



A GENERAL VIEW OF AGANA, THE CAPITAL OF GUAM, TAKEN FROM THE OLD FORT

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## SIGNS OF THE TIMES

### INSPIRING MAXIMS FOR HEROIC LIVES

"MY FOUR PRINCIPLES OF LIFE ARE:

1. ENTIRE SELF-FORGETFULNESS; 2. THE ABSENCE OF PRETENSION; 3. REFUSAL TO ACCEPT, AS A MOTIVE, THE WORLD'S PRAISE OR DISAPPROVAL; 4. TO FOLLOW, IN ALL THINGS, THE WILL OF GOD."

So said Gen. Charles George Gordon, the martyr of Khartum, and we lift these mottoes as a banner to inspire heroic obedience in the disciples of Christ.

Observe how much ground they cover. The first sinks self out of sight; the second renounces pride for the spirit of humility; the third turns a deaf ear to the voices of worldly praise or blame; and the last explains and includes all the rest, for it absorbs all attention in the will of God, in the habit of implicit, immediate, cheerful obedience.

Mrs. Charles, in her charming pen portrait of this remarkable hero, shows how these four laws of life interpret his character and career. He became so indifferent to the poor prizes of this world that he did not even try to renounce them: he simply scorned them as valueless. He disliked decorations, cared nothing for money, hated to be lionized, and

fled from human praise. He did not think of himself: shrank from no risk, grasped at no prize, and was always under orders. Life was to him not a playground, but a battlefield; service not a human distinction, but a Divine vocation; death not an exit, but an entrance; and all events ruled not by chance of Fate, but by choice of God. He resented no injury except to others, and sought no glory except for God. War was to him not an end, but a means to peace. He exposed himself to the hottest fire, and exemplified the courage he commended. He was as prompt to do the simplest duty on the lowest level as to plant the "ever victorious banner" on the heights. Because he practised the presence of God, praise was a robbery of God, at once an "impertinence" and a "blasphemy"; and he tore out the sheets from a manuscript narrative of the Tai-ping rebellion, because he was lauded in them. Time was precious, and inaction terrible because it was waste. He impressed others as *having no self*, so fully did he follow his Master. Having once for all given himself to God, he had no right to keep back anything. A gold medal, given him by the Empress of China,

and specially engraved, suddenly disappeared; and, years after, it was found that he had erased the inscription and sent it anonymously for the relief of famine sufferers at Manchester! In Egypt he declined a proffer of fifty thousand dollars a year, because it would be wrung from the starving people he was sent to govern, and accepted only a bare living. He used the present chance instead of dreaming of a chance which may never come. Let him speak for himself:

"Hoist your flag and abide by it. Roll your burden on Him. He will make straight your mistakes." "Here am I, a lump of clay. Thou art the Potter. Mold me as Thou in Thy wisdom wilt. Never mind my cries. Cut off or prolong my life. So be it."

With such glimpses of the man we can understand his iron endurance, unflinching courage, sublime self-abnegation, contempt of human honor and reward, and patient fidelity to duty. We can understand the white handkerchief on his tent which was the simple signal that he was alone with God, and the devotion to the Word of God which left no time for other books. He might have saved himself from the fatal spear at Khartum, but he could not save others; and so, the only Englishman left, "alone with God and duty, a universal sentinel, he kept watch over his ramparts, and prayed for the help that never came."

Missionary workers abroad, and missionary helpers at home! Let Gordon, being dead, yet speak, and remind us that "the grandest heritage a hero can leave his race, is to have been a hero!"

### ECHOES OF THE WELSH REVIVAL

One of the Signs of the Times is the manifest blessing accompanying the mere narration of what has been going on in Wales. For example, Rev. Joseph Smale, of Los Angeles, returning from a recent visit, simply rehearsed to his own people, in the First Baptist Church, what he had seen and heard. The church was crowded, and as he told the simple story, some two hundred people, amid the sound of sobs and inarticulate prayers, pressed forward, to the front, confessing sin, seeking to right wrongs, and heal dissensions, and get right both with God and man. This morning meeting was prolonged into the afternoon and almost joined hands with the night meeting. For sixteen weeks the work went on, every afternoon and evening, as well as during the whole Lord's day, no two meetings being alike, and scenes, unrivalled in that church, came to be common and attracted attention all over the city and state. One marked effect was the prostration of caste barriers. High and low, fashionable and outcast, white and black forgot their differences in the unity of the Spirit. And as such freedom of the Spirit was not relished by some, an independent New Testament Church is the outcome, meeting in Burbank Hall. Meetings, five hours long, are spent in continuous prayer. No such visitation of God accompanied the work of Dr. Chapman and his score of evangelists and singers, as this simple recital by Pastor Smale of what he saw in Wales. Street meetings are held, followed by services in the hall, homes are visited, and places of employment. The new Church already sends out two missionaries to China,

and a mission band is organized, to follow as the Lord leads.

All this reminds us how the great upheaval in Uganda began, in 1893, with Pilkington's perusal of the appeal of David, the Tamil evangelist, and the reading of the report of the addresses at the Keswick Convention in England, leading the missionaries to seek a new victory over sin, and a fresh anointing for themselves, in their work.

### THE UNITY OF DISCIPLES

The trend of our day is certainly toward the abolition of artificial barriers between believers. At a time when Presbyterians, Congregationalists, Methodists, and kindred bodies are entering into new confederacies, it is not a little surprising to find a document, bearing the signatures of both the Anglican and nonconformist leaders in Britain. While deprecating large schemes of corporate reunion, and not treating existing religious divergencies as unimportant, the two archbishops, the presidents of the principal Free Church bodies, together with the moderators of the Scottish assemblies, unite in "believing profoundly that our Lord Jesus Christ meant us to be one visible fellowship," and therefore "feel profoundly the paralyzing effect upon the moral forces of Christianity which our divisions inevitably produce." Hence a joint call to all Christians, who desire the fulfilment of the Divine purpose, to give themselves to penitence and prayer—penitence because all bodies and individuals have more or less contributed to produce and perpetuate differences, and prayer because all alike need enlightenment from above as to the

ways by which God's servants are to be drawn together. It is suggested that preparations should be made for a united effort of prayer on Whit-Sunday next for the reunion of Christians. This interesting appeal is the outcome of a conversation between Bishop Gore and Rev. J. H. Jowett, of Birmingham, in which they agreed that something should be done to bring about a better understanding between different sections of the Church. Mr. Jowett ventures to hope that, at some future time, a great interdenominational meeting will be held at the Birmingham Town Hall, with Bishop Gore in the chair, to pray for a greater sense of fellowship among all sections of the Church.

Meanwhile, Canon Hensley Hanson, in the *Contemporary Review*, returns to the attack upon "apostolic succession," declaring the claim to be as unhistorical as it is uncharitable, and calling on Parliament to "repeal that relic of barbarism which forbids Anglican clergymen to invite nonconformist ministers into their chancels." Here the canon places himself in accord with Bishop Lightfoot and Stanley. The doctrine of apostolic succession is rapidly losing hold and seems destined soon to pass away. Some of the best literature against the claim to the divine historic Episcopate is from Episcopal pens!

### THE DARK CONTINENT IS AWAKING

Africa is increasingly the scene of political and social turmoil. Official correspondence confirms private communications, in respect to reports of some sort of scheme of combination or conspiracy among the natives, especially in South Africa, against the domination of their territory by the



whites. The African Party, whose motto is "Africa for the Africans," is obviously growing in numbers and intelligence. The late Zulu outbreak is thought to be due to a premature attempt on the part of an impetuous chief to bring on a crisis before the fulness of time. The fact seems to be that like Japan and China, even the long-suffering Dark Continent is awaking. Contact with civilization is bringing intelligence and intelligence always begets independence. The only way to prevent disastrous revolutions is to diffuse the Gospel. Light and love must go together. Civilization without Christ may only develop another "Frankenstein," a new monster of violence, gigantic but uncontrollable. In every way God is compelling His people to put new energy and vigor into the work of a world's evangelization.

### MONEY AND THE KINGDOM

A disciple of Christ can not look without amazement not unmixed with chagrin, at the sad contrast between the lavishness and zeal with which vast sums are spent for the purposes of this world, and the comparative parsimony which keeps the Church enterprises always begging for help, and threatened with curtailment and retrenchment. The United States Congress on May 17 passed the naval appropriation bill of nearly one hundred millions of dollars! Germany, six years ago, voted ten times that enormous sum, for the expansion of her navy, and has since increased it by two hundred and fifty millions more. Do we realize that thus the expenditures of three leading nations, Britain, Germany and the United States, for warships alone, and with-

in a decade of years, *exceeds more than threefold* all the money given to foreign missions, by the whole Protestant Church, since Carey went to India!

The war "craze" has seized the nations. Great Britain can not imperil her supremacy of the seas, and must build a score at least of warships, that in size and armament leave even the *Dreadnaught* behind. Where is the corresponding zeal and abandonment of God's Church, in carrying on the campaign of the Prince of Peace?

### THE OUTLOOK IN RUSSIA

Civil and religious liberty gets a foothold slowly in the czar's empire. The new Douma drafted an address to the throne which, to say no more, is an extraordinary document. It more than hints a deep determination in the representatives of the people to compel the empire to take its stand among the democratic peoples of this era of liberty. The demands made are peremptory, for:

- (1) General amnesty.
- (2) The abolition of the death penalty.
- (3) The suspension of martial law and all exceptional laws.
- (4) Full civil liberty.
- (5) The abolition of the council of the empire.
- (6) The revision of the fundamental law.
- (7) The establishment of the responsibility of ministers.
- (8) The right of interpellation.
- (9) Forced expropriation of land.
- (10) Guarantees of the rights of trade-unions.

Obviously the Russian people are revolting against the long rule of the

autocracy and bureaucracy. The refusal of the czar to receive personally the deputation of the Douma has not helped matters. All lovers of true liberty must now look with solicitous interest—may we not add, with prayer to the God of Nations?—in hope that at this great crisis no false step may be taken. It is not a time for bigotry, prejudice, and passion to have sway. The destiny of a great nation hangs in the balance.

#### **GENERAL BOOTH AND THE SALVATION ARMY**

General Booth lately kept his seventy-seventh birthday, and is, we are glad to note, hale and hearty. He is a resolute vegetarian, lives a simple, frugal life, and has earned the cordial esteem of Christians of every name, and the respect of all whose good opinion is worth having. His heart is passionately in love with the Gospel and the souls of men. He began, forty years ago, his great philanthropic work in behalf of the poor and outcast classes. His methods were novel and grotesque, and at first were met with no little ridicule. But he has demonstrated their efficiency, and his success where so many have failed, has won a unique victory over both apathy and antipathy. He has a villa at Hadley, near Barnet, England, where he finds rest and recreation in gardening and bee-keeping, selling his honey for the benefit of the Army's local corps. We hope he may yet have years of good work before him.

This seventy-seventh birthday was celebrated with great enthusiasm at the Crystal Palace, representatives of over fifty different nations taking part in the foreign demonstration. He

conducted a great thanksgiving service in the central transept and delivered an inspiring address, surrounded by the chief members of his staff, in charge of the organization at home and abroad. Among those present was "Lieutenant-Colonel Duff," sister of the Duke of Fife and sister-in-law of the Princess Royal, whose position in the Salvation Army is that of editress of the *Young Soldier* and the *Young People*. At the close of the proceedings, the results of the Self-Denial campaign were announced. Ireland had contributed £1,918; East, £3,502; North, £3,927; South, £5,528; Midlands, £5,550; Yorkshire, £5,863; West, £7,933; Northwest, £8,677; Scotland, £10,909; Training Homes, £3,900; London, £14,645. The grand total for the United Kingdom was £72,731. This marked an increase of £9,421 upon the returns of last year, and constitutes a record for Self-Denial Week in the Salvation Army.

#### **HONORING A VETERAN MISSIONARY**

It is, to say the least, very questionable whether the growing practise of nominating rival candidates for the moderatorship of the Presbyterian General Assembly, with all the attendant pyrotechnics of laudatory declamation, is consistent with the dignity and sobriety of what calls itself a "Court of Jesus Christ." The recent assembly at Des Moines spent two hours' valuable time in listening to such commendatory electioneering speeches for eleven different nominees. It is more than doubtful—the propriety of such personal praise of a party, yet living, and in his presence.

Nevertheless, the Assembly did it—

self high honor in lifting to the chair of Moderator, one of the worthiest of its veteran missionaries. And Rev. Dr. Brown did not go one fraction beyond the truth when, in nominating Dr. Hunter Corbett of China, he paid to him the following high tribute:

"If any man, for long, self-denying, self-sacrificing, and magnificent service for God and man, has any claim to be Moderator of this Assembly, that man is Dr. Hunter Corbett. Forty-three years ago he entered the ministry, and tho he could have commanded a salary of \$5,000 a year and parsonage, believing that Jesus Christ had made propitiation for the sins of the world, the whole world, he was conscious of a call to that wider work, turned his back on the attractions offered, and offered himself. A journey to China was an undertaking quite formidable then, as compared with one now, but this man was not only willing to live in hardship, but to die in China if need be. After his wife's death this man became the great preacher in North China, making journeys with his three motherless children on a donkey, one on each side in a basket, and one in his arms. If the Church wants to honor evangelism, here is an opportunity of honoring this great evangelist of the Presbyterian Church in China. He baptized over 3,000 Chinese, organized fourteen churches, educated Chinese students, and erected buildings for church and educational purposes. If any man in this Assembly 300 years from now will

be a subject of history, that one is Dr. Hunter Corbett. It is important that the Moderator be a man of sweet temper, and Dr. Corbett is warm-hearted, cool-spirited, and a man who walks with God. We have had Moderators from colleges, and Moderators from seminaries, to burn, and from different sections of the country, but never one from China. We had one Moderator from the foreign field, but that was a generation ago, and is it not time for us to choose another? Shall we not signalize the beginning of our third century of history as a Church by an emphasis on foreign missions, and give encouragement to the men now in the foreign field? After the horrible massacre at Lien Chou men sneered at the missionary as a man, and would it not now be appropriate to give the lie to this sneer by honoring this man from China? There is something pathetic in this matter. I do not like to antagonize others, but we ought to remember that Dr. Corbett is threescore and ten years old, and will soon go back for a service of some ten years, and we will never see his face any more. This is the last time the Presbyterian Church will have an opportunity of honoring this good man. Shall we not pass out of provincialism and place this man in the Moderator's chair? In the name of the spirit of evangelism that ought to characterize this Assembly, and as a token of determination to do great things for the future, I place in nomination Dr. Hunter Corbett, of China."



MISSION SCHOOL BOYS AT BETHEL, ALASKA, AFTER A GOOSE HUNT

## AMONG THE ESKIMOS OF ALASKA

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

Very modest in their pretensions as to ancestry, the Eskimos of Alaska claim descent from the crow. It was a raven who acted the part of Prometheus for them. Originally a man, he discovered where light and fire were kept in store in the house of fire, and undertook to fetch it. To accelerate his flight as he made off with his booty, he put on snow-shoes. On a clear, starry, moonless night his tracks may be seen up in the sky, which whites, who know no better, ignorantly call the Milky Way. But his pursuers were swift. There was danger of capture. So he quickly changed himself into a raven, and flew past the frost-maker (the moon) down through the keen night air. He thus became the great benefactor of his people, for life

would be unbearable in the long Arctic night of winter without heat and light. In gratitude the people leave portions of fish and muskrats as offerings for the raven. Not long ago the cause of a serious epidemic was solemnly declared to be the growing indifference of the many who now intermit these offerings.

That God is, these children of the icy North have long understood. Have they not perceived his handiwork in the glory of the aurora? Yet they did not as heathen worship Him, but rather literally served the evil one. God they believed to be good but distant. The evil one they knew to be mighty and present, and deemed it necessary to propitiate him. Land and water, sky and sea, they

peopled with spirits. They fancied spirits to be in the rivers and rocks, the white whales, the walrus, the seal, the salmon, in their very dogs. There were spirits everywhere, and chiefly evil spirits. These must be taken into account in accordance with rules prescribed by their medicine men—the “shamans.”

