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## SIGNS OF THE TIMES

### GOD'S CHALLENGE TO YOUNG MEN

"CHRISTIAN YOUNG MEN! THE RESPONSIBILITY OF SAVING THE WORLD RESTS ON YOU; NOT ON THE OLD MEN, BUT ON THE YOUNG MEN. IT IS PAST THE TIME FOR HOLDING BACK AND WAITING FOR 'PROVIDENCE.' I USED TO THINK A MISSIONARY OUGHT TO HUSBAND HIS STRENGTH; BUT THIS IS A CRISIS IN THE WORLD'S HISTORY, AND, BY KEEPING BACK, ONE MAY KEEP OTHERS BACK. WISDOM IS PROFITABLE TO DIRECT, BUT THE MAN THAT RUSHES TO DUTY IS FAITHFUL. AT TIMES, PROMPTNESS BECOMES THE RULE AND CAUTION THE EXCEPTION. THE CHURCH IS A MILITARY COMPANY; AN ARMY OF CONQUEST, NOT OF OCCUPATION." YOUNG MEN, FORWARD!

Thirty years ago, a missionary, after having been at work in foreign lands for seventeen years, lying on his death-bed, roused himself suddenly and said, with great emphasis: "I have a testimony to give and I would better do it now." Then followed the very words which stand at the head of this column; appropriate then, they are ten-fold applicable to-day. Let young men ponder them.

### DECAY OF HEATHEN FAITHS

One of the most conspicuous Signs of the Times is the *conscious and sometimes confessed loss of faith in heathen systems.*

For instance, a Bible reader in In-

dia overheard a chief spokesman in a crowd say to his fellows, "It is very plain our religions are declining, and that this religion of Jesus is bound to conquer." And years ago, a prominent native, a government official, said to one of the well-known missionaries, "We adults will remain as we are; but our children will be Christians."

### THE HOPE OF MAN

The April number of this REVIEW contains a brief historic outline of the career of one of the greatest men that worked Africa's soil, as God's ambassador, and the organizer and overseer of the great work of training native converts. Let us hear what Dr. James Stewart of Lovedale has to say about the only remedy for human ills:

The Coming King of this earth is Jesus Christ. He is the world's larger hope. The hope of a better and happier day does not lie in socialistic panaceas, or in dreams about equality in a world where no two men are or remain equal for a single day, nor in the wholesale distribution of the hard-won fruits of honest industry among the lazy and dishonest. These are the remedies of a well-intentioned but badly instructed and sometimes slightly crazy benevolence. These ill-regulated remedies only make matters worse. They are the falsehood of extremes, and the exaggerations of human thinking applied to those everlasting truths which fell from the lips of the Greatest Human Teacher. The little

grain of truth they contain has been stolen from Christianity itself. A saner spirit and a more robust common sense and a sounder interpretation of what Christ has taught and, above all, the practise and the spirit of those teachings must come first. That the law of His kingdom, love itself, will yet become universal law among men is the dream of poets and the hope of all Christians. It has been, and remains so, even in the face of spectral doubts and the pain and perplexity of the constant facts of daily life.

### THE EMPHASIS OF MISSIONS

Certain truths need perpetual repetition, and they are as follows:

1. The universality of obligation and of object.—All disciples are to go, and to go to all who are not disciples. God has made of one blood all nations of men; all have sinned, and He will have all men to be saved. The field is the world, and the good seed are not only the Word of God, but the children of the Kingdom.

2. The Immediateness of the Duty of Evangelism.—The King's business requireth haste. There should be celerity of movement. The opportunity is urgent but brief. Whatever the Church of this day is to do must be done within the lifetime of the generation to which those now living belong.

3. The Constant Diffusion of Missionary Information.—We can not expect a fire to burn, even when kindled, without fuel; and the mission fire is fed by the fuel of facts. Where the life of God is really existing, the disciple needs only to know a world's destitution and the progress of the work, to feel growing interest.

4. The Continual Attitude of Watchfulness.—Both pulpit and pew need to watch the Providence of God—the march of events of our day—in the developments of history. God

has a way of making occurrences vocal, so that the attentive ear hears His voice in them, and finds in them perpetual incentive, warning, invitation, and stimulation.

### THE LIENCHOU MARTYRS EXONERATED

Full details of the distressing instance of mob violence in Lienchou, South China, have now been received. From these reports it is clear that the missionaries were in no way to blame for the attack made on them. Dr. Machle removed a toy cannon which was on the mission premises, but later returned it to the priests of the temple. They had built, for idolatrous purposes, a shed which encroached on the mission property, thus breaking a contract previously made. Some ruffians excited the crowd with tales of sacrilege, and by showing a skeleton as an evidence of how missionaries treat Chinese patients. The mission property was destroyed, and all but two of the missionaries were murdered. An official investigation is being made, and already volunteers have come forward to fill the places of those who have given their lives for China.

Very much land yet remains to be possessed. Of the 19,000 counties in China, fully 14,000 have no missionary or regular Gospel work being done in them.

### GOD'S REVIVAL FIRES

Since in 1902 and thereabouts, circles of prayer were so multiplied, there has been an increasing and united "symphony" of prayer for worldwide revival, as the only way to meet the abounding unbelief, disbelief, and materialism. And the last four years

have witnessed a multiplied modern Pentecost. Scarce a day passes without some new manifestation of this quickening power of God in widely scattered localities. This we refer to often because it is of first importance to keep it in mind for the stimulation both of prayer and effort.

Wales, of course, led the way. Soon, in various parts of Britain, notably in London, Liverpool, the North of Scotland, and scattered points in Ireland; then, in rationalistic Germany; then in about fifteen places in the United States and Canada; in Uganda, Livingstonia, etc., in Africa; but most conspicuously in India, where the whole country seems more or less on the eve of an awakening, and the most amazing overturnings are taking place.

The sparks have kindled fires in South America, especially in Chile and Brazil, in parts of China and Persia, and in Papal lands.

In *Sweden*, and especially in *Norway*, the Welsh revival seems to be reproduced, in connection with a converted young sailor, Lunde, who is not unlike Evan Roberts; and in *Christiana* five thousand people have thronged the largest hall to hear his testimony.

Among the *Indians* of British Columbia, in some villages not one avowed heathen remains. In *Australia* and *Tasmania* there is deep interest. In *Madagascar* scores of witch doctors have confessed their curious arts and laid down their charms at Jesus' feet, and 1,300 souls have recently been won. *Algiers* has had thousands, night after night, crowding a theater, and drinking in the Gospel message, even Moslems and Jews among them. In *Nachieleh*, upper *Egypt*, and the surrounding district, God is also mightily

working; in the Gilbert Islands, at Marakei; and so far and wide.

### BACKWARD STEPS

Few "Signs of the Times" are to us more alarming than the fact that one of the greatest missionary societies of the world—the American Board—has felt constrained to take such backward steps when by their own confession every divine voice bids them *Go Forward!*

The Prudential Committee votes to send out no new missionaries; to hold back candidates under present appointment; to readjust the *Micronesian* work, to avoid the heavy cost of the *Morning Star*; to attempt no new work, although five fields—Japan, China, India, Turkey and Africa—offer the chance of the ages; and, more than that, to close several missions now in hand, unless the new million dollar campaign succeeds.

No wonder Dr. Arthur H. Smith asks, "Shall we continue to muddle along in the old way, or die, or advance?"

While we wish to look at every aspect of the Church life and work in the best light there seems, with all our boasted progress, an apathy and lethargy that reminds us of creeping paralysis.

### WORK IN MUSCAT, ARABIA

The Neglected Peninsula is being besieged at four points by the Scotch Presbyterian and the American Reformed missionaries. In Muscat where Rev. James Cantine and his wife are the only Christian heralds, several new methods have been introduced to bring the ignorant and bigoted Moslems into the Kingdom. A school has been opened for Muscat boys, a sewing-school is now attracting little Moslem girls, a dispensary



is in operation, and a guest-house for Arab visitors is a unique feature of the work. The visiting in the homes of Mohammedan women is proving most effective in breaking down opposition, and Mrs. Cantine has been cordially received everywhere from the palace of the sultan to the smallest peasant hut.

### THE COLLAPSE OF DOWIEISM

No more significant event of the past month has occurred in America than the sudden and startling fall of the Modern "Elijah, the Restorer."

There was a time when, notwithstanding some offensive features, his career won no little sympathy, if not sanction, from good people. His manly stand against obvious forms of corruption, both in the Church and state, and his espousal of much that is both true and right, disposed many people of God to overlook his extremes and attribute to bad taste, what was indecorous and fanatical and harshly condemnatory. One prominent and wealthy Baptist of Boston was with no little difficulty dissuaded from making Zion City his residuary legatee, and Dr. Dowie his principal heir.

But of late years Dowieism has come to stand for vituperation on the one hand and for assumption and presumption on the other that approached close to blasphemy, if indeed it did not cross the line.

And now comes repudiation of Dr. Dowie by the great mass of the Zionites, and his own wife and son join the revolt. It transpires that he is accused not only of arrogance and despotism, but of polygamous teachings, and various departures from the path of right living. It is perhaps too soon to pronounce an impartial and intelligent verdict.

But it seems especially to be lamented that so many godly people have been misled, including not a few former missionaries, and that so much money has been wasted that might have been used to strengthen the hands of earnest workers in the mission fields of the earth. One lesson is very especially to be learned, namely, that any work or scheme, however laudable in itself, that crystalizes about *one* man or woman, is always fraught with peril. There are at least three other enterprises, that are nominally Christian and missionary, that to-day run a similar risk. They are unduly dependent for direction and control upon a single individual, and already we have sad proofs of maladministration and hints of possible corruption in their management. We feel with increasing depth of conviction that mankind is not yet sufficiently infallible to put any man into a position of absolute power, either in Church or state. Only the Perfect Man can be trusted with such a scepter, and for His coming the world unconsciously waits.

### STIRRINGS AT KONGO BALOLO

At Bonginda, one of the Kongo Balolo stations, an abundant harvest of souls has been gathered. This African revival has been remarkable for the spirit of prayer, and for wonderful dreams, that seem prophetic in character. The gong has only to sound, and the largest meeting-place is at once packed, morning or evening, even in the worst weather. The people gather Saturday nights to pray for blessing on the Lord's Day; the rankest heathen are melted into penitence, and transformed into consistent saints.

### THE NEW CONFUCIANISTS

The present-day thought is marked by an attempt to modernize all the ancient religions and philosophies, in order to bring them into harmony with science and ethics. Neo-Buddhism and other similar movements are now followed by a "New Confucianism," which discards many of the time-honored customs and beliefs of the Chinese sage, and finds in ethical and social and intellectual culture the chief desideratum of mankind. Some of the leading Chinese statesmen belong to this cult, and are ready to pass over ancestral worship, to discard belief in earthly and aerial dragons and evil spirits, but cling to Confucius as the great teacher of the highest culture. This creed fails, however, to give strength to the weak or life to the dead. Each must derive his power from himself and the example of others like him. New Confucianism has no salvation from sin and offers no Divine help to lead a victorious life. It must fail where Athens and Rome failed, because it is human and not Divine.

### THE LATEST C. M. S. VENTURE

Friends of Missions will do well to watch carefully the progress of the little company of men recently sent out by the Church Missionary Society to occupy the Eastern Sudan for Christ. As the *Missionary Herald* suggests: "Lord Cromer, in charge of that part of Africa, feels that the time is now ripe for missionary enterprise and selects for its beginning a region about four times the size of England, inhabited by pagan tribes, the Nuers, Dinkas, Shillucks, and Niam Niams. The Upper Nile, which intersects it, is the chief means of

communication. This mission will fill the vacant space between the British missions in Egypt and Uganda. Three clergymen are accompanied by a doctor, a carpenter, and an agricultural expert, that material and industrial service may help to make the gospel seem real to the natives. They have taken provisions for twelve months and expect to live for some time in boats and tents. England has sent out many expeditions to the Egyptian Sudan, but none of them of more magnificent purpose or more immeasurable resource."

### THE NEW STRESS IN MISSIONS

Attention has often been called to what is thus termed. For example, the Church Missionary Society contrasts the conditions in 1895 with those in 1905. Once the society was congratulated on the sufficiency of its income to its work, and inversely, that the work abroad was so prosperous that it made possible to expend the whole income! In the American Baptist Missionary Union a similar phenomenon exists. Seventy years ago the income was so largely *in excess of the opportunities for use*, on the fields then occupied, that, at the annual meeting in Richmond, the board was instructed "to *establish new missions* in every unoccupied place where there may be a reasonable prospect of success, and to employ in some part of the great field every properly qualified missionary whose services the board may be able to obtain."

Then, in answer to prayer, the fields were multiplied, and the openings so many and urgent, that the question of how to find *laborers* became the critical issue. Again God interposed, and the young people of Christendom were

aroused as never before. And now the great question is, how shall the churches be so trained to systematic, habitual, and self-denying *giving*, as that the laborers may be sent to and kept in the field. This last issue is not less important than either of the others. The three great demands are open FIELDS, adequate FORCE, and ample FUNDS. Let us not forget the three *F's* of missions.

### OUTLOOK IN CHINA

Just now the celestial empire is the cynosure of all eyes. It is too early to pronounce the outcome, but Archdeacons Moule and Wolfe think the revolution sudden and possibly too rapid, incident to the drastic method of abolishing at once the educational system with curriculum and competitive examination, which has the sanction of a thousand years, and the establishment of government schools. These customs are inwoven with the woof and warp of Chinese life, and now a new order, modeled after that of Japan and the West, takes its place. Four hundred million of conservative people do not take readily to such rapid and radical changes. Hence come acts of violence. The Emperor's edict converting ancient temples into schools and colleges of this new learning makes it look to these simple natives as though their very religion were to be swept into the vortex of this new order. In February the news came that the English Presbyterian Mission, at Chang-pu, had been destroyed by revolutionaries, and that, while Dr. Howard Montgomery, his wife, and two lady missionaries had escaped to Amoy, Mr. Harry Oldham was in hiding at the Yamen at Chang-pu. Three days later it was reported

that Mr. Oldham had reached Amoy in safety. A hospital, dispensary, two schools, and two dwelling-houses were destroyed, and the missionaries lost all their personal property. We are deeply thankful that no lives were lost, but what the future will bring forth it is hard to say; and Dr. Richards regards the situation as grave, and thinks that the anti-dynastic and anti-foreign feeling which is so acute may prompt further acts of violence. Though the feeling is not primarily against the missionaries, as such, they being most numerous and least protected foreigners in many parts have to bear the brunt of any excesses. In prayer, public and private prayer let us make special intercession for China and her leaders.

Bishop Hoare, of Hong Kong, over thirty years in China, says:

Looking at the situation generally, the outlook certainly in the South is more threatening than before the Boxer rising. The feeling of "China for the Chinese" is at the bottom of it all, and the movement is not specially anti-foreign or anti-missionary. The success of Japan against a Western Power and the persistent American boycott are stirring up a good deal of feeling, and there is a very serious prospect of trouble ahead. The danger is that the Chinese may extend this boycotting principle, which will bring about risings of the more ignorant portion of the community.

The last outrage—namely, the attack on the American missionary, Dr. Beattie, at Fati, is particularly daring, for the scene of the occurrence is just across the river from the Canton settlement, and within a few yards of European gunboats.

I think, however, that the Christian element in China will assert itself. The Chinaman is an individual of strong character, and the Chinese Christian is also a strong Christian. Our schools are doing so much in the way of education that a great many educated men of China have been brought up in Christian schools, and this must have a great effect on the future government of the country.

# CHRISTOPHER COLUMBUS

## THE FIVE HUNDREDTH ANNIVERSARY OF HIS DEATH

BY THE EDITOR-IN-CHIEF.



CHRISTOPHER COLUMBUS  
From Pamigan's portrait, Royal Gallery at Naples

Half a millenium has passed away since, on May 20, 1506, the great Genoese navigator and discoverer breathed his last, at Valladolid, Spain.

Ten localities have contested for the honor of his nativity; but his own will states: "I was born in Genoa."

In few instances has any human career been invested with a more romantic and pathetic interest. A splendid monument, erected by Ferdinand the King, bears an inscription which he ordered:

A Castilla y a Leon  
Nuevo Mondo dio Colon.

But tho this magnificent tribute thus declares that "Columbus gave to Castile and Leon a NEW WORLD," the deserved encomium came tardily, seven years after his death in poverty, and the marble tomb was for very shame's sake placed over his remains

only when the world was beginning to realize that his hand had lifted the veil which for thousands of years had hidden nearly half the globe. We are reminded of Robert Burns' mother, who, when a stone memorial was set up to the great but poor poet of Ayr, said,

Ah, Robbie, ye askit for bread,  
And they gie ye a stane!

Columbus, after long sickness—Isabella being dead and his claims for redress of grievances being rejected by Ferdinand—broken in body but vigorous in mind, confessed that he had "no place to repair to but an inn, and often with nothing to pay there for his sustenance." Well might the great discoverer cry, "Lord, into Thy hands I commit my spirit!" since he had found no human custodian ready to receive him with decent recognition of his worth and his service to mankind.

His whole story is full of unique interest. His ancestors were seafaring men, and his early surroundings and studies intensified his native bent toward navigation. He drew charts and made occasional voyages, then married the daughter of an Italian navigator and became at his death possessor of his papers and journals. His curiosity was aroused by driftwood washed ashore by westerly gales, evidencing not only a tropical growth but intelligent carving. A chart drawn by Toscanelli showed the coasts of Asia and Africa as opposing each other, with an ocean between—a rude guess at the facts of cosmography—and the restlessness of the age helped

on his ambition, while dreams of fabulous wealth in lands to the east tempted him to go and see if he could find the "golden isle," with its crystal walls, somewhere toward sunset, or "St. Brandan's flying island," or that other mythical realm of Rodrigo, Last of the Goths, supposed to be guarded by diabolical magic.

One very pathetic feature of his life story is that Columbus, who never went westward expecting to find an unknown *continent* but to seek the Indies, to his dying hour *never knew that he had found a New World*.

By 1473 he had come to believe the earth to be a *sphere* and that a navigable sea reached one-third of the way around it. He determined to undertake to cross that ocean and find what was beyond. He applied to the Genoese and Portuguese governments in vain, and his brother started to seek aid from Henry VII. of England, but was captured *en route* by rovers. For at least a decade of years Columbus met only rebuffs and ridicule.

Then, about 1484, he set out for Spain. At Palos, himself now a widower and a wanderer, he begged bread for his motherless boy at a monastery and so interested the superior, Juan Perez de Marchessa, that he kept him there as a guest for two years and helped introduce him to those who aided his great scheme, and finally secured for him entrance and favor at Isabella's court. But even then he had to meet determined opposition, like Galileo, nearly a century after in Italy. A curious pair, these two: one insisting that the earth *moved* round, and the other that it could be *sailed* round; and both confronted not only with ignorant apathy but with ecclesiastical bigotry.

So long did Columbus struggle against antagonism and, still worse, stagnation, that but one thing can account for the survival of hope and effort: *He believed he had a divine mission*; that he was to be *Christo-ferens*—a Christ-bearer to the ends of the earth. And so he persevered, until Queen Isabella, having finally resolved to favor his scheme, replied to Ferdinand's objection as to an empty exchequer, that she would, if need be, "pawn the crown jewels!" And yet the estimated cost of the navigator's outfit was only about 14,000 florins (\$7,000).

The agreement was signed April 17, 1492—one of the most lustrous of all the golden days of history—and August 3, there set sail a little fleet of three small vessels, the largest not bigger than a modern twenty gun brig, and the three carrying, in all, 120 persons, including pilots, commanders and surgeons.

What a fascinating tale is that of the voyage!—how, September 6, they left the Canary Islands, and ventured on the *Mare Tenebrosus*—the sea of darkness; how every expedient was used to suppress the spirit of mutiny aboard—how the joy over the supposed sight of shore was turned, over and over again, to bitter despair when it was found to be only cloudland, until the sailors were ready to cast the admiral into the sea, and turn about.

Then, at 10 P. M., October 11th, Columbus *saw a light* ahead, and there was no sleep that night; and next day, after seventy-one days at sea, Rodrigo Triana, a sailor, first actually saw the land, and the Pinta's gun boomed its signal!

We can imagine the admiral first putting foot on the beach, to set up

the royal standard of Castile, naming the island *San Salvador*—still mindful of his holy errand to carry the Savior's name to unknown lands.

Space forbids us to follow this story into details. The three subsequent voyages—from Cadiz in 1493 with 17 ships and 1,500 men; in 1498, when he actually reached the mouth of the Orinoco, in South America, and so touched the continent; and, last of all, in 1502, with four vessels and 150 men—a voyage of little importance—whence he returned to Spain to die, and experienced what he has made ironically memorable as “the gratitude of princes.”

It will never be forgotten that this greatest of discoverers was at one time treated even as a malefactor and put in chains. From the day he sailed from Cadiz, September 25, 1493, his good angel seems to have forsaken him. The adventurers who sailed with him, merely in quest of selfish gain, threw on him the blame of their disappointment. He succeeded in clearing himself of their aspersions; but, on his third voyage, he became the victim of such jealousy at home and malice abroad in the new colony at Hispaniola, that Bobadilla was sent from Spain to look into matters; and arrogantly put Columbus and his brother into irons and sent them back to Spain. The great God witnessed the outrage, and Bobadilla's fleet was wrecked and himself was drowned on the way home, as tho the very sea rebelled against such injustice to one of the greatest of its conquerors—a man who had dared its wrath and wrenched from Neptune the secrets and scepter of his domain.

The primary purpose of this brief

glance at Columbus' career, however, is to note its *bearing on missions*.

Few events of history more prominently reveal God's providential control. This is seen, for example, first, in the *period of time when the discovery took place*. It was another example of the *fulness of times*. Everything was ripe for the unveiling of a new continent. In John Blakely's thoughtful book, on *The Theology of Inventions*, he carefully traces the Divine purpose in the permitted disclosure from time to time of new facilities for human progress. He discerned the *prophetic aspect of history*—God's hand even in discovery and invention. The Day of Columbus furnishes an example. Just at the time when he unveiled this Western Hemisphere, a *triad of great inventions* had first begun to be available—the mariner's compass, the printing press and steam as a motive power. The first prepared man's way as a navigator; the second provided facilities for the rapid and cheap multiplication of the Word of God and Christian literature; and the third furnished a help to both the other two—yoked to the sailing vessel it made it a steamship, and yoked to the invention of Gutenberg, made it a steam-press.

God's Providence was ushering in the propagating age of the Church, and He appointed discovery and invention, the handmaids of the Gospel. The dark ages had been barren both as to mind and morals. God let even the lamps of genius burn low, and the flame of scientific thought become dim, because He would not put into men's hands the potent forces of civilization, simply to be used by the few to impose on the ignorance and credu-



lity of the many. Not until the Church was emerging into the new period of the Reformation did He permit these great weapons of power and progress to be given to mankind.

Tho the compass had been used in a crude form before, it began to be generally utilized about the beginning of the fourteenth century, and the "morning star of the Reformation" just then was rising in De Wyclif. That compass steered Columbus to America as it did De Eredia to Australia. About the same time, the printing press was invented; and, curiously enough, God from the first appropriated it, by making its first born book a Latin Bible of six hundred leaves. This introduced the age of Luther and Calvin and Knox and Savonarola.

Then followed the steam engine in the eighteenth century, to make the other two more mighty for God's worldwide work, so that now we can go around the world with incredible speed and multiply Bibles by the million at a trifling cost.

Let us notice again that Columbus sailed as the representative of a Roman Catholic power, and the very court that lifted the Inquisition from a nominal function to a state tribunal and started it, *nine years before* Columbus made his first voyage, on its terrible career under Torquemada, during whose sixteen years' control nearly nine thousand were burned. What if Columbus had landed on the shore of the North American continent instead of the West Indies, and sailed into the Narrows, where the Hudson River enters the sea, instead of the mouth of the Orinoco? There

might have been north of the Gulf of Mexico a form of civilization as iron-bound and unprogressive as south of the equator! As it was, a *flight of paroquets and a floating branch of thorn bush diverted the Pinta's course w. s. w.*, and Columbus never touched the mainland of North America.

Cabot, who, five years later, sighted the coast of Labrador, and in 1499 the Gulf of Mexico, though himself a *Venetian*, was at that time in the service of *Britain*; and his son, Sebastian, insulted by Spanish courtiers after Ferdinand's death, was again commissioned by Henry VII., and in 1517 entered Hudson's Bay. And so a Venetian and a Romanist planted the standard of the leading *Protestant* power in North America! Then the same God who decreed that this great land should be the realm of the Reformed Faith sent the Pilgrims, a century later, in the Mayflower and the Fortune, to lay the foundations of the great republic.

These are but a few of many facts that make the history of America a lesson to the Church of God, and invest the whole of this five hundred years with more than romance. And now it remains for the great nations that hold the northern continent to carry liberating influences to the southern shores; to quicken the sluggish pulses of national life, and permeate these republics with the true Gospel and the open Bible; and may the day be hastened when from the whole of both Americas shall go forth a pure Christianity to the remotest lands! Then the New World that the great Genoese unveiled shall become a true *Christopher*—Christ-bearer.

## **THE MISSIONARY FINDING HIS PLACE**

### **SOME COUNSEL TO NEWLY APPOINTED MISSIONARIES**

BY REV. J. C. GARRITT, HANGCHOW, CHINA  
Missionary of the American Presbyterian Church (North), 1889-

Seldom does our first view of anything we have longed to see coincide with our preconceived ideas. All such ideas are rudely shattered, and flee away. In a field like Korea, where there is a rapidly growing work, and where the obstacles before the missionary are greatly counterbalanced by the success of his work, our preconceived ideas may seem to fall short of the actual results. In certain other fields, where the work has long been carried on against tremendous odds and with less conspicuous results, we may feel disappointed with the meager fruitage and the apparent smallness of the work itself. The school is smaller, the Church is less progressive, the whole work far more contracted than fancy has pictured it. It may seem that all the years spent hitherto in this work have gone for naught. Do not let your ardor be dampened by your first view of the field. Many things will be very different from your wishes. It will seem almost as if nothing had been done before, and that the year or two necessary for language study are worse than wasted. The very tone of the older missionaries, the way they look at their work and at the obstacles which they have been fighting, may seem strange to you, and may chill enthusiasm.

In fields where work has been long established, the cultivation of acquaintance with the Christians and native helpers is especially important. In many respects these Christians and the other early missionaries have an

advantage over the new arrival. A pupil of John L. Nevius, or one of the other early missionaries, has a right to consider himself more experienced than a newcomer, who nevertheless expects to direct the affairs of the native church. The new missionary should resolve, by humility, patience, and good sense, and especially by a real sympathy and spiritual insight, to win the confidence of native brethren. Mere preponderance of knowledge, Biblical or otherwise, will not win this confidence. Knowledge divorced from experience seems of very little value, and the new missionary must be a learner before he can be a teacher.

