omaruru, writes that natives continually return and submit to the German government, almost 3,000 having come back thus far. The native Christians who remained faithful are especially trusted by the government, and their services in bringing in the rebels are most valuable. Many of the Christian Hereros who had joined the rebels have also returned in deep repentance. The German government gives the missionaries much valuable help in bringing the Gospel to the returned rebels.

ISLANDS OF THE SEA

The Dutch Government and Missions *

A remarkable testimony to the efficiency of Christian missions in Dutch East India has been given by the Dutch government in an official memorial. It is said: "Among the inhabitants of Nias, the Dyaks of Borneo, and other native races,

Christianity has caused the disappearance of slavery, bondage, head-hunting, cannibalism, human sacrifices, barbaric punishments, feasts, immorality, sorcery, drunkenness, and gambling, even in places where the Dutch government has been unable to exterminate one or the other. . . . In Nias, Sumatra, and Borneo, the chiefs even accept Christianity, so that it spreads more and more through all ranks of society. What change has been brought about in the state of society need not be explained in its particulars." Among the Battas, of Sumatra, the government has been able to withdraw its soldiers almost altogether from those districts where Christianity has gained the upper hand.

Mormons in the South Seas

The Tuamotu archipelago, in the South Seas, has become a possession of the Roman Catholics and the Mormons. Nominally these islands have been under the care of the Paris Society, but for three years they have been without any Protestant pastor, and the Protestants have practically disappeared. At Tubuai in the Austral group, about 500 miles south of Tahiti, Rev. Mr. Burnell, of the Paris Society, reports his astonishment at finding a preacher, a young man not yet ordained, engaged in a strenuous effort to build up a new parish in the midst of a considerable population of Mormons. He has already drawn about himself more than 20 Mormons, who declare their wish to obey the teachings of the Gospel of Christ.

MISCELLANEOUS

Can Christians Learn from Moslems?

Mohammed's law of alms was a stringent and rigid one. He ordered one-fortieth of the substance annually to be given in charity (that is, half the annual income). Every one is entitled to one day's warm hospitality and to three days' food and lodging. This is actually practised in

* See brief reference to this in MISSIONARY REVIEW, 1905, p. 907.

Cairo, with its 200,000 inhabitants. The Arab charities are like the rain upon the just and the unjust, and do not always suspect imposition. The Arab considers that it really is more blessed to give than to receive, and so the receiver confers the benefit. "Hear the words of Sadi, for words are all that are left as memorials of the wise man. To give peace to a single heart, by a single act, is more than a thousand head-bowings in prayer."

NOT "Like a Mighty Army"

The English Church Missionary Society, it is reported, has sent into the field since last summer no less than 200 missionaries, of whom 67 were new recruits, the rest being missionaries returning to their several fields of labor after furloughs. This would not seem a great number were the reinforcements to be sent to an army engaged in a war between nations. To prosecute their work the nations charter steamships and send out not merely regiments, but brigades and army corps. Though we sing about it, it is not true that "Like a mighty army moves the Church of God." Nevertheless, as things go, this increase in the force of the British Society is a notable fact, and it should be remembered that this addition is made in face of a deficit in the treasury of that society of over \$200,000.—*Missionary Herald*.

OBITUARY

Dr. James Stewart, of Lovedale, S. Africa

A noble leader in missionary work has been called from his sphere of service in the person of Dr. James Stewart, of Lovedale, South Africa.

As a missionary institute, Lovedale—of which he was so long head—has been looked to by churches and mis-

sionary societies as a great object-lesson in all-round organization of effort for the uplifting of uncivilized races. It was with a view to the following up of Dr. Livingstone's explorations, and the claiming for Christ of the regions thus opened, that Dr. Stewart made his first offer to the Foreign Mission Committee of the Free Church of Scotland. The serious delays occurred, and the committee was unable to accept the additional responsibilities, he went forward, with the result that the Livingstonia Mission was ultimately founded on the interdenominational basis on which it remains.

Rev. G. M. Bulloch, of Almora

On Friday, December 1st, there passed away at Almora, North India, one of the best-known and most beloved of the British (L. M. S.) missionaries, George McCullum Bulloch.

Born at Edinburgh on May 1, 1850, Mr. Bulloch was trained at Western College, and sailed for India in September, 1874. For fourteen years his station was Benares, but on the retirement of the Rev. J. H. Budden, in 1888, he was appointed to fill the vacancy at Almora, the place with which his name will always be associated.

As a missionary, there was no department of the mission in which Mr. Bulloch did not make his influence felt; but probably the work that lay nearest to his own heart was the care of the lepers in the asylum which had been built up by the efforts of his predecessor.

DONATIONS ACKNOWLEDGED

No. 339.	Industrial Mission, India	\$1.00
No. 340.	Industrial Mission, India	5.00
No. 341.	Industrial Mission, India	15.00
No. 342.	Industrial Mission, India	1.00
No. 343.	Industrial Mission, India	15.00

FOR THE MISSIONARY LIBRARY

THAT THEY ALL MAY BE ONE. By Amos R. Wells. 16mo, 209 pp. 75 cents. Funk & Wagnalls Co. 1905.

These twenty chapters are each a collection of paragraphs on Christian unity. It is not meant as a continuous discussion, but as a series of hints, more or less connected, upon the evils of sectarian division and the advantages of union.

In these days, when the tendency of the times is in the direction of a closer bond of fellowship between all disciples, we welcome any effort to promote agreement and cooperation. Whether Christians are ready for *organic union* or not, surely there may be *cooperative unity*. We yearn to see Augustine's famous motto practically exemplified: "In essentials, unity; in non-essentials, liberty; in all things, charity." Finney said that both Paul and Peter were conscientious in their differences, and, therefore, neither could yield. Fairchild answers that for that very reason either could afford to yield. We hope Professor Wells' book may be greatly used of God in answering the prayer of Christ.