Under no circumstance should you transport a corpse across a stream. That would anger the spirit of the river, and unlucky fishing be the consequence. The “shaman” must bless your Rajak and fish-traps—for a consideration—and you must be careful not to injure the backbone of the first salmon caught in the season, if you wish to store up dried fish in plenty against next winter. In winter do not think of separating frozen fish with an axe. That will anger the fish spirit. Break them apart with an ice-pick. It will never do to let the children take their dolls out of the house in winter. That is an offense to the spirit of the wind, and he will send a terrific blizzard. Do not dare to name the name of a person who has died. That gives him the right to haunt the house or village. Yet it is safe to mention his name after a little baby has been born in the village, for the soul of the latest to leave has now returned and has found a new incarnation; nor does a difference of sex affect the case.

Such were some of the notions of the Eskimos of our own country, heathen under our own flag, up to twenty years ago, when in response to the appeal of Dr. Sheldon Jackson, himself a pioneer among the Indians of Sitka, the Moravian Church sent the first Protestant missionaries to them, to be followed later

by quite an honor roll from other evangelical churches.

As heathen, these people of the North lived under constant dread of impending evil. Indeed, this feeling seemed to me to be stamped on the very countenances of heathen Eskimo from Nunivak Island and the adjacent coast, whom I met when visiting the Moravian missions on the Kuskoquim last summer. It is this dread and their innate credulity which enabled the medicine men to make spoil of them in the olden time. Consummate frauds, these “shamans” rarely pretended to effect a cure of actual disease. More frequently they would prophesy coming calamity, that might be warded off only through their intervention. But this had its price. Not so long ago, for example, a “shaman” was sent for to aid a poor fellow who was dying of consumption. He consented at all only after receiving a respectable retainer, a Rajak full of valuable furs. Arrived at the home of the sufferer, a second payment was demanded. Then the conjuring robe was donned, a dress very much like that of the Indian medicine-man, trimmed with many rattles. After considerable hocus-pocus, he suddenly struck an attitude and announced that it had been revealed to him that the evil spirit who served him was the mightier and could prevail over the spirit that had caused the disease, provided the operation he was about to perform proved to be painless. That is to say, he would use his magical knife to slit a hole in the breast of his patient, in order to let out the evil spirit which had been afflicting him. If the patient felt no pain, there was good hope of a cure.

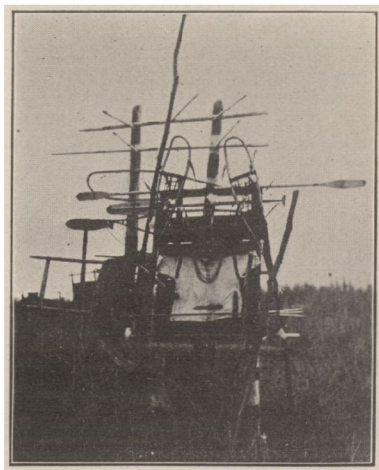
Should the contrary be the case, it was a sign that the spirit which possessed him was the more powerful. Naturally as soon as the point of the knife pierced the skin of the sufferer, shrieks ensued. The operation ceased forthwith. The "shaman" was satisfied. His reputation had been saved, and he had his pay. The dying man and his relatives must needs also be satisfied.

Whether the Eskimos as heathen were fierce, resentful and cruel, as were some of the Indian tribes, does not appear. The Russians seem to have tamed them in their day. Yet legends of terrible barbarities in the ancient time are not unknown. Quite apart from this, their social life as heathen presented many repulsive features. The law of retaliation—an eye for an eye—held good. While honesty may have been a general trait, marital relations were lax. A young woman on marriage brought her husband to her parents' home. He shared with them his salmon, his mink and marten and other skins, his geese and his ducks. If he failed to satisfy the paternal conceptions with regard to diligence on the hunt and in the canoe, he was ejected and another bridegroom had his turn. The young woman might have half a dozen husbands before settling down permanently. Love of children was weak, perhaps dormant. Infanticide was frequent. I was told of a certain woman who is known to have killed seven of her own children. When aged parents or relatives or sickly children became burdensome, they were simply carried beyond the bounds of the village and allowed to perish of cold or starvation.

Such were the heathen Eskimos

twenty years ago—to add nothing about the filth of their overcrowded, unsanitary, repulsive underground hovels.

Twenty years have witnessed a great change. I can not write of the



A HEATHEN GRAVE NEAR BETHEL

missions of the Methodist Church at Unalaska (the Jesse Lee Home or Orphanage), of the missions of the Protestant Episcopal Church on the Yukon, at Auvik, and elsewhere, of the Lutherans at Unalakleet, of the Congregational work at Cape Prince of Wales, of the Presbyterian mission at the very extremity of our continent, Point Barrow—nor of other missions among the Eskimos elsewhere. Yet while I was in Alaska word reached me from various sources through different channels, from which I inferred that these Arctic and sub-Arctic missions possess many features in common. I must confine myself to the missions of the Moravian Church in Alaska, among which I spent a large part of the past summer.

On the Nushagak and the adjacent

coast about nine hundred Eskimos inhabit some twenty villages. These people for the most part belong to the Greek Church, which long ago founded a mission at Fort Alexander. The Moravian Church has a mission at Carmel, two and one-half miles away. During the summer this river, and especially its estuary, presents a very lively scene, for ten large salmon canneries bring thither about two thousand white men as fishermen, and perhaps an equal number of Chinese and Japanese as operators, at the canning machines. While the superintendents of these establishments are personally well disposed to the missionaries, the institution as such grievously hinders. Sunday observance is utterly unknown. Many of the Scandinavian fishermen are reckless, religiously indifferent, homeless men. To put it mildly, gambling, drinking, and immorality are checked by no healthy public sentiment. Some of the traders who reside in the region care little for religion, and as little for its requirements. The Greek priest is a persistent and unscrupulous opponent of the school maintained by the United States government, teaching his people that "English is the devil's language," and being known to have punished a boy for attending school. All law to the contrary notwithstanding, the Eskimos have not only been furnished with intoxicants, but have been taught how to make liquor by mixing Graham flour, brown sugar and water, allowing the mixture to ferment, and then distilling it. Hence it is no wonder that the natives are decreasing, being poisoned by alcohol, and dying from consumption and syphilitic diseases. Nor is it any wonder

that when the missionaries exhort them or rebuke them, they think the latter exceptional men, whose demands are so much above the rule of living followed by the majority of whites. Hence it is that the membership of this mission is small—170—and its quality on the whole not too creditable, tho there are some happy exceptions. Much faithful missionary work has been done.

On the Kuskokwin my observation led me to believe that the situation is just the reverse of this. Here missionary efforts of a like nature have been rewarded very differently. The bad white has been and is very little in evidence. The fur traders and prospectors along this great river have for the most part conducted themselves in far more honorable way, and do not seek to debauch the natives, but on the contrary maintain friendly relations with the missionaries and allow themselves to be influenced more or less by the latter for good. The native population is a more numerous one—about two thousand Eskimos along the first 250 miles of the river and the adjacent coast to the north. Moreover, they are slowly increasing, not decreasing, not having been weakened by intoxicants. The old way of gaining a livelihood, by patient toil at hunting, fishing and trapping, and to some extent still with the old implements, continues to impart hardihood and endurance. As the influence of the mission is being more and more felt, decent log houses are taking the place of the underground structures of brush and sod. Cleanliness is coming to be appreciated. Morals are improving. A store is being set by the schools; the Eskimos here are



anxious to have their children educated.

Here also the people live very widely scattered, the two thousand inhabiting about forty villages; it follows from their mode of life. Nor can agriculture ever be really established in this coast region. So long as Bering Sea makes its bleak influence felt, only the most hardy vegetables will grow. There are no trees.

the influence of the mission more or less. The power of the medicine-men has been broken. Tho sorcery is practised here and there, even the heathen ridicule the pretensions of the "shamans." Five native assistants have been regularly set apart for this work, and receive moderate salaries, tho they are not ordained. In addition quite a number of men at each station may be reckoned upon to par-



THE HOUSE OF LAPPS, GOVERNMENT REINDEER HERDERS, NEAR BETHEL, ALASKA

These are met with only in the interior; at first scrawny willows, then spruce, birch, and cottonwood trees.

Three stations are maintained by the Moravian Church on the Kuskoquim, Bethel, the headquarters, being 180 miles upstream; Ozavik, 160 miles, and Quinhagak, 60 miles. Besides there are out-stations served by regularly appointed native assistants—Tuluksak, Akiagak, and Akatshiak, on the Kuskoquim; and Togiak along the coast toward the Nishagak and belonging to that district. Very many villages are regularly served as outposts. The membership is now 750, and the entire population feels

participate in public worship, by offering prayer or delivering addresses. A healthy, conscientious Christian life was manifested in various ways during my visit.

In the economic advancement of the people the mission is proving of decided service, and in this it co-operates with the United States Bureau of Education through the schools and the introduction of the domesticated reindeer. At Bethel the mission has a well-equipped woodworking mill (steam saw, planer, tongue and groove machine, shingle machine, etc.) in charge of the Rev. Benjamin Helmich, who is a me-

chanical genius. This makes it possible for the older school boys to receive manual training (carpentry, steam engineering, boat building, net-making, gardening—blacksmithing to be added shortly). The girls are taught housework, baking, sewing, knitting, dressmaking, the making of fur garments and of skin shoes and boots—in Alaska women's work. Former scholars of the Bethel school have been making a very good record. I was told that of all those who have been at school a sufficient time to warrant their being called Bethel boys, only one is not a credit to the mission. Three are salaried assistants to the missionaries, and one of these last winter held his ground for one whole month against a Russian Greek priest in a distant village. Nine ex-school boys, now most of them married men, are apprentices to the Lapp herders of reindeer. Of these nine, one was trained at Carmel. Former Bethel scholars are in demand as interpreters and agents for the few white traders in furs, now doing business on the Kuskokwim. They are distinguished from their countrymen by superior intelligence, energy, industry, and cleanliness. Some are working for white men on the Yukon—at St. Michael, on the river steamers, etc. Disinterested testimony has been borne with regard to the fidelity with which they have resisted the temptations on that river in regard to drinking and gambling. Quinhagak school has been in operation for too short a time to speak of similar results.

As is well known, the introduction of domesticated reindeer in Alaska is an enterprise systematically promoted

and controlled by the Bureau of Education in Washington, as a means of future livelihood for the Christianized and civilized Eskimos, an occupation by which he shall help to meet the world's needs and contribute his part to the world's wealth.

It is true that this business has its difficulties, and must be learned as almost any other business requires to be learned. But that there is a great future for reindeer herding, with its manifold ways of turning the deer to profit, in the vast regions of Northern Alaska, there can be no doubt. The Eskimos themselves are quick to perceive this. No difficulty is experienced in securing capable young men as apprentices to the herders. An additional advantage for them lies in this, it affords them an occupation in which they are not likely to have to contend with the white man's competition, and one by means of which they may live in harmony with the white man as the territory is gradually occupied, since through it they will minister to his needs.

There are many Eskimos yet to be reached with the Gospel. In the delta south of St. Michael alone, there are estimated to be some 3000 living scattered in many villages, still complete heathen. Happily from the inception of missions in Alaska, comity has marked the evangelical churches. If this is maintained the work of evangelization will be sped. Government is seeking to do its part for the secular education of this people. In time, it is reasonable to hope, we may see a Christian church emerge and a civilization akin to that of Lapland.

## THE TURK AND THE MISSIONARY

### SOME NOTES ON A VISIT IN THE SULTAN'S DOMAINS

BY DELAVAN L. PIERSON.

It is said that when Mohammed saw Damascus from Salehigeh, the hill outside the city, the prophet refused to enter lest a sojourn in a place so beautiful should take away his desire for Paradise. Had he yielded to the temptation and entered the interesting old city, he would have discovered how little ground there was for his fear—unless indeed his Paradise was plentifully mixed with dirt and degradation. It is usually the case in the sultan's domains that a distant view is more charming to the senses than a closer contact, and one can scarcely imagine a man with power of choice selecting Turkey as a place of residence on the grounds of personal enjoyment.

A passing glimpse of life and work in Constantinople, Smyrna, Beirut, Damascus, Sidon, Zahleh, and the towns of Palestine has been entertaining and highly instructive, but perhaps the strongest impression has been the extremes represented by the Turkish government on the one hand and the Protestant missionary force on the other.

The government is not one of "justice tempered with mercy," but of injustice tempered with money. The sultan shuts himself up in his palace grounds and apparently gives no thought to the welfare of his people. The fire regulations in Constantinople illustrate the character of this government, of the sultan, for the sultan, and by the sultan. When flames are discovered by the watchman on the Galata Tower, the news is first telegraphed to the sultan, saying in what quarter

the fire is, so that his majesty's nerves may not be overtaxed. Then a crier runs through the city shouting that there is a conflagration in such and such a district. The primitive fire apparatus is caught up and the volunteer fire company—with a mob bent on plunder—starts for the scene. Before any attempt is made to extinguish the flames, the owner of the property must sit down and make a bargain with the firemen as to the price of their services. Usually more damage is done by the mob and the piratical fire company than by the flames. It is little to be wondered at that most Constantinopolitans prefer to be at the mercy of the fire than in the hands of the firemen. But in any case the sultan is not annoyed!

So it is in every item—while his majesty lives in the security and luxury of his palace, surrounded by soldiers, servants and wives, the streets of his city are open sewers, uncleaned except by the rains from heaven. A greater task for Hercules than to clean the Stygian stables of old would be to clean the streets of the city of the sultan to-day.

The women of Turkey are, as a rule, either prisoners behind walls and lattice work or beasts of burden. According to Moslem belief, education is not for them. Knowledge is dangerous to any but masculine minds—it is dangerous to tyranny—consequently the women must wear the veil, not only over their faces but over their minds and spirits as well. The women of the lower classes work in the fields and carry burdens on their heads. It is no

uncommon sight to see a young woman, or an old, walking along barefoot, clad in one dirty garment, bearing on her head a load of wood under which a strong man might stagger.

The poverty of the land is oppressive. After passing through the mud villages of Galilee—scarcely distinguishable from the hills on which they are built—we do not wonder at the universal cry for “backsheesh,” so constant that it seems as tho the very stones were giving utterance to it. The people are poor, but what is worse their government gives them no opportunity to better their condition. Some years ago an expert geologist from America was employed by the sultan to examine the land in certain districts of Turkey and to report on its mineral and agricultural wealth. He rendered his first report with the hope that his work would benefit the people. To his astonishment, the sultan immediately proceeded to confiscate all the land reported as of especial value. To his credit be it said that the geologist refused to continue his work or render further reports.

Prosperity in Turkey is a signal for oppressive taxation and blackmail. The officials are underpaid and usually must give large sums for their positions, so that they collect their revenues from any who seem able to pay. As a natural result success is hidden behind high walls and under mean attire, and public spirit is wholly lacking. A Jew who wished to build a flour mill in Sidon applied to the governor for permission. His excellency held up his hands in horror. “What! a mill with machinery! That was not to be thought of. Perchance it might be used to manufacture gunpowder

or dynamite bombs!” The governor’s fears could only be allayed by the application of a \$250 ointment. When the mill had been completed and was proving of profit to the owner and a boon to the people, his excellency visited it and, seeing the pipe from the furnace protruding from the wall, he exclaimed: “What is this? Our permission was for the building, but this pipe was not included. This is forbidden, it is very dangerous to allow it.” No statement as to the necessity of the case would convince him—the only argument that would avail was that uttered by the silver tongue of a \$50 note.

This instance is not exceptional, but is a fair sample of the general way in which business must be conducted in Turkey. Even the missionaries, who despise bribery, cannot carry on work without paying backsheesh to allay alleged fears and circumvent unjust laws and corrupt officials. Government employees, even of high rank, are unblushing in their acceptance of bribes to offset the enforcement of unreasonable laws. A traveler passing through Shechem recently had failed to provide himself with a passport, and was called before the official to explain. The penalty was several dollars’ fine or imprisonment and transportation. The traveler could give a good account of himself and might have been allowed to go free, but the official was not satisfied. Finally the situation was made clear to the traveler and in place of quietly slipping a coin into the Turk’s hand, he openly drew out a magidi (about 84 cents) and slapped it on the table. The official was surprised at the



THE ROCK-BOUND HARBOR AT JAFFA

There is only a narrow channel, fifteen feet wide, by which small boats may land passengers and freight at this principal port of Palestine

openness of the proceeding, but soon recovered his equilibrium and, in the presence of his under officials and several other witnesses, calmly pocketed the coin, rose and walked out.