During the first months on the field many things will seem discouraging. Older missionaries have occasion to speak of failure and lack of spirituality in the lives of their converts. These things are trying, and it is difficult to adjust one's self to the right point of view with regard to them. As at home, so in the foreign field, such failures and shortcomings are more talked-of, proportionately, than is the success and growth of character in the lives of the converts. Success is prized, and yet it is more or less taken as a matter of course. We expect that a Christian will grow; but that he should fail or fall, even under great temptation, is so sad that we can not avoid speaking of it as a calamity. Therefore, the new missionary should fortify himself against such things, and however discouraging the unexpected setbacks of the

work may seem to him, have an unquenchable hope for the Church to which he has given his life. Experienced missionaries are more optimistic than one would sometimes suppose from their conversation.

Another phase of this danger to new missionaries is they grow suspicious of the natives, or look down upon them. Characteristics of the people will be talked about in the circle, and an exaggerated impression of the meaning of these characteristics may be gained by the newcomer. It is difficult to get the right point of view with reference to such things. We need, therefore, to make up our minds very slowly with regard to the habits and customs of the people, and not be over-influenced by what we hear of their mendacity, untrustworthiness, and ingratitude. Not infrequently the newcomer bases his unkind conclusions regarding "the natives" upon misunderstood statements or actions of missionaries who in reality have deep love and sympathy for these natives.

The personality and usefulness of a new missionary are on trial. These people whom we call heathen, and whom we consider inferior to ourselves, are great character readers. They can "size us up" in a day. The little circle of missionaries in any one station is so small compared with the multitude about us, that converts, and especially the helpers, come to know us better even than we know ourselves, better perhaps than they know most of their own countrymen. They form very accurate opinions with regard to almost all of our characteristics, and their opinions are very often formed during their first interview with the newly arrived mission-

ary. Missionaries differ, of course, in their ability to read the character of their helpers and converts. The day will come when these faces will not all look alike, when individuality may be distinctly marked in the features of the Chinese, or the Hindus, or the Africans; but to the newcomer all these faces seem the same. The mental and spiritual characteristics of an alien race are even more difficult to differentiate than their physical features, and it will take long and careful study to understand and appreciate the individuality of the people. But the point is, that we are on view from the first day of arrival in the new station. We should seek to place, at the very foundation of our intercourse with the people, true sympathy and the desire to be their comrades in life's work. The most abject races, and there are not many such among our fields, early recognize the duty and desirableness of Christian comradeship. This desire is a part of Christian freedom, and yet is not inconsistent in the least with a willingness to be led, and to recognize the power of leadership. But the missionary, above all others, must learn that his leadership is not one of arbitrary appointment, but that it must rest upon the willing recognition, by those who are led, of his mental and spiritual superiority, joined with unselfish love. If we have given ourselves absolutely for the people to whom we go, they will find it out very soon after their first sight of us.

#### **Entering New Relations**

Mission boards, in considering applicants for the mission field, long ago discovered the importance of asking certain questions, the answers to

which must in part determine the acceptance or rejection of the candidate. "Does he cheerfully acquiesce in the decision of the majority?" "Does he easily adapt himself to new and strange conditions of life?" "Does he work well with others?" "Does he bear responsibility calmly and cheerfully, or does it produce disquietude?" Such questions as these are to be answered categorically, but in many cases the true answer can be given only after a period of testing on the field. Yet the questions have done their part in drawing attention to the coming test, and the potential answer to them has a great bearing on the first few years of life in the mission station.

The gradual entering into relations of intimacy with fellow workers, missionaries or natives, is a period of tremendous importance for the future missionary course. There are certain things that it is well for us to take note of in reference to those first years. Missionaries are not, by virtue of their calling, necessarily more spiritually minded than workers at home. There may be such a strain upon the spiritual life as many missionaries will not be able to meet without distinct failure. There may be special phases of experience which will seem unnecessary and will be disappointing. The ideas of the older missionaries, like their clothes, may be somewhat old fashioned, and, none the worse for that, their peculiarities may have grown more and more marked with the years of their service. Those of the new missionary will likewise grow more and more marked; but these older missionaries, I assure you, will bear acquaintance.

I have never yet met a missionary from any field whose acquaintance did not mean more and more to me the longer I knew him. In order that people of different temperaments may live harmoniously there is great need of these four things: common sense, tactful forbearance, Christian charity, and mutual trust.

In the beginning of mission life it is well to remember that "silence is golden." In many missions a new recruit has not a vote for a year after his arrival on the field. That is a good rule. It is also a fortunate thing that the new missionary has to spend a long time learning the language. If we had the gift of tongues in this age there would be far more mistakes made than are made on the mission field, unless an even greater miracle should accompany the gift of tongues, enabling the missionary to understand all the customs and manners and ideas and superstitions of the people. The slow process of learning the language gives time to apprehend something of the habits of mind and point of view and the ruling motives of the people among whom we labor. Therefore, a very important part of duty at first is that of learning to understand the strange and alien customs and ideas of the people. Let us say it plainly—the new missionary is green. I was green once. That was a sensible remark of a young missionary of two or three years standing, who maintained at mission meeting that he would say nothing upon the subject under discussion because he had been on the field such a short time that, tho he had opinions, they were the opinions of inexperience.

### **The Time of Waiting**

The time passed in waiting to get to work is very trying to many missionaries. Perhaps the second six months on the field is the hardest time of all. During the first six months, one starts in with great earnestness to study the language, and the novelty of it keeps one from being overborne by the strangeness of things and the difficulty of adjusting one's self. But after six months or so, having ceased to imagine that one is learning faster than any one else has ever done before, and having passed through other vicissitudes, the idea begins to dawn that one will never learn the language at all, that it is impossible of mastery, and that the customs of the people are completely beyond learning.

During that second six months many missionaries become very "blue" and disheartened. It is important to vary study with recreation. It is far better for a new missionary to play tennis a little while every day, even at the risk of appearing lazy, than to be invalidated home within two or three years after arrival on the field. Many who have imagined that their breakdown was caused by "the climate" could have endured the climate very well if they had not given it an opportunity to overpower them by unwise attempts to do too much.

It is well to make haste slowly in taking up full regular work. The responsibilities come upon a missionary all too fast. In some of our missions the suggestion is given, in connection with the course of study, that during the second year one should mix with the people. During the first year there is little advantage in going out of one's way to mingle with them. But

after one is able to converse a little, one should take every opportunity of seeing them and talking with them. As for taking up definite work for which one feels responsibility, none ought to be attempted for a year, and, if possible, very little within two years.

In connection with this, there are one or two matters which should be kept in mind. The missionary must not be too ready to denounce the customs of the natives. Every one of these races to whom we send missionaries have many good customs. Their superstitions have had, in many instances and in many directions, a helpful influence. The superstition regarding trees in cemeteries and sacred places has kept China from being deforested. In some cases superstitions have been helpful in their results in suppressing lawlessness, inculcating respect for the aged, and in general taking the place of law and conscience. It is not wise for us to begin by denouncing these superstitions as in themselves utterly and only bad. We go with a Gospel which is to shine into darkness, and to heal disease, and to change the heart and life, and it is the Gospel's light, not our own, which shall dispel these superstitions which God has allowed for centuries to have so much influence in heathen lands. Let us, therefore, be careful how we denounce customs which are different from ours, and still more let us avoid going counter to these customs simply because we are not pleased with them or because they are strange to us.

### **Making Plans**

Having visited other centers of work, and gathered some knowledge of conditions which exist in various parts of the field, the new missionary

may begin to make plans. He may be detailed to carry on some existing work, or may be expected to open up a new work. As these cases are totally different, plans will, of course, be made along different lines. One who is expected to carry on existing work, such as a school and a hospital, or oversight of out-stations, should realize that the first thing of importance in mission work is continuity. Being a new missionary, he will see for the better. Revolutions have often most unexpected results, and the new missionary may break down more than he builds up by sudden and unconsidered changes of plan. If, therefore, one is placed in charge of school or hospital, or of any other work that represents a settled policy and years of effort, he should be content to study the situation long, and to learn all the facts in regard to the work. Then, having the judgment of the mission, the missionary may begin to make changes which will overturn old plans by inaugurating new and better ones.

If, on the other hand, detailed to open new work, it is important to take advice. If a new station is to be opened, an experienced missionary should have the real responsibility of opening it, and the newcomer should gladly and willingly take second place. If new regions are to be entered from that station, or a new school is to be started, let the other missionaries actually decide as to plans, and then loyally and harmoniously carry out the plans which have been settled by the mission.

To those who are to be evangelistic workers, I would say: Learn to work with a native helper. I have known missionaries who actually could not

itinerate with a native evangelist. They were able to do very good work of a certain kind alone—preaching through towns and villages, selling books and tracts, carrying on other parts of the work; but the fact that they could not get along with a native helper without friction made it impossible for them to get in the closest touch with the natives who were impressed or interested in the Gospel. If ever to become an effective missionary, to be used in the conversion of souls and the building up of a native church, he must learn to train native helpers and work with them. These will be really effective workers in examining candidates for baptism, in the resolving of difficulties on the part of inquirers, and in general in interpreting the Gospel and the missionary himself into the real language of the people.

Again, a new missionary should not be discouraged because of paucity of results. Whatever work may be planned, try to be sure that it is evidently God's plan, and then carry out this plan with whole heart and soul. If the results seem unsatisfactory and the time seems long, remember Moffat and Morrison and Duff and Chalmers, and many others who were compelled to wait, with patience, far longer than the husbandman must now wait, before they saw the fruit. Some evangelistic workers, conscious that they are not successful, feel compelled to open schools, or enter some by-way of effort, so that they may have the pleasure of realizing that they are accomplishing something. Schools are important when the work actually calls for them, but one who starts a school or any other form of work because driven to it from a feeling that his



present work is not succeeding, should weigh well the question whether it is the call of opportunity or the hunger for self-satisfaction which has led him to a change of plan.

Many have asked me how long it will be before one can gain such a knowledge of the language and customs of the people as to be able to work effectively, and I answer about five years. That, at least, has been my experience, and the experience of other missionaries. One can do much useful work before that time, but the sense of efficiency and the consciousness of being able to meet the exigencies of the work does not usually come earlier. It is unfortunate for this consciousness to come too soon. But within five years one should have gained a good vocabulary, and become thoroughly equipped in the language and in acquaintance with the people, their habits of mind, their beliefs and religions, their customs and superstitions. By that time, also, one should have been able to classify the difficulties and perplexities of the work, and, in some measure at least, should have fortified himself against surprise, so, if left alone in the work, he could still carry it on with some measure of success.

There is much that one can do from the very first. Endowed with enthusiasm and vigor, one can give heart and fresh courage to the weary workers on the field. By daily life and conduct one can influence the converts and native workers in a thousand ways. Five years is not long to wait to gain the respect of one's fellow workers, and the actual, practical knowledge of the language and of the people. From that time one may hope to work for the Master with less mis-

take and failure and by that time the new missionary will surely have found his or her place.

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Dr. Chamberlain in the April issue gave an example of sufficient evangelism by a "lay worker." It is not impossible that the final solution of the problem of supplying a world's destitution hangs on the employment of this lay material. Drs. Nevius and Corbett, in China, used this method with great success. They united converts in any one place as a local assembly of believers, and got them to undertake to visit and evangelize the immediate neighborhood. Then they went on to another village and did the same. When their itinerant bishopric brought them back to the same point, after, perhaps, a year, they found, quite uniformly, that the little band of converts was doubled. And so the church grew by the labors of simple converts, who knew enough to tell the Gospel story.

This is reproducing the experience of the early Church, as outlined in Acts viii and xi. When the first persecution began, the disciples were scattered abroad—not including the apostles who, as we are told, were still "at Jerusalem," and those, so scattered, "went everywhere preaching the Word." This is God's original way and can not be improved upon. It makes every convert a herald and a witness. It demands no long training, and no elaborate organization; it costs little or nothing, and, best of all, it takes the convert while yet warm with his new-found faith and love and hope, and sets him at work for God.

EDITOR.

# THE STORY OF THE TOKYO TABERNACLE

BY C. S. EBY, D.D., CANADA METHODIST MISSION, JAPAN

## I.—Introductory

Events in the Far East make the whole study of missions more important than ever. There is a philosophy, a science, and an art of missions; and the facts of missionary history, testing the thoughts and plans of missionary workers through the years of tentative struggles, are the precious material out of which such science and philosophy must be evolved, creative of practical methods for a more successful future. Observation, extending through the years, gives us negative lessons, teaches us what to avoid; as well as positive lessons, showing us on which lines to push energetic development. The one is as helpful as the other. Events are related simply to throw light on variant phases of different policies of operation.

In 1873 the Canada Methodist Mission was started in Japan, by the appointment of the Rev. George Cochran and the Rev. D. Macdonald, M. D. Appeals were made for reinforcements, and in 1876 the Rev. G. M. Meacham, M. A., and the writer, were added to the force. The writer spent a part of his apprenticeship, from 1878 to 1881, in the inland city of Kofu, among the hills of Yamanashi Ken. In these earlier years, amid the rush of the regular transformation of the nation, there came the lessons of the Satsuma rebellion, that last pathetic struggle of feudalism with the new civilization, which Japan was adopting on a national scale, and in a manner unknown to history. That little war did not fill the columns of foreign newspapers, nor did its results

call for such extended philosophizing in a thousand articles in magazines and papers the world over, as we have been treated to within the last two years, yet in reality it was there that the possibilities of the China war in 1894, and of the war with Russia in 1904-5 were in the incipency exposed to the eye of the far-sighted observer. The modern weapons and tactics of war were for the first time to be tried by inexperienced hands: tried against the strongest and best trained samurai of the best of the *daimiates* of the old regime, and on their own ground. But most serious of all, the forces of the new regime who faced the old samurai, were conscript peasants, artisans, and coolies, who, and whose fathers for many centuries before them, knew only the relation of abject inferiority to those same samurai, whom now they were to meet on equal terms in a combat on which the fate of the empire depended. For a very brief period they faltered; then stiffened; they rallied and the old samurai army fell before the plebeian conscript. The millions of peasants and artisans of all Japan thenceforward rose into a new world, breathed a new atmosphere, were thrilled with a new emotion, and Japan, in place of the handful of feudal samurai for an army, found herself in possession of uncounted modern heroes,—for every peasant and artisan and coolie became a potential samurai; all the spirit and traditions of old Japan were reborn in the masses. The world knows now what only a few saw then. The “wise ones” saw a unique movement and prophesied that it would prove eph-

emerald and superficial. A few men of vision, then called "visionaries," saw a nation, prepared for centuries in a providential manner, awakening to the consciousness of a world-arena, in which her people were to play an important part, reconstructing herself on a national scale, planning for the future on national lines, moving toward a goal in national solidarity, impelled by an impulse, which in spite of superficial jarring, was a single-eyed, all-inspiring, national spirit, at last let free to act after ages of preparation in seclusion, but a preparation which made great events possible.

What an opportunity to present Christianity to them on a national scale! To do work among them in such a way as to mold the nation for the Kingdom of God! Efforts to unify the work of the various churches on a large scale failed. The movement for unification within denominational limits moved slowly. Efforts in unity of work have not been wanting. But disintegration on denominational lines at home has its baneful influence on the spread of the one Kingdom of Christ in the foreign field.

The missionaries of the various denominations in Tokyo united with the writer in financing a course of lectures in that city in 1883. A similar course was held the following year under the auspices of the Evangelical alliance. These, with the numerous courses given by many workers in theaters in every part of the empire, indicated the possibilities of a systematic line of work on a large scale, adapted to reach different classes by different methods. The writer presented to a meeting of the missionaries of the different denominations in Tokyo and Yokohama a list of suggestions for

cooperation. After several meetings, they formulated a plan of such cooperation as would present a solid front to the nation, on lines of evangelistic appeal, cultured apologetics, and a comprehensive system of Christian schools. It was soon seen to be impracticable, for want of similar union in "Christian lands," tho a "splendid conception," as acknowledged by a wise opponent.

It also became apparent that the various branches of the denominations to one of which the writer belongs, could not be got to unite, and so he turned to the problem of undertaking a part of such work, on as large a scale as could be managed under the auspices of his own Church. The great West Central Mission in London was then a star just rising above the horizon. The principles on which Hugh Price Hughes, Mark Guy Pearce, and coadjutors were carrying on that splendid work, were being constantly discussed in the *Methodist Times* and other papers. What they asked for in order to inaugurate the new evangelistic era was:

- (1) A definite plan on a large scale, that would strike the imagination as meaning business.
- (2) A group of willing workers, sufficient to do work on a large scale, under definite leadership; the leaders to have free hand in the adoption of methods of work.
- (3) An appeal for support to all who could sympathize with that line of work, as the only source of income.
- (4) The work to be managed by the denomination; church advantages to be supplied on the spot by the same; but beyond that no effort to be made to control the results, every one to be at perfect liberty to join other churches. This pan-denominational

feature was greatly emphasized. The results were at once strikingly apparent, and have proved permanent in great success to the institution, in untold advantages to the denomination, and in equally great blessing to every other denomination,—a means of advance for the Kingdom of God. It seemed to the writer that *mutatis mutandis*, the very same principles and methods of work, the same appeal for funds and pan-denominational outlook, could be applied to the evangelization of Japan by a great central institutional Church in the imperial city of Tokyo, which was not only what London is to the British Empire, but was bound to become to all the Far East what London is to the English-speaking world. Such an institution, he thought, conducted so as to meet the conditions of young Japan, to assist in the higher development of the nation in healthy and independent nationhood, and thus help a people bound to become a factor of incalculable importance in the leadership of other nations of the East, would become a mighty factor in the spread of the Kingdom of God. The story about to be told will show how true that judgment was, and how an undertaking full of promise was arrested because of one miscalculation. Hugh Price Hughes had the advantage of being immediately face to face with the conservatism of officialism, whose opposition he was able to overcome by daily contact and the argument of visible success; he was at hand in committee and conference to meet misstatements, misapprehensions, and misrepresentations; he was right among the people to whom he appealed for support; he had the advantage of a weekly newspaper as an organ of

his policies; and so he was able to win. The missionary, carrying out an identical policy with equally remarkable results in proportion to its actual operation, had the disadvantage of being in one hemisphere, unable to meet the elements of opposition at headquarters in another hemisphere. But the play of the various forces, resulting in the tragedy of an arrested development, should furnish some elements toward the solution of the problem of the relations between boards and missionaries, between churches and men called of God to special work, and, particularly, assist in developing some methods of cooperation between independent movements, which the pregnant times in which we live are bound to produce, and the established methods and institutions now at work. Questions are now arising which are of vital importance at the present crisis of opportunities and possibilities far beyond the reach of any denominational policy, or combination of denominational policies, and beyond all available means in the world of Christendom to-day.

These principles and methods are, to a very large extent, calculated to reduce one of the defects of denominationalism to a minimum—that is the tendency to make the success of the denomination the aim of Church and mission. The policy, as once defined in all seriousness to the writer as the correct thing, by a missionary in Japan, is: "Sweep before your own door and the street will be clean. Make your denomination a success and the Kingdom of God will come." Then come the efforts and the anxieties to have statistics satisfactory to officials and subscribers at home. The

Christ-law is much better: "Seek ye first—plan and work above all things for—the Kingdom of God and His righteousness, and all these things shall be added unto you." The best way to attain Divine success for the individual or the denomination is self-forgetfulness and a concentration of thought and effort for the Kingdom. That is the Divine way to solve the anxious questions: "How shall we get men? How shall we get money? How shall we multiply results?"

Another line of thought became clearer to the writer as the years went on. In a land like Japan and China, with a cultured civilization, under the complete control of men of intellectual power, who are leading in a national reform, missionary work has two distinct lines of development, which may often blend and must always work in harmony, but should be consciously pursued as distinct ideas, each according to its proper character, toward its own definite object. The one is the campaign of aggressive war to conquer opposition, to win the hearts of the people, and to establish the Kingdom of God in great centers and strategic outposts; the second is the work of peace and reconstruction according to the laws of the new government of Jesus Christ. The one is primarily the work of the missionary, assisted by the native workers, who may be won and trained, and should aim at victory complete when the nation shall own itself to be a "Christian nation." Then that particular method might cease. The other should become more and more the work of the trained force won on the field, assisted, perhaps, by experienced missionaries for a time, but aiming at such permanent and ever-advancing growth as will make

the sending of new missionaries unnecessary. The conscious working on these two lines will determine the methods at times of crisis, and in strategic points, and, of course, for some time must make the institutions or methods centered in the missionary the most outstanding features; to give place, however, in time, to workers on permanent lines.

With these and other thoughts which go to make up the philosophy of missions, the twin work of the Tabernacle and the Self-Support Band was planned. The city of Tokyo was the storm-center for an aggressive campaign for the Kingdom of love in the empire of Japan. The Central Tabernacle, controlled by one denomination, but pan-denominational in the aim of its institutional energies, would be assisted by volunteer workers and funds from all churches, and all denominations would reap direct and indirect benefits. It should be a center where missionaries could do their work in the sight of a nation, and where Japanese workers could be practically trained and inspired and equipped for wider work elsewhere, while incidentally a local Church would be established.

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On February 13 President Roosevelt took official cognizance of the famine which has grown to such serious proportions in the northern part of the flowery kingdom, and requests that contributions for the sufferers be forwarded to the American National Red Cross. In response Dr. Louis Klopsch, editor of *The Christian Herald*, on the following day sent a check for \$10,000.

## THE GIBRALTAR OF PAGANISM

BY REV. JAMES LYON, METHODIST MISSION, INDIA, 1879

Where do we find it? Not in China, the celestial empire, with a population of four hundred millions. Nor in the empire of the rising sun, Japan, which indeed can lay greater claims to being a Christian nation than Russia. "By their fruits ye shall know them." Japan lost not a single battle in the great war, yet for the sake of humanity yields her right to an indemnity, and thus covers herself with more glory than by winning a hundred other victories, and surely wins the approbation of the best part of the civilized world.

The Gibraltar of Paganism may truly be said to be found in *India*, the land of the Vedas and the Brahman, with a population of three hundred millions and three hundred and thirty-three millions of gods. India, the land of famine and plague, of child marriage, suttee, and infanticide. For altho suttee and infanticide have been abolished by law, they still exist in another form. The treatment accorded to widows is so cruel that it has been rightly called "cold suttee." Infanticide is still carried on. Some years ago the census of Amritsar in the Punjab, returned 300 female children carried off at night by wolves. India, the land with twenty-seven millions of widows in a worse condition than slavery, and with more than 100,000 temple prostitutes, kept as an adjunct to religion. The land with five and a half millions of religious mendicants, and the most gigantic system of priestcraft ever organized on earth. The land with a religion so accommodating that a man may be a murderer, a thief, and a liar, and may break every law in the decalog, may be an atheist, a polytheist, or a materialist,

or even a rank infidel, and yet, provided he does not break his caste rules, he retains his standing in his temple, in society, and in religion. India, the land concerning which the late Hon. W. Gladstone said: "It has exhausted all the possibilities of metaphysical philosophy 2,000 years ago." It is here we find the Gibraltar of Paganism. Do you doubt it? Turn over the pages of history. About 2,600 years ago a prince was born in India named Sukya Muni, or Gautama. Afterward he took the name of Buddha, which means in Sanscrit, "The enlightened one." He claimed to be enlightened, and undoubtedly was. This is that Buddha called by Sir Edwin Arnold, in his great epic poem, "The Light of Asia." Judged from the noble code of ethics he gave to his country he was certainly a light of Asia, although it is only fair to state that the ethics of Moses are as much above the ethics of Buddha as heaven is above the earth. Buddha founded Buddhism, made converts by hundreds and by the thousands. They gathered up their forces, overran the country with priests, and succeeded so well that for a time Buddhism was the religion of India. But Brahmanism was too well organized and proved more than a match for Buddhism, which was defeated and expelled, or absorbed. Defeated and expelled from India, Buddhism went to Ceylon, Burmah, China, Japan, Siam, and Thibet, and in each country conquered. Look at another fact in history.

Mohammedanism has 700 years of rule in India, and under the bigoted Emperor Aurungzeeb, hurled itself against Brahmanism with the Koran in one hand and the sword of Moham-



med in the other, but was also defeated. Again Brahman priestcraft proved more than a match for its enemies, thus proving itself to be in deed and in truth the very Gibraltar of Paganism, buttressed by the iron rules of caste, a comprehensive system of subtle metaphysical philosophy, and by a system of purgatory ten-fold more terrible than anything ever invented by the priests of Rome, and around this Gibraltar of Paganism greater battles are being waged than any ever fought around "Port Arthur." Here also we find the great races, the great languages and the great religions of the world, and when we bring the Brahman and the Mohammedan of India to the feet of Jesus, we have conquered Asia.

After a trial of 3,000 years what has this great religion called Brahmanism, done for the millions of India and for its great nations? What are the products? "By their fruits ye shall know them."

(1) Woman is degraded in a wholesale manner too bad for description, and is hardly reckoned above the brute beasts.

(2) The illiteracy of the masses is unparalleled. Two hundred and forty-six millions of them can neither read nor write. The priests have held the key of knowledge, and it is to their interest to keep the people thus in darkness and ignorance.

(3) The starvation wages of the laboring classes. According to the governmental statistics, the average wage of the laboring man is from six to eight cents per day. What the priests of Rome did for the nations of Europe during the dark ages, that and much more has Brahman priestcraft done for the nations of India.

(4) It has contributed in the field of literature a blighting, dreamy, stupefying, and soporific system of false philosophy, bearing on its wings a curse wherever it alights, and void of a single valid proposition for a foundation. Concerning which it may be said, as has been well said by a great German philosopher, regarding the system of Hegel, "this system of philosophy, based upon the hypothesis of pure idealism, is nothing in itself nor of itself, nor was its author in himself, but beside himself."

Paul has said: 'Professing themselves to be wise they become fools.'

What is being done to take this Gibraltar?

Much every way. The country is being overspread with railways, of which there are now 30,000 miles, and with irrigation canals, of which there are 20,000 miles. Schools and colleges are springing up everywhere, and there are now more than 150,000 institutions of learning. The missionaries are penetrating to the darkest corners of the land, even to its blighted homes, called "Zenanas," and the Gospel is being preached, the Gospel which is the power of God unto salvation to every one that believeth, in its twelve different languages and its one hundred dialects, by 2,000 evangelical missionaries and 8,000 native Christian workers. Already three million of the people have been baptized into the Christian faith, and the people are thus being Christianized at the rate of 1,200 per week. It may be said that the walls of this Gibraltar are beginning to crumble, and if the Church at home will only awake to its responsibilities and opportunities, there will be 2,000 baptisms per week instead of 1,200.