FOREIGN MISSIONS. By G. Curry Martin, M.A., B.D. 16mo. 164 pp. 1s. 6d. National Council of Evangelical Free Churches, Memorial Hall, London, E. C. 1905.

Discussions of foreign missions in these days generally follow one or two lines. The most satisfactory class is composed of those which can view the general progress of the missionary enterprise as a whole, helping one to feel the full satisfaction derivable from its magnitude and its unity. The second line of missionary discussion, also necessary, but more limited in interest, concentrates attention upon the work of some one division of the Church, excluding from view, to a great extent, everything else in the foreign field.

This little book falls naturally into the second class of writings on missions. It is prepared with defi-

nite purpose of exhibiting that part of the missionary enterprise which is conducted by the non-Conformist Churches of the British Empire. It gladly acknowledges the magnificent service rendered by other Churches, but the limitation voluntarily adopted precludes mention of their work. The book is a very brief survey of work in the fields of which it treats, beginning with Carey and ending with the early days of 1905. Its style is interesting, its facts authentic, and, for the purpose in view, it seems to be well devised. The feature of the book, which limits its value to American readers, is the overshadowing influence of the fact that it is No. 12 of "Eras of non-Conformity," a series of 13 volumes, dealing with the history of the non-Conformist Churches of England. On the whole, its value in this country is not so great as the ability deserves which was applied to its compilation. The book has no particular place to fill, except in the extended history, of which it is the twelfth chapter.

MODERN INDIA. By William Eleroy Curtis. 513 pp. \$2.00. Fleming H. Revell Company. 1905.

This book contains a mixture of studies from life and digests of census and other governmental reports. The author knows how to see, study, and write. The few months he spent in India were well invested, and bring large dividends. He covers a large number of subjects, some of which are of widespread interest. People who want information concerning the government, the people, the languages, the religions, the causes and prevention of famines, and the most noted cities and buildings, may be heartily recommended to read this book. And most of it is the reverse of dry reading. Mr. Curtis understands popular interests, and skilfully interweaves valuable information with fascinating de-

scriptions of architecture or domestic life. His attitude toward Christian missions is unusually fair. He does not echo the prevalent note of newspaper correspondents, or of many of the official circles with which he evidently mingled. He observed for himself, and reported without bias.

The book is so good that it is a pity it is not better. Its chapters were first published in two or more daily newspapers. As letters, written rapidly, they need not be too closely criticized; but before putting them into permanent form, they should have been more carefully revised.

The order of chapters could be greatly improved, and some mistakes would have been corrected had the material been referred to those better acquainted with some of the topics treated. For example, on pages 106 and 107, the author states that in Bombay "80 per cent. of the dead are Brahmans," and "the Brahmans are holy men, and must be treated accordingly." In the former case he means Hindus, or adherents of Brahmanism, in the latter the priestly caste. When he treats of illiteracy, he states that only 1 in 50 of the men and 1 in 200 of the women can read. This means about $2\frac{1}{2}$ per cent. of the total, whereas more than 4 per cent. of the population are literate. But the data of the book are mainly authentic and up to date. No one who reads "Modern India" can doubt the redemptive influence of Christian missions, or the strength of the plea for a large increase of their forces. Numerous fine illustrations add to the attractiveness and value of the book.

NOTES ON INDIA. Pamphlet. 1s. Church Missionary Society, London. 1905.

These notes are compiled especially for missionary students or study classes, and contain a marvelous amount of information in very brief space. The subjects include: "The

Country, Races, and Languages," "The People and Their Homes," "Indian History and Religion," "Christianity in India," "Evangelistic, Pastoral, and Woman's Work." This is distinctively a text-book, with excellent bibliography and index.

AN INDIAN FAMILY. A game for painting and cutting out. By Dr. C. S. Vines. 1s. net. Church of England Z. M. S., London. 1905.

Great Britain is more advanced than America in missionary devices for the young children. This game is a sample of their publications. It will delight a child, and, with the help of mother or teacher, can be made delightfully instructive. Men, women, children, houses, implements and cattle are all ready to be cut out, painted, and set up according to instructions and illustrations. The game makes an excellent gift for children between four and ten years of age.

IMPORTANT ARTICLES IN CURRENT PERIODICALS

The London Missionary Society's *Chronicle* (December) contains a strong appeal for Industrial Missions in India. It is disguised under the title "What Doth It Profit?" and is written by Rev. S. J. Cowdy.

Extracts (in French) from the Commission's report on the Kongo administration are given in the (Baptist) *Missionary Herald* for December.

"The Place and Need of Controversy with Mohammedans," by Rev. W. A. Rice, is a strong feature in the *Church Missionary Intelligencer* (December).

Those who do not read German can profit by the publication, in the Moravian *Periodical Accounts* for December, of an English translation of a very valuable article on "Ethiopianism in South Africa," by Rev. K. Oxenfeld, which originally appeared in the *Allgemeine Missions-Zeitschrift* of July, 1905.

The *Allgemeine Missions-Zeitschrift* for December concludes a carefully prepared series of articles on the Missionary Activity of the Russian Church.

A valuable study in the Science of Missions is "Native Churches and their Organization," by Rev. E. Jacottet, of which the second instalment is given in the *Paris Journal des Missions* for December.

The *Baptist Missionary Magazine* for January has a strong group of articles on "The Making of the New China."