It must be said that these officials are the victims of a corrupt system, and that while in England and America a bribe is used to defeat justice, in Turkey it is often the only means of securing it.

The inconveniences of travel in the sultan's domains are too numerous to mention. For a week we were stranded at Jaffa because, forsooth, his majesty would not and will not allow the harbor to be made safe in stormy weather. The narrow, rocky passage has sufficed for centuries, and as the sultan is not inconvenienced it may suffice for as many more as he remains on the throne. He refuses concessions to build railroads or to place steamers on the Dead Sea, lest foreign interests should increase unduly. The car-

riage road from Haifa to Tiberias, about 30 miles, has been 16 years in building and is only half completed. Should the sultan's friend, Emperor William, propose to visit Galilee, the road might be finished in a few months.

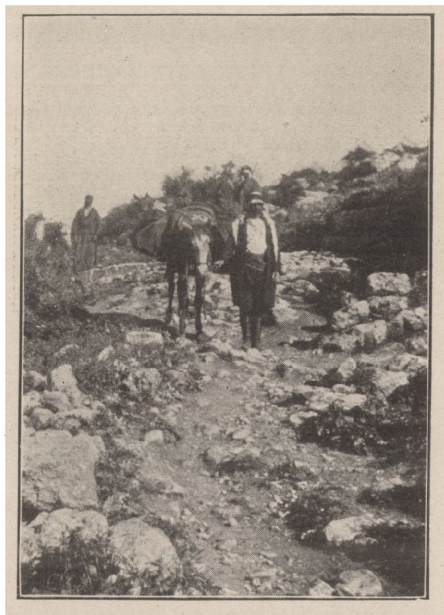
The Turkish coinage is fearfully and wonderfully devised for the discomfort of travelers. In every city of the empire the value of coins differs, and there is good, bad and indifferent money to catch and despoil the unwary. Coins of all sizes, shapes, materials, designs and dates add to the perplexity, and in Damascus we were informed that two halves (of a bishlik) equaled more than a whole.

We need not dwell on the Turkish customs. They are infinitely worse than the American, and the most strictly interdicted import is often what would prove the most beneficial to the country. The Turk would like to exclude the Bible if he could. All books are considered



dangerous, but especially those that advocate life, liberty, and the pursuit of happiness.

The government not only refuses to admit anything which might benefit the



THE MAIN ROAD THROUGH SAMARIA

This is a sample of the roads over the hills from Galilee to Jerusalem. There is no carriage road through the district of Samaria

people at the expense of tyranny, but prevents the publication or manufacture of such things in their own territory. We will refer to the censorship later. Many of its rulings are almost too ridiculous to be believed. The work of excavations on the site of ancient cities is rendered very difficult by the grasping nature of the Turk. He plays the dog in the manger, and while he guards, prohibits.

No criticisms of his majesty are allowed, and a young man recently died in prison because he had in his possession a portrait of Abdul Hamid, under which some one had written—unknown to him—the too truthful legend, "The Old Fool."

The ignorance of the land is appalling. Fifty per cent. are illiterate, and of the women a much higher proportion. Until the missionary schools forced the government, in self-defense, to give Moslems an educational system, the only schools were connected with the mosques, and taught a few favored boys to read and write the Koran. Girls were entirely neglected. Now there are some higher educational institutions, but they are not for the common people, and the education given in most of them is very meager. Some training-schools have even been started for girls. So much has the Turk learned from the missionaries. Industrial education is conspicuous by its absence in Turkey, but is a crying need of the hour, for as yet the resources of the country are almost wholly undeveloped by natives, and the methods of manufacture are most primitive.

Hospitals there are in some few cities, but they are for the most part military institutions, and not for the people. In short, everything is done for the government, and little or nothing for the subjects—except to relieve them of the curse of wealth.

The pride of the sultan is his army. For their equipment and maintenance the land is taxed and the people impoverished. Well-nigh every imposing structure in city or town is found to be a barracks, a military college, or fortress. Here is one characteristic difference between America and Turkey. In place of the omnipresent and imposing public schools, with all that they mean in the assimilation of foreign elements, the elevation of the masses and the training of the children, we see, at every turn, the military barracks, where only Moslems are per-



A CHURCH MISSIONARY SOCIETY DAY SCHOOL IN CANA OF GALILEE

mitted, and where millions of men are maintained at public expense and spend their time in drilling, in idleness, or worse. Only a corrupt and tyrannous government would need such a large and omnipresent military force.

#### The Missionaries

The greatest contrast to the sultan and his minions is seen in the company of Protestant Christian missionaries who are laboring with heart, head, and hand to win the people of the land to Christ. There are about 700 of this noble army of workers in the empire, including missionaries and their wives and the professors of Protestant colleges. One would search long to find a more devoted, intelligent and Christlike company of saints and workers. In contrast to the sultan's life of selfish seclusion, they have left home and kindred to cast their lot among strangers and enemies. They endure privation, separation from children, and innumerable trials that they may lift up

through Christ those who are trodden underfoot through Mohammed and his vice-regents. This labor is difficult and often disappointing, but it is not in vain in the Lord. The name Jessup or Eddy is a name to conjure with in Syria. At a little railway station on the way to Damascus the name "Jessup" pronounced by a stranger in a strange tongue acted like magic to reduce the price of our luncheon. It was a small item, but it illustrates the fact that where these missionaries are known they are beloved. Their lives have not belied their words.

For many decades the missionaries were practically the only force for the elevation of women and children. Schools were started and hospitals, followed by training schools and colleges. A large proportion of the successful men and best women of Turkey have studied in these mission schools. We visited a large number of these institutions in Constantinople, Syria and Palestine, and found them in general efficiently manned and





THE AMERICAN PRESBYTERIAN SCHOOL FOR GIRLS AT BEIRUT

prospering in spite of insufficient funds from home and official opposition from the Turks. The true estimate of the more enlightened officials is shown by the fact that while many of them publicly oppose the Protestant schools, in private they befriend them and advise sending children to be trained there. Such schools as those of the Presbyterians in Beirut and Sidon, the American Board in Constantinople, the Church Missionary Society in Nazareth, the Friends in Ramallah, and the Missionary Alliance in Jaffa are good examples of institutions where children are trained in intellectual branches, and at the same time in Bible knowledge, Christian character, and for practical everyday pursuits.

One of the most efficient arms of the missionary work is the medical. Many closed villages has it opened and multitudes of hearts has it softened. Dr. Mary Pierson Eddy is still the only foreign woman doctor with a Turkish diploma. A few years ago when she began work at Maalmaltain,

not far from Beirut, she entered a district where no Protestant had dared to work. So bitter was the opposition from the Maronites that she was warned not to drink Turkish coffee in her visits to native homes lest they try to poison her. Now, after three years of medical work for the women and children, she is welcomed everywhere, and as one of the residents in a neighboring village said to me: "It would go hard with the one who said a word against Dr. Mary Eddy." She is known as one who will go hungry that others may eat, or walk that others more feeble may ride.

The medical work in Beirut is far-reaching in its results. An able corps of physicians minister to body and soul, and furnish a haven for the sick and maimed that many look upon as heaven. Dr. Post has a reputation throughout the East as a physician with tender touch and magic skill. The Kaiserworth deaconesses care for a hospital supported by the German Knights of St. John, and,

by an ideal system of cooperation, the American doctors furnish the medical and surgical skill without money and without price. And yet the sultan refuses permission to complete the new American hospital for the benefit of his subjects. We visited many other excellent hospitals, many of them in substantial buildings which are the acme of cleanliness, with an amount of light and air unknown in the Syrian homes of the poor. At Nazareth the Edinburgh Medical Mission is in temporary quarters with room for only sixteen beds, and bathtubs must be called into requisition for cots. At Tiberias Dr. Torrence is in charge of the United Free Church of Scotland Hospital in a fine building. At Nablus (ancient Shechem) the C. M. S. hospital reveals its limitations by the temporary sheds constructed for the convalescent patients.

The missionaries are doing much to train the people in habits of thrift and industry. Such schools as that at Sidon, under the Presbyterian

Board, are a powerful force in the spiritual and material redemption of the nation. Boys and girls from Greek and Moslem homes come for industrial and intellectual training, and through daily Bible instruction many come to know Jesus Christ as their Savior. Their knowledge of the Scriptures would put to shame most children of American Christian homes. When they return from the school to their villages the door is almost always opened for the beginning of work among their townfolk. The farm school, which Dr. Ford is laboring to start, has excellent land and is greatly needed, but is hampered for lack of funds.

The villagers are desperately poor, and the people are usually under the thumb of an oppressive landlord. Rev. W. K. Eddy has been able to help some villages materially by buying up the land and permitting the people to repay him in instalments. They are honest and grateful, and a new era of prosperity begins. The way is also opened for spiritual in-



THE INDUSTRIAL WORKSHOP IN THE SIDON MISSION



BOYS DRILLING IN THE PRESBYTERIAN MISSION SCHOOL AT OLD SIDON

struction. Perhaps the work of widest influence is that of the American Press in Beirut. From this comparative small establishment there have been sent out one million copies of the Scriptures—to all parts of the Arabic speaking world. Last year nearly sixty million pages of literature were published—leaves of healing for the Moslem world. The great work now on hand is a reference Bible in Arabic. Half of this had been completed and printed before the American Bible Society concluded that it would really pay to have plates made. Consequently, Dr. Henry Jessup and Dr. Franklin Hoskins must spend three and a half years in the trying task of reading the proofs a second time. Some idea of the labor involved may be gained from the fact that 3000 varieties of type are required to set this Bible, in contrast to the 300 needed for an English edition.

Fortunately the battle has been fought with the Turkish censor and the victory won, giving the right to print the Bible entire. But each week the struggle is on for the privilege of printing the little mission paper. What would American editors think if the proofsheets of their papers must pass each week under the eye of a government censor who had absolute authority to alter what displeased him. Words are changed and whole articles are cut out without apparent reason. There is no appeal. The editor is helpless, except that perseverance and strategy sometimes wins where other means fail. Recently the censor struck out the whole list of Sunday-school lessons because they were too suggestive in calling attention to the murder of Hebrew kings—an easy way of getting rid of unpopular sovereigns. The censor was exceedingly angry because of a scientific article entitled "Our Moon."



By what right, in sooth, did Protestants call it "our moon," since it is Allah's moon? Then, too, it is out of reason to say that the phases and eclipses of the moon are due to scientific causes when every "true believer" knows that the cause is its disappearance up the prophet's sleeve. In the Sunday-school lesson on "Josiah the Boy King," the censor insisted that he must never be called the "boy king." The sultan has too many youthful relatives who might conceive of the possibility of reigning in place of his majesty. Such instances might be narrated almost without limit. Truly this is an enlightened government!

Another department of the work is evangelistic and pastoral. A fair sample is that in charge of Rev. William Jessup and Rev. George C. Doolittle in the Lebanon district. With

Zahleh as a central station, they oversee the church and school work in thirty villages. It is no small task to conduct 120 communion services each year—one in each village every three months. Add to this the work of station treasurer with its intricate Turkish coinage, the superintendence of many day schools, the oversight of native workers, the preparation of reports, preaching of sermons, visitation of Christians and others, teaching of Bible classes and rendering of reports—and there is not much time left for family and friends. But this work, as we saw it, is most encouraging and the missionaries' wives in city and town often do a lion's share of the work.

One of the most impressive sights in the sultan's domain is the chapel service in the Syrian Protestant College at Beirut, where 700 students

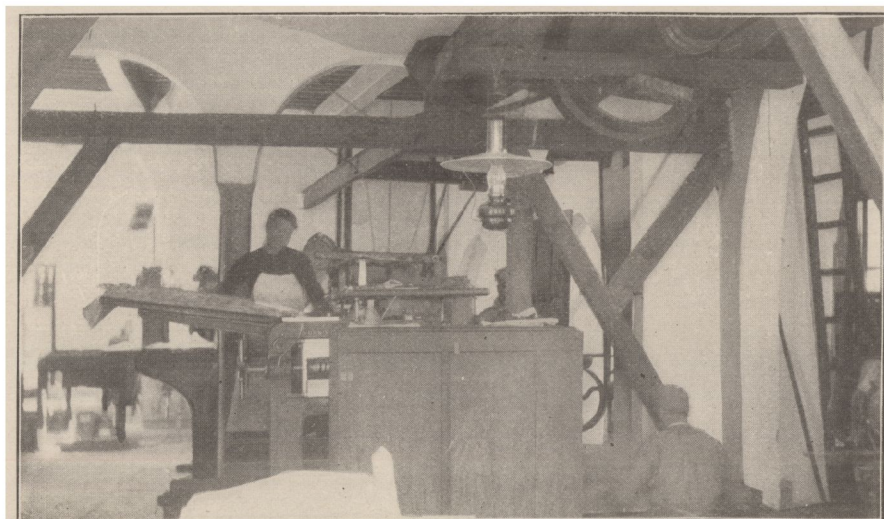


Photo by Dr. Serlingeour

A SUNSHINE COT IN THE EDINBURGH MEDICAL MISSION HOSPITAL, NAZARETH

wearing the fez gather in reverent silence to join in Protestant Christian worship of Almighty God. The college is giving these young men what the Turkish government denies them—a liberal education with freedom of conscience. The college is Christian and missionary, and attend-

and the magnificent outlook on the blue Mediterranean and snow-capped Lebanon suggests the possibilities for the future of Turkey when the ideals and spirit of Christ shall dominate the land. We look forward to the time when not only shall swords be turned into plowshares and spears



THE PRESS ROOM OF THE AMERICAN MISSION PRESS, BEIRUT

ance at chapel and Bible study are compulsory. The Christian life of the students centers largely in the Y. M. C. A., and most of them gain their first clear idea of Christ and His Gospel at the college. From here they go out into the world well equipped for the battle of life. The excellent equipment of the college is a credit to its American supporters,

into pruning hooks, but when Turkish barracks shall be transformed into Christian colleges, and when in place of a million or more of idle soldiers trained to kill their fellows shall be an ever increasing army of Christian students under training to give themselves in the service of their fellow-men and for their King, the Savior of the world.

# MAKING BIBLES FOR THE FILIPINOS

BY REV. JAY C. GOODRICH

Agent of the American Bible Society in the Philippines



SELLING CANDLES AT A ROMAN CATHOLIC CHURCH IN MANILA

The people have failed to learn the true meaning of Christ's words, "I am the Light of the World."

Thirty years ago, when Dr. Kerr, of the Presbyterian mission of Canton, visited Manila, two things he was not allowed to take ashore—a Bible and a pistol. Twenty-five years later, when the Americans were in charge of affairs and had time to look about, it was found that the Bible was practically an unknown book. Here were eight millions of people, nominally Christian, who were not allowed to read God's Word. If the Scripture in the official language of the islands could have been placed in their hands, only eight per cent. of them could have read them. The promise of religious liberty goes with the dominion of the Stars and Stripes even if some other blessings do not, and these islands were to be the scene of a great religious transformation. If these changes were to have that

permanence which would result in the highest good, they must be based upon the open Bible. What a stupendous task lay before the missionaries as they surveyed this field. Instead of a united people and a common language, a people divided, geographically scattered upon a thousand islands—divided tribally—thirty differing and often hostile peoples—divided linguistically—speaking thirty agglutinating Malay languages. How could the Bible be made the Bread of Life for these hungering Filipinos? Its message was locked in an unknown language. How could the Sword of the Spirit be placed in the hands of the coming missionary!