## THE METHODIST JUBILEE IN INDIA

BY MRS. WILLIAM BUTLER

Looking over the great field and realizing how wonderfully God is giving the increase. I feel deep gratitude for being permitted to go with my husband and see the beginnings of the India Mission of the Methodist Episcopal Church. Journeying with him as he traveled thousands of miles to survey one section after another of the needy field, I heard him say, as he decided on Bareilly as the place to begin the mission: "I take this land for Christ and His Church." During the fiery trials of the Mutiny his unshaken faith, even when an exile in the mountains, enabled him to look up and claim the promise, and in the belief that our God is in the heavens he continued to plan for the mission, not in the two provinces merely, but reached out even to Thibet. His plea to the home church was persistent to sustain and extend the enterprise; the mighty harvest to be reaped was unbounded save by its own determination as to the amount of work it was willing to do.

When God commanded Moses to institute the Jubilee He said, "It shall be holy unto you." So in the jubilee in our Indian mission the emphasis is being laid in the need of a deep, spiritual work in the Church and an extension to those beyond. May the Great Leader of the Church be in all the preparations! We will have a holy year unto the Lord!

BY REV. JAMES L. HUMPHREY, M.D.

At our Conference Anniversary, held on the twenty-fifth year of our history, Dr. Badley, founder of Reid Christian College, assigned me the topic, "Then and Now." Applicable

and suggestive then, it is doubly so now, at our semi-centennial celebration to be held the coming year, 1907.

Fifty years ago we knew but comparatively little about India; but few books were then available describing the country, people, and mission work in general, as then being conducted in a few great centers. We had read of Serampore, of the noble trio—Carey, Ward, and Marshman—that have rendered that place immortal in missionary annals. We were familiar with the life of Judson and his three noble wives, of Hester Ann Rogers, of Dr. Winslow, and Scudder, and a few others; but books on India were then by no means common or easily obtained by young people.

My Presiding Elder—not enthusiastic, to say the least, about our going—thought to frighten my wife, who was naturally timid, by telling her that we would have to live in the tops of trees to escape serpents and wild animals. Many other wild and unreasonable things were told us. A good sister said to us, as we were leaving Malone, N. Y., "You bury all your friends today." It did not seem so to us. Like almost every newcomer whom we have been permitted to welcome to India in all these years, we said it is far better than we expected. The country is far more attractive and life is much more comfortable and agreeable than we imagined it could be. Then we could only reach India by sailing vessels, with very indifferent accommodations for passengers, in about four months and often more. Now we can make the journey in one month, in palatial steamers furnished with every comfort.

The day we were holding our

farewell services (the 31st of May, 1857) in Boston, the mutiny occurred in Bareilly; but we had no cable then to India, so we went on in ignorance of the conditions existing there until our arrival in Calcutta, four months later. Our instructions were, upon arriving in Calcutta, to proceed at once to join Dr. Butler in Bareilly, in the Province of Rohilkhand, in the north-west of India. But the Mutiny detained us in Calcutta until the following February. Then, by making our way to Landour in the Himalaya Mountains and a journey of twenty days in the mountains, we succeeded in reaching Naini Tal, which we were to make one of our mission stations. We accomplished the long journey of more than twelve hundred miles in something over two months. Now it may be made in great comfort in two days.

The detention in Calcutta did not prove the misfortune it seemed at the time. Missionaries from widely distant parts were driven there for refuge from the Mutiny, and we were able to learn more respecting the work we were about to enter upon than we otherwise could have done for years. We made as good use as we could of our opportunity.

Dr. Butler ("The Land of the Veda," page 221) says: "On our arrival in Bareilly, in January, 1857, we were most kindly received by the Judge, Mr. Robertson, a member of the Free Church of Scotland. He took us into his home and entertained us until we could obtain a home and furnish it."

Judge Robertson was killed a little later by the order of Khan Bahadur. Dr. Butler further says that ten weeks later the Mutiny occurred, and his

house and valuable library, with all it contained, was burned. Maria was killed; Joel escaped by climbing a tree. In time, after much exposure, he and his wife made their escape to Allahabad. Dr. Butler and family had escaped to Naini Tal about two weeks before. The first beginning was made in Bareilly and continued about eight weeks, when everything was swept away by the Mutiny.

Reaching Naini Tal in April, 1858, we opened schools, purchased property, built a schoolhouse and, later in the season, a church, the first ever built by Methodism in India. This year we returned four native members. Our field was settled as embracing the two mountain districts of Kumaon and Garhwal, and the Province of Rohilkhand and the Kingdom of Oude in the plains. Lucknow and Moradabad were opened in the latter part of 1858. I went to Bareilly to reopen the work there, in February, 1859. Our first convert was baptized in July following.

So much for THEN. Our field as now presented embraces a vast region, taking in the whole of Southern Asia and including our new possessions in the Philippines. We have nine well organized Annual Conferences. The work is being conducted in more than thirty different languages. We have more than 150,000 Christians and as many more asking for Christian baptism, and who will be baptized as soon as suitable arrangement can be made for their proper instruction. We have five large printing establishments, supplying the Church and work with Christian literature. We have more than two hundred missionaries and missionary assistants or wives of missionaries. We have 153 unmarried lady missionaries, of the W. F. M. S.,

with a total force of native workers of all grades of 4,230. We have 2,788 Sunday-schools, with 132,390 pupils. We have educational institutions of all grades, from primary schools up to colleges—1,245, with 35,438 pupils in them, the most promising youth of the land. These are truly wonderful results, but they by no means show all that God has wrought for us as a Church. Thousands have, for the first time, heard the blessed Gospel from the lips of our Missionaries, and have died trusting in Christ. Brahminism and Caste, still formidable, are relaxing hold upon the minds of the people. Many of the grosser forms of Hindu superstition and practice are waning, and the whole system is undermined with Gospel truth. The great and glorious achievements of the half century in which we rejoice now presage far greater things in the near future. The great masses know far more respecting the truth that saves than formerly, and are waking up to vast importance of embracing it. The great need is a mighty outpouring of the Holy Spirit both at home and abroad.

One particular change augurs great results, and that is the way the people are coming to regard our Blessed Lord and Savior. Years ago, as we went among them and told them the story of Jesus and his love, they would tell us of their tradition in regard to the incarnations of Vishnu, the second son of the Hindu triad. Nine, they said, have already come; they have been sinful and unholy. The tenth and last is to come, and he will be holy and will bring in a better age; the world will be better, wars will cease, men will seek for righteousness, will be sympathetic and kind. They seem to have a kind of conception of our

Lord as being this holy one, and this fact is full of promise. It indicates, it seems to me, that the strong drift of the Hindu mind is toward Christ, and, if so, they will surely find Him, and there will be a great movement in the way of turning to Him and embracing Him in the near future.

An orthodox Hindu, in a recent lecture delivered to his fellow-Hindus, said: "How can we be blind to the greatness, the unrivaled splendor of Jesus Christ? Behind the British Empire and all European Powers lies this single great Personality—the greatest of all known to us—Jesus Christ. He lives in Europe and America, in Asia and Africa, as King and Guide and Teacher. He lives in our midst. He seeks to revivify religion in India. We owe everything, even this deep yearning toward our own ancient Hinduism to Christianity."

Some years ago, while preaching to a great crowd of people in a bazaar, on the Atonement, when concluding, I asked, "Have I made it plain to you as to how we Christians regard it?" A very intelligent Brahman, standing by my side, replied, "Let me explain it as I have understood you." He proceeded and stated the subject with great clearness, to the delight of all present. I found this man was the head priest of the famous Temple at Badrinath. Not long ago a man appeared—a priest or Brahman—in a bazaar in India and preached Christianity to the people. Gospel truth is working perhaps more than we know in the great mass of Hindu minds in India. Let us make the Jubilee thank-offering worthy of the great things God has already done for us, and the far greater things He is waiting to do.

BISHOP JAMES M. THOBURN, D.D.

The chief feature of our first half-century in India is the extraordinary manner in which we have been led far afield. We began with the fixed policy of planting a strong mission within a given territory and with the implied condition that we should not go beyond the limits thus placed, but would use every effort to build up a vigorous work in our own field. From the very first it seemed as if strange providential tokens beckoned us outward, and almost before we knew it we had crossed the boundary line at first laid down. Dr. Butler, our first superintendent, used to call special attention to the fact that the barrier of strange languages would never trouble us. Our first missionaries congratulated themselves that they would never be required to learn more than one foreign tongue. So far from adhering to this policy, we have been outward and toward the four points of the compass until our brethren are now preaching in *thirty-seven different languages*. Our mission stations have been extended from Quetta, on the far northwest frontier, to the Philippines, Java, and Borneo, on the extreme southeast.

This expansion, which in some respects seems to be opposed to a popular maxim in missionary polity, has had the seal of God's blessing upon it at every step in its progress. Five self-supporting churches in Borneo and over fifty such in the Philippines are reported by our missionaries as the result of labors covering only three or four years. At many points in India the returns show extraordinary success, with a total of over 150,000 converts, including children, who are now enrolled in our Church records.

These tokens of God's blessing seem

to call for a great Jubilee movement in which both the Church at home and the mission churches abroad should bear a part. Thanksgiving and praise should be rendered to God for his blessing in the past, and still more should the Church in the home land prepare for the responsibilities of the coming half-century. A thousand doors have been opened, which all seemed closed and sealed fifty years ago; a thousand workers called into the field who were unknown fifty years ago; many languages made vocal which were spiritually silent fifty years ago. If these results have been attained in the short space of one-half a century, what may we not expect before the close of another fifty years?

REV. T. J. SCOTT, D.D.

The success and occasion of rejoicing for one is the success and rejoicing of all missionaries. The victory of one army corps in the great world campaign is victory for all, and hastens the final triumph.

Dr. William Butler, founder of the Episcopal Methodist Mission in India, reached that country September 23, 1856, and by the advice of Dr. Duff and other missionaries whom he met in Calcutta selected as his field Rohilkhand and Oude, in North India. On his way up country he halted at Benares, the religious center of Hinduism, where a Conference of Missionaries was in session, and here the same recommendation as to his field was given him. November 29 found him in Lucknow, whence he proceeded to Bareilly, the capital of Rohilkhand. He met with the sympathy and aid of such civil and military officers as Col. Troup and Lieut. Gowan and Judge Robertson, who helped to secure a resi-

dence and place for the mission. A beginning was hardly made when the awful storm of the Mutiny of '57 burst over that part of India and swept away all that had been done. Dr. Butler escaped to Naini Tal; Joel Janvier the first native preacher of the mission and who had been given to Dr. Butler to aid in opening the mission, fled away and escaped in a marvelous manner. Maria, also a native of India and the first member of this church, was massacred, and again the blood of the martyr became the seed of the Church, for it is noteworthy that on the border of the natural tank where Maria's body, with that of other slain, was thrown, the beautiful edifice of a theological seminary has been erected, from which a thousand native Christian preachers and teachers and evangelists have gone out. Many of these are from a caste some members of which came early to the first missionaries that re-entered the work with Dr. Butler, seeking to learn more about Christ, of whom they had heard something far away at Futhgurrh from missionaries martyred in the Mutiny. In 1858 Dr. Butler was joined by two missionaries from America and two Englishmen who had served in the campaign against the mutineers, and the work, reorganized, was pushed forward.

Fifty years will soon have passed since this mission was undertaken. The General Conference of the Methodist Episcopal Church and the Board of Mission of this Church, with their missionaries in Southern Asia, are proposing to celebrate the Jubilee of this mission by memorial meetings and the formation of plans and the collection of a fund for an advance movement throughout the entire Southern

Asia field. An assembly will be held at Bareilly, the Mecca of this mission. Visitors are invited from the home land. The cement floor alone of the original bungalow occupied by Dr. Butler remains and is slowly disappearing, as broken pieces are carried away as souvenirs by pilgrims. It is hoped that Mrs. Butler, wife of the founder of the mission and now eighty-five years of age, will be present from America to see once more the spot where she and Dr. Butler began this work. It is proposed to hold at this place an industrial exhibit of the handicraft of the native Christians in the industrial schools of the mission, and a camp-meeting will be held, at which thousands of the Christians will be present.

Looking back over the expansion and triumph of this mission, one may exclaim, "What hath God wrought!" A half-century ago, when churches were overlaying India with missions a division of territory was deemed economical of effort and most effectual in getting the Gospel "to every creature." "Mission comity" parceled the field. This was good for the time in locating missions, but, rigidly insisted on, became impractical in the end, as an exclusive principle, since in many places, by the nature of things, mission enterprise and churches overlapped in territory. It was originally intended that the Episcopal Methodist mission be confined to the Provinces of Oude and Rohilkhand, but in time it pressed against these limits. When the evangelist William Taylor—afterward Bishop Taylor—entered India, in 1871, for general evangelism, conditions were brought about which led Methodism far beyond its original self-imposed boundaries. Revival services



among English-speaking people led rapidly to a wide spread of mission work in many languages, from Quetta, in Belochistan, to Singapore, the gateway of Eastern Asia. Thus the little mission founded at Bareilly, in North India, spread into Burma, the Malay Peninsula, Borneo, Java and the Philippines. Calcutta, Bombay, Madras, Rangoon, Singapore and Manila became great centers of operation. For ecclesiastical purposes this vast territory is triangulated into nine conferences, superintended by four Bishops, with an organized working force at present of 110 missionaries, 153 unmarried lady missionaries, and over 150 ordained native ministers, and 4,320 native workers of various grades. In the early decades conversions were slow, but in the past twenty years a wonderful revival wave passed over the field in North India first occupied, and thousands annually were added to the Church and Christian community, till at present this community numbers about 175,000 souls. The general growth of this enterprising and successful mission and its cause for rejoicing and that of its friends will be seen from some further figures. By its latest statistics in the beginning of 1904 it has now 105,000 communicants. There are, in property, 291 church buildings, 234 parsonages, 2 theological seminaries, 5 colleges (2 of them for women), 18 high schools, 1,200 lower schools, 20 orphanages, 20 industrial schools, 5 publishing houses, 6 deaconesses' homes, and 2 large hospitals for women, besides several dispensaries. This mission also represents 2,788 Sunday-schools, with 132,390 scholars and 428 chapters of the Epworth League, with enrolment of 18,673 members. In all this is ground for *jubilation*.

As a mere hint at the chief causes of the rapid development and great success of this mission it may be stated that (1) large emphasis has always been laid on earnest Gospel preaching in city, town, and village; vigorous evangelistic itineration has been kept up by all missionaries not occupied in institutional work. (2) Stress has been laid on work for the young, as will be seen from the above figures touching education, orphanages, Sunday-schools and the Epworth League. (3) The work of the press, with colportage for Bible and tract distribution, has received large attention.

The outlook for the second half-century is most encouraging. They are asking for a contingent of 150 more missionaries and a thank-offering of \$250,000 for the new departure, which will be expended chiefly in strengthening educational institutions and presses.

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When Mrs. William Butler gave a remarkable address at Brookline in October last, Rev. Dr. Dillon Bronson designated her as "the Empress of India Methodism and venerable Queen of New England Methodism." He remarked with impressiveness: "Another reason that our church is so eager for the Jubilee in India is that all hope it will mean a visit from her. If God spares her to attend the Jubilee, 150,000 native Christians will press to kiss her hand and look upon her saintly face." It was voted that the coming year a thank-offering, as a memorial to Mrs. Butler, be raised, of not less than \$6,000. Thus this venerable missionary is receiving in her own day deserved and affectionate recognition; particularly loved and revered in New England, the whole church turns tenderly to her in anticipation of the India Jubilee. Bishop McCabe says of Dr. Butler:

There is nothing more enchanting since apostolic times than the history of Dr. Butler and the story of the mighty work he was able, under God, to do.

## THE SACRED CITY, MUTTRA, INDIA

BY MISS MARY EVA GREGG, MUTTRA

The sudden rumble of the train announces that it is crossing a bridge. The pilgrims, so closely packed in the cars that there is not standing room, begin untying knots in the corners of their turbans, girdles and veils, for coins to throw into the water as an offering to the goddess of the sacred river; and, simultaneous with the splash, is the shout from hundreds of throats, "Jumna Ji Ki Jai" (Victory to the goddess of the Jumna).

This is the approach to the sacred city of Muttra. From the car window the city presents a wonderful sight, rising on a gently sloping hillside, "as beautiful as a crescent moon over the dark stream of the Jumna." The numbers of stone steps, extending into the water, mark the sacred bathing places of the Hindus; above them are shrines and temples and on up the hillside the houses are closely packed together and occupied by about sixty thousand people.

It is a sacred city because accounted the birthplace of the most popular, altho the vilest, god of the Hindus, Krishna, the eighth incarnation of Vishnu, who became incarnate for the purpose of killing Kuntz, the former king of Muttra. It was in the city of Brindabun, six miles from Muttra, that he played his lewd pranks with the milkmaids, and the two near villages of Gokul and Goberdhan are also connected with his life. Muttra, being the railway center for all of these, makes it one of the most sacred cities of India and one of the greatest places for pilgrimages.

The whole city is practically owned and controlled by the priests. There

are said to be ten thousand of these lazy, crafty, licentious men, who sit about in front of the temples, shrines and bathing places, extracting money from the poor pilgrims, who, once in the city, are practically at their mercy. When the passenger trains arrive, the driveway to the station is lined on both sides with these human leeches, waiting to fasten themselves on the ignorant pilgrims and suck from them their last coin, under the guise of religion.

Brindabun has about a thousand temples, one of which cost two million dollars, and has an annual income of forty thousand dollars from its endowment. Connected with these temples are said to be six thousand temple women and girls, many of them widows from Bengal, enticed here by priests, sent out as agents of the temples. These widows are made to believe that living thus in a sacred city, in absolute subjection to the priests, is their only hope of felicity in the future.

Several times a year these two cities are filled with multitudes of Hindus, who come to celebrate some great festival. Mrs. J. E. Scott, the first representative of the Woman's Foreign Missionary Society of the Methodist Church in Muttra, says in her report of 1888:

"The first event of the year was the Brindabun Mela (festival). About twenty-five of us American missionaries stopped in a fine old stone palace on the banks of the Jumna, which was put at our disposal by the King of Bhartpore. We ladies worked morning and evening for nine days among



RAJA BRINDABUN

the crowds of women who had come from all parts of India to attend this celebrated festival. It was sad, very sad, to see the daily procession in honor of Krishna, whose ugly, black image was carried in a different, gorgeous conveyance each time, until the ninth day, when the great car, which is bricked up in its tall house all year, was taken out and the idol placed in this, with several little girls in attendance, in addition to the usual fat, half-naked priests. At night, too, when with bursts of fireworks and calcium lights the great Thakur (Krishna) was conveyed under a white brocaded silk canopy to a garden temple, illuminated like fairyland, one felt more than sadness—even a great indignation—at this awful idolatry, and almost expected God to visit this people with some terrible and sudden judgment. How one longed to point these poor deluded heathen to the

'Lamb of God who taketh away the sin of the world.'

In Muttra, the bathing festival is one of the greatest. There is a Hindu legend that Bisram, the goddess of the Jumna River, went to her brother, the god of hell, on the *Sisters' Day* and made the *tilak* on his forehead. Then, according to Hindu custom, he said, "Now, sister, name your gift." She replied, "Grant that all who bathe in my waters may never go to you in hell." He said, "Your request is too great, but I will grant that all who bathe in your waters at the Bisram Ghat" (a special bathing place in Muttra) "shall never come to me in hell." Believing this, thousands go to Muttra on that day every year to bathe at the Bisram Ghat, until sometimes the streets leading to it are wet with the drippings from their bodies and clothes. The water, filled with sacred turtles, the sacred bulls standing on the steps and eating from the hands of the worshipers, the monkeys in evidence everywhere and jumping over the hard backs of the turtles and stealing their food; the bells ringing, the lights burning, the people bathing and drinking the filthy water and shouting—these make sights and sounds never to be forgotten—worthy the pen of an Isaiah.

Early missionaries recognized this as a field of need and unusual opportunity. About forty years ago Mr. Zenker of the Church Missionary Society went to Muttra and has been there ever since without once having been home on furlough. The Baptist and Methodist Episcopal Churches of America also have well established work, which is so planned that many classes are being reached and several kinds of work carried on. The Church

Missionary Society has three or four ladies who devote themselves almost exclusively to the zenanas and city schools among the high-caste Hindus and Mohammedans; the Baptist missionary reaches the people largely through bazar preaching and itinerating among the villages; but the large educational work is being carried on by the Methodist Episcopal Church. When the Woman's Foreign Missionary Society (M. E.) was casting about for the best location for its training school for Christian workers, it seemed that no better could be found than this heart of heathenism. Established in 1889, it has steadily grown until it is now the largest and best equipped training school in India. The pupils last year represented ten different missions in various parts of the country. The school has an English department in which missionary assistants are trained, and a vernacular department for the preparation of native teachers, Bible readers and wives of preachers. Besides this, a girls' boarding school admits pupils from the kindergarten to the end of the grammar grade. Across the street from the girls' schools are boarding school dormitories for the boys' boarding school and the men's training school. Besides five dormitories for the girls and three for the boys and men, there are three large buildings for the woman's work: the deaconess home, the English training school building and the school house for the vernacular work of the boarding and training schools, and largest and located in the center of the heathen city is Flora Hall, which serves six days in the week as the boys' school house and the seventh as the large city

church. These buildings were nearly all given by Mr. Blackstone, of Chicago, and the members of his family. In the tower of Flora Hall is a great bell, sent from America and bought with the pocket money left by Flora Blackstone at the time of her death. This bell, higher, larger and louder than any in the temples, peals forth its witness and call seven days in the week, and may be heard all over the city. Bishop Warren, after his visit to Muttra, in 1900, said: "I think these buildings, with their necessary adjuncts, are the finest plant of any mission in any city in India."

The Church Missionary Society representatives in Muttra are also doing zenana work in Brindabun, but the only mission property there is owned by the Methodist Episcopal Church. On this, in the heart of that city, is a dispensary, and a good mission home, where a medical lady missionary is located. This was established largely for the purpose of reaching the temple women, but it is really the center of the medical mission work of the entire Muttra district. The money has been given and plans are being made for the erection of a hospital in connection with the dispensary.

Only a few years ago Muttra was such a bigoted city that a low caste man in passing through the streets in day time had to call out as the lepers of old, that the people might get out of the way to prevent his shadow from falling on any of them; to-day, when during the summer school the Epworth League has its annual rally, the Christians, many of whom are from the lowest caste, form a procession of five hundred strong, march to the city

church with banners flying, singing Christian songs and for the time literally take possession of the street.

Eighteen years ago the Methodist Church had not a single Christian in the Muttra district; to-day there are fifteen thousand. The doors are open on every hand and the people begging for teachers and preachers. This is

the jubilee year for American Methodism in India, and surely there is cause for great thanksgiving for what God has wrought in this place, not in fifty, but in only eighteen years, and perhaps no city or district will yield a greater harvest for the expenditure of time, money and prayers than this birthplace of Krishna.

## THE ECONOMIC SIGNIFICANCE OF CHINA'S EVANGELIZATION

BY REV. J. W. BASHFORD, D.D.

Resident Bishop of the Methodist Episcopal Church, Shanghai, China

A condition, and not a theory, confronts the laborers of Europe and America. The world has become a neighborhood, and among the neighbors who will soon enter into competition with our workmen, are four hundred million Chinese. Two facts throw light on the situation.

1. *The Chinese are economically the most effective non-Christian nation on earth.* They are intelligent and untiring workers, and most of the women and children engage with the men in productive labor. Their fields are so well cultivated that I have passed a score of them at a time without seeing a weed. The Chinese surpass the world in saving. Several families live in a clan house, with mud walls, thatched roof, dirt floor, and no artificial light. The roots of rice and sugar cane, sweet potato vines, leaves, weeds, and the grass along the roads, serve for fuel. Provinces are literally swept clean of vegetation every year. Rice is so common a diet that "Have you eaten rice?" is their politest form of salutation. The poorer classes live on sweet potatoes, and taste meat only at the Chinese New Year. In

times of pressure dogs, cats, rats and dead animals are eaten. The people wear blue cotton clothing, with cotton padding for winter. They use straw sandals, worth a cent and a half a pair, and straw hats worth two cents each, and often discard these as luxuries. With such industry and economy it is not strange that in every place where Chinese workmen have met the laborers of other nations on even terms—in Hongkong, Singapore, Borneo, the Philippines and South Africa—they have driven competitors to the wall. In no feigned despair did American workmen, after their first struggle with Chinese laborers on the Pacific coast, turn to the government for protection.

2. *American and European workmen must meet these Chinese laborers in the markets of the world during the next twenty-five years.* Many American laborers dream that their Exclusion act and high tariff will deliver them from such competition. But the need of American workmen to-day is not only protection of the American market, but a share of the markets of the world. American exports have

averaged \$1,400,000,000 a year for the last five years. This enormous trade can only be maintained by giving more and better goods for the money than any other people. The American workman holds the markets against the Chinese because, while he receives ten to fifteen times as much pay, he produces from ten to twenty times as much in the same time. But the inevitable and beneficent tendency of inventions is to spread around the globe. The Chinese are obedient to instruction and very imitative. Hence, when they are once shown how to handle machinery they are skilful and careful in its use. A crisis will doubtless accompany the introduction of machinery in China similar to that which followed the supplanting of hand looms in England. But one source of relief will be vastly larger production for the markets of the world. Suppose, therefore, Chinese competitors master inventions and learn to use machinery sufficiently to enable the Chinese laborer to produce one-half as much as his American competitor. Is it not clear that, if their living and wages remain upon the present low plane, they will drive us from the markets of the world?

China has already started on a career of industrial development. I have visited ten out of the eighteen provinces of the empire during the year, and can cite in each province visited illustrations of industrial awakening. European and American capital is seeking investment, and men of business and technical training from England, Germany and Japan are eager to take charge of industrial enterprises. A few of these enterprises fail, but most of them are paying their foreign managers very high salaries and

are clearing from ten to twenty per cent. profit for the investors. With hundreds of millions of capital in Europe and America seeking investment, with half of the world's supply of coal lying in the Chinese hills, with an abundance of iron ore in China, and with this super-abundance of Chinese labor of so fine a natural quality at one-fifteenth the cost of labor in America, how far will the new century advance before American and European enterprises will be teaching four hundred million Chinese to handle our tools, master our inventions, and enter upon the struggle for the markets of the world. That the danger is real is shown by the fact that the Japanese, whose industrial advance the Chinese are rapidly following, are displacing American manufacturers in world markets. I have seen in Shanghai during the last year a score or more of Japanese-made articles displacing American goods. It is thus a condition, and not a theory, which confronts the laborers of Europe and America.

The solution of the problem, both on humanitarian and economic grounds, lies in raising the standing of living and the wages of the Chinese. Whenever the workingmen in America find themselves in competition with an additional group of workers, the invariable policy is to enrol the latter in the union and lead them to demand the union wage. As the Chinese cannot be excluded from the markets of the world, the alternative is to lead them into such familiarity with Western civilization as will elevate their standard of living and raise their wages. Already the latter are advancing in some proportion to their mastery of our industrial arts, just as

among the Italians and the Slavs who have come to America. But American workmen know how difficult it is to elevate the standard of living among a million immigrants a year, or the eleven million of foreign birth now living in the United States. It will be still more difficult among four hundred million people, living in their own country, but sending their products to a common world market. Hence every possible agency is needed in the transformation of the Chinese standard of living so that the increase of their wages may keep pace with the advance of their productive power.

One of the unrecognized, but most effective, agents in transforming the civilization of the Orient and saving the world from an industrial crisis is the Christian missionary. The missionaries have opened schools in every province, and thousands of Christian Chinese families are withdrawing their children from competitive labor and placing them in these schools. One church has more than five thousand children in schools this year. Again in the interests of family religion and family purity, the missionaries advise converted families not to continue in the clan house, but build separate houses in which a blessing at the table, family prayers, and family privacy are possible. Once more the new converts are urged to read, and in most cases are not admitted into full membership in the church until they have mastered the New Testament. Reading brings with it countless other demands: kerosene for lamps, board floors for comfort instead of damp clay as cold as our cellar floors, small stoves for heat, the addition of flour and meat to the diet, watches and clocks—for time has now become valuable—and other necessi-

ties and comforts of a Christian home. These changes add many-fold to the cost of living in China, and render impossible the existing wage of thirty or forty dollars a year. Every one must recognize that all these changes not only enlarge the demand for American goods, but are in the interests of a higher civilization in China. If, during the next twenty-five or fifty years, in which the leaders of Western civilization are introducing modern machinery and increasing the productive power of the Chinese, the standard of living remains on the low plane of a bare existence, the Chinese will flood the markets of the world and drive European and American workmen into ruin and possible revolution. But if, during this same period, the leadership of missionaries, contact with Western civilization, and the desires inherent in human nature—all conspire to lift the earnings of the Chinese laborers to a living wage for a human being, the advance in wages will balance the increase in productive power, and the advent of the Chinese into the industrial world will be robbed of its present dangers. Indeed, the four hundred million Chinese may then send five hundred million dollars worth of goods to the markets of the world instead of the one hundred and thirty-eight million which they sent last year, because they will carry back a billion dollars' worth of purchases instead of the two hundred and eleven million dollars' worth which they bought in 1904. Thus the advancement of the Chinese will be accompanied by the enrichment of the world. The evangelization of China will do more than any other single agency to deliver the workingmen of the Western world from the industrial danger of the yellow peril.

# MISSIONARY EDUCATION IN THE YOUNG PEOPLE'S ORGANIZATIONS

BY REV. WILLIAM BYRON FORBUSH, PH. D.

Author of "The Boy Problem"

That the Young People's Societies of our churches are undergoing changes no one who has an open eye can doubt. In the regions in which the Christian Endeavor movement started it seems to be gaining little new ground. On the outskirts of the world it is still growing. But the chief changes are those of emphasis. The pledge is being abolished or modified in many societies; other than *prayer* meetings being introduced and the caste distinction between different kinds of membership being abolished. The net result is in the direction of more definite service. The live end of nearly every society is the practical end. Service is what justifies continued existence. The right future of the Endeavor Society is as the practice department of the Sunday-school.

At one end, the increasing average age of members of many young people's societies has created the danger that they become rivals of other adult groups in the church, notably of the church prayer meeting. But this danger has largely been minimized wherever the society had on hand some important missionary activity. At the other end, the failure of the Junior Endeavor Society to justify itself, in some unfortunate attempts to encourage religious testimony and other vocal exhibitions from young children, has caused the leaders to use their common sense in making such organizations chiefly lend-a-hand societies. So, at both ends our young people's movement is becoming one almost solely for service, and the recent mar-

velous spread into once heathen fields makes the international fellowship greatly missionary.

We may therefore regard the mission band as the junior end of the Young People's Society, and thus refer to it in this discussion. That both the Young People's Society and its junior department are growing to be, as they ought to be, simply the week-day extension of the Sunday-school, is so desirable, that this article will take it for granted that they are so and the subject of missionary education in the two will be treated as one problem. In the Sunday school formal instruction may be given, with some small opportunity for expression by co-operation and giving. In the week-day session, informal instruction, with a large opportunity for co-operative activity.

## Children Under Fourteen

Young children in the Sunday school need to be brought together socially only occasionally. They have not yet come to the gang-period, and the confinement of the school room suggests that they will respond best to some informal and physically active exercises. A half hour of lively play is often the best preparation for the more quiet session for instruction or work.

Even the games may be those of foreign children. Many of them are described in the manuals for juniors mentioned in our last article. No Christian leader, it is to be hoped, will perform the "Japanese wedding" or



other burlesque of customs that are sacred to other peoples.

The element of imaginativeness may be used freely in the meetings of young children. Mrs. J. C. Entwistle, of Salem, brought home once from Burma a little hen, which she had named Koo Koo. The thought occurred to her one day, when asked to make a missionary address to children, to bring in the hen and make believe that she herself was telling, as Koo Koo's interpreter, what Koo Koo had seen in her foreign home. The children were intensely interested, the eggs and chickens of Koo Koo were given away to be raised for missions, New Circles sprang up in many places and Koo Koo herself went everywhere in her basket until she died, and still went, stuffed, to tell her missionary story. This was an ingenious yoking of love for animals and love for strange peoples. A foreign doll could be used in the same way.

The Young People's Missionary Movement has just issued, for mission bands, a most ingenious and delightful toy, called the Japanese Curio Cabinet, which costs \$1.25. It consists of a pasteboard base, representing a Japanese garden, a pasteboard house which is to be set up on the grounds, and various small objects, such as dolls, household utensils and the ancestral tablet for representing vividly Japanese domestic and personal life. It is to be hoped that this idea will be carried out for other fields, for it satisfies the children's instinct to touch, handle and build, which they employ in their own play.

Gifts can be made and sent by children. Dolls are greatly prized in every missionary land; toys, Christmas tree decorations, picture cards of

all kinds, wonder bags and scrap books will be found useful.

So many ingenious ways of working with children have been discovered that it seems best to refer the reader to the many excellent handbooks and helps for detailed advice.

"Over Land and Sea," the missionary paper for children, published by the Presbyterians, has a postage stamp exchange for young stamp collectors; and stamp collecting itself is an excellent way to learn of the ways and work of foreign folks. Several of the children's periodicals and handbooks, as our second article suggests, have a missionary puzzle department.

Miss Katherine R. Crowell finds that a Mission Travel Club is one of the best plans for a mission band. Two "guides" were appointed to conduct the party to each country. Each country was worked up in an entirely different way. In Japan the visit was on "Cherry Festival Day," and in China at the time of the Dragon Feast. Underwood & Underwood, Fifth avenue and Nineteenth street, New York, publish excellent libraries of stereoscopic photographs, accompanied by well written guide books and an ingenious key map system, which are well adapted for this purpose. The tours to India, Japan, and China are the best for mission study.

The imaginative idea has been well worked out for children in the older section of this period by various denominational and undenominational societies with romantic names and ideals. The Reformed Church in America, headquarters 25 East Twenty-second street, New York, has "The Crusaders." The Presbyterian Church South, 212-214 North Sixth street, Richmond, Va., has "The Covenan-

ters" for boys and "The Miriams" for girls. The Congregationalists, 105 East Twenty-second street, have "The Boys' and Girls' Home Missionary Army." Then there is that great undenominational fraternity for boys, the Knights of King Arthur, of which the Rev. Frank Lincoln Masseck, of Brattleboro, Vt., is the head.

Material to read aloud in the mission band is plentiful. Good books are: "A Junior's Experience in Mission Lands," by Mrs. B. B. Comegys, Jr.; "Twelve Little Girls Who Stayed at Home," by Lucy Jameson Scott; "Child Life in Many Lands," edited by H. Clay Trumbull; all three published by Revell; "Indian Boyhood," by Charles A. Eastman, published by McClure; "Children in Blue" (China), by Florence Codrington, published by the Church of England Zenana Missionary Society, London; "Our Little African Cousin," by Mary Hazelton Wade, published by L. C. Page & Co., Boston; "The Fur Seal's Tooth," and its sequel, by Kirk Munroe, published by the Harpers.

The best hand books for leaders of mission bands are "Best Ideas for Mission Bands," by Miss C. M. Cushman, published by the M. E. Board; "The Junior Workers' Quarterly," a magazine, published by the M. E. Book Concern; "Fuel for Missionary Fires," by Belle M. Brain, published by the Christian Endeavor headquarters; "Young Hands on the Ropes" and "Fishers of Boys."

The only text book yet published by the Young People's Missionary Movement for mission bands is "Child Life in Mission Lands," by Ralph E. Diffendorfer. It marks the beginning of an effort to make the band more

than real play, while yet retaining the play spirit.

### Young People Over Fourteen

This division is an imaginary line. The ideal sub-divisions of the social week day work among the young in the church would seem to be an occasional gathering of the primary children under ten, two mission bands, one of boys and one of girls, from ten to fourteen, and one or more young people's societies for those older. For reasons, twelve and sixteen are often better dividing lines. The class is now the integer and the class or the "gang" is to be considered in all social groupings.

The first essential in work at this age, when friendship is the master passion, is to secure a real fellowship, if it has not been won before, among the young people and with the pastor or other leader. Hence the importance of the church boys' camp in summer, the attractive social in winter. Until there is *esprit de corps* little work can be accomplished with each other or for others. "The Crusaders" or "The Knights" will therefore often be perpetuated far along into this period.

Work on the museum, map-making and picture work for illustrative purposes will be used in the more lively early years of the period.

A winter spent in preparing a missionary festival or a missionary entertainment has this advantage, in the years before serious study is possible, that it works toward a climax, makes a consecutive impression, commits even the careless to interest in the cause, interests outsiders and enables the young people by cooperation to

raise considerable money for the work. The best exercise for this purpose that I know of is one which can be prepared in a short time, entitled "How a Missionary Came to Bear's Creek." It is written by Bertha M. Shepard and is published by the Women's Congregational Home Missionary Society, Boston. Dr. Paull's "The Twenty Christian Centuries," 501 Witherspoon Building, Philadelphia, is commended by Miss Rachel Lowrie. "Hiawatha Entertainments," published by Edgar S. Werner, New York, has in itself no missionary material, but it gives an opportunity by handicraft and dramatic exercises to gain a wonderfully vivid knowledge of Indian life.

In the Order of Knights of King Arthur there is a plan of having the boys take the names of missionary heroes as their own, and of supporting a missionary who is regarded as an absent fellow-knight on a quest.

The children are old enough now to be taken to places where they can study missionary matters at close range. A group of New York children can for thirty-five or forty cents each study the problem of the immigrant by going to Ellis Island and watching the landing of the steerage passengers and then following them to their new homes in "Little Italy" or the Ghetto. A visitation can be made to the curio shelves of the board rooms.

As the children begin to be gathered into the regular young people's society, with its regular missionary meetings and committees, the multiform helps for such work are available. Miss Brain's useful handbooks; "Missionary Methods for Missionary Committees," by David Park, published by

Revell; "Missionary Spokes of the Epworth Wheel," by W. W. Cooper and F. S. Brockman, published by Eaton & Mains, and "Missionary Methods," by James Edward Adams, published by Revell, are all helpful.

The two things to strive for now are personal interest and personal giving.

As to the first, a Christian Endeavor Society simply can not afford to have an uninteresting meeting. The material furnished in the organ of the societies for missionary meetings is so bright that there is no excuse for reading it. Anybody can tell it better. The adoption of a particular mission or station now is of the greatest importance, but no less important is unflagging work to keep close to the man and the field. The work of the Central Presbyterian Church, of New York, is epoch-making in this way, as showing what eager, consecrated energy can do. By photographs, letters to the field as well as from it, and official reports, the foreign representatives of the church are kept as much in mind as is the home pastor. There has even been a visit by the pastor to the home mission station of the church and a visit by a delegated representative to the foreign mission station, the result of which is the charming booklet, "On the Way to Awai Yuen," by John B. Devins, published by the New York Observer for twenty-five cents.

The interest of those who are indifferent may be best gained by putting into circulation books which will win by their own intrinsic charm, and which, while not avowedly of a missionary character, do speak the needs of men. There are a few such. One is Jacob Riis' "Battle with the Slum," published by Macmillan; another is

Mrs. Mason's "A Little Green God," referred to before; another is Myra Kelley's "Little Citizens," published by McClure. The lives of Livingstone and Paton are stand-bys for this purpose. "Dr. Grenfell's Parish," by Norman Duncan, and Ralph Connor's books by the same publisher (Revell Co.), are good tonics. For an effective bracer in a small dose let the skeptic read Mark Twain's "King Leopold's Soliloquy," Walsh's "Heroes of the Mission Field," published by the Student Volunteers, and Miss Brightwell's "Romance of Modern Missions," published by the Religious Tract Society, of London, tho not very seductive in appearance, repre-

sent well the heroic side of missions. Personal service and giving may be encouraged now by co-operation. If the society takes a definite money responsibility, personal, systematic pledges will be needed. The children did not have much spending money. They could legitimately "raise funds." The young people must give life. "Go or let go" is Dr. Zwemer's way of putting the cash rendering of the old apothegm, "Go or send." One society that had difficulty in raising \$70 when it had no system has given as much as \$900 a year as the result of adequate knowledge and systematic benevolence. That is the sort of result that always follows.

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## EDUCATIONAL WORK IN SOUTHERN CHINA

BY GEORGE S. MINER, FOOCROW, CHINA

The command, "Go teach all nations," has been ringing in the ears of the missionaries of Southern China for more than fifty years. In looking back we can but say of all who have had part and lot in this matter, "They have done what they could." The first missionaries sent out to China by the Methodist Episcopal Church located in Foochow, and for ten years labored without seeing a Chinaman converted. However, when the seed began to ripen, precious sheaves were garnered. For some forty-five years the seed time and harvest has been enjoyed by all of the workers, and now, instead of a small company and one mission, we have more than one hundred and fifty missionaries, including wives, and five missions,—with three annual conferences. The native workers, including the teachers of day

schools and schools of higher grade number more than twelve hundred. What hath God wrought!

The educational work in Southern China consists of schools of all kinds and grades. The children are first gathered into day schools and put under the instruction of Christian teachers for four years, during which they receive instruction in the Bible, Christian doctrine, geography, history, and Chinese classics. The latter are as necessary for a Chinaman who wishes to become educated as Greek and Latin to an American who wishes a classical culture. Within the bounds of the Foochow Conference, are more day schools than in all of the other missions together. Last year there were ninety-four such schools for girls with an enrollment of 1,389 pupils. These were under the supervision of



PREACHERS AND TEACHERS, RU-CHENG AND KU-DE DISTRICTS, FOOCHOW CONFERENCE

the Women's Foreign Mission Society. The day schools for boys under the General Missionary Society numbered 205, with 4,505 pupils.

These latter are known as "Special Gift" schools because supported by special gifts and not by appropriation. This plan was inaugurated by the writer some thirteen years ago and during the past seven years most of my time has been devoted to superintending and raising money for them.\* During the past two months applications have been made for more than fifty schools that could not be granted simply because I had not the money to help pay the teacher. The pupils contribute about one dollar a year each. Letters from two presiding elders ask if I would not please give them eleven more schools. Dr. James Simester writes: "No one agency is directly responsible for so many Christians in this mission as the day

schools." He is Missionary-in-charge of the Foochow District and President of the School of Theology.

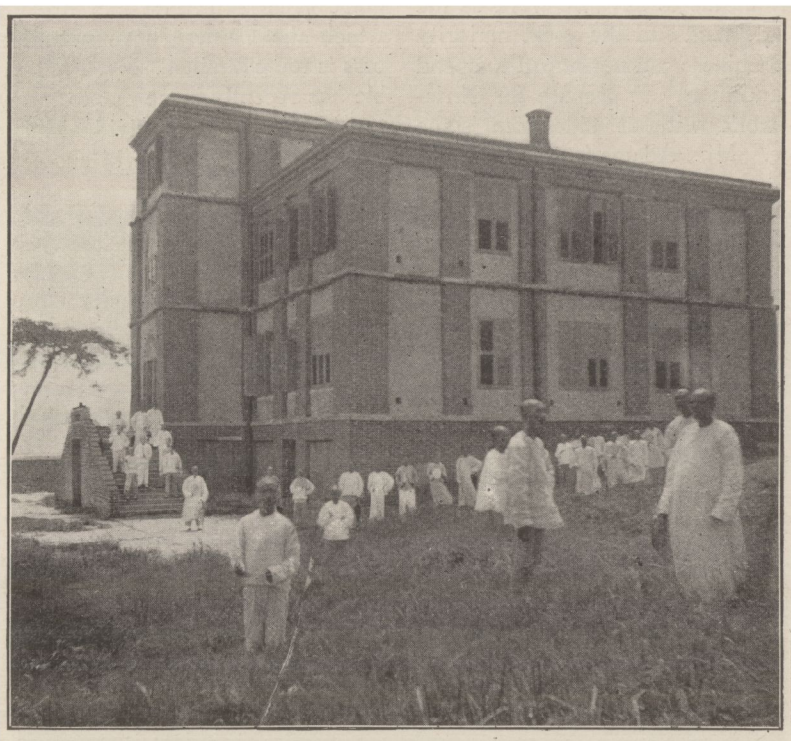
From the day schools the pupils enter the boarding schools and there pursue a five-years' course of study. During this period the majority of the students determine their future calling and upon graduation enter the Seminary, School of Theology, Normal School, or Anglo-Chinese College. Some students enter medical classes and become proficient physicians. In the Seminary (which is for girls) English is taught so that a graduate from it will have a very good education in both English and Chinese. Only in this school, the Anglo-Chinese College, and the Boys' High School at Hinghua is English taught. Ground has been bought and plans made for a Girls' College, and when this comes into existence the opportunities for Chinese girls to get a thorough education will be as good as in America, and the sending of girls away to be educated will be a thing of the past. Our missionary ladies are not second to anything along any line of noble work.

\* \$40.00 supports a school of twenty or more scholars for one year. Any who wish to support such a school can send the money, with instructions, to Dr. H. K. Carroll, 150 Fifth Avenue, New York City. Such may name the school, and will receive a semi-annual report, an idol and any other token desired.

One of the best testimonies the graduates of this year from the School of Theology could wish for came from the fact that nearly all of them received a number of invitations from charges where they were well known. So the people are anxious for preachers as well as schools. The Normal School is just entering upon its third

when graduated are finely educated in both English and Chinese.

Then there are the schools for educating women to become Bible readers. Many of these students have had but little opportunity to acquire an education while young, but are taught and trained and accomplish great good for the Master. The custom of the



MANUAL TRAINING SCHOOL, FOOCOW, CHINA

year's work and is preparing young men for teaching. The Anglo-Chinese College is the largest Christian school in the empire, and doing a great work in molding young China. During the past years it has graduated fifteen young men, all of whom are Christians, and most of them becoming such while in college. The enrollment this year is about 320. Students pursue an eight-years' course, and

country is such that young women can not go from house to house as Bible women do, so the brightest and most devoted women of the older classes of the Church are selected, trained and sent out two and two. The orphanages are doing a wonderful work in the line of saving the little helpless girls, and it is not long before those who were brought in as babes are beginning to learn to read



and write. Then there are the schools for the lepers. These poor outcasts and dejected beings are also remembered and aided by the missionary.

But one of the greatest problems occupying the minds of the missionary is industrial educational work. We might as well face the problem first as last. The Church at home can not supply means to advance work as the times demand and the great majority of the Chinese can not afford to spend time and money to prepare for Christian work without aid from some source. Miss Adams is doing a great

work among the widows by furnishing them a home and letting them do drawn work. Other missionaries have taken up lace, rattan, and many other kinds of work, but to make things to be sent to America requires considerable capital and a great amount of labor, and to supply a home market where competition is so close will require great skill, tact and machinery which the Chinese have not, if success is to be attained. Mr. Fred Trimble has recently come out to try what can be done in the individual line and we hope and believe will succeed.



GRADUATING CLASS AND TEACHERS, NYU-CHING GIRLS' BOARDING SCHOOL, FOOCOW, CHINA

## THE ROMANCE OF EARLY SIAMESE MISSIONS

The Papal Church began work there about 250 years ago. Their converts are more numerous than the Protestant, but the Roman Catholics have lowered the standard of discipleship almost to the level of the heathenism.

The earliest effort made to permeate Siam with the pure Gospel, so far as we know, was made by that saintly woman, Mrs. Ann Hazelton Judson. While living in Rangoon, Burma, she became deeply interested in some Siamese then resident in that city. She wrote to a friend in the United States—April 30, 1818—as follows: “Accompanying is a catechism in Siamese, which I have just copied for you. I have attended to the Siamese language for about a year and a half, and, with the assistance of my teacher, have translated the Burman catechism, just prepared by Dr. Judson, a tract containing an abstract of Christianity, and the Gospel of Matthew, into the Siamese tongue.” In 1819 that catechism was printed by the English Baptist mission press, at Serampore, and has a unique distinction as the *first Christian book ever printed in Siamese*. Thus, as the late Dr. Samuel R. House, the veteran medical missionary to Siam, said, “it was given to a woman to lead God’s hosts in the first effort made by any of the Protestant faith toward the regeneration of Siam.”

Bangkok was visited by Dr. Carl Gutzlaff and Mr. Tomlin in 1828, who, as physicians, treated crowds of patients, and as evangelists distributed large quantities of books and tracts in Chinese. They appealed to the American Churches to send missionaries to Siam. Mr. Tomlin’s health com-

pelled his return to Singapore, but Dr. Gutzlaff, in 1829, prepared a tract and a translation of one of the Gospels in Siamese, and, while absent at Singapore to have them printed, he married Maria Newell, and brought her back to Siam—the first Christian woman to undertake work in that land. She died after a year, and her husband’s health compelled him to remove to China after only three years in Siam, during which, however, that devoted German missionary had not only learned the language, but aided Mr. Tomlin in translating into it the New Testament. Only twenty-five years old when he set foot in Bangkok, he worked with a Pauline energy so long as he remained there.

In June, 1831, Rev. David Abeel arrived, who was sent out by the A. B. C. F. M. Failing health drove him also away after eighteen months. Rev. Messrs. Johnson and Robinson came in 1834, and Dr. D. B. Bradley the following year. With them, as with all who preceded and followed them, the healing art has been so prominent, both as a precursor and a hand-maid of evangelization, that in the minds of the Siamese the missionary is *mau*—“doctor.” After thirty-eight years of toil Dr. Bradley died, in 1873, two of his daughters, Mrs. McGilvary and Mrs. Cheek, continuing on the field as the wives of efficient missionaries.

When the great empire of China was thrown open to missionary work the A. B. C. F. M. left to the American Missionary Society its work in Siam, and transferred its efforts to the greater empire. After a few years the latter society also gave up work in Siam.



For about fifty-five years the American Baptists have carried on in Siam a mission to the *Chinese*, many of whom reside in Bangkok; their present efforts are confined to them.

The only Siamese mission proper, therefore, is that which is under the care of American Presbyterians, who thus become practically responsible for the spiritual welfare of about eight million. Rev. W. P. Buell began this mission as representing Presbyterians in 1840. In 1844, after only laying foundations, he had to leave the field on account of his paralytic wife, and had no successors until 1847, when Rev. Stephen Mattoon and wife, and Rev. S. R. House, M.D., arrived.

These nearly sixty years have seen very marked changes in Siam. At first, and for years, the King was actively, tho secretly, the *foe* of their mission work. The missionaries could scarce get a house to live in. Complications arose likewise with the British government, threatening not only the stability of the mission, but bid fair to drive out the missionaries. Just at this crisis of peril God interposed, as He had also done in the Turkish empire twelve years before, on July 1, 1839, and by strikingly similar means—the sudden death of the hostile head of the government. On April 3, 1851, Maha Mong Kut, the King, died. The man who was chosen by the assembly of nobles to succeed him on the throne, and who reigned for eighteen years, Chulalang Korn, was a man whose liberal and wise policy completely changed the whole aspect and prospect! And all this was the direct fruit of missions, for that man, while yet a private citizen, had been taught by a missionary of the American Board, and was the only such man in the empire.

He was educated and enlightened, and under his reign the missionaries had more than mere tolerance—positive influence with the people and even with the government. Witness the following royal manifesto:

“Many years ago the American missionaries came here. They came before any other Europeans, and they taught the Siamese to speak and read the English language. The American missionaries have always been just and upright men. They have never meddled in the affairs of the government, nor created any difficulty with the Siamese. They have lived with the Siamese just as if they belonged to the nation. The government of Siam has great love and respect for them, and has no fear whatever concerning them. When there has been a difficulty of any kind, the missionaries have many times rendered valuable assistance. For this reason the Siamese have loved and respected them for a long time. The Americans have also taught the Siamese many things.”

In fact Siam was opened to mission work not, like China, by gunpowder, nor, like Japan, by an American commodore with his squadron, but by the humble missionary and his entirely pacific measures—patience and prayer.

Bangkok is the great mission center and the capital of Siam. It is the Oriental Venice. Twelve years elapsed before the missionaries, who came in 1847, welcomed the *first Siamese convert*, as the fruit of their toil; and this was thirty years after Gutzlaff had come to Bangkok and sowed the first seed. The first convert in connection with the mission was Qua Kiang, a *Chinese* teacher, who had been baptized in 1844, and who died in 1859, three of whose children also became disciples, and one of them a candidate for the ministry. It is a curious coincidence that in the

same year in which this first *Chinese convert* in Siam died (1859) the first native *Siamese* convert, Nai Chune, took up the "apostolic succession." He truly adorned the Gospel. So desirous was he to bear to others the Gospel message that he firmly declined all offices of honor or salaried employments, that he might devote himself to medical practise as a means of self-support and Christian labor.