How often in Church history, when the greatest difficulties have been



FOLLOWING THE TRAIL IN THE PHILIPPINES  
Colporteurs and their servants going through the forests with Bibles

courageously faced, has it been found that God has parted the waters or rolled away the stone! In Spain the agent of the British and Foreign Bible Society had been led to encourage fragmentary translations by Filipinos and others sojourning in Madrid. Look at the languages for a moment:

Bisaya, spoken by three million, is the tongue of the southern islands. It is divided into at least three differing dialects.

Tagalog, spoken by two millions in the provinces of Luzon about Manila. These are the dominating people of the islands.

Ilocano, spoken by five hundred thousand in the north of the island of Luzon.

Bicol, spoken by five hundred thousand in the southern provinces of Luzon.

Pampanga, by three hundred thousand, just north of Manila.

Pangasinan, by three hundred thousand in the province of the same name on Luzon.

Ibanag, spoken by seventy-five thousand in the north of Luzon.

A glance at these divisions shows the significance of the statement that, in the hands of the Bible Society in Spain, were translations of Gospels in Tagalog, Ilocano, Bicol, and Pangasinan. Before the islands were ready for the Word, it was ready for them. Nearly one-half the population could be reached by these translations. The first of the Filipino Scriptures to become available was the edition for which La Slave, who was the translator and a converted Spanish priest, gave his life. These, brought in by the representative of the British Society, were scattered along the rail-

road to the north of Manila. Two years later I found copies treasured in the thatched homes of the people, read and reread, marked and underscored by thoughtful seekers for light.

Very early the two great Bible societies had their agents in Manila. The work of translation was divided and pushed on as rapidly as possible under the great difficulties by which they were beset. Scriptures are now printed in Tagalog, Bisaya de Cebu, Bisaya de Iloilo, Ilocano, Pampanga, Pangasinan, and Bicol.

The printing is for the most part done in Japan, as saving large expense. An entire new Testament is sold in the Philippines for ten cents, and a Gospel for one and a quarter cents. No one can be too poor to buy, and thousands have found it within their reach to send or give them to friends or relatives whom they wish to have the Truth.

We get these into the hands of the multitudes by one of the most heroic, self-sacrificing body of men that stand upon the outposts of Christian missionary activities to-day. The story of their hardships, dangers, and triumphs would fill a volume.

An incident or two will tell the story. Two years ago Mr. Milloy took a journey up the Bagbag River as far as San Miguel. His method was to take his stand in the marketplace and sing until a crowd had gathered, and then read from the Gospels with a word here and there. As he read on, an interest would grow among the people until they would demand to buy. He sold two hundred and twenty Testaments in this town. Rev. Mr. Chenoweth, the nearest missionary, visited the place



shortly after, and found people so interested and so eager that he organized a church of seventy-one members. One month later, upon visiting the place, he found them collecting material for the erection of a church. In these meetings, Mr. Chenoweth says, there were those who had walked twenty miles to hear the Gospel.

Rev. W. A. Brown, missionary for

Christ began with his illustrated addresses on the Word of God and they are now eagerly searching to find for themselves the truth that makes man free. As an evidence of their earnestness in the work I may say that they are now erecting a temporary chapel at their own expense that will accommodate three hundred."

One other of these men, W. T. Gugin, came to the society from the



GIRLS OF THE BIBLE TRAINING SCHOOL IN MANILA

the Pampanga province, writes, February 15, 1904:

"In speaking of our two months' old congregation in Bancal, where the membership now numbers more than two hundred, I desire to give fitting recognition to the valuable services rendered the cause of evangelical Christianity by the really splendid labors of your colporteur, Mr. Matthews. The organization of that church is due almost entirely to the preliminary work done by him. Their growing interest in the cause of

army and was sent to the islands of Leyte and Samar, with headquarters at Tacloban, Leyte. His travels through that ladrone-infested quarter were always full of danger, but he never hesitated. He was badly treated in several instances by those not in sympathy with his work, but met persecution with kindness and won the regard of all classes. He started from the town of Caragara one day to walk over the trail to the town of Jaro, but was never seen again. He had sent his books on

ahead and they were found, but no information could be wrung from the carriers. He was a most conscientious and successful messenger of the Gospel. It is doubtful if we shall ever know how he met his death.

Such agents as these have made possible for the American Bible Society to place in the hands of the Filipinos in five years almost four hundred thousand copies of the Scriptures! Who can estimate the influence of this great work?

No record of the new movements making for righteousness in the Philippines must omit the great exodus from the Roman Church, headed by Aglipay. When the insurrection under Aguinaldo was dreaming of empire the national church, which was to be, was to have as its supreme head one who brought leadership and military influence to the patriotic cause. Aglipay was a power in the Ilocano provinces, and while a priest of the Prince of Peace thought it his duty to take up arms. But the insurrection ignominiously failed. The question came to Aglipay: "Should his dream of ecclesiastical glory fade? Friends assured him that it did not necessarily follow, and the result was the organization of the Independent Filipino Church, which claims three million followers and three hundred priests. This is a new Church, as nearly Roman Catholic in forms and belief as it can be without acknowledging the Pope. It is, however, a gigantic protest against unbearable abuses, and the expression of an emphatic determination to have something better.

Through the American Bible Society, this great body is committed to

the reading of the Scriptures. Tens of thousands of copies have been sold, and are teaching that the Church is founded on the Word of God. One hundred thousand copies of President Roosevelt's address on the Bible, having Aglipay's sanction and recommendation, were circulated by the Church. Just what it means, and how wide the influence of three millions of people having for the first time access to the Bible, at least through their priest, is difficult to conceive. One of the teachers in a theological school near Manila was trained in Protestantism. At a special function of the church some time ago the preacher went into the pulpit with Moody's "Way to God" in the Spanish language and a Spanish Bible in his hand.

The missionary forces have been strategically located from the northern point of Luzon to Southern Mindanao, so that but little if any energy is lost which is present in the field. It is estimated that fifty thousand Filipinos come under the influence of the Gospel every week.

And are they really changed? Yes, just as men are changed by the Gospel in home churches and missions. The traveler among the churches finds the same testimony as to the consciousness of sins forgiven and the power of God to cleanse the impure life. Men are giving up gambling, thieving and licentiousness.

Everywhere the influence of the new life is felt. The Philippine Islands have waited long, and are now seeing the glory of our God and finding salvation through Jesus Christ our Redeemer.



SOME NATIVES OF GUAM—PEASANT CLASS

## MISSIONARY WORK IN GUAM

BY REV. FRANCIS M. PRICE, AGANA, GUAM

Missionary of the American Board of Commissioners for Foreign Missions.

One of the great difficulties which faces Protestant Christian effort in the Island of Guam is the imperfect and semi-Christian work of the Roman Church. It is true that the people have been taught for many years some of the great truths of Christianity; but these have been so obscured by superstitious practises, idolatrous and spectacular processions, and priestly immorality and greed that they have not only largely lost their influence but have even become vitiated and degrading. The words of Dr. H. K. Carroll, writing of Peru, may be applied with some modifications to conditions as they were in Guam. He says:

Judged by its fruits, the Roman Church here is more of a curse than a blessing.

It does not change hearts or transform lives. It inspires a zeal, but is fanatical; it develops a devotion, but it is outward and mechanical; it has a faith, but it is suffocated with superstition; it has a life, but it is covered with hypocrisy as with a cloak; it has a Christ, but he is either an infantile or a dead Christ. All the honors of worship go to the Virgin Mary. The Church is but a whited sepulcher filled with the bones of dead doctrines; it is an impassable wall in the pathway of progress.

These are strong, and seemingly hard words, but they were sadly true, and in this condition was found the first and most serious difficulty to missionary work. The soil is not virgin; the ground has been burned over. A form of Christianity, without its purity and power, holds the people in

bondage, and closes their hearts and minds and ears, their homes and villages, as to the Gospel message and messenger. The remark of a priest in the city of Rome, that "Roman Catholicism is fast becoming a religion of Mary," is only too true in Guam.

The exaltation of Mary in their so-called Christian literature is the most painful thing I have ever found in religious writing. The effort seems to be to parallel the things that are said of Jesus by like expressions about Mary. Is Jesus "the lamb slain from the foundation of the world," Mary is called "the most Holy Virgin chosen in the eternal counsel of the Father." Is Jesus "the only begotten son of God," Mary is "the first born daughter of the Most High, begotten before any other creature." Is Jesus "the beloved son" in whom the Father is "well pleased," Mary is "the most beautiful of all creation in whom there is no spot or blemish." Are "all the treasures of wisdom and knowledge" hid in Christ, Mary is "the image of the Divine Being, the treasury of the riches and wisdom of the Most High, and the joy of all the earth." Mary is also:

The Immaculate Daughter of God the Father.

The Immaculate Mother of God the Son.

The Immaculate Wife of the Holy Spirit.

The Immaculate Image of Divine Wisdom.

The Immaculate Way which leads to Jesus Christ.

The Immaculate Door of the Celestial Jerusalem.

The Immaculate Dispensor of Divine Grace.

The Immaculate Cause of our happiness.

The Immaculate Fountain of Divine Life.

The Immaculate Pillar of our faith.

The Immaculate Pledge and Assurance of our salvation.

The Immaculate Refuge of all the afflicted.

The Immaculate Defense of those in the agony of death.

The Immaculate Anchor of our hope.

The Immaculate Strength of martyrs.

The Immaculate Advocate of sinners.

In one of the prayers, Mary is called "The guide of my ways, strength of my weakness, medicine for my wounds, my comfort, my joy, my gladness, and all my love." Not a word is said in all these writings of the offices of Jesus Christ aside from his sacrificial work. There are hymns to Mary, but none to Jesus. All hope, all consolation, and all Christian joy and worship center in Mary. Theoretically Mary is not called God, but in reality she is worshiped and prayed to as a Divine Being; her image and shrine are in well-nigh every home.

The superstitions and perversions of Spanish-Latin Christianity are other obstacles to the spread of the Kingdom of God. Several years ago some one found, after a great storm, a wooden image of the Virgin floating in the bay. It is said that an island priest threw it in during the storm, and afterward drew it out and announced that it had fallen down from heaven. It was carried to the church with demonstrations of joy, publicly placed among other images there, and a feast ordered in its honor. Afterward this feast was celebrated annually to prevent earthquakes, and called the "Earthquake Feast." Many knew of this deception but acquiesced in it as justifiable. Later this image was sent to Manila to be retouched, and received back again with special public ceremonies attended by the



government officials. The image was set up in its old place in the church, a box was placed at its feet, and large sums of money were cast into the box by excited worshipers. In the processions of Easter and other feast days, when great crowds throng the streets marching in procession, the images are carried at the head of the throng, receiving all the honors of the

selves, and may be fitly called the "peoples' service." On special occasions groups of families unite to celebrate this service in a private house. A suitable room is selected, a large table and mirror provided, an image of Mary placed before the mirror on the table, and the whole shrine decorated with artificial flowers of gorgeous colors and other adornments.

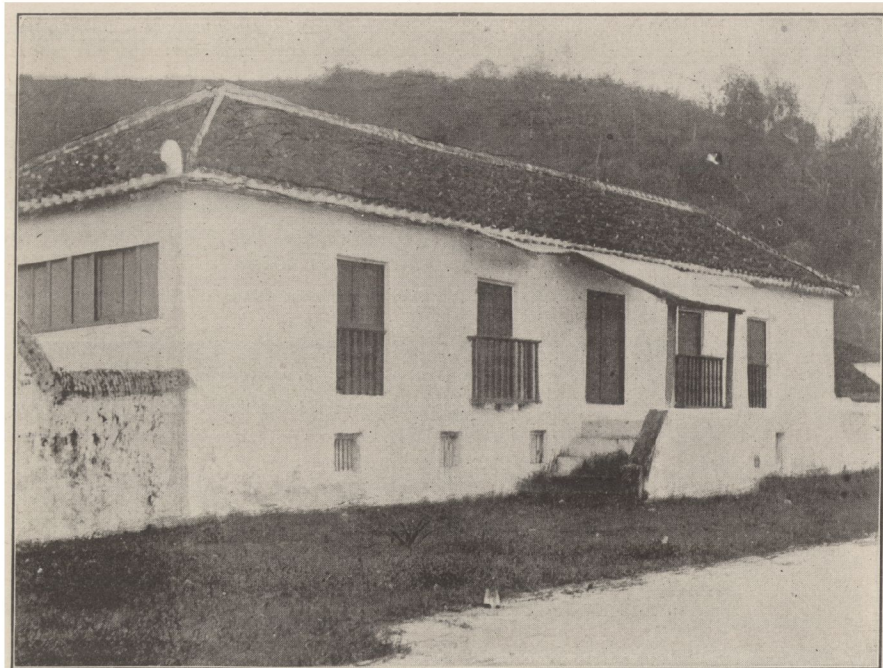


A ROMAN CATHOLIC VILLAGE CHAPEL IN GUAM

occasion, and every person in the island is practically compelled to attend and march in these processions. Formerly these processions were semi-religious and semi-political; now, under the American government, they are wholly religious.

One of the most popular and influential ceremonies of the Church is the reciting of the Novena. It is conducted wholly by the people them-

At night the candles are lighted in front of this altar, and worshipers—mostly women and children—kneel on the floor facing the image and chant in rythmical, often musical tones, the *la salve*—a hymn and prayer to Mary, a translation of which recently appeared in this magazine. The brief prayer is chanted over and over for an hour or two, with all doors and windows opened, while crowds of men



THE PROTESTANT CHAPEL AT AGAÑA, GUAM

gather about the door outside, listen to the music and gaze upon the illuminated altar. This striking and popular service appeals strongly to childhood and exercises a molding influence over the minds. Little children may be heard chanting this hymn on the streets and older people hum it while at work. In a real sense it has the educational value in its lines which our great hymns have for us.

Whatever may be the teaching of the Church about the confessional, the ignorant people implicitly believe that the only thing necessary is to take an offering to the priest, confess and receive absolution, without any thought of amending the life. It is said by those who have been converted from this practise that immediately after receiving this absolution people go away to be bolder and more unrestrained in their wickedness than before.

The Church teaches the sanctions of the law and pictures the dark future of the impenitent, but its teaching is nullified by superstitions, which the priests uphold. The Carmelite belt which nearly every Chamorro woman wears—usually a hard, dry leather strap with a rusty harness buckle—is blessed by the priest annually at the charge of twenty-five cents. If this belt, properly blessed, is worn by the possessor at death, Mary will come to purgatory on the seventh day, and by her own hands seize this belt and draw the soul out of torment. The character of the wearer makes no difference; to be willing to wear it and have it on at death meet all requirements. Extreme Unction is administered to the dying, and the *Devotionary* says that whosoever shall receive this at the hour of death, the priest has received power from the Most High Pope to pro-

nounce him free from sin, and whosoever receives this absolution goes straight to heaven.

Burial in consecrated ground is also believed to be a sure road to heaven, and the costlier the burial the more certain the reward. At one of the services the priest warned his people against going near the Protestant chapel, saying: "If you go there you can not be buried in consecrated ground, and if you are not buried in consecrated ground you can not go to heaven."

Before the coming of Americans to Guam the priests were conspicuously impure, and naturally there is no sentiment against social impurity. The people were taught that a priest, once having taken holy orders, can not sin, and that what was sinful in the people was not sinful in the priest, and tho the people were warned against social

vice, yet the example of the priests was pernicious and, in consequence, social impurity is wofully prevalent. The governor once said to the writer: "There is absolutely no sentiment against social sin." And how can there be? The fountain of public sentiment was corrupted and of course the stream was vile. It can easily be seen how serious is the obstacle in these conditions to building up a pure Church and maintaining a strict discipline.

The active opposition of the Roman priests is another serious obstacle to our work. When we began holding services and for several months thereafter people gathered in crowds on the street in front of our chapel to listen to the singing and bold ones ventured to sit on the steps and look in at the door. Going out from the service the missionary could hear the people say-



PART OF THE PROTESTANT CONGREGATION ON THE CHURCH STEPS AT AGANA



ing among themselves: "That's a good man, he is a kind father (padre)." These things doubtless came to the priests' ears, and a continuous fusillade began against the Protestants. It was asserted that they were "beasts" not men, that their books were "pig books" (*tratados de puercos*), and that they would transform the people into beasts if they came near them. Women were warned that if they went near the Protestant chapel they would give birth to pigs, Catholics were urged to tear up Bibles that had been given them, for "it is a bad book for you to read because you can not understand it." Every possible word of admonition, warning and threat, was continuously dinned in their ears, at almost every service held in the church. A watch was also set on our chapel to inform the priest of those who attended and, not being able to trust the watch, the priest himself hid in a house near by to see what was going on. When it was learned that a man had entered our chapel, remonstrances were made and members of his family were enlisted to turn him away; and failing of these persecutions began.