Siam presents examples of the silent and pervasive influence of missions, even where outward results are not so apparent. Years after Dr. Bradley died, in 1873, a marked case of conversion was found, directly traceable to his efforts in diffusing Christian tracts and publications. In June, 1877, a venerable stranger, seventy-three years old, visited the Laos mission to ask medical treatment for his deafness, and referred to Christ's miraculous cure of the deaf man. He proved to be the highest officer in the court in the province of La Kawn, who, twenty years before, while visiting Bangkok, had received from Dr. Bradley religious books. These books were printed in Siamese, but the characters are so different from those used by the Laos people that he had to learn the Siamese characters in order to read them. And the light he got by this examination he had sought to follow, until now he came for further instruction. This whole story is very interesting and remarkable, but space forbids entering into detail. Suffice to say that, for the sake of the Christ whom he thus found, groping in the dark, he braved all peril and exposure and persecution; and that to this man's efforts is to be attributed the opening of a new mission in his native city, La Kawn.

Rev. Eugene S. Dunlap likewise found, in Petchbari, an old disciple, nigh unto death, who had received from Dr. Bradley, years before, portions of the blessed Word, and had studied them in secret, until he found Jesus therein and put away his idols. He had never been taught to pray, but by the Holy Spirit—for he had not even heard any disciple pray—and Mr. Dunlap listened with amazement to the humility, faith and gratitude evidenced in his supplications.

Tho a considerable number of converts have been gathered, the success of Siamese missions can not be measured numerically. The influence has been pervasive. All Siamese society feels it, and even Chulalong Korn, the most progressive of Asiatic rulers, became a nursing father to the mission, tho not a professing Christian. Many incline toward the Gospel who are not converts, and not a few are at heart believers who have not courage to confess it.

The *press* is the handmaid of all the *preaching*. Four-fifths of the men and boys are able to read, and the mission press seeks to supply an evangelical literature. The Bible ranks first, of course, printed in parts for convenience, as Siamese characters make bulky volumes; next to it ranks "Pilgrim's Progress," that wonderful companion to the Word of God, and now printed in over one hundred languages. *Medical missions* are prominent, and no agency is more useful as a help to and means of evangelization. The cure of disease by rational treatment undermines confidence in "spirits" and "spirit worship." A truly Christian science is always in harmony both with nature and with Scripture, and exposes the absurdities

of heathen superstition. In the first eighteen months of his work, Dr. House had treated 3,117 patients. When cholera, which was there very prevalent—a disease which has slain 30,000 people in a month, and even 500 a day—and needed treatment, he successfully treated 5,000 people with camphor alone, using ten drops in as many teaspoonfuls of water, and giving a teaspoonful in the extremity of the disease, every few minutes. His uniform success worked wonders on the mind of the natives as a preparation for Gospel truth.

Afterward, with the patronage of Chulalong Korn and his Queen, the hospital work rapidly multiplied and its facilities increased.

Of course, education is a very prominent agency, but the school in Siam, as in other missionary lands, is a thoroughly Christian institution, and organized churches are to be found side by side with the schools, and their members largely gathered from the pupils. Dr. MacFarland was appointed by the King superintendent of public instruction and principal of the Royal College at Bangkok. At the Bangkok centennial celebration, in 1882, the King bought up the entire exhibit made by the girls' school, and gave to the principals in charge of it silver medals. All this does not look as the Siamese missions were a failure.

Space forbids the tracing of the spread of Siamese missions to Petchaburi and Chieng Mai, among the Laotians. Twenty years ago there were three stations, with nine ordained and four medical missionaries, nine female teachers, and twenty-seven native helpers; yet there were eleven

churches, with nearly nine hundred communicants. There was an increase of over twenty-one per cent. in one year—1887-8. There were sixteen schools, with four hundred pupils, and more than as many more Sunday-school pupils, and the benevolent contribution of these poor Siamese, averaged out of their poverty, over sixty cents a year, which to them was relatively more than ten times that sum would be to church members in our own land.

During the year 1887-8 the prime minister of Siam, who often expressed desire for a mission at Ratburi, a city of 50,000 to 75,000, midway between Bangkok and Petchaburi, and where he had one residence, offered for mission uses a large brick house, and offered aid in securing other buildings, so that for school and medical mission purposes the work might be fully equipped, and one lady of Philadelphia gave the \$5,000 necessary to put a preacher and physician into this new parish of from 50,000 to 75,000 souls!

The twenty years of later mission work in Siam, we may treat hereafter. The present sketch was meant to trace only beginnings. Suffice it to say that the work there gives promise of great final results. In 1902 among the Siamese and Laos only 4,000 converts had been gathered. But results are not always to be measured by members. Rev. James Caswell was permitted for eighteen months to train the man who, all unknown to him was to be the future king, and the influence of the schools and medical work is such as to command even the royal sanction and donations.

## QUADRENNIAL CONVENTION OF STUDENT VOLUNTEERS

The fifth of these conventions was held at Nashville, Tenn., from Feb. 28 to March 4. This whole movement, of which these gatherings, every four years, are a conspicuous feature, belongs in the front rank of modern religious developments, both on account of its *personnel*, and the quality and quantity of the work it has done and is doing.

This Nashville Convention is the fifth quadrennial gathering. The growth of the movement is a sufficient sign of its vigor and virility. The first convention was in Cleveland, in 1891, with 680 delegates; the second, in Detroit, in 1894, with 1,325; the third, in Cleveland, in 1898, with 2,221; the fourth, in Toronto in 1902, with 2,597. But at Nashville the rolls of accredited delegates reached a grand total of 4,188, 3,060 of these being students and 286 presidents and professors from seven hundred centers of higher learning in North America. Thus the enrolment mounted up nearly a thousand higher than even the Ecumenical Missionary Conference in New York six years ago, and was 1,231 above that of the Toronto convention. Secretaries of the leading boards of missions and hundreds of missionaries were in attendance and helped to make the occasion memorable.

When a delegated body, mostly of young men, and of the most intelligent student class, thus gathers for five days, in numbers so great as to surpass any other that has ever met in a missionary capacity, it is time to ask three important questions—whence? what? whither?—to inquire as to the origin, significance and future of the movement.

As to its origin, the editor of this REVIEW was present at the birth of this great volunteer enterprise. In 1866, at Mt. Hermon, Mass., at the invitation of the late D. L. Moody, 251 college boys came together for a ten days' summer school. Before they separated a hundred men had

offered for service abroad; and this led to the sending out of John Forman and Robert P. Wilder, on a tour of the colleges and seminaries to carry the divine fire, kindled there, to other altars. A permanent organization was the result, of which this Nashville convention is but one rallying point.

We do not, of course, forget that, back of even Mt. Hermon, lay the noble "Haystack Band" at Williamstown nearly a century ago, and the group of students at Andover. But we are now concerned not so much with the remote initiative as with the modern and rapid growth of the germinal missionary plant. It was the great privilege of the writer to suggest the motto which has become the watchword of this new movement—THE EVANGELIZATION OF THE WORLD IN THIS GENERATION—which again found its germ in the great missionary sermon of Dr. Angus, of London, who seventy-five years ago, suggested that if the church would furnish 50,000 missionaries and fifty millions of dollars a year to support them, the Gospel might be proclaimed to the whole world within the life time of men then living. This inspiring motto confronted the great audiences at Nashville day by day in huge letters.

The platform addresses covered vital themes, such as the work needed in unevangelized districts; the workers and their effective training; reports of those actually working in various fields; the grand motives of missionary enterprise, such as love of God and passion for souls; and that prime endowment, the endowment of the Holy Spirit—the one supreme equipment for service.

The outcome of these five days no man can adequately foresee. But it will be incalculable. Seven hundred springs of learning will be salted with the missionary impulse. The echoes of this convention will be heard in the uttermost parts of this land and of the earth. Hundreds of delegates

have already heard the call of the man of Macedonia; and thousands will be confronted with the solemn question how and where God would have the capital of their life invested. Board secretaries, missionary workers, college presidents and faculties, will have had a new vision of possibilities; and it will be hard for any intelligent observer of the signs of the times, to pay no heed to that living stream of young, educated life that flows in such a rapidly swelling flood before their eyes, having in it the potencies of all the future. Pastors, authors, editors, teachers, parents—who can be indifferent to this TIDE OF TIME, which is rising to such a flood mark of history and destiny?

The purposes of this marvelous

organization are fourfold: (1) to bring together delegations of students and professors from all the leading universities, seminaries and colleges of the United States and Canada, with the representatives of missionary enterprise at home and abroad, for association and conference; (2) to secure a united consideration of all problems concerning world-wide evangelization; (3) to seek a fuller knowledge of the missionary possibilities of the Church, and the inspiration by which they may be made actual; (4) to pray for and take steps to enter the opening doors of work for the extension of the kingdom of God by means of the preaching of the Gospel to the dense populations of non-Christian nations.

## THE WORLD'S STUDENT CHRISTIAN FEDERATION\*

At the time the Federation was formed, in 1895, the five movements which comprise it included in all 599 student Christian Associations or Unions, with a membership of 33,275 students and professors. Besides these there were in existence at that time in all the world 301 local student religious societies, with a membership of 11,725, unaffiliated with the Federation or with the national movements belonging to it. Since then all these have been drawn into the different movements and thus made a part of the Federation. In addition to this there have been organized in different parts of the world, and then affiliated, 925 student Christian societies. The Federation, therefore, now includes 1,825 Christian Associations or Unions, with a total membership of over 103,000 students and professors.

Both national and local Christian student societies have during the past ten years gained greatly in efficiency, in power and in prestige. They are

more thoroughly organized. As organization is a necessary outcome of life this is a point of real importance.

Distinct advances have been made in the direction of reaching certain classes of students. The medical students of some countries, especially of Japan, Great Britain, and the United States, have been drawn into the movement in increasing numbers. In almost every country the theological students have become a more prominent factor in the movement than they were at the beginning of the decade. In two or three countries encouraging beginnings have been recorded in enlisting the interest and co-operation of law students. Effective steps have been taken recently here and there, particularly in London and Paris, to draw art students into the movement. The most encouraging fact of all in this connection has been the wonderful progress made in associating with the movement large numbers of students in the government colleges of Japan, India and

\* From the *Bombay Guardian*, February 17th.

China, who, up to recent years, have been cut off almost entirely from direct Christian influences.

The decade has been notable in the development of work for women students. Marked progress has also been made in work for school boys.

There has been a great enlargement in the material equipment of student Christian Associations. While ten years ago there were only 21 buildings valued at £80,000, devoted to Christian Association work among students in four different countries, there are now 46 such buildings valued at not less than £270,000, and located in seven countries. The student movement of North America has made the most generous provision in this respect.

The student conferences are both a source and an indication of the vitality and efficiency of the student movements. In 1895 there were held 10 national student conferences, which were attended that year by 2,600 delegates. Last year the national student movements conducted 55 conferences, which had in attendance over 8,000 delegates. It is estimated that during the past year the leaders of over five-sixths of the religious societies at work among students attended such conferences.

The spiritual value of the movement gives it its exalted rank, making it one of the greatest factors in the development of modern religious life, especially in its influence upon the college life of the whole world. It puts the salvation and service of Christ before young men in the formative period of life, and before that class of young men whose advantages of position and culture make them doubly capacitated to be useful in the Master's service. College-bred men naturally as a class lead and mould thought and action in the immediate future. In all schools of secular learning, therefore, the imperative claims of the spiritual demand fitting statement and practical manifestation, so that we may be saved from the curse of a Godless intellectualism.

No other organization known to us can do this so readily and thoroughly as this movement.

The foreign missionary cause owes to this movement a debt it can never pay. A band of students who "volunteered" for work in the mission field, gave it its name; and true to its origin, it has sent out thousands of "student volunteers" into that harvest field which is so plenteous, while the laborers are so few. What has done more to call attention to the high dignity of the Christian ministry and the exalted qualities of character and culture demanded by it than this student volunteer movement, both as to the ministry at home and in the foreign field.

An observing writer says:

It is not too much to say that this movement has been the most powerful agency in missions, not merely for recruiting the forces in the field, but more especially in changing the mission cause from "a mere wrecking expedition" to "a war of conquest." The early prayer of the Church was that the heathen lands might be opened to the missionary. The later prayer was that men might be found to go. Both these prayers have been answered, but a far greater problem now confronts these young men. It is the question, "Who will send us?" The world is wide open, hundreds of young men are waiting the call, but the prayer for means still remains to be answered. Here is a great present-day opportunity, and problem of the Church.

### Student Literature

Ten years ago there were six national student periodicals and less than 50 pamphlets and books published by the various student movements of the world. Now there are 20 periodicals, and the various student movements have issued at least 450 different pamphlets and books, all bearing upon the promotion of Christian life and work among and by students. There are few better indications of the power of the student movement than this expanding literature.

Taking the world as a whole, the general attitude of students toward Christianity is unquestionably more favorable than it was 10 years ago. In nearly every country the universities and colleges constitute the most

religious communities. As centers of spiritual life and influence they are in advance of the Christian community in general. Reports from all the nations show that with few exceptions there is less indifference concerning Christ and Christianity than at the beginning of the decade, and that Christian truth is being given a far wider hearing.

The decade just closed has been a most notable period in evangelistic work and results among students.

Among the most fruitful spiritual awakenings ever experienced in the West have taken place during the past five years at Edinburgh, Oxford, Cambridge, Harvard, Yale, Virginia, Michigan, McGill and Toronto universities.

#### **Development of Bible Study**

Nothing has characterized the decade more than the unprecedented advance made in Bible study. In 1895 there were not more than 11,000 students in all nations engaged in voluntary Bible study in connection with student Christian societies. During the past year over 58,000 students were enrolled in the regular Bible classes of the various student movements. Thousands of students who have not yet identified themselves with the student movement, nevertheless join the Bible circles and classes, and participate earnestly in the studies.

Parallel with the increase in numbers in Bible classes in all parts of the world, there has been an even greater advance in influencing students to devote more time and thoroughness than formerly to their personal Bible study.

There has been a growing

#### **Interest in Social Questions**

especially during the past five years. The student movements of Holland and Great Britain have led in this development, altho nearly every movement has manifested genuine interest in the matter.

The advance in missionary interest

and results during the decade has been without a parallel in the history of the religious life of the universities and colleges. In 1895 there were

#### **Organized Student Missionary Movements**

only in North America and Great Britain. Ten years ago in all the world there were not more than 2,000 students enrolled in mission study classes. During the past year there have been over 11,000.

Prior to 1895 about 960 student volunteers had gone out to the foreign mission fields under the regular missionary societies, and most of these had gone from the United States. Since that time the number of sailed volunteers from North America and Europe has increased to 3,500.

Equally encouraging is the fact that an even greater number of students who are not volunteers and who are planning to spend their lives in Christian countries have been led by the student movements to feel a like burden of responsibility for promoting the success of the foreign missionary movement. The old antithesis between the claims of the home and foreign fields is rapidly disappearing under the influence of the work and example of the Federation, which regards and treats the world as a unit.

Among all the encouragements of recent years none have been greater than the growth of missionary spirit among the students in non-Christian countries. The students of Asia and Africa within 10 years have changed from being mere spectators of the sending of missionaries from older Christian lands into direct participants in the evangelization of their own and of other peoples.

#### **A Forecast**

Every effort should be made by the Federation to enter the lands which do not have Christian student movements. Chief among these stands Russia. In that vast field are tens of thousands of students. There probably are no students in the world, un-

less it be those of South America, who are more cut off from the influences of pure and aggressive Christianity. There is certainly no country where a wisely conducted student movement would be of more real service to the nation. So far as the eye of man can see the difficulties standing in the way of entering and cultivating the student centers of Russia seem insuperable. Still, these should not be permitted to stagger our faith. Barriers fully as great, which, in the not distant past blocked the entrance of the work of Christ to other fields, have been thrown down.

Spain and Portugal in Southwestern Europe, and Greece and the Balkan States in Southeastern Europe, also constitute unoccupied fields which for every reason it is very desirable we should enter in the near future. They, too, present their difficulties, but none of these are sufficient to completely block the way. The students of Latin America, by which is meant the republics of Mexico, Central America, South America, and the West Indies, are a vast flock without a shepherd.

In China the Church is confronted by a crisis the like of which this world has never known. At no time in the past have such vast multitudes of people been open to the aggressive influences of the Christian religion. For the first time in the history of that proud people is her official class, the literati, turning from her past to look to other lands for light to help them in this time of readjustment and transformation. Within five years this class, numbering fully a million students, from whose ranks come the real leaders of the nation, has become accessible to special Christian effort.

The remarkable events in the Far East during the past two years have magnified more than ever the important and responsible place of the Japanese student movement not only in the life of the brilliant Japanese na-

tion, but also with reference to the Christianization of Asia.

As we, the representatives of the World's Student Christian Federation, enter upon our second decade, with all its inspiring opportunities and possibilities, let us, even more than in the past, give Jesus Christ His rightful place of pre-eminence.

Our brotherhood bears His name—the only Name under heaven given among men whereby we must be saved—the Name at which some day every knee shall bow and every tongue confess that He is Lord. He constitutes the Corner Stone of our basis; and the experiences of student religious societies have convincingly shown that any other foundation is but shifting sand. Christ is the mighty unifying force who alone has been able to bind together all our nations and races; the nearer we keep to Him, the closer shall we be drawn together. It is into His Kingdom that students are streaming from the East and from the West, from the North and from the South. He is the great Magnet; if He continually be lifted up by the different movements, all classes of students will be inevitably drawn unto Him. Christ is our message; for He only can satisfy the consciences, the hearts and the minds of men. Only in Him and His Cross let our glory be. To Him must we go to learn those principles and methods which, no matter what our national and racial conditions, will be found to have universal adaptation. To carry out His programme is the only sufficient reason for the existence of the Federation and the only adequate goal of our effort. From Him we derive our life and power; and we do well to heed the lesson of history that every Christian organization which has ceased to preserve a vital relation to Him has soon become formal and lifeless. Therefore, related to Jesus Christ the Federation and its work will abide, for “He is the same yesterday, to-day, yea, and forever.”



## THE KUMBH MELA AT ALLAHABAD IN JANUARY, 1906

BY REV. J. J. LUCAS, AMERICAN PRESBYTERIAN MISSION, ALLAHABAD

Every year, in January, Hindus by the thousands come from all parts of India to Allahabad to bathe in the Ganges at its junction with the Jumna. Thus they hope to wash away the stains of sin. Every twelfth year is the Kumbh Mela, which brings not thousands and tens of thousands as in other years, but hundreds of thousands, so that, on the big day of the Mela, this year the 24th of January, the bathers were estimated to be anywhere from a million and a half to over two millions. They came, even from Ceylon, as well as from the north-west frontier. From the parapet of the fort, one side fronting the Ganges, and the other the Jumna, could be seen a sea of heads bent toward the river junction, from long before daylight until near night. The crush was so great at one point that ten were trampled to death, not withstanding the careful provision made by the government to prevent accident of any kind. A thousand policemen were on the grounds, working under the eye of experienced English officers. These officers had the delicate and difficult task of assigning places in the procession to the various orders of *Fakirs*, each order wishing a place near the front so as to be among the first to bathe after the rising of the sun. Long ago many a pitched battle had been fought here by these Hindu sects, each claiming precedence and each ready to fight to secure it. Now order after order, each preceded by its spiritual leaders on elephants or in palanquins, with English officers on horses leading the way and keeping it open, march from their encampments near by to the junction of the rivers. A sight of these processions on the big days of the Mela is one never to be forgotten, and one to fill the heart with shame, sorrow and pity. Procession after procession of *Fakirs*, wholly unclothed, their bodies smeared with a coating of ashes and their heads heavy with

great coils of hair, passed slowly down the avenue, kept open for them by the police, lined not by trees, but by a sea of faces—men, women, and children, looking at them with eyes full of awe and reverence, while they seemed all unconscious of it. These men claim to have reached that state when nothing affects them, neither cold nor heat, pain nor pleasure, praise nor reproach. When I remonstrated with an intelligent Hindu, on the shameful sight, he replied: "Can you not appreciate the power these men have attained that they endure this nakedness without pain or shame. Why you, sir, wear a hat to protect your head. Where is your power as compared with theirs?" Thus the common people look upon them as having power over the elements of nature and with the gods, far beyond that of other men. Hence they worship them, holding the hands clasped as they pass on in the procession and running after them to gather up the dust on which they have trod, placing it reverently on their foreheads. I spent a morning visiting the encampments of these men, half a mile distant from the river junction. Here is a peep into one of them.

From a pole a hundred feet high, a great flag flying, showing the order of *Fakirs*, Nagas, Paramhanses, Bairagis, or Sadhus, to which the encampment belongs. Within, a row of grass huts on each side, into which I take it most of them creep at night to find some shelter from the cold, the thermometer showing about 40° these nights. In the day they sit in the sun without clothing. Here is a little group of eight seated, nude, their bodies covered with a coating of ashes, giving their skin a whitish look, with a line of red paint or powder drawn down the forehead, while their hair, uncombed for years, is wrapped in a great coil on the top of their heads. These eight men are sitting in a circle on a platform made of earth, about a foot above the ground, while

in the center of the circle are two or three small logs of wood slowly burning. Men, women, and children approach this platform, some prostrating themselves before these men, kissing their feet, while others kneel and touch their feet reverently with the hand, usually making some offering of copper coin. Upon this the Faqir takes up ashes from near where he is sitting and puts them into the hand of the worshiper, who reverently places some on his own forehead or in his mouth, while not a few also receive a small portion, wrapping it up carefully to take home to the far away village, to be used in time of sickness or need. The heart as it looks on cries out: Poor, poor India, how low has she fallen and how sad her state when she looks to such men for help and comfort. But are not some of these men sincere and true seekers after God, even tho by sitting naked in the ashes, their faces disfigured by paint and powders? I tried to look beneath these things, but not a face among these Nagas or Paramhanses, which looked as tho it had any fellowship with the pure and good and noble. I fear that they have done much to pull poor India down into the dust, and so long as the people look to them for light and uplifting, they will look in vain. Some of these orders of naked Fakirs have great estates and much wealth, increasing this from time to time. In one of their processions were twenty-one elephants, some of them their own property, I was told, and the others sent for their use by Rajahs and rich men.

Is there nothing else to see at this great Mela save these Gymnosophists? Yes, much more. There is the preaching tent of the Christians, to which not a few come and sit quietly listening to the Gospel. Some come with the questions which trouble them. One would not let me go or hear anything, until I answered the question of how God, a pure and holy Spirit, could create matter so full of defilement and imperfection. His theory

was that matter is eternal, even as God is. Another claimed to be sinless, and to the question whether he loved others as himself, he claimed that he did, and then and there was ready to strip himself of his clothing to give to any one who needed it. Not far from the Christian tent was the preaching place of the Arya Samaj, and alongside of it the tent of the "Defenders of the Cow," who, from morning till night, declaimed against the sin of taking the life of this animal. A little farther on is a building, made largely of bamboos, with a grass roof, over the entrance of which is written, "Sanatan Dharm Ka Maha Sabha," which might be translated, "The Great Assembly of the Ancient Religion." *Sanatan* means eternal, without beginning or end. There is yet another assembly of Hindus on the Mela ground, whose leader is the Maharaja of Durbhanga. On their camping ground are, perhaps, twenty tents pitched, in the center of which is a large tent, open at the sides, where the assembly meets. This gathering, like that of the "Maha Sabha," has for its end to prop up the tottering walls of old Hinduism. The sad refrain in nearly every address was that India has fallen from her high estate. Once she led the nations of the earth, and now she is far in the rear. Two chief causes were given: First, she has neglected Sanscrit and the sacred books. Sanscrit is now a dead language and the Vedas, and Shastras are studied by a few here and there. The remedy to be found is a Hindu university, in which the study of Sanscrit and the sacred books shall be given the first place. A letter was read from the leader of the Mohammedan community in Bombay, His Highness, Aga Khan, giving Rs. 5,000 toward the founding of a Hindu university at Benares, expressing the hope that one day a Mohammedan university at Ali-gash, and a Hindu one at Benares, would be to India what Oxford and Cambridge had been to England. The speakers were not slow to make an ap-

peal to Hindus based on this gift by a Mohammedan. Already nearly a million dollars have been subscribed, so that the university is now only a matter of time. Whether "Young India" will crowd the halls of a university which puts first a dead language with its immense literature, may well be questioned. The second cause of India's low estate, as set forth by the leader of the "Great Assembly," is the lack of union among the leaders. They are divided into innumerable sects, and until united, there is no hope of uplifting. It was announced that the leaders of the Maha Sabha and the assembly of which the Maharaja of Durbhanga is the head, had united and would meet together the next day, and this was received with great cheers. And now as I write, the million and more of people who gathered the last week or two at the junction of the Ganges and Jumna, are turning their faces homeward, going back to thousands of towns and villages, all over India, to tell what they have seen and heard. As we turn away, what is the message this great gathering has for us as missionaries and for the Church of Christ the world over? One message is that Hinduism is not dead, nor sleeping. The million and more that came here at such great cost and suffering love the very dust of this place and look up with awe and reverence to the men, many of whom seem to us so unworthy of it. A great work is yet to be done to open the eyes of the common people to see that there is no healing for their sorrows at the feet of these men, and no virtue in the waters which meet here. The number of itinerant village evangelists ought to be increased a thousand fold, and to this end there ought to be many more training schools for their preparation. Our Christian colleges and theological seminaries need to be strengthened and enlarged, so as to give the training of heart and mind

needed to face the new forces being organized to defend the sacred books of India. For service we need men who will prepare themselves by patient and thorough study of the systems of philosophy and religious thought, which have eaten their way into the every-day life of the people, illiterate as well as learned. We have some such men in the field, but we need many more, both from the Indian Christian students and foreign missionaries. Not long ago I heard an address on the problem of suffering, to an audience made up largely of Hindu students. The speaker had such a clear grasp of the theories of suffering taught in the sacred books of India, of the doctrines of Karma and transmigration, and with it all such tender sympathy with the struggles of the great ones of India to solve the problem, that at once he captured the minds and hearts of his hearers and held them for an hour. I thought of the chairs in great universities far away, which this man might easily have won, and of the great audiences in other lands which would gladly have gathered to hear him, as well as to honor him, and I gave thanks that he had turned away from these attractive positions to bury himself among the people of India; but that burial will be as fruitful as the burial of a precious seed. One day he shall come again with rejoicing, bringing the sheaves that have sprung from the sowing of himself in the minds and hearts of the young men of India. He, among the young men of American universities, who has ears to hear, let him hear what the Spirit saith to him concerning the millions in India who have found no solution of the problems of sin and suffering and death, because they have never heard of the Cross of Christ, and because into their hearts has not shined the light of the knowledge of the glory of God in the face of Jesus Christ.

## THE SECRET OF SPIRITUAL STRENGTH\*

REV. F. B. MEYER, B.A.

I stand here, the representative of a large number of Christian people who may be considered as somewhat outside the immediate group that sustain China Inland Mission. All of us are much indebted to Mr. Hudson Taylor and to his mission for some of the deepest and most spiritual truths that have constituted the fabric of our lives.

In Leicester, some twenty odd years ago, seven students, undergraduates from Cambridge, whose hearts had been set on fire by the Spirit of God, were visiting that town; and I, a very obscure minister of the Gospel, was eagerly drinking in every word that those impassioned, eager souls were communicating. That mission of those undergraduates to Leicester changed the entire current of my life and led me to consecrate myself to God, and to seek the infilling of the Holy Spirit, and gave me a new baptism of love for the great missionary field. Because my friend, Mr. Hoste, was one of the band, I am here after the lapse of those many years, to pay back, or at least to acknowledge, that one of the mightiest forces in my own life came through him, a force which I hope will grow till I reach the presence of God. It is a wonderful thing to compare the young student of those days with the mature Christian man of to-day, and to notice how the grace of God, and the discipline of circumstances, have all wrought upon him to make him an efficient leader of God's hosts.

Then one is thinking also of what Hudson Taylor was. I see him stepping upon my platform and taking the Bible in his hand that Sunday morning when I made his acquaintance for the first time, and taking as his text those words in the eleventh of Mark, which have been sacred to me ever since: "Have faith in God,"

and in his quiet way, replacing the Bible on the desk and saying, "The better rendering of those words might be, 'Reckon on God's good faith to you.'" What a light broke upon us who were listening to him, when he said: "After all, it does not so much matter what your faith may be in God, but it matters everything what God's faith is to you. Reckon on God." He thus diverted our minds from introspection, from feeling the pulse of our faith, from questioning ourselves whether or no we sufficiently trusted God for great things, to the faithfulness of the Eternal God who never would send us forth without standing behind us to the uttermost. On that day, one other principle was borne into my heart, when he said: "Years ago I heard God say to me, 'I am going to evangelize Inland China, and if you, Hudson Taylor, like to walk with Me, I will do it through you.'" There again was another of those great principles. Then, thirdly, one heard how constantly, when staying in those Chinese inns, and it was impossible for him to get quiet during the day, he would wake between one and three o'clock in the morning, light his little lamp, make himself tea, and while the Chinese were all sleeping round him, would read the Word of God.

I confess those three principles have never failed one. First to reckon absolutely on God; secondly, not simply to do things *for* God, but let God do His will and work through the yielded soul; and then thirdly, not so much to talk to God, in the first instance, as to let God speak to the soul through His Word. Those three great principles seem now to have become current coin among us, and we pass them from hand to hand and do not always realize that these thoughts which to-day are throbbing in Keswick, and in Mildmay, and in

\* Condensed from *China's Millions*, February, 1906, delivered at the Welcome Meeting in London, December 15, 1905 to Mr. D. E. Hoste, as successor to J. Hudson Taylor, in the directorship of China Inland Mission.

every other conference in the country, were communicated to some of us by the sainted man whose work our brother has assumed. My dear friend, Mr. Hoste, as far as those three principles are operative in your own life, as I am sure they are, you will be the channel through which God will do as great a work as he did by His departed beloved servant.

When I read that most interesting article in the *Times*, the other day, of the unrest that is coming over China, and the tendency among the Chinese to accept the guidance of the Japanese rather than of the English people, and the increasing desire to have China for the Chinese, I realized, in that, the symptoms of a rising storm that might make your work in China more difficult than it has ever been. And when one has studied the history of this wonderful mission and thought of the eight hundred missionaries, and of all the problems that must be brought to the ear of the Director; there is added to that, the remembrance that you fight not against flesh and blood, but against the mighty evil spirits who are not going to relinquish their hold of China easily but who probably will come down in great wrath because they know their time is short. I have been thinking what an incredible task is being imposed upon the shoulders of this man; the task of the statesman who has to devise methods by which the whole of that great regiment of missionaries is to be directed; of the leader of men who has to communicate his own intense spirit; above all, of the spiritual athlete, who must meet and defeat his enemy in the heavenlies before he meets him in the earthlies. Who is sufficient in these things? When I grasped my friend's hand just now and looked at his slender figure, and thought to myself that in that quiet form there lay the leader of this mission, for a moment one started back and thought, how can he be sufficient? But when he spoke, and when one began to realize that the true force of

character is not in the active self-assertion, but in the passive sweetness, and gentleness, and patience which our Lord Jesus Christ has canonized for ever, then it was that one felt that God had endowed him with the very graces and gifts that his position demands. We felt the dew of God distilling upon our souls, and some of us who have been called to live in the midst of the rush and dust and storm of life, almost long that we could lay down the more active assertion of great principles in order that by these quieter and sweeter methods we might attain the same great end.

It has been a great lesson to us all. We all recognize the spiritual force; we all thank God that our brother is able to evince it; and we now pray for him that God may command his strength. Might I give him one text? a text that shines in the pages of the Word of God with a brilliance that almost dazzles—"God is faithful by whom ye were called into the partnership of His Son." (I. Cor. i: 9.) Or, if I might alter it, I would say, "God is faithful by whom, dear brother, thou hast been called into the partnership, into the fellowship, of Jesus Christ in Inland China." That wonderful picture given in Mark is always true. When the Apostles saw the eager figure of Jesus going just in front of them, so strenuous, so intense, with His whole nature fixed on Jerusalem, they followed Him "amazed." Is not that the picture for us all to see? Jesus Christ so intense, so vehement in His passion for dying men, always going on just ahead of us. And we follow behind Him, and we know that our God has called us into partnership with Him, fellowship in His tears, in His prayers, in His death, in His life, fellowship in His resources. So that reverently we are married to Him, and He says, "Thou shalt be for Me as I will be for thee." And God would never have called my brother into such a partnership without being prepared to stand behind him. If, as we know to-day, God has, out of the millions of the human family,

called this man to be Christ's partner in the salvation of Inland China, the great God who has called him to it is not going to run back now; not going to fail him; not going to leave him to be ashamed; He is not going to put him in the forefront as the human partner in that wonderful fellowship, and then permit him to be

abashed, and thwarted, and defeated. Never! And we turn to him and say, "Brother, as certain as you are here, so surely shall God stand by you in all coming time, and give you the abundant entrance, and we pray that everything He did for Hudson Taylor He may do for you, and a hundred times more."

## THE FINANCIAL BASIS OF EVANGELIZATION \*

BY THE REV. JOHN CLARK HILL, D.D., SPRINGFIELD, OHIO

By evangelization is meant every scheme of Gospel Work, not merely the heralding of the Gospel, at home and abroad, but every collateral scheme; the training of the ministry, the erection of buildings for churches and schools, the translation and printing of the Bible, and the creation of a religious literature. It includes everything necessary to fulfill our Lord's command: "Preach the Gospel to every creature." This work is of such a nature that it must have a financial basis. The Gospel can not preach itself. Religion can not be perpetuated by inoculation. It requires money to do it. The Gospel is not free. It never was; somebody has always had to pay for it.

The very first religious actions of which we have record involved a financial question. The first sacrifices were beyond all doubt offered in accordance with Divine instruction, and in such offerings there is essentially a financial element. The blessings of salvation are free, but the Gospel is not salvation. It is the news of salvation. News costs money. We obtain, in our morning paper, for a few cents, news that often costs many thousand dollars. The Gospel is the way by which the blessings are

brought to us, but it costs money to do it. The Gospel cost from the very first, and it will until the Lord comes.

When religion was universal, the father was the priest of the household; under such conditions we might think that religion did not require money to keep it alive, but it did. There is no priest without an altar and a priest and an altar are nothing without a sacrifice, and a sacrifice costs something. We find Noah, Job, and Melchisedec performing the functions of priests, making offerings—and these involved expense. After the ceremonies of religion were systematized by Moses, and a more elaborate ritual established, religion became more expensive, and the amount that each one was to give, was fixed by Divine law. One-tenth was the *minimum*. In addition to the tithe, however, there were offerings; these came from the people of their own free will, and it has been computed that the amount from this source greatly exceeded the total of the tithes.

The tithe, however, was not first used under the Mosaic economy. We find references to the custom in the days of Abraham, Job, and Melchisedec, and in addition to this we have a score of references in the classics of

\* This paper was originally read at the Missionary Convention of Synod of Michigan some years ago, and was published by order of the Synod. It contains so much vital truth, that we substantially reproduce it in these pages with some revision by Dr. Hill.—EDITORS.

Rome and Greece to a similar custom, the devoting of a tenth of one's increase to the gods, or a tenth of the spoil of war as a thanksgiving for victory. It is clear that the devoting of the tenth was from the very first a Divine institution, as much so as the instituting of sacrifice. We would not find people in widely different circumstances doing the same thing unless the custom had a common origin. The tithe we believe was a primal, fundamental element of religion. No one takes it for granted that everything that was written in Moses' laws was then known for the first time. This was evidently not so, as already shown, on comparing previous Scripture references with well-known heathen customs. We must therefore see that a great part of these laws were simply the crystallization of the well known, and, at one time, universal religious customs of mankind. Moses' laws were designed to save religion, what there was left, for the world and establish a basis for future expansion.

This tenth was required by God, and if it was not paid he considered it robbery. "Will a man rob God? yet ye rob me. But ye say, 'Wherein have we robbed thee?' In tithes and offerings." Religion has been essentially the same always, money is an essential; hence we must emphasize the necessity of money under the Gospel.

If in the primitive dispensation, one-tenth was given and this was continued, and added to, in the provision for free will offerings, under the Mosaic, we must certainly have something under the present dispensation that will secure the same end. If not a tithe—a tenth—there must be some thing to correspond to it.

When our Lord was training his disciples for the future work of organization, he knew all the circumstances under which they would be required to act. He must have looked at the financial basis of evangelization. But we do not find the record

of definite instructions given to his disciples as to all the minute details of organization and financial support, but there was instead of this, the promise of the Spirit to guide them and assist their memories. We are fully persuaded that the apostles were infallibly guided in all they did in the organizing of the Church. The synagog was the basis, the officers of the synagog were retained in the particular church. The synagog required money, so would the future Church and her particular churches. And so we find, that no sooner does the Christian form of the Church become a fact, than we have a statement made as to financial matters. They that believed were together and had all things in common; and sold their possessions and goods and distribution was made unto each, according as anyone had need. Houses and lands were sold and the proceeds were brought to the apostles. Then we find men appointed specially for this work,—the superintendence of the financial affairs of the Church. In the Epistles we have frequent references to collections, directions for the gathering of them and references to the support of preachers. Now, as we have seen that the Gospel needs money, we can not believe that these directions and exhortations were given at hap-hazard, but that in every word referring to financial, as fully as in doctrinal matters, these Scriptures are "inspired-of-God." We believe that these things are the divinely established precedents for the guidance of the Church in all ages. Why did not the inspiration the apostles had, extend over from the first century on into the second and third? Simply because there was no need of it. The first gives enough of principle, precept and precedent to guide the Church in the conduct of all her affairs, financial and spiritual, until the Lord himself comes again. We have in the New Testament our precedents for organization, for offices, for courts, for discipline, for immorality

and heresy, and for the conduct of finances as well.

We have no special word from Christ, nor reference by an apostle to the fact that the law of the tithe was continued, but we must not, we can not reason therefrom that the law was not to be at least a guide in the financial affairs of the Church. Have we then any definite principles that can be put into actual practice by us today? We have. The basis of the whole matter is the truth that: "*The earth is the Lord's and the fullness thereof!*" The Lord allowed the Hebrews to use nine-tenths of what He gave them, the other tenth He reserved for Himself. It was all His, however. All we have is God's, and the proper spirit in this matter that we call "giving" is not: how much can I spare for the Lord, but how much of this that He has given me does the Lord allow me to use for myself. All things belong to God! We can not "give" Him anything in the strict sense. We are simply permitted to use a little, and our aim should be to see how little we can get along with for ourselves, and accept it as God's gift and use all the rest as He demands.

This is the financial basis of the Gospel. It is stated in very sweeping terms, but we do not believe it can be stated too strongly. The rank and file of the Church of Christ do not seem to know what their Lord requires of them. While the Lord is preparing the way for the use of what is His own, too many of His people hold it tenaciously, as tho the Lord had no right to it. Almost every scheme of evangelization languishes. There is a continual cry—a strong cry, for money; not only from those having charge of the great agencies of our churches, but in our individual churches for home necessities. Is this normal? Do you believe that the Lord looks with favor on such a condition of things? How can we expect His blessing when we rob Him? It is robbery to refuse to refund His

own. Why is it that our churches in foreign fields add more to the Lord than our churches at home in proportion to their numbers? I believe it is because most of them are organized on an apostolic financial basis. Why is it that our great American churches are almost standing still? Notwithstanding the elaborate and strenuous efforts that have been made in what is called "Evangelism," the additions to the churches are by no means commensurate with the work that has been done. I believe we are cursed with a curse, even this whole nation—"Bring, ye, then the whole tithe"—a tithe to the Jew, but it is a tithe and a great deal more for the Christian—"Bring ye, then the whole tithe into the storehouse . . . and prove me now herewith, saith Jehovah of Hosts, if I will not open you the windows of Heaven and pour you out a blessing." Do not say, this is in the Old Testament and that it referred to the Jews. It is in God's Word and is addressed to God's people, and if He found occasion to rebuke them so, He by this word also rebukes us, and that promise and its conditions are for us as tho we only received them as a revelation from the Lord to-day.

Why is it that evangelization is hampered for want of money? It is clearly because the Lord's people have not been instructed properly on this subject. Many ministers are afraid to preach about money; people will call them "beggars." The people sometimes ask: When is this continual begging to stop? Stop it at once, if it is *begging*. It is not begging, it is simply asking for the Lord what is His own, and this is never to stop, until the Lord Himself comes again. Every minister would acknowledge that there ought to be a better state of things financially all along the line. Well, then, if there ought to be, there may be. How are we to bring it about? Preach the Word. Be of good courage. Fear not. It is in the Word, it is enjoined. You can not go astray in it. You will find it



all through. It is a part of the Gospel of our Lord Jesus Christ, and we fail in preaching the full Gospel unless we make plain to the people that there must be a substantial financial basis for our work of evangelization.

People may not like it at first. They will not. It is quite natural. The natural heart receiveth not the things of the Spirit. And this financial basis of evangelization is one of the things

of the Spirit, and clearly revealed by the Spirit in the Word of God to be the law of the Church, and the natural heart, of course, does not like to believe in it any more than it takes pleasure in being told that it is under the condemnation of God's law. But if we preach the whole Gospel, with its financial basis, in faithfulness, God will take care of the results.

## A YOUNG FOLKS' CORNER

In this issue we have reserved space for the younger class of readers. Some years ago, happening to spend a Sunday at the house of one of Chicago's wealthy citizens, it was our joy to find the father gathering his wife and family of eight sons and daughters, in the afternoon, and reading to them the contents of the *MISSIONARY REVIEW*. We propose to have in every monthly issue one or more papers of special value and interest to the young. Let them be on the look-out.

### A SIAMESE BOY'S LIFE-WORK

When Dr. Arthur H. Brown, the well-known Secretary of the Presbyterian Board of Foreign Missions, returned from his world tour, he said that he reckoned among the most distinguished men he had met in any land a young man in Siam, by name Boon Itt, who has recently died. He was a personal friend of the editor, and for years a member of the church with which he was connected for six years, as pastor, in Waterford, N. Y. We naturally feel prompted to put a few facts before the readers of *THE MISSIONARY REVIEW*, which are fitted to stir up the young lads and lasses of America to make the most of life.

Boon Itt was born in Bangkok, in 1865, and died in 1903, at the age of thirty-eight years. His father was a native of China, and his mother of Siam, but they were both earnest Christians. The mother was, in fact,

the first of all the Siamese women who embraced Christianity, and thus she became in that land the pioneer of woman's work. She was a graduate of a boarding-school, founded by the American missionaries in the Siamese capital, in which school she afterward rose to be matron. She also became a teacher in the king's palace, the queen herself being one of her pupils.

In 1876, Doctor and Mrs. Samuel R. House, visiting their native land, brought with them from Siam, two fine lads to be educated in America. One of them was named Kawn and the other was Boon Itt.

Boon Itt early began to develop remarkable traits. He was converted, and became a member of the Presbyterian Church at Waterford. Through his four years at Williston Seminary, and another four at Williams College, he was admitted to be one of the foremost, whether as an athlete or a student. Amid all his hard study, he always found time for Christian work. It was the great Mark Hopkins who drew him to Williams College, a man of whom the lamented Garfield used to say, that a log with Mark Hopkins at one end and a student at the other would be sufficient to make a university. D. L. Moody was the attraction that drew Boon Itt to Northfield in summer vacation, to learn the higher arts of Bible study and soul-winning. After a theological course at Auburn, he was ordained a preacher. In 1893,

he went back to Siam to work there for young men, being adopted by the Waterford church and sustained by them as their own missionary.

Thousands of bright young men were flocking to the Siamese capital, and feeling the quickening effect of foreign ideas, and scores of young people were being educated in the mission schools. Boon Itt felt that here was an open door of usefulness, and he entered it without hesitation. He was peculiarly qualified for a leader—intellectually, morally and spiritually. Tho he died before he had reached forty, his influence still lives. Already in the short time that had elapsed since his return to Bangkok, he had begun to shape and mold other characters. A movement is now on foot to erect a suitable building to his memory. It will be dedicated to the work he began among the young people of Siam. This building will be fitted with a library, reading room, chapel and rooms for various other purposes, similar to model buildings of Young Men's Christian Associations at home. Land has been donated, and already the missionaries and young men of Bangkok have collected thousands of dollars toward the building.

Boon Itt, in his short ten-years' work in Pitsanuloke and Bangkok, made a very deep impression upon the youth of Siam. His motto was: "Overcome evil with good." He saw there gambling-dens wasting money, fostering idleness and training thieves. Siam has no innocent and uplifting places of resort for young men, and his noble heart was, like Paul's, stirred up and on fire in their behalf. One of his Siamese friends says: "The seed Boon Itt planted is becoming a tree; it is shooting forth its leaves and blossoms, and we shall soon see its fruit." "We will have," writes one of the young nobles, "innocent, health-giving sports, and study of the Bible and other good literature."

There is nothing more noble than a beautiful manhood. All may not be

great, but all may be good. The influence of one good man like Boon Itt will go on spreading and expanding during the coming years.

### THE LITTLE LIGHTHOUSE GIRL

Sailors who navigate the seas on the South Atlantic coast are always glad when they near the harbor of Savannah, for that means that they will pass within saluting distance of the "little lighthouse girl." This is the officially accepted title of Florence Martus, who has for the last eleven years waved a friendly signal to every craft passing between the city and the sea. It is a hobby of this young girl to greet the ships that go and wish them a safe return, and greet the ships that come and congratulate them on their voyage. She says that the ships are her world. She hasn't much world outside of the marine houses, to be sure, for she lives with her brother and her mother on the bleakest, most uninviting island imaginable on the southern bank of the Savannah River, ten miles from town.

The Martus dwelling is the only habitation on Elba Island. There is no landing wharf, and visitors arrive on an average once a year. George Martus attends to the range of lights which keep the pilots in the right part of the most tortuous channel in that part of the ocean. Beside the lighthouse is the cottage where these three persons spend their lives. The barks, the steamers, and the various other craft never get near enough for an exchange of greetings other than that most expressive form of good will, the waving of a handkerchief by day and of a lantern by night. And as the girl sends out her welcome, the seamen, who know all about her, and who would resent the elimination of the ceremony which she has so popularized, send back an answering salute, three "toots" of the steam whistle. Then Miss Martus is as happy as a belle at a debutante party.

It is her desire that no vessel shall

pass the lighthouse without receiving a salute. She never overlooks a sail in the day time, and her handkerchief is ever ready for its service of cordiality. And at night she seems to feel intuitively the approach of her ships, for she has frequently made ready the lantern before the expected boat hove in sight. She says it is her ambition to signal every ship that touches at Savannah. She was asked her reason for signalling the passing sea throng, and she answered that it was to cheer the crew.

This beautiful and unselfish ministry illustrates how a noble heart invents ways to scatter sunshine.

The world passes us like ships on the sea. How much interest do we take in others? How far a kind word, or smile, or handshake goes to help the friendless and hopeless. How few have ever learned the "*Gospel of the Handshake*!" When the soul is unselfish, and yearns to bless others, love is ingenious in plans to do good. It is not the great acts but the little deeds of kindness that make human beings happy.

### A MEMENTO OF THE IROQUOIS FIRE

In the catastrophe which destroyed the Iroquois Theater in Chicago, December 30, 1903, a lad of eighteen years, the son of a Methodist minister, gave his life to save many women and children who would otherwise have perished in the flames. This boy, William Lancaster McLaughlin, the son of Dr. William P. and Mary R. McLaughlin, of Buenos Ayres, South America, where Dr. McLaughlin has been pastor of the Methodist Episcopal Church since 1892, was a student in Ohio Wesleyan University, where he had distinguished himself as a student, an athlete, and a man. The story of his heroic end is as follows:

One plank was saved from the narrow bridge over the "valley of death" at the Iroquois fire. Mr. C. H. Cubbon, a contractor and builder, with his two sons and five workmen happened to be employed in the Northwestern University Law School, adjoining the theatre, at the time of the fire.

As quickly as possible they ran three planks across the alley from the window of the law school to the iron rail of the fire escape of the Iroquois. Over this narrow bridge, forty feet above the streets, came all who were saved from the upper part of the doomed building.

An Ohio Wesleyan student, a boy of eighteen, spending the Christmas holidays in Chicago, happened to pass the building ten minutes before the fire, and wishing to see the place where his uncle, Dr. Frank W. Gunsaulus, was to preach the following Sunday, stepped in. This lad, Will McLaughlin, was standing by a door, and at the alarm of fire was one of the first to rush to the street, but went back into the gallery to help the women and children who were imprisoned there. The planks were some three feet above the platform of the fire escape, and this lad stood there lifting the women and children up so that they might pass over in safety. In so working he was fatally burned and was finally carried over himself in a dying condition. Dr. Philip S. Doane, the physician who first saw him, says that as he came to help him he asked that the others might be cared for first, saying, "I am strong and can wait." He was taken to the Presbyterian Hospital, and lived for twenty-eight hours, conscious to the last, and rejoicing in the sacrifice he had made. Almost his last words were: "I knew that I was following Christ, and I could not do otherwise."

Mr. Cubbon sent this piece of plank to the boy's father, writing as he offered the memento: "The plank is yours, or any portion of it, because I believe your boy earned it."

A section of this plank, about two feet in length has been carved and "pyroetched" with the words quoted above. The border of oak foliage suggests the sturdy fiber of the heroic soul that uttered those last words.

### A HERO AND HIS REINDEER \*

BY L. B. A.

A hero of the West is Dr. Sheldon Jackson. He knew hardships before he went to Alaska. As a home missionary, forty years ago, he had exciting adventures. There was no railroad in the far West then. He traveled by coach or on horseback, sometimes through blinding snowstorms, wading frozen streams, or losing trail on prairie or mountain, crossing snow-faced avalanches.

\* *Over Land and Sea.*

Sometimes on the trackless mountains of Arizona he was far from food and water. At one time prairie fires swept wildly round him and he fled from the roaring flames, leaping from pine to pine on the mountainside. More than once he narrowly escaped scalping by savage Sioux or Apaches on the warpath; five times he escaped stage robbers, once a half dozen revolvers were pointed at his head; once he was thrust into prison. All these things he endured as he carried the Good News throughout the wilderness.

These hardships prepared him for work in Alaska, and there he went as the first missionary minister in 1877. Like Marcus Whitman, he was not satisfied only to preach, he must stir the government to care for its new possessions, so he came to Washington and pleaded for schools for the Alaskans. At length Dr. Jackson secured money and hurried back with teachers and building material. He has built churches, opened schools, founded our Sitka training school, and the Alaska Society of Natural History, erecting a museum. In 1890 he opened a school at Point Barrow, the point furthest north. He has been appointed by our government to care for Alaskan public schools.

All this for the souls and minds of the people; but he cared for their bodies also, and this work associates him with reindeer. He found that in northern Alaska whole villages were suffering from lack of food. The people having learned the use of firearms, had recklessly destroyed the game on which they depended. Dr. Jackson learned that the Siberians have ample food by cultivating the reindeer. "This is the remedy for Alaska," thought he. In 1890 he appealed to the government for aid. The Treasury offered the use of the revenue cutter *Bear*, to carry some

reindeer from Siberia. These prospered, and three years later Congress appropriated money to increase the work. Dr. Jackson had herders come from Lapland to teach the Eskimo how to care for the reindeer, and so successful have they been that over 6,000 reindeer are now owned in Alaska.

And in how many ways are they useful! Their flesh is good for food, their milk for drink, their skins make clothing, they are better than dogs for sledding, they may be ridden as ponies, their backs are so strong they easily carry a man of 200 pounds. They are trained to double harness, and a team can pull a load of 600 pounds thirty-five miles a day, and keep it up for weeks. They sell for meat at \$60 each. In this vast frozen land no horse, cow, goat, or sheep could find pasture, but reindeer belong there as the camel belongs in the desert. They eat the long white moss that is abundant everywhere, digging for it under the snow.

Reindeer are naturally wild, and it takes much time, patience and skill to train them. The training begins by lassoing. The trainer advances hand over hand on the rawhide lasso until the head is reached. They are then given a little salt, of which they are very fond, led about for awhile, then released. This lesson is repeated day by day, and they are gradually accustomed to drawing light loads.

And so it is that Dr. Jackson has brought to 20,000 Alaskans work, food and clothing, as well as schools and churches. Each year he travels about 17,000 miles, for he visits every school in Alaska and reports his work in Washington. What joy it must give him to meet Christian men and women, Alaskans, whom he first knew as heathen boys and girls, brought into the schools he has opened. He has well earned his title, "the father of Alaskan Missions."

## EDITORIALS

### THE POWER OF THE WORD

A unique personality was George Bowen, a missionary who lived from 1848 to 1888 in Bombay. Connected with no mission board, tho himself a Presbyterian, he carried out his own ideas concerning Christian work in his own way. He lived with the natives, ate their food, and as far as possible, conformed to their ways. Highly esteemed by Europeans and natives, besides preaching, he conducted a paper and was untiring in his quiet work for Christ and the people.

He was a man who, after apostolic models, labored to bring a special blessing to India. Those who expected to find him austere and John Baptist-like, found him most gentle, sympathetic, and appreciative, enjoying the society of fellow-Christians. When asked concerning the fruits of his work, he replied that he did not *know certainly* of a *single convert* of his own, tho he had heard of men being baptized after leaving Bombay.