The active persecutions are another hindrance. It is said that these began at the instigation of the priests. This may not be so, but it is reasonably certain, however, that they approved of them. At first the persecutions were petty, such as social ostracism—refusal to sell meat to Protestants at the market, and so forth. These trials were borne patiently. Finally after the governor had issued a somewhat ambiguous proclamation which they understood to be directed against the Protestants, more violent persecution broke out. The chapel was stoned, attendants were followed and assaulted on

their way home, and stones cast into the crowds. Protestants sitting at home with their families found large stones dropping through the thatch roofs in their midst.

The governor saw that he had let loose the passions of the people and took measures to quell the disturbance. The American community, Catholic and Protestant, rose almost to a man against it, enraged at the insult to Americans. Prominent officers were in the church when it was stoned and some of the marines threatened retaliation. For months the street in front of the chapel was patrolled by uniformed police during all evening services until the danger was past. From this both Catholics and Protestants learned a valuable lesson—the Catholics that they were not under the old régime, when the government was hand in glove with the priests in forcing submission to their mandates; the Protestants that they would be protected in the practises of their faith so long as they were peaceful and law-abiding.

Naturally Protestants were irritated and embittered by these things; but for the most part they seem to love and pity their own people, whom they regard as enslaved by a superstitious fear of the priests. They believe, and no doubt truly, that large and increasing numbers of their people want to come out of their ignorance and superstition and enter the better way, but are withheld by the power of the priests. There can be no doubt but that if the priestly domination, through the fears and superstition of the great body of the people, could be removed, more than one-half the people of Guam would quickly become Protestants; but as it is now, we have a hand-to-hand

struggle for every soul, even after it desires to be free, and slowly, one by one, after patient instruction and much prayer, the Lord adds to the number of those who are being saved

#### Encouragements

The attitude of the government is helpful to us. Perhaps the majority of the Americans who are in Guam re-

ing power of Christ in his own life, and who was as earnest and consistent a Christian as I have ever known, was sick and ready to die, and was detained against his will by relatives, his Protestant friends being refused admission to his house. All honor to Governor Schroeder who, when apprised of the facts, immediately sent an officer to



THE BEGINNINGS OF A BOARDING SCHOOL AT MISSIONARY POINT, AGANA

gard the missionary work as superfluous and unnecessary, if not as an actual intrusion. "The people have their own religion; let them alone," is the opinion of those who ignore careful moral distinctions and condone sinful practises. But the government, while showing no special favors, has been on the whole fair, sympathetic and appreciative. Once a man who had experienced richly the transform-

demand his release, saying by this act: "No man shall be detained against his will nor compelled to act contrary to his desire and conscience in matters of religion under this government." Thus the American flag scored one for liberty in the island of Guam.

The public schools, established by the present governor, are indirectly favorable to our work, for they diffuse knowledge among the people and de-

stroy the hold of ignorance and superstition.

The unusual intelligence of many of the people as compared with other Caroline Islanders is another encouragement. They are the most capable island people we have been privileged to meet and an old priest has written of them: "They are superior physically and mentally to the Filipinos."

Credit must be given to the Roman Church for what it has done in spreading a knowledge of some of the fundamental truths of Christianity; for, in spite of the obscurations and perversions, they have prepared the people for better things. They have enabled them to understand and appreciate Christian instruction. It is encouraging to work for such people. Once get the ear and you can soon make the mind and heart to understand, and there is often a very gratifying response to the truth and appreciation of its meaning. Undoubtedly the Malayan type of the native predominates among them, but there has been a large infusion of Spanish and Tagalog Filipino blood. Protestantism calls out the best and most intelligent people, those who are able to read the Bible and to think about its truth. On October 4, 1903, a church of thirty-one members with thirty probationers was organized and on November 1 of the same year was celebrated the first communion service in the island in which the cup was given to the laity. The decorum, solemnity, and evident appreciation of the meaning and sacredness of the sacrament were profoundly noticeable. Of these members two are teachers in the public schools and six are in the government employ. The people have been oppressed, ignorance and superstition have been fostered and all pro-

gress prohibited. They have not had a fair chance. With our public schools and other free institutions a great improvement may be expected of them.

There is also a desire for improvement among the people. This is seen on all sides, but especially in the eagerness with which the people welcome our schools and send their children to them and the interest the pupils take in their studies. The educational work of our mission has been conducted upon two lines: A day school in Agaña, attended by the smaller children and beginners, and taught by Chamorro young women, and a boarding school for boys and girls at Lapunta, conducted by the missionary, with pupils especially selected for advanced work. The pupils are as a rule enthusiastic and eager to learn and make commendable progress; some of those taking the most advanced work show possibilities for improvement far beyond anything we have even seen in other island people. This fact encourages us to lay special stress on the educational work; and just here lies strong hope for the future.

The promise of native evangelists and teachers greatly brightens the outlook. However evangelistic the missionary may be, he must depend very largely on trained natives, whom he has taught and inspired to evangelize his field. Imperfect as some of them are, the native evangelists are necessary and must be employed, if the people are to be instructed in large numbers. In our schools there are promising boys and girls, soon to be young men and women, well instructed and strong in the faith, who will command respect by their worth and accomplishments, and be able to meet with sound arguments the sophistries of the

priests. They will know how to conduct earnest inquirers into the Way of Life out of the mazes of superstitions, half-truths and subtle errors which have so long kept them from the Light. Herein lies our greatest encouragement and hope. When we can send forth such men, filled with the love of Christ, the Roman Church will either change its methods and become more scriptural and less superstitious or multitudes will break away from it and seek something surer and better. For the present semi-heathen teaching and practise can not stand before the enlightenment of educated natives and their earnest loving preaching of the simple and pure Gospel of our Lord. A very noticeable improvement has taken place in the Roman Church since the arrival of Protestant missionaries in Guam. More instruction is given and superstitions are less open and glaring; greater stress is laid on the necessity of a moral life and in some cases discipline for immoral conduct has been exercised. There can be no doubt but that the Roman Church has received a new impulse and is becoming more educational and less superstitious. The removal of the support of the government has been most salutary, and the friendliness of some of their best people for the Protestant church and the changed lives and earnest preaching of some of the converts have stirred them profoundly, and led them to see that they must do more for their people. The love which our people have for the Bible and their knowledge of its teachings have affected a large number of people and it is safe to say that there will never be

another bonfire of the Blessed Book in the Plaza of Agaña.

Reviewing the field and the work we lift our hearts with profound gratitude to the Great Head of the Church, for the hold that His truth has already taken upon many hearts; for those who in the face of opposition and persecutions have steadfastly set their faces toward the better life; for a goodly number who have really experienced the blessing of forgiveness through Jesus, and whose faces are lighted up with the joy of the redeemed and whose lips and lives bear testimony to the power of Jesus as their Savior. The sympathy and prayers of the people in America should be given to this little church in Guam. It is now a small company, but it is the little leaven in the meal which shall leaven the whole, the "handful of corn in the top of the mountain whose fruit shall shake like Lebanon."

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#### THE SUNDAY REST QUESTION

Keeps coming to the front now and then. Dr. Fletcher Little, medical health officer for Harrow, England, now urges attention to the fact that the constables of Britain are overworked, and that not only their health but general efficiency is gradually being impaired by seven days' work every week. In the metropolitan district there are about 15,000 policemen, and Dr. Little earnestly recommends a change, whatever extra expense may be involved. In the long run, God's laws pay for their own keeping, and a natural penalty follows their transgression.

# THE NATIONAL MISSIONARY SOCIETY OF INDIA

BY GEORGE S. EDDY, KODAIKANAL, SOUTH INDIA

Two years ago, at the request of the *MISSIONARY REVIEW OF THE WORLD*, an article was prepared on the unoccupied fields of India. Mr. Azariah, the Indian traveling secretary of the Young Men's Christian Association in South India, made a study of more than thirty volumes of the Government Census Report to ascertain which portions of India were without missionaries, evangelistic workers or Christians.\* The study of these unoccupied fields laid so heavily upon the hearts of some of the young men of India the burden for India's evangelization that finally in prayer this sense of need gave birth to the thought of a National Missionary Society of India, a society to be manned by Indians, supported by Indian money and controlled by Indian management.

After many months of prayer and thought and consultation with representative missionaries and Indian leaders in all parts of the land the movement was organized. Delegates representing each province and portion of India, Burma and Ceylon met on December 25, 1905, in Carey's historic library at Serampore to organize this movement. Uniting as it does the Christians of all churches and of all provinces into one great society for the evangelization of India and adjacent lands, its organization marks a new era in the history of India and of Protestant missions. It is notable that just two hundred years after Ziegenbalg came to India as the first Protestant missionary, and exactly one hundred years after Samuel Mills began at Williamstown the great missionary move-

ment in America, and a hundred years after the saintly Henry Martyn landed in India to labor in this very spot, the Christians of India have now united in the first national indigenous missionary movement of its kind ever organized in India or within the history of Protestant missions. The sessions of the conference were held in the great library where William Carey labored, and the constitution of the new society was adopted in the old pagoda where Henry Martyn worked and prayed for the evangelization of this land. Founding no new denomination, but preserving the strongest loyalty to the churches; soliciting no funds outside of India, but laying the burden for India's evangelization upon her own sons, we believe the society is organized on a sound and safe basis.

Our first thought was to look to the foreign missionary societies that have already undertaken the evangelization of some two-thirds of the country. Letters were written to the principal societies in England and America asking if they could open new missions in the unoccupied districts; or if that were impossible, whether they would favor the attempt being made by Indian Christians themselves to undertake a forward movement for the evangelization of their own country. The replies received from these societies indicate that there is such a shortage of both men and money for nearly all the foreign societies that they can not undertake in the near future any new missions.

The Indian Church then stands face to face with the problem: If the foreign societies will be taxed to the utmost to give the Gospel, even superfi-

\* The results of this study were published in the *REVIEW* for April, 1905.



DELEGATES TO THE FIRST NATIONAL MISSIONARY CONFERENCE OF INDIA  
[Organized at Serampore, December 25, 1905]

cially, to two-thirds the population of India, the remaining third, or 100,000,000 can look only to them for any possible hearing of the Gospel of Jesus Christ in this generation.

While vast districts are still unoccupied and unclaimed, we have over a million Protestant Christians in India who might meet that need. Many of them, especially in the south, are in old communities of the third and fourth generation, with numerical strength, growing education and wealth, and often, with growing worldliness, owing largely to a lack of outlet and sense of responsibility for the evangelization of their own people.

Indigenous societies, like the Indian Missionary Society of Tinnevely, working in connection with a single mission, have shown the possibility of Indian Christians mastering another language and successfully carrying on

mission work at a distance, with their own men and money and management. Such societies, however, are necessarily local and limited, and they exist only in one or two places.

There are numbers of men who could go, but who have no indigenous societies to send them; there are churches which could give, but have no missionary society that is really their own. They feel that the time has now come for a National Missionary Society of India, conducted by Indian leaders, supported by Indian funds, manned by Indian men maintaining loyalty to the churches and working in harmony with existing missions, but placing the responsibility upon their own people for the work which they shall feel to be their own.

The movement will be governed by a council, composed of representative



Christians from the provinces in India and Ceylon. Each of the larger missions will also be asked to appoint one Indian member upon the council. An executive committee, appointed by the council, will meet frequently to transact business, and a quorum of the executive will meet in Madras. Other members will be consulted by correspondence. An advisory board of experienced missionaries will be appointed by the executive committee, who may be called upon for advice regarding the affairs of the society. They will thus endeavor to cooperate and work in harmony with existing missionary bodies. The president of the society is Sir Harnam Singh, K. C. I. E., and the secretary, Mr. V. S. Azariah, Palamcattah, from whom further information may be obtained.

This movement is organized in a spirit of harmony with existing missions. If it had not been for the deep foundations already laid by them this movement would have been impossible, and we believe, moreover, and ardently hope that this movement will not only offer an outlet and make an appeal for sacrifice and effort, but will tend to bind more closely together the two races which have hitherto been associated under the providence of God for the spread of the Gospel in this land.

The aim of the movement is to open new missions in unoccupied fields, which could not otherwise hear the Gospel, and to lay upon the Christians in India the burden of responsibility for the evangelization of their own country.

The problems which confront the movement at the outset are real, and must be frankly faced. First of all there is the *denominational* problem.

This society does not imply nor countenance the establishing of a new Church or denomination. It involves a new organization, but is pledged to loyalty to the Church, and aims to work in harmony with existing missionary agencies. It is not the first interdenominational organization which has been tried successfully. The Young Men's Christian Association furnishes an example of a body working among all yet loyal to all, founding no new denomination, making each man more rather than less loyal to his own Church. The China Inland Mission, and several societies in India itself, furnish instructive parallels.

The National Missionary Society would endeavor to send out workers, not separately nor indiscriminately mixed with other men, but at first, two by two, and then—if prospered—in larger numbers; men of the same Church working together and their converts being members of their own Church.

Another problem is the obtaining of *men* for this work. The Christian students, as a class, are in many places unreached by this appeal for mission service. In offering a new outlet for indigenous effort, in calling men to a new spirit of sacrifice, for the saving of their own country, we believe that they will come forward to undertake this work. It is true that it will involve sacrifice, but, as in other lands, the appeal to the heroic will be the most powerful factor in reaching the young men of India.

Men of education and ability must be sent oftentimes to the needier fields of the North, which will involve the learning of a new language. This experiment has already been tried with success. The first Indian missionary of the Tinnevely Missionary Society



V. S. AZARIAH

Secretary of the National Missionary Society of London

learned the language within six months, and probably more easily and with a better pronunciation than most foreigners who have been many years in the country.

The problem of *money* also confronts them. Will the Christians of this land give to support this work? We believe that these people will rise to this call of God, and will not disappoint the Savior who bought them with His own blood. The first Indian Christian appealed to, when asked what he would do if such a movement were started, said: "I will give my

son, who is a graduate of Cambridge, to go if he will. If he will go I will support him under this society. If he will not go, I will support another worker in his place." We have a small but growing list of Indian Christians who may each support a worker in the field.

The society looks for three sources of income. First there are individual Christians who may themselves support single workers. Second, self-supporting churches and wealthy communities that can give liberally to the society can have a worker or workers of their own, and while contributing through the channels of the society, will yet feel that they have their own missionary or their own mission. In the third place, even poorer churches will be able to contribute something toward this great work. One missionary said: "I should be glad to have you take a collection for the society not only in my self-supporting pastorates, but even from my poorer churches, which have not attained to self-support. You will not receive large amounts, but if you can awaken in the people a new missionary enthusiasm, a new spirit of prayer, a wider horizon and sympathy for India as a whole, and a more earnest spirit to work for Christ in their own villages, I will lose nothing in subsequent collections and the people will have gained much. Their gifts may be small, but their power of prayer will be great." Another senior missionary said that he would be glad to see annual collections taken throughout the churches of his mission, numbering more than fifty thousand Christians.

They feel strongly that all workers of the society should be supported by Indian Christians themselves, and that

*no appeal for aid should ever be made outside of India.* The society must be truly Indian and self-supporting from within India itself, or it will have no excuse for existence.

A possible objection to the society may be urged by saying that the time has not yet come for its organization; that the Indian community is not sufficiently advanced or capable of conducting such an enterprise. It is, however, only by giving responsibility to the Indian community that it will ever be fitted to undertake larger responsibility; it is only by experience that it can develop in self-support, self-government, and self-propagation. Merely by waiting and doing nothing they will not be prepared to undertake larger things in the future. If the time has not come for a large movement it has come, at least, for a small one, and by experience gained in conducting a small movement we shall be able to conduct a larger one as it grows with the development of the Indian community in numerical and financial strength and in missionary zeal.