His history is interesting. Born in Middlebury, Vt., April, 1816, of good family, with ample means, he, with a brilliant mind highly educated, was an unbeliever. He became engaged to a lovely Christian girl, who died, and on her deathbed asked him to promise that he would read the Bible. For her sake he began to read, and, like many others, found that he had never really known this precious Word. God's Spirit enlightened his mind and his doubts vanished; he accepted Christ and entered the ministry; he never married; lived and died a happy, useful, devoted follower of Jesus, carrying the light he had received to those who are in darkness. His little book of devotional readings is a Christian classic.

### PREACHING AND PRACTISE

The late Bishop Westcott taught that the Christian life is essentially missionary, foreign missions therefore being the expression of the natural activity of the Christian life toward those who are without. He held that

whatever differences of opinion may exist as to the best mode of fulfilling this apostolic work, there will be no questions among Christians as to its paramount importance.

His teaching yielded fruit in practise. He gave four sons to the foreign mission field, one of whom, the Rev. Foss Westcott, has lately been made Bishop of Chota Nagpur. Before leaving Cawnpore, where he had labored with much success, he was "garlanded with pink roses" by the non-Christian natives, and presented with an address, recognizing his great services to their city. "You have been with us for fifteen years, and, during that time, your blameless life, sympathetic nature, amiable disposition, the kindly interest you have taken in our welfare, by presenting to us the ideal of a true Christian life, and by stimulating in us a rational spirit of true manly virtue, have endeared your name to us—yea, have made you one of us." What a testimony coming from non-Christians!

### THE EVANGELISTIC PASSION

Prof. James Orr, D.D., of Glasgow, defines evangelism as "that form of Christian work specially directed to the end of conversion—to the spiritual recovery of those living in sin, or not yet brought to decisive acceptance of Christ and his salvation."

To this we would add, that everything depends in such work upon a real conviction of the desperation of the need of man and the reality of salvation. Without these two deep and abiding convictions there is and can be no passionate entreaty to be reconciled to God. When a man believes and feels that men are lost and under condemnation, and that the Gospel is God's good news that does actually bring life to the dead, he is prepared to stand as an ambassador between the living God and those who are spiritually dead.

To him the world becomes like the vast crater of Mt. Eden in New Zealand, in which Henry Varley, in 1890,

once preached to 5,000—but which would hold fifty times as many. Such a crater speaks of volcanic fires—the open mouth of hell, swallowing up disobedient and rebellious souls. He yearns to stand in the very crater of ruin and warn men of the fires of God's destroying wrath, and proclaim the offers of saving grace.

### OBJECTION TO REVIVALS

"I have always been opposed to Revivals, because, whereas they bring in large numbers, so many of the converts fall away"—so says an objector. Rev. Wm. Y. Fullerton, of Leicester, Eng., answers in a manner as complete as humorous. He says that such objections to revivals remind him of an Irish fellow-countryman, who picked up a sovereign; but when he went with it to the bank, it turned out to be a light one, and he got only eighteen shillings for it. As he had *found* it, the eighteen shillings were clear gain. Some time after, he saw another sovereign lying in the road, but he would not pick it up; "for," said he, "I lost two shillings by the one I picked up the other day; I shall not take you up; very likely I should only get eighteen shillings for you." So he passed on, and left it where it was. That is the style of unwisdom of a man who says that, at a revival, so many come in; and then so many turn out to be bad. Well, but those who remain are a clear gain, and you ought to desire to have a like gain again and again; you will get rich through such "losses," if God will continue to give them to you.

### DIVINE INTERPOSITIONS

One way of tracing God's Hand in mission history is by *punitive measures*. "The Lord is known by the judgment that He executeth." Psa. ix., 10, 16. The Death of the Sultan of Turkey, July 1, 1839, and of the King of Siam, April 3, 1851, in each case at a crisis when the expulsion of missionaries had been decreed and the complete ruin of all their work seemed imminent, are but two

conspicuous examples out of many, of Divine Judicial intervention at the exact time when but for His aid, all would have been lost. Such events remind us of the Deliverance of Peter and the Death of Herod—both narrated in Acts xii. Another way of tracing the same Divine Intervention is in the *sure fruit* coming after many years of seed-sowing and soil-tilling. It took thirty years after Gutzlaff was in Siam, and twelve after the advent of Mattoon and House before, in 1847, the first convert was gathered.

In the primitive mission fields the average was about seven years. But when fruit began to appear it often came in great harvests, as in the Hawaiian Islands, Madagascar, Uganda, among the Telugus, the Karens, the Formosans, the Maoris, the Fijians, and the Japanese. On the one hand we see God's Hand lifted to pour out vials of judgment; on the other, to empty vials of mercy. But it is in either case a fulfilment of those wonderful words, "Lo I am with you always, even to the end of the age."

### AMERICAN CRIMINAL STATISTICS

The *Chicago Tribune* says the record of crime for the past year is generally worse than for 1904. Embezzlements, forgeries, defaultings, and bank wreckings in 1905, which amounted to a total of \$9,613,172, show a large increase over 1904, and are the largest since 1879. The number of homicides and deaths by violence of every kind show a considerable increase over 1904, being 9,212 as compared with 8,432 in the latter year. Self-murder is steadily increasing, the suicides for 1905 being 9,982 as compared with 9,240 in 1904, 6,556 being men and 3,426 women. The annual average ratio of homicides to population is 13 per million in Germany, 19 per million in France, 27 per million in the United Kingdom, 105 per million in Italy, and 115 per million in the United States. There is marked decrease in the number of *lynchings*, the total for 1905 being 66, the smallest number in nineteen years.

### A LETTER FROM DR. ABIGAIL GODDARD

This correspondent writes from Nowgong, Central India: "We began, last June, daily prayer meetings for the outpouring of the Spirit upon our native Indian Christians—that they might become pentecostal witnesses. The meetings continued while Miss Fistler and I were away, and when we came back a great burden

that we must still hold on in prayer lest Satan hinder. (Daniel, x: 12-13.) Eight days after, Sabbath morning, Oct. 29, Abraham preached with power, and asked all who were ready to confess sin, and follow Jesus, to come to the front. *Nearly every one of the fifty or sixty present* made some sort of confession, even to the little boys of seven and eight. Since then, a deep work has been going on—daily



MISS LOUISE BENEDICT PIERSON  
Died in Nowgong, Central India, November 2, 1903

was upon us for conversions. It seemed as if hearts were being hardened; by this we knew that the devil was working—a sure sign that God too is working. One week later we had a day of fasting and prayer. We four missionaries, Abraham, the Indian evangelist, full of the Holy Ghost, and the blind Bible woman, entered into the "throne room" and got the blessed assurance that God had heard, and that the answer had started, but

meetings, and nearly every day some manifestation of God's power. The Lord has given through Abraham searching messages, and hidden sins are being uncovered. As soon as a boy gets right himself, he begins to pray and work for another, and continues to pray until he yields. Quarrels are being settled and restitution made, but this is only the beginning. We will not be satisfied until the Holy Spirit comes in pentecostal power.



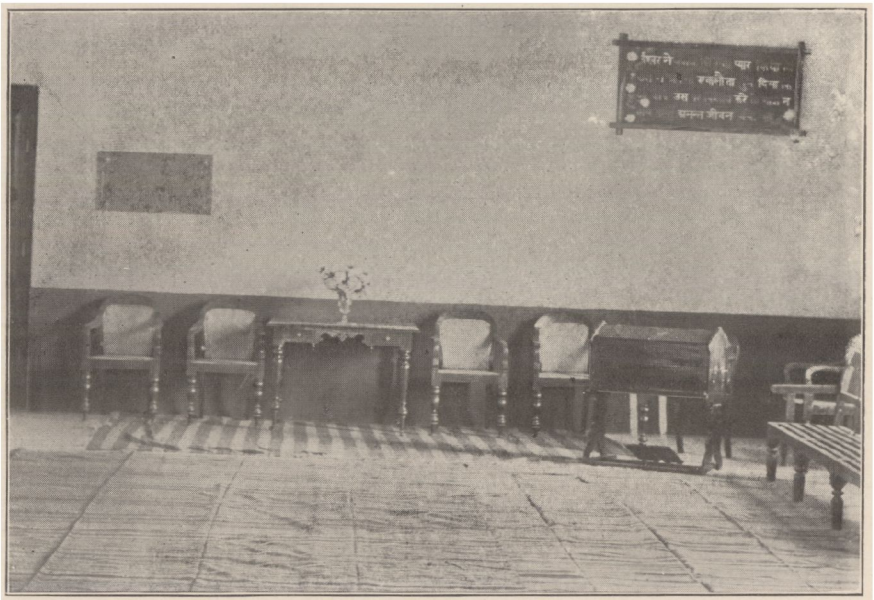


MEMORIAL CHAPEL TO MISS LOUISE B. PIERSON, NOWGONG, RUNDELKHAND, CENTRAL INDIA





ZENANA ROOM OF CHAPEL



INTERIOR OF CHAPEL

At a recent meeting the spirit of prayer seemed poured out upon the people, and all began praying, some for forgiveness, some definitely for baptism with the Holy Ghost; forty or fifty all praying at once, in the power of the Spirit, and without confusion. They were nearly four hours on their faces. After about three hours some got wonderful victory and began to praise and sing, but one boy had a great burden for souls and prayed on unconscious that others near him were singing, praising God. I never heard such a prayer for the heathen in Bundelkhand! It put us missionaries to shame.

Next night, again, but not in the same way, we were very conscious of the presence of God in power. One boy, who made a start the first Sunday, and tried to get peace without confessing and giving up *all*, began to cry out to God, confessing many hidden things. His conviction for sin was deep and for about an hour he wept and cried for mercy. At last the witness came that he was forgiven. He jumped up from his knees shouting "Hallelujah! victory to Jesus! Death to Satan!" The shouting and praising are all the more wonderful, because never heard before in the meetings or anywhere else; no one here is demonstrative. I sometimes think we are too quiet, but, when the Holy Ghost comes in, the praise is bound to come out. The Lord is answering prayer daily and definitely.

While the chapel (in memory of Miss Louise B. Pierson) was nearing completion, already we were seeing evidences of God's work on hearts in connection with it. The man who has had charge of the building is a very straight Mohammedan, and, like all of that religion, dishonest and wicked. He confessed last week that he believed Christianity to be the true religion, and that it was his purpose to make a public confession at the first meeting held in the chapel. It will mean many souls for Christ if this man becomes a Christian.

## GOVERNMENTS AND MISSIONS

In a previous issue we referred to the relation of national history and governmental policy to the conduct of missions. It seems obvious that in many ways, direct and indirect, the ruling powers of the world may befriend and foster missions without being either sectarian, or partial and unfair. A true education, humane institutions, a good sanitary system, an ennobling literature, and, most of all, the circulation of the Book of Books, will help to emancipate mankind from the despotism of error and evil, and all these objects governments may promote and foster without going outside of their proper sphere.

Much of human degradation is due to ignorance and superstition. Light dissipates darkness, and with it the power of darkness. Exclusion and isolation tend to foster traditional errors and vicious customs. The open door of communication is sometimes the open door, also, for the departure of narrow notions and absurd practices and cruel exactions, that can not endure the incoming of other and more enlightened peoples. There is a power in contact and intercourse to modify social life, introduce new and uplifting ideas and ideals. The more's the pity that so much should find its way that is also degrading, and this only imposes a new responsibility upon those who are permitted to unlock the two-leaved gates of hermit nations.

## FORWARD MOVEMENTS AMONG COLLEGE STUDENTS

We reprint these important paragraphs from a recent Journal:

"When Timothy Dwight, soldier poet, and theologian, *magnum atque venerabile nomen*, began his presidency at Yale college in 1795, the students there were accustomed to name each other after the French atheists. Jefferson, suspected of French principles in both religion and politics, was soon to become the chief magistrate of the nation. The enthusiasm for Lafayette and for Gallican

liberty had inclined the heart of our whole people toward France. The atrociously shallow and unclean, but brilliant and audacious, Parisian infidelity of the period looked attractive, even to the most talented and scholarly undergraduates. 'That was the day,' Lyman Beecher writes in his 'Autobiography,' (vol. i., p. 43), 'when boys that dressed flax in the barn read Tom Paine, and believed him. The college church was almost extinct. Most of the students were skeptical, and rowdies were plenty. Wines and liquors were kept in many rooms. Intemperance, profanity, gambling, and licentiousness were common.' Lyman Beecher was in Yale as a student in his third year, when Timothy Dwight came there as president; and now these two men lie not far from each other in the unspeakably precious dust of the New Haven cemetery, at rest until the heavens are no more. At the first communion season after President Dwight's installation, only a single student from the whole membership of the college remained to partake! In all the history of the American Church there has hardly been an hour of greater disaster. The senior class brought before the president a list of questions for discussion, one of them on the inspiration of the Scriptures (Dwight's Theology, Memoir, vol. 1. See also Spark's Life of Dwight). He chose that theme for a written debate, asked the young men to be as thorough as possible on the infidel side, treated them courteously, answered them fairly, delivered for six months from the college pulpit massive courses of thought against infidelity; and from that day it ran into hiding-places in Yale college.

"An admirable address on 'Personal Work' was given by Howard Pope. He told how the cards, known as silent messengers, can be used by the personal worker. He told this story:

"A college friend of mine told me, a little while ago, how he became a Christian. His teacher came along and dropped a note behind him on

the seat, so that no one else could see it. He picked it up. It read: 'Dear Charles, as you are especially good in mathematics, I want to propound the following problem: 'What shall it profit a man if he gain the whole world and lose his soul?' That word put in that way led me to accept Christ, he said, and my seatmate, whose name was Ripley, and who was the best mathematician in the class, came out for Christ about a year after, and this was the story he told. He said: 'I accidentally looked over your shoulder, and caught the first line of that note, 'Dear Charles, as you are especially good in mathematics.' It raised all the jealousy in me, for I thought I was a better mathematician than you, and so I was just mean enough to look over your shoulder and read the rest of it. It went like an arrow into my heart, and I was never able to shake it out. About a year after he accepted Christ and told what it was that set him thinking."

#### CHRISTIANITY ILLUSTRATED BY A CONTRAST

Baba Premanand Bharáti has written a book, entitled "Sree Krishna, the Lord of Love," and a critic points out some remarkable contrasts between the spirit of Brahmanism and of Christianity. The book named summarizes five fundamental tenets of Brahmanism: (1) Happiness is the legitimate and necessary object of existence; (2) quiescence is the secret of happiness, activity of misery; (3) the Golden Age of quiescence lies in the past—the history of the human race is one of degeneracy; (4) the measure of personal character is success in escaping activity, in quenching desire, and living quiescent; (5) the method of attaining perfection is forgetting all outside ourselves, and turning our thoughts within in a life of contemplation.

At every point the writer shows Christianity to be at the antipodes with Brahmanism:

Christianity bids us seek character, not happiness. "Seek ye first the kingdom of

God and His righteousness," is the Master's direction. It therefore bids us seek opportunities for service, and this the great Leader did. "Whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many." The Master therefore desires the cross and inspires his followers with a like desire. "We glory in tribulation," says one of the Master's followers: "knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed." Doubtless the Christian Church has often tried to inspire men to accept present sorrow by the promise that it would give them future joy. Doubtless many a Christian in the spirit of Peter has said, "We have forsaken all to follow Thee; what shall we have therefore?" But the Christian doctrine is that character, not happiness, is to be the object of our search—for ourselves and for our fellows.

Repose, therefore, is not the end of life. Life is its own end. Activity, which Brahmanism counts the greatest evil and the mother of evils, Christianity counts the greatest good and the mother of good. To be eager, earnest, aspiring, and even more and more eager, earnest, aspiring, this is the goal which Christ puts before His followers. Rest is a means; life is an end. Rest is temporary; life is eternal. "I have come," says the Master, "that they might have life, and that they might have it more abundantly."

The Golden Age of Christianity, therefore, is in the future, not in the past. Even the theology which believed in a literal fall in Eden never looked back to Eden, or expected or imagined its restoration. The history of the world as Christianity interprets it is a history of development; its end is the kingdom of God, when His will will be done on earth as it is in heaven.

The test of character, therefore, is conduct, not contemplation. "By their fruits ye shall know them," is the Master's measuring-rod.

Finally, the Christian method of attaining perfection is not forgetting the outside world and giving one's self to self-contemplation. It is the reverse; it is forgetfulness of self in services of others. According to its teaching God is not thought, but love, and love is service; life is not contemplation of self, but love; and love is thought of others. Almost the last words of the Master emphasize this truth—the words addressed by him upon the cross to his mother and his beloved disciple: "Woman, behold thy son; Son, behold thy mother."

Not happiness, but character, is the object of noble desire; not rest, but activity, is the aim of life; not to the past, but to the future, are we to look for its realization; not the form of our activity, but the

spirit which actuates us, is the measure of character; not contemplation, but service, is the highway to perfection."

### THE EXAMPLE OF ROYALTY

The betrothal of Princess Ena of Battenberg to the young King of Spain is an illustration of how politics invades the domestic and even the religious sphere. The grand-daughter of Queen Victoria had not only to become a Roman Catholic, but she had solemnly and publicly to *abjure* the Protestant faith, and consign the faith of her family to the category of damnable heresy and schism; and all this without any change of conviction. The authority of conscience was formally set aside and convenience takes its room. No wonder the Imperial Protestant Federation protested to the King, and many private and less formal appeals were made to his majesty to withhold sanction from such political "conversion."

On the other hand, it is very cheering to learn that the Prince and Princess of Wales in touring in India have set a royal example of sanctifying the Lord's Day, so ordering their itinerary as to avoid Sunday traveling, abstaining from sight-seeing and routine work, and attending worship regularly. This example—which the Indian *Christian Messenger* pointedly commends to the notice of the Viceroy—is all the more valuable because in Indian society public opinion does not lay the same restrictions on profanation of the Sabbath as still exist at home. High officials frequently utterly disregard its sanctity, and the effect upon the natives is most unwholesome.

### THE WISDOM OF THE (UN)WISE

Prebendary Fox preached a sermon in Exeter Cathedral in connection with the C. M. S. anniversary in that city. He said it was not only the unbeliever who was indifferent to the cause of foreign missions, but a large number of Christians also. He had heard

Englishmen as well as Asiatics wonder why so much trouble should be taken to

overthrow the other religions which, it was alleged, were as good for Eastern peoples as Christianity was for the West. "Do you suppose you will ever convert any of these fellows?" was a question put to him once by a British officer in high command, from whom permission was asked to establish a mission among 14 tribes. "Sir," said another of even higher rank, "you'll set the country in a blaze." Were these objections as reasonable as Christian people knew them to be unreasonable, would that alter by one whit the duty of Christians with regard to the world? Above all, there stood what had been called the fact of Christ. Missions were a necessary and vital part of Christianity, yet the people who were earnest about proclaiming Jesus Christ were very few. From the very success of the missionary enterprise had come some of the chief difficulties. Opportunities occurred so fast that they could not be kept pace with.

#### MISSIONARIES IMPROVE UPON ACQUAINTANCE

At the Inter-Church Conference held in New York last November, Rev. Dr. J. P. Peters, well known as an explorer in Babylonia, now rector of St. Michael's Church in New York, made the following statements in regard to what he had seen of the work and influence of American missionaries in Turkey: "I confess that when I first came in contact with the missionaries there it was with a certain prejudice. I looked on them with considerable distrust, as men proselyting from the ancient Christian churches of the country in the interests of their sect. I had not been long among them when I came to feel that they and I were brothers in every regard, and that anything I could do to further their work I would do with all my heart and soul. I found that because of them and their work the name of America was held in honor throughout Turkey, even beyond those regions where the work of the American missionaries was known. The reason was plain. The people from America whom the natives met, and with whom exclusively they associated the name and idea of America, were most highly educated, cultured, unselfish, and full of spirituality. Consequently, the great mass of the people of the

country knew Americans from their best side only. I found that, when I supposed I was where no American had ever gone, the honorable name and reputation of America had preceded me, thanks to the grand work done by the American missionaries. Further, I found that the missionaries themselves, so far from being sectarians, had come to realize in a very high degree the unity of all Christians. They were preaching the Gospel of Christ, not proselyting for a sect, and their preaching and teaching were actually reforming the ancient churches from within. I found these missionaries so broad-minded and spiritual that I was constantly learning from them. That was the experience which I first had at Constantinople, and it was repeated wherever I went among missionaries, until I came to feel that this catholicity and spirituality were due to the fact that they were doing missionary work, and that through that missionary work the realities of the Gospel of Jesus Christ had come home to them."

#### LOVE THE PROMPTER

Why do not China and Japan send us missionaries to propagate the faiths of Buddha, Confucius and Laotsze, at a cost to themselves of millions dollars a year? Is it because their great religions are not true? No, for they have much truth; right and wrong, awards and penalties, future life, powers above, etc. I sometimes think if there had never been a Christ, the whole Anglo-Saxon world would have adopted Confucian morality. Is not the reason a question not of truth but of love. There is hardly enough love in all the composite religions of the East to make a Chinese care a copper *cash* whether any one else believes them or not, while Christianity has enough love in it to make it care everything whether others share its life or not. It has the inspiration, not of a good code of temporal morality, but of a surpassing life of eternal love.—*W. H. Jefferys.*

# GENERAL MISSIONARY INTELLIGENCE

## AMERICA

### Babism in New York

The followers of Babism lately held their annual meeting for election of officers, in Tuxedo Hall. They call themselves "The Believers." They meet Thursdays and Sundays, not only in New York and Brooklyn, but in Chicago, San Francisco, etc. This cult, introduced four years since, boasts a large following, and proposes a vigorous propagandism.

Babism, or Behaism, is one of the many sects springing from Islam—a sort of reformed Mohammedanism. The prophets are Adam, Noah, Abraham, Moses, Christ, Mahomet and Beha Ullah. The last was announced as to make his appearance by the *Bab* (meaning *gate*), who in 1844 began his ministry in Persia by declaring himself the forerunner of one whom God would manifest. Bab was killed in 1850, and two years later Beha Ullah announced himself as "the Glory of God." He in turn has been succeeded by Abdul Beha Abbas (the great Branch), whom the Babists accept and worship as the Incarnation of the Word of God, the Spirit of Christ and the *second coming of Christ*, which He foretold. Says the author of one of the books, sent forth to convert people to Babism, "Some million of people on earth believe that the Word of God has with power and glory manifested itself in our day and that fuller revelation for the new age has been received of Him, who alone can speak as one having authority and not as the Scribes and Pharisees."

A. P. Dodge, chairman of the New York Babish counsel and founder of the *New England Magazine*, writes:

Abdul Beha Abbas has never made a claim of being the second coming of Christ, but he is known by his works, the believers well knowing that he is *literally* continuing the works of Christ, and *actually* fulfils *all* of the prophecies and revelations respecting the second coming of Christ "at the right hand of the Father." The Blessed Perfection (Beha Ullah) said: God came through a murderer (Moses); through the messenger without a father

(Christ); through a camel driver (Mahomet): and then through myself, etc.

A wealthy American woman who is a Babist has given thousands of dollars to spread the new religion, and some followers have frequently visited Abdul Beha Abbas, who lives in Syria and whom they term "*our Lord*." Both at Brooklyn and New York meetings are held where Abbas is worshipped as the Savior.

## SOUTH AMERICA

### A Horrible Deed

A Portuguese meat dealer in Buenos Ayres, Jose Modiry, has been doing a flourishing business in murdering human beings, and selling their flesh as pork. When he was found out and the law laid hold of him, the remains of fourteen bodies were actually in his butcher shop. Nothing but a police force prevented his being lynched by an infuriated populace when the awful crime was known.

## EUROPE

### The Opium Crime

Mr. Benjamin Broomhall, in a pamphlet on "The Opium Question from a New Point of View," looks at Britain's old crime against China in the light of the present situation. He contends that the weakness which in recent years has made this Oriental Empire an easy prey to spoilers, is due mainly to the opium habit, practically forced on China by Britain in the interests of the Indian revenue. Now, however, China is looking largely to Japan for guidance, and is likely to deal as drastically with the opium curse as the Island Empire has done, where opium is allowed only as a medicine. It is one sign that, in the new Chinese army, *no opium smoker is accepted*. Mr. Broomhall pleads that the British government should take the first step, and to the eternal credit of the new government resolutely abolish the traffic, and thus for ever correct one of the darkest dealings in the annals of the nation.

### English Church Statistics

As statistician-in-chief to the Free Churches, Mr. Howard Evans again publishes comparative statistics of the religious denominations of England. The few denominations whose returns in previous years have been defective have fallen into line, and Mr. Evans has in one case only (the Roman Catholics) to rely on estimates instead of exact figures.

	Free Churches.	Established Church.
Sittings .....	8,290,188	7,211,183
Communicants ....	2,136,267	2,168,967 (estimated)
Sunday-school teachers..	401,138	208,948
Sunday-school scholars..	3,471,302	2,984,327

During last year the Free Churches added 81,414 sittings, 90,723 communicants and 58,000 scholars; while the Established Church increased its sittings by 45,746, its communicants by 45,416, and its Sunday-school scholars by 22,540. Clearly the future seems to rest with the Free Churches.

### Dr. Barnardo's Work.

250,000 pounds is being raised to endow the homes which he founded. He sacrificed his life to aid homeless children, working for twenty years without salary. 20,000 pounds are already promised.

Mr. William Baker, who succeeds Dr. Barnardo, was born in 1849. As a boy he attended the Protestant Church at Bansha, and has still his first Bible, given him in 1854. At Trinity College, Dublin, he was a prize and honor man. He has the same spirit as his predecessor.

### Turmoil in France

The separation between Church and State has given rise to riots in Paris and some other towns, which have accompanied the official attempt to inventory church property, with a view to its legal transference to the religious associations for which the law provides. Such disturbances were not strange; but the ease with which, generally, they have been put down, proves how far the new law has be-

hind it public opinion, and that the separation is likely to be permanent. Père Hyacinthe prophesies that in less than ten years the action of the French government, far from being recalled, will be imitated in other Roman Catholic countries. Meanwhile the Reformed Church in France, tho having no part in the quarrel, incident to the dissolution of the Concordat, is plunged suddenly into serious difficulties by the new law, the most obvious of which is the financial one. The French Protestant pastors must now look no longer to State subsidies, but to their congregations, for support. They heroically face the situation and, like the Scotchmen of Disruption times, prepare to bear the burden of the Church's foreign missions. The evangelical and liberal sections of the Church, now no longer bound together by the tie of a common establishment, are in danger of falling altogether apart. The liberal party are now seeking reunion with the orthodox, ready to accept with certain reservations the Declaration of Faith which they rejected in 1872. Brethren of the Union of Free Churches of France are unaffected by the recent changes, while the M'Al mission is likely to find in them increased opportunities for work.

Meanwhile whole villages are becoming Protestant. There are awakenings in many parts. At Malataverne, which contains about 300 inhabitants, the Roman Catholic Church having failed to do anything for the inhabitants, a colporteur provided them with New Testaments, and practically the entire village is now Protestant, and services are regularly conducted.

### The Breklum Missionary Society.

An article in the *Evangelical Missionary Magazine*, Basel, gives a fine review of the great work of the Breklum Missionary Society (Schleswig-Holsteinische Missionsgesellschaft), from which we take the following interesting statements. The income of the society, in 1878 a little more than

\$5,000, was more than \$42,250 in 1904, and the society has never yet faced a deficit. The main work of the Breklum Society during the last twenty-five years has been in India. It is located about half way between Calcutta and Madras, to the north-east from the river Godavery and to the northwest from the port of Vizagapatam, and it comprises the kingdom of Jeypur and the Telugu district. Forty-four European laborers have been sent to India from Breklum since 1881, namely 22 missionaries, 16 wives of missionaries and six unmarried "sisters." Of these, 34 European laborers are now at work, viz., in Telugu 3 missionaries, with their wives, and 2 "sisters," and in Jeypur 14 missionaries, 9 wives of missionaries and 3 "sisters." To this missionary force 152 native teachers and catechists (28 in Telugu, 124 in Jeypur) should be added. The work of the society consists in preaching, stationary and itinerant, educational work among the children, work among the women, medical work and industrial work among the poor native Christians (especially Pariahs). It is most promising.

#### **Burning of Aintab Girls' Seminary**

At midnight, February 16, the girls were awakened by the smoke. The southeast class room in the first story was on fire. Before the gatekeeper could get help, the east end of the building was in flames, and the girls saved almost nothing. The missionary ladies in the other end were aroused, and Miss Blake, just recovering from typhoid, was carried in safety to the hospital residence nearby, but they lost many valuables, and some of them nearly all their clothing. The police kept out the crowd, the military governor of the city being present himself. Friends helped in saving what could be saved, and in fighting the fire. The cisterns were full, but the special arrangements for putting out fires could not be used, there being no water in the windmill tank. The city fire-pump was chiefly instrumental in saving the basement

rooms at the west end, except which all is a ruin.

The Protestant Orphanage was offered for the use of the school, and friends took the girls home till other provision could be made, and contributions of clothing were sent in, both forms of ministry being in excess of need.

The cause of the fire is a mystery. The building was insured for the sum of Lt. 1,700,000.

#### **Jews Returning to Palestine**

It is reported that more than 100 Jewish families move into Jerusalem every week. Tho most of them are very poor, yet they find means to make a scanty living. Jerusalem is rapidly becoming once more a Jewish city.

#### **Constantinople**

Miss Kingsford, new head mistress of the girls' school, of the United Free Church of Scotland, has over 300 Jewish girls enrolled and lacks room for others who apply. Since the persecutions in Russia, she has almost daily to refuse children who are refugees. She reports that her pupils show interested attention in the Bible lessons and answer questions on them as promptly as any from Christian homes. Conversions are frequently occurring.

### **ASIA**

#### **Tibet**

Dr. Ernest Shawe, L.R.C.S. Ed., writes from Leh: "in a book on 'Tibet and Turkestan,' the author, Mr. O. T. Crosby, referring to the Moravian Mission at Leh, makes incorrect statements which might cause distrust as to the methods and work. In chapter ix., p. 125, he states that 'for forty years this mission has been at Leh, and there are forty poor Ladakis who profess some sort of allegiance to the god of good Sahibs.' As this mission station was only opened in 1885, twenty years would be nearer the mark. He describes what he calls the "usual course of conversion," attributing it to the patients' gratitude for the good



offices of the mission doctor. After a somewhat crude and fastastical description of the preaching to the out-patients at the mission dispensary, Mr. Crosby thus sums up results: "The medicine brought back the little one's fleeting life. Such a brain and such a heart find God in the quinine and give Him such name as may please the Sahib."

If Mr. Crosby saw the dispensary work at all, it was merely when he ran in to say good-bye to me as he was leaving Leh. As to his idea of the preaching and the results of the medicine, up to the present I do not know that the medical work here has been the means of making a *single convert* who has confessed Christ by baptism. I believe it has been the means of introducing the Gospel to thousands, and I have every reason to hope that some of the patients did trust in Christ, tho they never openly became Christians. As it is, I believe that all the converts here have been won by the efforts of the *clerical* missionaries, and not by the *doctor*. As I am the doctor, my good faith can hardly be doubted. Our native Christians also are of a higher intellectual order than Mr. Crosby seems to think, but as I am not aware that he met any of them, or saw much of the mission work at all, they, too, are perhaps creatures of his imagination. I am sorry to write at all slightly of one who proved a pleasant acquaintance when here, in 1903, and who in his book has written kind words about the missionaries themselves; but, in the interests of truth, I must ask you to publish this correction."

#### Pundita Ramabai

Pundita Ramabai has again been taken to task for saying that home life in Hindu society is not what it should be. There is much that is rotten. But Rajah Prithipal Sing says in his article on "Purdah, Its Origin and Effects":

To remove the disabilities of our ladies owing to the "Purdah"—the baneful,

thorny screen must somehow or other be removed without delay. We must first give our prompt attention toward the real culture and development of our women; then we must purify our own society by putting down all coarse jests and improper behavior, and, learn to be more moral before allowing our ladies into it. Thirdly, we must allow social intercourse between our women and the nearest relatives of the family who are refined, and moral and should gradually widen the circle by introducing them to our friends—friends not in the sense of mere acquaintance—whom we in many cases prefer to our blood relations.

Another writer gives three reasons why Christians should be glad in her work.

We see in Ramabai a native convert called and specially equipped of God to direct the attack of the soldiers of Christ on the central citadel, the Satan's seat, of Hindu idolatry.

We see in her the mind of the East in direct touch with Jesus Christ, and the *understanding His will by God-given spiritual insight* without the medium of the Anglo-Saxon interpreter.

We see, also, an Indian woman, member of the most down-trodden and despised class of all Eve's children, capable of attaining the highest degree of mental culture and spiritual communion with the Unseen.

Let us learn once more that all class distinction, all priestly assumption, all "caste," whether Eastern or Western, is contemptible, vain, and a thing of naught in the eyes of God. All His poor earthly children are dear to the Father in Heaven. "God is no respecter of persons; but in every nation he that feareth Him and doeth righteousness is accepted of Him."

#### Human Sacrifices in India

Missionary Kiefel, of the Gossner Missionary Society, reported the following significant case a short time before his death (1905) at Nagpur, India. On an afternoon in May, 1905, a young Hindu was brought to the Mission for medical help. His throat had been cut. The windpipe had been hacked across deeply in several places, a piece about the size of a nickel had been cut out, and a cut almost two inches long had been added lengthwise. The criminals had taken their time and left the attacked for dead. Yet the wounded man has recovered. But what was the reason for such cruel attack? His

assailants were four Orkas, paid servants, who were employed to sacrifice his life to the goddess Kali. He is now consecrated to Kali and must expect further attacks by the hired assassins, until they succeed in killing him. Have human sacrifices really ceased in India? We think not.

#### India's Need

A motive power is her supreme need. Earthly wisdom will afford her many, but there is no motive power that earth can give which can compare with the quickening vital energy that will come from the Vision of the Christ, Living from the dead, the personal Savior of men, the King of the East and of the West, the very Image of the unseen God, to see Whom is to be in contact with the Unseen. The new life and movement that will come to India from that Vision, that contact with the Unseen, is the one only force that is needed to lead her to fulfill her destiny in the world.

So writes a native of India.

#### Marvelous Influence of Medical Missions

Dr. Arthur Neve relates that Dr. Pennell, of Bannu, having crossed the frontier to itinerate against the half savage tribes of the Kurram Valley, was seized by brigands. They at once recognized him, as one or two of them had been treated in the Bannu Mission Hospital, claimed him as an honored guest, took him to their cave, feasted him, and sent him forth with their blessing to preach in the regions beyond. Dr. Neve himself, when traveling in Baltistan, was supplied by the rajah with his own pony, gay with trappings of scarlet and gold, and with a band of four men with flageolets preceded by another man with an eight-foot long trumpet. Ten days later, having crossed a lofty snowy pass, and been transported across a tributary of the Indus half a mile wide on skin rafts, in the district of the adjoining rajah of Khapalla, he removed a wen from the head of the chief priest of one of the Mohammedan sects, who sat for hours reading aloud from St. John's Gospel to his disciples. The same day he performed twenty-four operations, chiefly on eyes, working from morning till night; while a Swedish missionary friend

sang hymns and preached to the people. Dr. Neve also has seen the influence of medical work in Madura, Damascus, and Jerusalem in overcoming fanatical opposition and racial prejudice. Similar testimony could be gleaned from many another field.

*Medical Missions* gives a list of all who as Medical Missionaries hold British degrees or diplomas, as follows:

Church Missionary Society, 70; United Free Church, 58; L. M. S., 38; Church of Scotland, 23; English Presbyterian Church, 20; Irish Protestant Church, S. P. J., Church of England, Zenana Society, Baptist Missionary Society and Wesleyan Missionary Society, each 16; China Inland Mission, 13; total, 370, an increase of 13 over the previous year.

#### Revival in Korea

Rev. J. F. Preston, of the Southern Presbyterian Missions, writes from Mokpo:

The awakening which began early in the year has grown steadily, until there is not a square foot in the church not occupied by the packed congregation now numbering four hundred. We decide to double the size of the building at once. The best element is being reached. When subscriptions for the new church were called for, 1,157 yang were subscribed by the natives, and I pledged 1 yang for every two of theirs on behalf of the missionaries, so the 3,000 yang needed is assured. One yang is actually 10 cents in United States currency; but considering the difference in the scale of wages it is equivalent to 50 cents gold. Twenty cents is the price of a day's labor here. How these Koreans give! Even those we consider objects of charity think themselves defrauded if not allowed to give at least a few days' labor. A band has been organized for the development and instruction of those coming in, and a class is meeting every night in the native guest room, which is the rendezvous for the men of the church. Seventy Bibles have been sold from our book room within the last month besides other literature.

#### Century of Protestant Missions in China

The year 1907 will mark its completion. In 1807 Morrison sailed for China and labored for years without one convert. Thirty-six years later there were twelve missionaries and only six converts. Fifty-six years later there were less than 2,000. Now there are 150,000. The missionaries

number 3,270, and represent seventy-eight societies. The centennial will be kept by a general conference at Shanghai for ten days.

#### **Idols Fall Before Thee**

Mr. J. Blundy, itinerating in the Kienning district of China, showed his lantern slides to astonished crowds. The first night 100 came. The following evening the place was packed. "Oh, there will be more still to-morrow," they said. But where would they stand if they came? When night arrived the street itself was blocked with men who could not get in. An idol procession which had been passing up and down the street all day had to take another route. Quite 500 men witnessed the views one night. Some of these held up their Chinese lanterns to get a better view! A discordant chorus of voices cried out at once, "No want light! No want light!" No—they were hearing of "the True Light which lighteth every man that cometh into the world."

#### **Chinese Torture**

A few days since a notorious river pirate, murderer of several persons, was confined and exhibited publicly in a cage, so constructed that he must either stand erect at full height or strangle to death. After six days the stones on which he stood were removed, one a day, giving him less and less support, until he died a slow death by strangulation. Before the end some friends managed to give him a deadly opiate. But such barbarous forms of punishment—such refinement of cruelty—are the natural outcome of a Christless system, albeit it boasts its high ethics.

#### **The Most Wonderful Thing**

A veteran missionary from China tells of a Chinaman who had read the whole New Testament three times. He was not an avowed Christian, but when asked what most struck him in his reading, he replied, "The most wonderful thing I read was that it is possible for us men to become temples of the Holy Ghost."

#### **Presbyterian Missions Prospecting in China**

The missionaries in China are among the hardest worked men and women in the world. The Presbyterian missionaries, excluding wives, many of whom have family cares, number only 165. They have 40 hospitals and dispensaries, which treated, last year, 137,274 patients; 252 schools, with many thousands of pupils; two printing presses, which issued last year 81,160,218 pages; 130 organized churches and 396 out-stations, where evangelistic work is regularly carried on. The work is successful to an extraordinary degree. The last year has been the best in all the history of Protestant Missions in China. The number of adult baptisms for the Presbyterians alone was 2,662, but there are likely to be more this year. In every part of the empire churches, chapels, schools, and hospitals are crowded, and many of them have been compelled to turn away Chinese who desired to enter.

#### **Formosa**

On Saturday, March 17, the whole island was shaken by an earthquake from early morning until late at night, the shocks being continuous. The same seismic disturbance was felt at Kumamoto, in Japan. The towns of Datio, Raishiko and Shinko were totally wrecked; at Kagi alone 2,000 Formosans and seven Japanese were killed. Thousands have been killed and hundreds more injured. The disaster is roughly estimated as causing \$50,000,000 damage.

#### **President Roosevelt Appeals for Japan**

On February 13 he took official cognizance of the famine which has grown to such serious proportions in the northern part of the flowery kingdom, and requests that contributions for the sufferers be forwarded to the American National Red Cross. In response Dr. Louis Klopsch, editor of *The Christian Herald*, on the following day sent a check for \$10,000.

#### **Famine in Japan**

Mr. Christopher Noss writes correcting the statements in the March

*Review*, p. 232 and 165, as to the cause of the dearth. He says: "The fields were all cultivated as usual, the failure of crops being due to lack of sunshine last summer. Had there been no war, the number of those utterly impoverished might be somewhat less than a million, but not much less, for the soldiers' families received special consideration from government and people."

Referring to the paper in the January issue by Mr. Pettee, he adds: "Among the teachers of North Japan College, such in Sendai as Mr. Kajiwara and Mr. Sasao, Ph.D., one a graduate of Princeton, the other of Bonn, rank as strong men, as well as Mr. Nakamura and Mr. Demura, who spent each a year at Yale.

#### **The Decay of Buddhism in Japan**

At the annual meeting of the St. Thomas' (Edinburgh) Auxiliary of the Church Missionary Society, the Rev. C. T. Warren, Osaka, Japan, referring to the prospects of modern Buddhism, quoted the following from an eminent Buddhist, Mr. Sawayanagi Masatoro, head of the Bureau of General School Affairs, in one of the leading Japanese religious papers:

No State can dispense with religion. Society cannot get on without religious men and women. In our country Buddhists are so far ahead of all sects (in numbers) that when we speak of religious men we mean Buddhist priests, for, compared with them, Shinto priests and Christian ministers are nowhere. Yet when we come to ask whether the Buddhist priests of Japan to-day are a necessity to the State, there are perhaps very few people who would venture to answer in the affirmative, and we hardly think the Buddhist priests themselves would be bold enough to affirm that they are indispensable to modern society. Tho our Buddhist priests bear the name of religious teachers, in reality they are nothing of the sort. This is not my opinion only; it is an indisputable fact. . . . But our religion!—the very thought of it causes us shame and sorrow. No one who knows what Buddhism is to-day can do other than grieve over its forlorn state. Its revival seems next to impossible. And yet there never was a time when we needed religion more than we do to-day. Religion is needed to furnish us with higher ideals than are to be found in the business and in the political worlds. If Buddhism does not furnish these Ideals,

then Christianity may do so. I would rather see Christianity doing what it can toward supplying higher standards of life than see the nation left without any religion at all.

#### **A Changed Life**

A Japanese evangelist held a series of mission meetings in an important town in Japan for Christians and inquirers after Christianity. There were some remarkable confessions of sin. One young man of twenty, an inquirer, confessed that four years previously he had set fire to a house, had done various petty pilfering, and caused the death of two children. He boldly went to the police station and told the whole story, including the fact that through the power of the Gospel of Christ he had been led to confess. He is a railway telegraph operator, and now spends all spare time, going from place to place on the railway, telling of the Gospel of the Grace of God.

#### **Assam**

Rev. O. L. Swanson, of Golaghat, found much to encourage him during a recent tour. The Gospel wagon by day and the magic lantern by night attracted many people to hear the Gospel. In the Mikir Hills he saw the interesting work of a teacher, a young man converted in the Golaghat school and trained in the Bible class at Nowgong. Through this school Christianity is gaining a strong hold on the community. Six people were baptized during this tour, one of whom is an educated man who knows English. Out of his own funds he has built a beautiful chapel and is willing to help support a permanent teacher in his village.

#### **ISLANDS OF THE SEA**

##### **Philippine Islands**

Rev. C. L. Maxfield writes:

The summer school brings about 400 from the higher grades of all the primary schools of the province of Bacolod for six weeks. Together with the Rizal Institute pupils (the provincial high school located at Bacolod) this gives us a parish of 700 from the higher grades, besides the primary school children from Bacolod schools. The Baptist Boys' Home overflows. He helps the boys with their lessons and in-

terprets the truth of Protestantism to them. Many are eager to know and not a few to receive and obey the Gospel. A Young Men's Christian Association is organized. Two meetings for students held each week are largely attended.

Any Sunday-school papers, simple religious books, picture cards with verses, primary or intermediate lesson quarterlies—anything that helps to bring the Gospel to these boys and girls, who know English and crave such literature, would be of great value, and may be sent by mail to him, at Bacolod, Negros Island, P. I.

### The Toilers of the Deep

The number of men and boys employed in sea fishing, as estimated by the Registrars of Sea Fishing Boats, was in 1904 42,010, of whom 33,369 were regular fishermen and 8,641 occasionally employed (exclusive of the Channel Islands and the Isle of Man). Registered fishing boats, 8,962, of 162,431 tons; 3,233 first class, 4,310 second class and 1,419 third class. Those engaged in trawling, 2,002, the aggregate tonnage being 98,013; 1,138 steam trawlers and 864 sailing trawlers. The steam trawlers registered at North Sea ports, 1,049, as compared with 1,060 in 1903 and 1,024 in 1902. At Grimsby, 432; at Hull, 416; all the other North Sea powers together mustered only 202 steam trawlers, Germany leading with 141; the Netherlands had 36, Belgium 22, and France 3.

## MISCELLANEOUS

### Age Limit of Inebriety

If a man has not indulged in alcohol to excess before the age of 25 he is not likely to do so at all, so says a writer in *American Medicine*, basing his conclusions on the investigations of Dr. Charles L. Dana. Inebriety usually sets in before the age of 20, and few begin to drink to excess after arriving at 30. We read:

Dana stated that no cases arise after 40 years of age. There is a popular idea, no doubt, that numerous cases do arise after 40, but it is not at all unlikely that investigation into their early histories will bring to light a long series of occasional over-indulgence with some symptoms dating back to childhood. Dana evidently refers to real inebriety in youth, and not to the lapses which so many young men wrongly assume to be a part of their education, nor

does he assert that all youthful inebriates are incurable, but merely that old cases began at an early age. Wild oats must be reaped in sorrow and pain, but they do not necessarily choke the whole crop of good seed. These statistics are of such profound significance that it is quite remarkable they have elicited little comment and have not been made the basis of practical measures for the prevention of drunkenness.

The writer believes the craving has a diseased condition as a basis. If a nervously unstable boy is not sufficiently protected until age can bring about greater stability, he will be apt to yield to temptation. Few persons are so neurasthenic as to drift into drunkenness or vagabondage no matter what guards surround their childhood. If we can keep a boy straight, then, until he is 20, he is pretty safe, even with a tendency to alcoholism. The author would hire boys to abstain from alcohol—a "modern movement," which has a firm scientific basis.

### Oldest Missionary Hymn

Probably one of the oldest distinctly missionary hymns in the English language is found in the several editions of the Moravian hymnbook since the year 1743. No author's name is attached, but it resembles in thought to hymns of John Hutton, vicar of Stanton in the Vale, Berks, 1709-1714, whose son compiled the edition in which it first appeared. The original is in 13 stanzas, and the following four stanzas give a good idea of the hymn:

Think on our brethren, Lord,  
Who preach the Gospel Word,  
In spirit free and bold,  
In hunger, heat, and cold—  
Thou art their strength and shield,  
Help them to win the field.

Give them an open door,  
With Wisdom, love, and power,  
To tell what Thou hast done  
For all men to atone,  
And thus in every place  
They will show forth Thy grace.

O Lord, before them go;  
To every sinner show  
What need he hath of Thee  
And then most mightily  
Impress upon his heart  
That Thou his Savior art.

Thou Workman great and wise!  
 Who shall Thy work despise?  
 Our weakness well Thou know'st,  
 Of nothing can we boast,  
 But that we trust Thy Word,  
 And know Thou art our Lord.

#### Gospel Triumphs Among Seamen

In a recent meeting on behalf of seamen, Mr. Frank T. Bullen told how one dark night at sea, when an ordinary sailor, he was running along the deck and tried to kick a ring bolt out of the planking with his naked toe. He sank to the deck in agony, and exclaimed, "Oh, merciful Father!" A seaman, standing by, said: "You've got something in you after all, mate; a man as can try to lift a ringbolt out of the deck with his toe and not curse somebody or something must have lots in him, I says." Pretty much the same thing is constantly seen among the fishermen in the North Sea, whom the Gospel has transformed.

#### INTERESTING ARTICLES IN CURRENT MISSIONARY MAGAZINES

In the article "As Lambs Among Wolves," the April *Missionary Herald* speaks for all. For there it recalls impressively, tho briefly, the standpoint from which Our Lord regarded the question of danger in missionary undertakings at a time when they were new. Any who are inclined to charge rashness upon missionaries who remain at their posts in China should read this article.

*Olive Trees* (Reformed Presbyterian) for April describes a ferocious attack upon a handful of Protestants at Famagusta, in the island of Cyprus, by a mob of some 2,000 Greeks.

*The Spirit of Missions* for March deals happily and picturesquely with the children of many races in many mission fields.

*The Bible Society Record* for April contains an article by Rev. W. C. Wilcox, of Natal, on "Revising the Zulu Bible," which reveals the enormous labor involved in giving the Bible to the nations.

The women's missionary magazines for April are notably, though not unusually rich. *Woman's Work* devotes several pages to letters written from the midst of revival scenes in the vicinity of Ratnagiri, India. In the *Woman's Missionary Friend*, "The Touch of Faith," by Rev. J. W. Robinson, of Lucknow, India, tenderly tells of the conversion and astonishing cure of a Mohammedan girl-wife who had been cast on the streets as a hopeless paralytic. "A Kaleidoscopic City," by Mrs. Goodenough, in *Life and Light*, leads one by the hand into the byways of Johannesburg, the mining metropolis of Transvaal, South Africa.

Two articles relating to the Home Mission field are Rev. Bruce Kenney's "Mormonism and the Mormons," in the *Baptist Home Mission Monthly*, and "The Child Immigrant," in the *Home Missionary*. The first deals with the doctrines of the Mormons, and the last discusses a section of the immigration problem which needed to be emphasized.

#### OBITUARY

John Robert Ellery, the veteran Kongo missionary, after 16 years of faithful work, passed away at Bolengi Station (F. C. M. S.), January 12th. He had at one time worked in Sicily among seamen, then in Liberia in connection with Bishop Taylor. He found self-support interfered with unselfish service, and was led to join the Kongo Balolo mission, in 1890. On reaching Matadi, he at once undertook to put into shape a house sent out from England. Then he went up the river to Ikau, on the Lolanga, where, in 1891, he joined Messrs. Haupt and Whytock, now also dead. He was enthusiastic in Evangelism and very self-forgetful, often left alone at Ikau for months. He was saved from massacre in 1893. He has gathered a church of about fifty, but the climate played havoc with his frame, and another noble servant of God has left his earthly tabernacle in Africa.

## FOR THE MISSIONARY LIBRARY

VITAL TRUTHS RESPECTING GOD AND MAN.  
By J. Glentworth Butler, D.D. Philadelphia. Westminster Press.

Dr. Butler's life purpose and endeavor have been to unfold and exalt the Word of God as the sole Divinely appointed means of saving and sanctifying men. In preparing these pages, dealing exclusively with the Bible teachings concerning Redemption, his practical aim is to furnish a greatly needed text book, first, for advanced classes in every form of organization for Bible study, in church, college, and Christian association; and, second, for use in mission fields for the training of a native ministry, and as a common basis for united action by various denominations in the forming and establishment of a single church organization in community or nation. For such wide uses he has carefully avoided every mooted question of polity and creed, presenting only, but fully, clearly and concisely, the great spiritual truths, held by all living evangelical churches. This book we especially and warmly commend to all *training schools*, and especially do we affirm that no better book is known to us for the training of native disciples, workers, and evangelists on mission fields. Dr. Butler, now eighty-five years old, has in this book gathered together the results of sixty years of Bible study. It is sound, scholarly, and spiritual, and a rare book.

THE MISSION OF JAPAN AND THE RUSSO-JAPANESE WAR. By Rev. Kota Hoshino. Printed by the Fukuin Co., Yokohama.

Is a small book of 100 pages, the object of which is to show that the responsibility of the late war is with others than the Sunrise Kingdom, and has a vast significance as to the whole future history of the Orient.

Its author is an honored pastor in the Ryogoki church in Tokyo. He was baptized as a boy, thirty years ago, was for some ten years professor in the Ferris Girls' Seminary, and

in the Baptist Theological Seminary at Yokohama. Four years ago he was made moderator of the Synod. All this entitles his little book to a hearing, and we have read it with deep interest and commend it to others.

EVANGELISM, OLD AND NEW. By A. C. Dixon. American Tract Society.

Whatever Dr. Dixon says or writes, we can be sure will be true to the great vital truths of our holy faith and the godly practise of a consistent life.

This book, in fifteen chapters, treats Preaching, especially in its evangelistic aspect, emphasizes the necessity for making the Gospel message prominent, and for magnifying the work of Christ and of the Holy Spirit. He deals with private and personal appeals, the secrets of soul-winning, the value of the Bible, prayer, unselfish love, and heroic effort.

Those who believe the old Gospel will find much here that is refreshing, stimulating, and suggestive.

WORRELL'S TRANSLATION OF THE NEW TESTAMENT, with notes, is published by the author, Prof. A. S. Worrell, Louisville, Kentucky.

For most individual attempts at translation of the Word of God we have little respect, and some of them are a disaster, as they read into the Scriptures individual notions, often utterly erroneous and false.

This is one of the few that possess, like Dean Alford's, real value; there is a devoutness, a conscientiousness, a scholarly exactness rarely found in similar undertakings. This translation has commended itself even to such eminent men as Prof. Howard Osgood, of Rochester, who does not often give to any book such unqualified praise. Prof. Worrell is particularly happy in his rendering of Greek tenses, and his exact reproduction of delicate shades of meaning. The notes also are helpful and often illuminating.