If the work must begin on a small scale, let it be remembered that the great Moravian Church, which has ever been a model of missionary enterprise, began its missionary movement when the community was a poor, persecuted colony of only six hundred souls, and within ten years from the time they had felled the first tree at Herrnhut in the struggle for their existence. Yet this feeble community that seemed scarcely able to support itself had, within five years, opened missions in the West Indies, Greenland, among the North American In-

dians, in South America and in South Africa, and they have over seven hundred missionaries in the foreign field. We have to-day in India more than a million Protestant Christians, many of them in communities which have had the Gospel for three or four generations.

If after two long centuries of Protestant missionary effort we are not ready for an indigenous missionary movement in India, when shall we be? Representatives missionaries from every part of India and from all churches and denominations have strongly endorsed this movement. We know of no movement in the history of Indian missions which has larger promise for the future. While the movement does not appeal for funds outside of India, it does appeal for the prayer of all of God's people. The missionaries of North India assembled at Mussoorie commend the movement to our prayers in the following resolution:

The North India Conference of Christian Workers, looking at the unoccupied fields of India, feel deeply that the missionary agencies now at work are wholly inadequate. The Conference, therefore, has heard with great joy and devout thankfulness of the proposal that the Indian Christians of the empire unite in a society, whose object shall be to evangelize these unreached millions, and believing that it is a movement guided by God's Holy Spirit, they heartily commend it to all the missionary societies and, above all, to the constant intercession of Christ's body throughout India and the world.

Will not every one who reads this remember this society in prayer and also in praise that God has begun to work among India's sons for the evangelization of their own land?

## IBIA—A CHRISTIAN OF CORISCO

BY MISS V. F. PENROSE, PHILADELPHIA.

The beautiful little island of Corisco lies near the equator, about twenty miles from the mainland on "the much dreaded Corisco Bay," West Africa. The Mpongwe dialect used in the Gaboon district and up the Ogove is "soft, smooth, easy-flowing, and almost devoid of harsh sounds," and the early missionaries considered the Mpongwe people intelligent and easily reached. But time proved that agreeable traits do not keep men from easily falling into sin and are too often accompanied by weakness of character. In Corisco, on the contrary, harsh sounds are at once detected in the Benga and Kombe dialects, but greater strength and stability are noticeable and the language is dear to those who use it. Rougher and more cruel in their anger, these people make stronger Christians, less liable to fall when tempted and more willing to make sacrifices for Christ.

In 1850, when the Presbyterian Board selected this island as a mission station, it was thought that its insular position would exempt it from fever and that it might be a center for the education of natives to carry the Gospel to more remote places. But the island proved quite as unhealthful as the mainland and the missionaries found the confinement of educational work unhealthful and that they needed the benefit of travel. Chronic tribal quarrels kept the natives confined to their own district, but missionaries could travel with more safety to distant tribes. The four stations to which the work had grown were reduced to one, Elongo, and the entire care of the district, church, school, was placed in the hands of the first native convert and the first native ordained minister.

When Dr. Robert Hamill Nassau went to Corisco in 1861, Ibia j'Ikenge was an elder in the church and had been licensed to preach as a native evangelist.

As a child he first came into contact with white men as steward's assistant to the captain of a trading vessel. The awful effects of the white man's rum and sensual lust were noted by him in the disease and death that they brought in their wake. When sixteen years of age he was attracted to the school on Corisco Island and after uniting with the Church under the charge of Rev. William Clemens, he began to study for the ministry. The best Benga attributes showed themselves in his character. He was brave, manly, and outspoken. As a heathen he had joined the secret society into which all boys are initiated on reaching the state of manhood. Ibia not only decided that he should leave this society as is required of all Christian converts, but also believed that he ought to reveal its vices and lies. When he began these revelations his life was threatened by the angry heathen, and he was only saved by the active interference of the missionary. This hatred of his tribe and his freedom from superstition separated him from his people. He was indeed a civilized man, freer from superstition than many in Christian lands.

In 1861 when Dr. Nassau first met him he had had some friction with members of the mission because he taught that the native Christians should have the responsibility and care of the native Church. Time and experience have proved him to be right. He also asserted the necessity of industrial education for the negro to free them



from reliance for support on immoral white traders.\*

He wished to make possible native self-support by planting cacao, coffee, coconuts, the sale of which would be in their own hands. Ibia was misunderstood and except for one or two votes the missionaries were against him. They thought he would neglect the preaching of the Gospel, would be secularized and seek wealth, but he never forgot that he was a preacher of Jesus Christ.

When Ibia was ordained on April 5, 1870, the Presbytery consisted only of four missionaries—one of them on furlough and a second about to leave the field. Mr. Ibia's ordination saved the organic life of the Presbytery and gave a pastor to the Corisco church. The island to-day has about four hundred inhabitants, nearly half of whom members of the church and congregation. The Spanish rulers permit no school, no church bell, no fees for medical missionaries. There is bitter opposition to the Gospel by an ignorant, debased priesthood, but Dr. A. W. Halsey found "this stalwart band of Christians are giving good evidence of the faith which is in them." Dr. Halsey says further:

The church building at Corisco is a beautiful structure of bamboo and mahogany, built in native style with native money. While the church is not entirely self-supporting, yet in view of the many disadvantages under which these Christians have to labor in their daily avocations, as well as in their religious privileges, the amount contributed is large.

\*What some of the horrors of white man's intercourse means, is disclosed in "With Edged Tools", by Henry Seton Merriman where with a pen dipped in deepest hue he has given a vivid picture of West African trade. One never can forget the ghastly picture. It deepens your sense of the awful needs, the devilish hindrances caused by the white man whose only ambition is money and self-gratification.

The work at Corisco is small and there is little prospect of growth. A sturdier lot of Christians, however, it would be hard to find anywhere in the world. The first convert on the island was for many years the efficient and faithful pastor of the church. His son was the captain of the boat which took us to Corisco and then to Benito and Batanga. Born on the island of Corisco, he was at home on the sea and guided our good ship with unerring skill. He seemed to be quite at home in Presbytery when being examined on the life of Christ and the history of the Christian Church. He bids fair to rival his honored father in all spiritual gifts. He is a typical Coriscan Christian, and we trust that for many years this little island flock will send forth its trained members into the African field which is so white unto the harvest.

His church of 128 members consists (1902) mostly of women. Men who still desire to be polygamists and rum-drinkers avoided him. He is survived by his ladylike wife, Hika, two daughters and two sons. One, a handsome, manly fellow and a carpenter by trade, in writing of his father's death, says that he himself thought of the ministry, and he now expects to offer himself as a candidate. There are two elders, but neither of them live near the church. We will watch with interest this first test of a native church sustaining its services without white aid.

Other churches owe their beginning to Mr. Ibia. He was active in evangelistic tours to the mainland, and took part in the organization of the Benita church, fifty miles north of Corisco, and later in the founding of the Batanga church. Now this Presbytery, which is attached to the Synod of New Jersey, has twelve churches in that region.

In 1858 the Spaniards asserted claims to the island, but they were not valid. Again in 1885 the claims were revived and Romish priests were sent to Corisco, and an attempt was made to prohibit all Protestant teaching. France had only forbidden it in the

vernacular, permitting it in the French language. This rivalry has greatly hindered the work. But almost the entire people have now the Bible in their own tongue.

Ibia was always a student, and followed the discussions of the Presbyterian General Assembly with great interest. He subscribed to one of the American church papers. Newly arrived young missionaries, his juniors in years and Christian experience, sometimes tried him by their assumption of superiority and dictatorial manner in the supervision of his secular work, but he remained loyal to the mission in which he had no vote, in spite of his sufferings and service for the Master.

The story of this man's life has been a stimulus. What must it have been to have known him, to have realized his wonderful emancipation from the enthrallment of heathenism, from debasing superstitions! In the midst of cruel atrocities and degrading vice Mr. Ibia was a Christian indeed. Rev. J. H. Reading says in an article on "Scenes of Cruelty in Africa":

"One shrinks from alluding to the atrocities which prevail; but in what

other way can the people of Christian lands form any reliable and practical view of what a mission in Africa really means; of the obstacles it meets, or of the urgent, the pleading, the overwhelming necessity of carrying to these tribes the humanizing, saving influences of the Gospel."

Out of such low heathenism comes this record in 1902:

"The Presbytery of Corisco has taken advanced ground in the matter of self-support in its recent action suggesting to the moderator of sessions that each candidate for Church membership be asked whether he recognizes the Christian duty of giving, and will definitely promise to contribute to the support of the Church."

In the previous year the death of Rev. Mr. Ibia, of the Corisco Church, came as a sore affliction to this station. He died February 28, 1901, aged about sixty-seven, bearing a record of faithfulness and service that many American and English Christians might seek to emulate. He will doubtless receive a higher place in the Kingdom than many born in Christian lands. "For unto whomsoever much is given, of him shall be much required."

## THE CHRISTIAN ENDEAVOR SOCIETY IN MISSION FIELDS

BY REV. FRANCIS E. CLARK, LL.D.

The twenty-fifth anniversary of the formation of the first Christian Endeavor Society calls attention to the fact that one of its greatest developments of recent years has been on foreign mission soil. "Its most notable advances are in mission lands, where it is recognized as one of the best agencies for meeting the needs of people just coming into the Christian life. Its

methods, very simple in themselves, are found to be suited to young Christians, awakening their enthusiasm, calling out their best energies, and developing in them the purpose, and showing them the way to serve their divine Master."

One of the first societies outside of America was in a little mission school in Ceylon. But now in India, Burma

and Ceylon there are 582 societies, fully organized in a national union, officered largely by the missionaries of the different denominations, the native Christians are very prominent in the local unions as well as local societies.

*The Indian Endeavor*, edited by Rev. William Carey, the great grandson of the famous missionary pioneer, is said to be, with its illustrations and letter press, the handsomest and one of the ablest magazines published in any mission field. Christian Endeavor papers are also published in India in three of the native languages, Hindi, Urdu, and Tamil, and the conventions held, in different parts, are marked by tremendous enthusiasm and genuine spiritual energy. The Christian Endeavorers, often a thousand strong, march through the convention city, with banners and trumpets and drums, compelling non-Christians to ask what this new thing means—a question answered when the idol worshipers go to the meetings to which they are quite sure to be attracted.

In a document recently received by the World's Union, signed by forty of the most prominent missionaries of India, of all denominations, including Presbyterians, American and English Congregationalists, Methodists, Baptists, English Wesleyans, Reformed, United Free Church missionaries and others, they say:

Christian Endeavor has been on trial for fifteen years in India. We know of no interest better calculated to awaken enthusiasm, stimulate activity, develop latent gifts, promote Christian fellowship, in short to make a Christian what he ought to be, than the Christian Endeavor Society when nourished and maintained on the principles that have given the society so high a place in the Church of Christ. Our purpose is to use it in the

future even more than we have in the past, and we commend it to those who have not tried it.

Dr. Jacob Chamberlain has often been quoted as saying that the introduction of the society into India "will hasten the conversion of the country to Christianity by a full generation."

The last year has been memorable for the Christian Endeavor forces in China, particularly because of a remarkable convention in Ningpo, attended by eighty missionaries, and hundreds of Chinese Endeavorers from all parts. There are now in China nearly 400 societies which have more than doubled their numbers in the last two years, owing largely to the labors of the devoted secretary, Rev. George W. Hinman. The most notable feature of the Ningpo Convention was the presence of the three leading officials of the province, who sat upon the platform with the missionaries and the other leaders. They were particularly interested, it is said, in an address by Dr. Arthur H. Smith, who spoke in the Mandarin dialect on "The Duty of Native Christians to their Emperor and Country." After he had finished, each of the Mandarins said a few words, exhorting all to conform to the teaching of Christianity. "Do what your holy book exhorts, and you will not do wrong," was one of the official sentences.

On the last day of the convention these Mandarins invited the missionaries and other guests to an elaborate feast, something unprecedented in the history of missionary work in China. Dressed in their official garb, the Mandarins stood at the door, and took up the same position when the guests departed, while the feast included such delicacies as birds' nest soup, shark's

fin, bamboo shoots, meat dumplings boiled in teal oil, and "The Three Genii," meat balls containing mutton, pork and fish—all this, however, only an interesting fraction of the many-course luncheon, which is significant as almost marking a new era in the relation of the rulers of this province to Christian missions.

Archdeacon Moule, who for 44 years has been an eminent missionary of the Church of England in China, declared that this all-China Christian Endeavor convention in Ningpo was "the most wonderful sight he ever witnessed in China." Fuchau has long been the center of Christian Endeavor work in China. In the American Board churches of this province are 78 societies, while the Church Missionary Society Mission of the Church of England has 48. A thousand Christian Endeavorers, we are told, met in Fuchau last March and celebrated in that city the establishment of the first Christian Endeavor Society in China twenty years before. Some of the pioneer Endeavorers were there, and a tree was planted on the site of the house where the first Endeavor meeting was held.

In Japan the society maintains a vigorous life, tho there are less than half as many societies as in China. The war did not seem to have dampened the enthusiasm of the young Christians, for last year the Japanese Christian Endeavor Union set apart one-tenth of its receipts for the soldiers. During the war several "Warriors' Families' Endeavor Societies" were formed among the families of Japanese sailors. An interesting magazine, about one-third of which is printed in English and two-thirds in Japanese, is published monthly, the English editor

being the well-known missionary writer of Okayama, Rev. J. H. Pettee, D.D.

In Egypt there are 17 Christian Endeavor Societies, connected for the most part with the United Presbyterian missions. One of the largest societies in the world is at Zerabi, on the Nile, into which the native pastor has gathered 60 young men, 70 older men, 80 boys and 60 girls. It can not be said that in this society the young are separated from the old, or the sexes kept in separate folds, tho this is necessary in some parts of the Orient.

Some of the largest societies are found in missionary countries. The greatest number of Endeavorers connected with any one church is doubtless in the Baptist Temple of Philadelphia, where there are 14 such societies, each limited to a membership of 60. The pastor, Dr. Russell Conwell, declared that, if there were rooms enough for the meetings, he would like to have 28 instead of 14.

The next largest society is found in Ahmednagar in India, where in one church there are over 600 members, that meet in nine sections, each doing its best for the Church, and finding special and important duties of its own, as Dr. Robert Hume tells us.

Another society near the Stanley Falls on the Kongo, started with a membership of six, which in two years grew to 170, the attendance sometimes running to more than twice that number. Mexico has 133 societies, and their last convention, as most others held during 1905 in various countries, was "the best yet." Tho the number of societies did not materially increase, they gained 25 per cent. in membership during the last year. In Persia, in the Urumia Plain, are 57 societies, while there are 8 or 10 more in



the mountains of Kurdistan, the total number of members being something over 2,000. Brazil, too, is rapidly becoming a center of Christian Endeavor influence. Within two years the societies have increased 400 per cent., and are now found in the Presbyterian, Baptist and Episcopalian missions, and in ten of the 21 states. The Brazilian Christian Endeavor paper is the only one published in the Portuguese language.

Spain has about 50 societies, and maintains an admirable Christian Endeavor monthly, while the work has extended of late into the Madeira and Balearic islands.

Some of the most interesting stories of Christian Endeavor come from the South Seas. In the Marshall Islands there is a society in every church, while out of a total population of 6,092 in the Loyalty Islands, there are now 1,988 Endeavorers, or almost a third of the whole population. They have set an example of generosity, too, by

raising nearly \$8,000 for church work and missions.

The society has long been a recognized power in the mission of the London Missionary Society of Samoa, where a strong union exists. From the missionary training-school many Endeavorers have gone out to other islands, often risking their lives and suffering martyrdom for their faith. This union has recently associated with it the Endeavorers of the Ellice, Tokelau, and Gilbert Islands, all of whom owe their existence to the devoted young missionaries who have gone out from the Malua Training School.

This brief account does not cover the interesting development of the society in Madagascar, Turkey, West Africa, and many other mission lands where it has made a beginning, but enough has been written perhaps to warrant the hope and expectation that in its second quarter century the movement may become a still larger factor in the evangelization of the world.

## FOR THE SALVATION OF ISRAEL

### THE SEVENTH INTERNATIONAL JEWISH MISSIONARY CONFERENCE

BY REV. LOUIS MEYER, CHICAGO, ILL.

Many years ago Franz Delitzsch and other Christian men interested in the conversion of the Jews, saw the desirability of a closer alliance of missionary societies engaged in work among the Jews, and gradually the regular triennial meetings of the "International Jewish Missionary Conference" developed. The first and second conferences were held at Berlin, the third at Barmen, the fourth at Leipzig, the fifth at Cologne, the sixth at London, and the seventh, on April 24 and 25, 1906, at Amsterdam, Holland.

The importance of this conference can hardly be overestimated. It afforded an opportunity to discuss the new and ever-changing problems which the missionary to the Jews must face, while at the same time opinions were interchanged and friendships were strengthened. It was a most representative gathering, not chiefly of missionary workers, but of representatives of missionary societies, twenty-eight of which (working among the Jews) sent thirty-six delegates. It was a truly international gathering, for societies of Eng-



THE MISSIONARIES TO THE JEWS IN CONFERENCE AT AMSTERDAM

land, Ireland, Scotland, Germany, Holland, Sweden, Norway, Denmark, Finland, and America, responded to the call. It was also an interdenominational gathering, for there were present ministers and workers of the Church of England, the Lutheran Church of Germany, the Presbyterian Church of Ireland, the Presbyterian Church of England, the United Free Church of Scotland, the Church of Scotland, the Reformed Church of Holland, the Lutheran Churches of Sweden, Norway and Denmark, the German Baptists, the American Reformed Presbyterian Church, and others. Best of all, it was a meeting of men who were thoroughly acquainted with the important task of evangelizing the Jews. Among these were Prof. H. L. Strack, D.D., of the University of Berlin; Pastor von Harling, now in charge of the Institutum Judaicum Delitzschianum at Leipzig; Prof. Thomas Nicol, D.D., of Aberdeen, the convener of the Jewish committee of

the Church of Scotland; Rev. Dr. Milne Rae, D.D., the leader of the Jewish missionary forces of the United Free Church; and there were many other leaders of missionary efforts, missionaries, and writers on Jewish missionary subjects.

The meetings were held at Bellevue, Leidschekade, and Amsterdam. The first morning's session was opened with an address of welcome by Dr. van Noort, of Amsterdam, and after devotional exercises the papers were read, some in German and some in English. Professor Strack discussed, "The Essentials of Judaism." It was a most scholarly paper, dealing not so much with the beliefs of the Jews as with those things which bind them together and make them a united body, in spite of their dispersed and weakened condition. Three things were set forth as forming ties between the Jews of all the lands—namely, kinship, the remembrance of the great things which God has done

for them in times past, and the expectation of a glorious future. Other papers were read by Pastor Bieling, of Berlin, on "Jewish Controversy and Christian Apology," and by Pastor von Harling on "The Training of Workers in the Jewish Missions." If its writer had left the German line of thought and had paid attention to the needs of the rapidly increasing number of Jews who are escaping the bondage of Talmudism, his scholarly paper would have proved of greater help to his hearers. The subject, "Training of Workers," was one to which the attention of the American people should be more and more directed. Hitherto many American Christians thought it sufficient for a Jewish missionary to be a convert from Judaism, tho he was devoid of all training for the work. While we acknowledge that the reception of the Holy Spirit is the first essential condition for work among the Jews, or any other people, we thoroughly believe in the training of Jewish missionaries for their difficult task. We believe, however, that the Institutum Judaicum Delitzschianum, in whose behalf Pastor von Harling pleaded, puts unnecessary emphasis upon training in Talmudical knowledge. The modern Jew needs a knowledge of sin more than the knowledge of the lack of logic and religious feeling in the tradition of the fathers, and in the training of Jewish workers, as in fact of all missionary workers, much attention should be paid to a prayerful and deep study of the Word of God, so that it can be used like the hammer that breaketh the rock in pieces. We hope that the training-school for missionary workers among the Jews,

which will soon be opened in New York, will pay especial attention to this point.

On April 24 a remarkable public meeting was held in the new church. This stately building bears upon one of its pillars the tablet dedicated to the memory of Israel Da Costa, the great Dutch Hebrew Christian historian and author, so that there is before the eye of every attendant a continuous testimony to the power and the grace of God to save the Jew as well as the Gentile. The church was crowded, and the songs used were printed in three languages—Dutch, German and English—that all should be able to unite in the praise of God. As the voices mingled together there was no disharmony on account of the different languages—a faint picture of the glorious day when men of all races and tongues, Jews and Gentiles, shall sing together the praises of the Most High. The writer took up the subject, "What Shall We Do with Our Jews?" Rev. A. C. Adler, of Amsterdam (London Jews' Society), and Rev. Arnold Frank, of Hamburg (of the Irish Presbyterian Church), spoke of "Jewish Emigration and Christian Missions," and Mr. F. W. A. Korff (Dutch Society for Israel) discussed "The Relation of the Christian Woman to Jewish Missions." The impression made upon the audience was great and, we trust, lasting. The next day, as we passed through the densely populated Jewish quarter of Amsterdam, a number of Jews expressed their pleasure with the meeting and the addresses in the new church, altho the addresses had dealt absolutely and clearly with the necessity of preaching the Gospel to the Jews.

On April 25 a number of papers were read on most important practical subjects. Rev. S. H. Wilkinson, of London (Mildmay Mission to the Jews), and Pastor C. Wagner, of Cologne (West German Association for Israel), discussed "The Moral Defensibility of Some of the Methods Employed in Jewish Missions." The delegates and missionaries would have liked a more definite discussion of certain methods used, instead of a repetition of abstract principles on which all are agreed: 1. That it is our duty to be charitable to all needy Jews and Gentiles. 2. That the giving of material help is both harmful and wrong when it is given either as a reward for conduct past or a bribe to induce a line of conduct future. The discussion was lively and protracted, and all speakers condemned the giving of money in any missionary meeting (sewing-school, Bible class, preaching service, etc.), whether this giving is defended by the workers with work done, or time lost by the recipients of the bounty, or with the plea of such dire distress that immediate relief is necessary. It was also brought out in the discussion that possibly the cause of the use of questionable methods in missionary work is that the public, and sometimes committees, demand regular and encouraging reports from the workers, else interest will lag, and contributions will decrease.

Two striking and effective papers came from Rev. W. T. Gidney, the secretary of the London Jews' Society, and from Professor Nicol, the Convener of the Jewish Committee of

the Church of Scotland. The subject was "The Importance of Mission Schools and the Best Way of their Organization." Both men are first authorities on the subjects, and both societies, whose work is directed by these men, have most efficient, well-attended missionary schools among the Jews in different parts of the earth. Rev. Gidney gave three reasons for the willingness of Jewish parents to intrust the education of their children to Christian teachers: 1. Jews attach great importance to education. 2. The general poverty of Jews leads them to accept charitable instruction for their children. 3. Many Jews have a secret leaning toward Christianity.

Two other papers on "Mission Works Among the Jewish Women" were contributed by Rev. C. T. Lypshytz, of London (Barbican Mission to the Jews), and Rev. Isaac Levinson, of London (British Jews' Society). Both dealt with the importance of reaching Jewish women, who have been much neglected in the past because the work seemed peculiarly difficult. Mr. Lypshytz spoke especially against some of the methods now used by the missionaries to draw the women to the meetings in the missions, and called attention to the fact that the seed sown into the heart of a Jewish woman frequently bears fruit in the lives of her children only.

It was decided to publish all papers read at the conference, together with an article by the writer of this report on "Jewish Missions in 1906," as a "Year-Book of Jewish Missions, 1906-1907."



## THE MAN BEHIND MISSIONARY EDUCATION

\* BY REV. WILLIAM BYRON FORBUSH, PH.D., NEW YORK  
Author of "The Boy Problem"

Young ministers are the men behind the work of missions to whom an appeal needs to be made. The older men are to-day in the great churches and close to the great givers. They have their own set ways of presenting the work of the Kingdom, but the young men have the future, they have—no matter how busy they think they are—the leisure and the ability to do certain very distinctive and much-needed tasks.

There are great gaps in the literature of missions. Except for Mr. Trull's booklets, there is hardly any missionary material suitable to use in the Sunday-school, and despite the flood of Student Volunteer books, there is only one that is usable in the Junior grade. Text-books are wanted at once. There is also a great dearth of missionary biographies written in a way to interest children. The life of Paton is almost the only one. We need lives of Livingstone, Jacob Chamberlain, Bishop Hannington, Booker Washington, and Doctor Grenfell, written as briskly and illustrated as well as the juvenile lives of our Presidents and military heroes. We need accounts of the Moravians, the China Inland Mission and of London City Missions, made as interesting as were Charles Carleton Coffin's books on American history. There is a crying need for a *Missionary Review of the World* for young people. It should have some of the attractive features of the English magazines of the same grade: puzzles, postage stamp exchanges, personal correspondence,

etc., but it should be mainly filled not with the annals of local work, but with the true hero-tales, the accounts of explorations and adventures, the stories of child customs in many lands, and all that will touch the sympathetic and romantic heart of childhood. Pending the appearance of such an undenominational magazine, *Over Sea and Land*, *Wellspring*, *Forward* and such papers are hungry for just this kind of material. There is also a need, which nobody connected with the boards has time or experience to supply, of missionary exercises, more dramatic than the ordinary concert exercise and requiring some study and a little handicraft, in which children may in a proper and sympathetic way represent the lives of mission children. "How a Missionary Came to Bear's Camp," published by the Congregational Woman's Board, stands nearly alone in attempting to supply this need. Then, too, where is there a piece of fiction that adequately represents the foreign mission station life or the career of the missionary? Where is there a concise and interesting account of the relation of home missions to American history or of foreign missions to science?

In the same way almost every department of literature offers an unmined field to the young men who love the Kingdom, and for those who will work patiently with the children there is an opportunity by a wider circulation of what they do to win the teachers' blessing,

"the stars that shine for ever and ever."

The art of missionary preaching is, in some ways, distinct from that of other preaching, for the sources and the appeal are not quite the same. In another view it is simply an enlargement of the preacher's power, for if a man has the spirit of the Kingdom all his sermons will have in them the spirit of the Kingdom or the spirit of missions. If such a man never preaches distinctly missionary sermons all his preaching will give missions its integral place in the Christian thought. Still it is helpful to take up as a separate matter the preaching about the missionary work of the Church.

There are several ways of approach in preparation for such sermons. There is first the biographical approach. This method of teaching missions which is so effective with children never loses its validity with adults. The stories of those who cared even to the giving of their lives stirs those whose own giving must be self-sacrificing. Livingstone and Zinzendorf and Cyrus Hamlin, tho dead, may yet speak through our lips. It is not always necessary that the missionary heroes should stand by themselves. Suppose one is preaching a series of sermons on "The Soldierly Spirit in Religion," it does not lessen the influence of James Chalmers to yoke him with General Charles Gordon and Godfrey of Bouillon. It is often possible to make appeals for denominational boards based solely upon the lives of great men who have represented them. In speaking for the Congregational Boards in a series of addresses I found it helpful

to take as the representative of the American Board the Honorable and Reverend and Doctor Peter Parker, the maker of "The Open Door in China"; as the spokesman for the home missionary work, Marcus Whitman; General Samuel Armstrong was the representative of the American Missionary Association, and Manasseh Cutler and Rufus Putnam together stood for the Education Society. The historical and social approach opens a larger doorway. There is a mine of information to be quarried out and shaped in the writings of Dennis and Speer upon the theme of Missions and Social Progress. Whoever talks on Japan talks on missions, and the story of Huss and Bohemia, of the Waldenses and Italy is as fascinating and as direct.

The picturesque approach will not be neglected. The westward flight of the Indian, the relation of the discovery of gold to missions in California and Alaska, the work of Jacob Riis, the way Doctor Grenfell found Pomiuk, the story of missions in the Philippines—all these are suggestive ways of relating human life to the missionary interest.

Current events will often suggest a way of showing how the Kingdom is involved. To-day it may be the work of the Y. M. C. A. in the Japanese army or its relation to the canteen in our own; to-morrow it may be the relation of the missionary to the African slave-trade or the bearing of home missionary work on the admission of New Mexico as a State. The discussion as to the acceptance of Rockefeller money by colleges and mission boards is not to obscure the real needs of educa-

tion or the need of our giving our own money, without taint, if possible, to God.

No opportunity comes more often than that of making the patriotic appeal. In the home work this is always to the front. The freedmen are a national as well as a religious problem. The city is a problem that touches the citizen who is or is not a Christian. The question of immigration comes home to the philanthropist as well as to the church member. The very use of the funds we give is conditional by these questions.

A fair statement of the results of the study of Comparative Religion will *not* show that all religions are as good as our own, even for the people who profess them. A description of the breakdown of Hinduism, of the new movements in Mohammedanism, of the decay of Shinto will make powerful exhibits as to the need of the Gospel.

Literary subjects are not without missionary meaning. "The Man Without a Country" may be discussed as a home missionary document. An interesting study may be made of the relation of Robert Louis Stevenson to Missions. Such a moving book as "The Long Day" may be summarized for the sake of the light it gives on the moral needs of the city working girl. Missions may be exalted by visits to a number of great cities, with or without the stereopticon. Constantinople, Prague, Peking, and New York or London are good subjects.

There is also the approach by comparison. Is it irreverent to compare the journeyings of Paul with those of Livingstone or his ingenu-

ity with that of Hamlin? What more thrilling theme than: "The Woman at the Cross and the Woman without the Cross"? What more inspiring subject than a comparison between the Children's Crusade and the Young People's Missionary Movement of to-day?

These suggestions are chosen because they are for the most part the lines which have proved helpful to me. They are the sort of thing that we can all do. Those who try will never dread preaching about missions, and their people will never dread to have them. Next to the command. Thou shalt love the Kingdom with all thy heart, the second great commandment of missionary preaching is: Thou shalt not be dull. By use of these means no one need be dull. The whole world of literature and current reading may be put under tribute for this topic. The need of digests of information for special subjects is evident, however, and here is where the very work of preparing missionary sermons will tend to create literature we need.

Thus this discussion which began with the child, closes with the adult giver and the pastor preparing material for all the grades from the child to the adult. Many things have been suggested, but they are all practicable and they need be done only one at a time. When, in one and another pastorate, they are brought to pass, we shall have the days spoken of by Joel, the old men dreaming dreams and the young men seeing visions, and the Spirit poured out on all God's servants and handmaids, until the great and terrible Day of the Lord come.

## WITH DR. GRENFELL ON THE LABRADOR \*

BY W. R. MOODY, NORTHFIELD, U. S. A.

Our first impressions of Labrador were to be made under the best conditions. Tho our trip had been for four days through almost continuous fogs, these had now melted, and the sun shone brightly with all the warmth of an Indian summer day. It was also Sunday, and the Labrador man is a strict Sabbatarian. Thus were combined the best physical and moral conditions under which to receive first impressions.

The chapel at Battle Harbor is a Church of England mission, and the service was a strange combination of informality in outward observances, while conserving at the same time the deepest sense of reverence. As we entered the chapel, which was capable, possibly, of seating two hundred, there were already gathered a small congregation of about forty. Perfect silence reigned, and there was no whispering, which so frequently detracts from the proper sense of worship in the few moments preceding the opening of a service in many of our own churches.

Our stay in Battle Harbor was to be short, so no opportunity was lost in seeing the work in its various branches. The afternoon afforded an opportunity of visiting the hospital and meeting another of Dr. Grenfell's colleagues, Dr. Simpson, who, with Mrs. Simpson and a trained nurse, was in charge of the station. In Labrador, as elsewhere, there are the same afflictions that medical science has to deal with at home. One patient, a boy of sixteen, had the day before undergone the amputation of his leg above the knee, owing to the ravages of tuberculosis in the joint, for the curse of Labrador is the same dread disease of our crowded tenement districts. Another patient was a very serious surgical case; another a fever case;

while still another, an Eskimo from the far North, was convalescent and waiting for the small mail boat to take him home.

Later in the afternoon we were to see our friend in a new rôle, that of foster parent. An orphan child, left to his care, had married recently and in a neighboring hamlet set up her own home. Here we were taken to call and see for the first time a Labrador cottage. The neatness of the home spoke well for the training in the hospital where the young housewife had worked, and remains in our memories a striking contrast to many other homes we were to see later.

A service in the evening and later a social half-hour at Mr. Croucher's house closed the day. Mr. Croucher, who is a merchant's agent, had two Welsh schooners in port loading codfish for the Mediterranean trade. The skippers of these schooners were both from the districts in Wales where the great revival was experienced last year, and it seemed strange to hear from eye-witnesses of that work in far-away Labrador.

Early the next morning hurried preparations were made to equip the *Strathcona* for the fortnight's trip north to Indian Harbor, where the most northerly hospital under Dr. Grenfell's care is located. This hospital, which ministers chiefly to the transient colony of fishermen who come to Labrador only for the summer's "catch," is closed in the winter months, and this was one of the chief objects of this journey.

On boarding the steamer we found her to be a staunch little auxiliary steam yacht of about ninety tons gross. She carries a crew of seven, and in addition to the hospital bay, with its three swinging bunks, has accommodations for two extra pas-

\* Condensed from *Record of Christian Work*. Mr. Moody and his friend, Mr. Glen Wright, of New York, went at Dr. Grenfell's invitation upon his hospital ship, *The Strathcona*, on a trip to Labrador, in the autumn of 1905.

sengers. She was built in 1899 for this special work, and for the past six years she has done service as a floating dispensary, an ambulance to the hospitals, a temporary floating hospital, a magistrate's court (for Dr. Grenfell is a justice of the peace), and a freighter, carrying provisions to the hospitals and to needy families coming under the Doctor's notice.

In equipping the *Strathcona* we noticed quantities of sacks of old clothes, which the Doctor directed his secretary to store in different places, according to immediate or more remote need. We wondered to what use these would be put, but had not long to wait. Leaving Battle Harbor at ten o'clock Monday morning, we steamed till about one o'clock in the afternoon to a little land-locked harbor. There were only a half-dozen little cottages visible, but soon the steamer was besieged with people. A chapel or school was to be built for the dozen children in the hamlet, for which Dr. Grenfell had brought the lumber. This was the subject of a long discussion, and, after much talk, the lumber was carried ashore in fishing boats. Meantime, patients came to see the Doctor. It was a strange list of ailments and stories of ills to which he had to listen. The uncouth descriptions of symptoms were often humorous, but only too often strangely pathetic. It might be only an attack of indigestion that would readily yield to simple treatment, or it might be that tell-tale cough that had been growing worse since "last winter," and only too clearly indicating pulmonary tuberculosis.

And here in this first village we learned the secret of the large bundles of old clothes. Icebergs and fields of broken ice had crowded into the little bay during the summer in such a way as to spoil the "catch." To these Labrador men the fish "catch" is all that they can count upon, and to fail in that means utter destitution. Here were families facing the rigors of an almost Arctic win-

ter with hardly enough to eat and no means to procure clothing. To such needy people the coming of Dr. Grenfell meant clothing with which to meet the fierce attacks of a bitter winter's cold.

Long before the last interview had concluded, night had closed in and the journey was not to be resumed till early dawn. Night sailing along the coast, even by the mail boats, is not frequently resorted to, except under the most favorable conditions—namely, clear moonlight and smooth seas. Thus we soon became accustomed to associating the rattle of the winch and anchor chains with the breaking of day and the first summons to new scenes and activity.

The succeeding days revealed to us various phases of Doctor Grenfell's work, with the emphasis now upon his labors as a missionary, then as local magistrate, again as philanthropist, or finally as a physician.

The chart room of the *Strathcona* is in itself suggestive of Dr. Grenfell's varied ministries. One of the first objects one's eyes rest upon is a row of dentist's forceps that are in frequent use. In the corner are gun cases and boxes of shells, for the Doctor is a keen sportman, and it is due to his prowess that his larder is well stored with game. Upon a shelf are his books most in use, among which I noticed, in strange association, "The Justice's Manual," Denney's "Death of Christ," "The Other Side of the Lantern," by Sir Frederick Treves; "St. Paul," by Frederick Myers; "The Diseases of Children," and "The Castaway," by F. B. Meyer. Interspersed with these were scientific works and surgical treatises with unpronounceable names, while medical journals and religious publications filled a rack on one side.

In his medical work it must not be supposed that Dr. Grenfell has only to keep office hours and receive patients in his cabin. Many a tedious trip he has to make to see those too sick to come to him, and he greatly entertained us one evening by recounting



his winter's experiences, when, with dogs and sledge, he made professional tours, covering hundreds of miles, in the severest weather.

We joined him on one visit to a patient that will long be remembered. A half-breed, whose name betrayed Scotch descent, had come to a port in which we had anchored for an hour, and piteously pleaded for the Doctor to come and see his wife. She had had a hemorrhage of the stomach, and they were consequently greatly alarmed. The visit meant steaming five or six miles up an arm of the bay and then landing and walking across a neck of land about three miles wide. On reaching the bay, it was already dark and the half-breed procured a ship lantern with which to guide us along in a very indistinct trail. There was something strangely weird in the experience. Behind us six miles distant was the little harbor with its score of inhabitants, while before us the bleak and barren hills stretched away for hundreds of miles before another human habitation could be found. Truly, Labrador is a lonely place, and with a scant population of 4,000 natives along its thousand miles of shore line, the vast interior remains not only uninhabited but even unexplored.

Our tramp that evening led through marshes and over rough and rocky stretches to a wretched hovel, a combination log and turf hut, about fourteen feet square on the outside, with two small windows and a door to go through which the average man would have to bend low; only one room finished—or rather unfinished—into the rafters, and in one corner a board partition, about five feet high, dividing one side into two divisions or stalls, in each of which was a rough bunk. The family consisted of a man and his wife, or "old woman," as he endearingly termed her, a boy of about eighteen, another of ten, and a girl of about seventeen. In this one room they all ate, slept, and lived, and around the walls were hung cooking utensils, food, boots, guns, and

clothing in indescribable confusion. On a window-shelf were the remains of a meal, and the small cook stove had heated the place to an almost unbearable degree. Filth, slovenliness, and general laziness characterized the place. None of the family could read or write, and here they simply lived from month to month, eking out a miserable existence.

On examination, the patient was found to be in a less serious condition than at first was indicated, and after leaving some simple remedies, Dr. Grenfell had a search made for a Bible, from which he read the twenty-third Psalm, and then offered a simple prayer. This was a type of Labrador family, which is only too general, we fear, and tho we saw some homes of natives that were clean and tidy, it was the exception, and not the rule.

Whatever Dr. Grenfell undertakes he enters upon with enthusiasm, whether mending his Eskimo canoe, or kayak, or devising means to support a blind man; whether operating upon a peculiarly difficult case or preaching to a handful of fishermen. It is always the same energetic, unceasing activity which makes itself felt. This very characteristic, when directed against evil-doers, has made Dr. Grenfell feared and in many instances unpopular. But among the best element in Newfoundland and Labrador he is respected and esteemed. A magistrate in Newfoundland informed us that Dr. Grenfell's presence upon the Labrador had made it possible to insure steamers, where, previously, the Lloyds refused to take any risks, owing to the frequent wrecks which seemed suspiciously indicative of barratry.

One of the last services we saw Dr. Grenfell render was a peculiarly sad one. A poor fisherman had died at the Indian Harbor hospital, and for some time the remains had been kept preserved in salt, awaiting the return of the schooner which was to take him back to Newfoundland. For some reason his companions had

failed to come, and as the hospital was to be closed for the winter, it was necessary to inter the body at once. The writer and his friend volunteered to dig the grave in the little burial plot. This was no easy task, for beneath the four inches of moss there was a hard formation, almost as dense as a macadam roadway. And even when the grave was deep enough to receive the coffin it was half full of water.

It was a strange funeral procession that conveyed the poor fisherman to his last resting-place. Three fishermen, with the writer, acted as bearers, while Dr. Grenfell preceded the bier. As the coffin was lowered into the grave, the solemn words of the Episcopal Funeral Service were read, and in the presence of the small body of men the remains were entrusted to the earth. All the surroundings, the difficulties attendant upon digging the shallow grave, which, even then, had become a watery one, left a strange depression upon us all, and there seemed to be a special significance in Dr. Grenfell's words as we turned away: "It's like old Labrador. It won't even give a fellow a decent resting-place." No, Labrador gives nothing to any one, and whatever of value is taken from her shores is at the cost of pain, privation, and death, not only of fearless and hardy men, but only too often of women and even little children. It is a cruel land, relentless in the fury of its storms, treacherous in the hidden dangers of its shoals, and grimly fierce in its bleak and cold moorlands and barren rocks.

The following letter, addressed to the nurse at Indian Harbor, tells the tale of many a lonely home in Labrador:

"bluff head september the 22 Miss sister williams Dear friend i am just writineg you thoes few lines to let you Know that we are all very porely at preient i have been very eld sine com home with a sor trout and a bad head i am a lettlet better now

thank god but my husband is very bad now i got to stay up with him and all the charldren is very porely to with sor throuth and sorse about then the baby is a lettlet better but he seems worse this evening i am sending you to puppins and a galen of red berries i hop you will get them all rite Dear sister i am a fraid we will see a very hard wenter this wenter if we gets over this sickness but i know the lords well be don he kows what is best to with all Dear sister i we must not feat but it seems very lonely and hard to be alone when sickness is in house so good by Dear sister plase excouse my bad writing and spelling and peaper so wishing hapy Winter and a long life from your lonely frind."

At Indian Harbor we left Dr. Grenfell to return by the Reid Newfoundland mail boat, *Virginia Lake*. Up to this time we had come in contact with only those who lived in Labrador, but now we were to see representatives of that larger class who come each year from Newfoundland to spend the summer months, returning to their homes in October. The number of these fishermen was variously given from 20,000 to 24,000. They are a more progressive, intelligent class, and like the "liveyers," they shared the same strong virtues of courage and endurance, but I fear they also share the same weaknesses.

And what of the future of Labrador? The sparsely settled communities make the establishment of schools difficult, but nothing short of education is going to lift the people of Labrador to a higher level of living. They are naturally religious—especially in outward observances—but true piety is not so evident. There is strict Sabbath observance and often sectarian zeal; but profanity and immorality are far too commonly met with. The work Dr. Grenfell is doing and the plans he has in view are the one hopeful prospect for the coast of Labrador.

## GLEANINGS FROM ANNUAL REPORTS OF THE LAOS MISSION

BY C. H. DENMAN, M.D., MUANG NAN, LAOS, SIAM  
Missionary of the American Presbyterian Church (North)

On the last Sabbath in October, Rev. Daniel McGilvary, D.D., received into the church six adults. He says: "Would that I could make you see and hear, as I did, the gesture and emphasis of one, a grandmother, who has been very active in the worship of spirits, as in reply to a question she said, 'Of course, I have cast off the spirits. Why should I not? I have taken the great God as my refuge and mean to serve Him all my life.'"

The widow of the first Laos Christian died during the past year, at the age of eighty-eight. Her husband, Nan Inta, became a Christian in 1868. She was at first very hostile to Christianity and used to turn her back on him when he entered the house. Later she yielded to the influences of the Spirit and became a most earnest Christian. A son and a son-in-law were among the first Laos ministers, and two other sons are elders.

Dr. McGilvary, seventy-eight years of age, in speaking of a trip to an outstation, says: "The roads were the worst I ever traveled. In one irrigating ditch I rode back and forth, almost swimming in places, seeking a point where my horse could climb the bank. Finally, after a super-equine effort, we poised for a moment in equilibrium, uncertain whether we would gain the bank or tumble back into the mud. You can imagine my relief when the good horse really did scale the bank."

"Why! You can talk!" was the surprised remark of a young woman who came to visit one of the missionary ladies in Nan. Upon inquiry it was learned that she had been given to understand by her friends that missionaries "talked a different way." She seemed much surprised that she could understand and be understood.

Rev. David Park, of Nan, reports having received a by no means common invitation. The chief priest of

Buddhism in Nan province invited the missionaries to show stereopticon pictures at the chief temple of the city. The Gospel story was told to an audience of more than 300, mostly Buddhist monks. The head priest has also been reading the New Testament which was given him.

Nan dispensary seeks to dispense the Gospel as well as medicines. The physician has prepared some small leaflets, on one side of which are directions for the use of the most commonly used medicines. The reverse side contains a little tract, telling of the universal disease—sin—and of the Great Physician who will heal all who come to Him. These leaflets are given out to all who come for medicines.

Rev. Henry White has charge of a field four days' journey from north to south, and eight days from east to west. As the touring season is practically limited to about four months, it is no simple matter to keep in touch with this wide field. One means employed he thus describes: "A specially fitted evangelistic worker, in most cases a church elder, is appointed as the medicine man for a community. Besides selling medicines, these men are vaccinators and colporteurs combined. Necessarily they must return to the city to give the doctor an account of their work, handing over the receipts and receiving a fresh supply of medicines. While here they supply us with the latest and most interesting news of their entire locality; for, indeed, these men know conditions as few others are able to know, and that 'great day' alone will reveal the full fruitage from the seed sown by them."

To the Lakawn Girls' School, which the younger boys were allowed to attend as day scholars, came the son of the Siamese Commissioner. This in preference to attending the government school in the city. He influenced several other boys to attend, while his

mother showed her interest by making several gifts to the school.

Some years ago Chang Kum, a member of the Lakawn church and a teacher in the girls' school, was married to a likely young man of a Buddhist family. They lived happily together for nearly two years, then he went to the bad and no longer wished to continue the marriage relation. His wife had to leave him. Later their little daughter was taken ill and given up to die; but the mother's faith, as strong as her love, clung to the life of her child. Her prayers to God were constant, and finally assumed the form of a vow, "O Lord Jesus, if Thou wilt heal my child, so near to death, I pledge to Thee the sum of ten rupees." Christ healed the babe, and one Sabbath morning during preaching service, the ten rupees, wrapped in paper into a neat roll, came into the church offertory.

Dr. J. W. McKean writes: "During the past year we made the experiment of producing our own vaccine. The Lord prospered the attempt and our Christian men vaccinated more than ten thousand children. These men are required to come into the hospital for a session of three days' instruction each month. They were given repeated instruction in the art of vaccinating, which when properly done is not so simple a matter as it might appear to an ordinary observer. They were also instructed in the Bible and in evangelistic work. At the close of each session the men were furnished Scriptures, tracts, etc., for their work, as well as with vaccinating outfit. At the beginning of each session they reported on the religious aspect of the previous month's work first, and later reported on their vaccinating success or failure. One-half of the receipts go to the vaccinators and one-half to the medical work. In this way our vaccinating work becomes a form of self-supporting evangelistic work of great importance, which we hope will grow in power and efficiency from year to year. It is hoped to further enlarge their usefulness by training them in the use

of common medicines. As they go about the country, they continually come in contact with the sick. To be able to use even the simplest remedies will increase their power for doing good, as well as their opportunities for presenting the Gospel message.

During rice planting season an epidemic among the cattle caused the loss of many buffaloes, the Laos plow steeds. One of the elders of Lakawn church lost seven out of eight. Two died one Sabbath morning while service was being conducted in his house. A crowd of neighbors came asking to buy the meat. The elder told them that he did not buy nor sell upon the Lord's Day, nor did he think it right to sell diseased meat; therefore he had the carcasses dragged away and buried. A surprised neighbor asked, "What sort of a man are you? Don't you love money?" The elder replied, "I love God more than money, and my religion teaches me that to do what God commands is life." Such preaching of the Gospel is eloquent.

Christianity is cosmopolitan. Of the eight received into the Christian church in Kentung, one was a Hindu, one a Kün or Kentung Laos, one a Lü or Laos from further north-east, and five were Laos from Siam.

A man came to the missionaries in Kentung inquiring if they could save him from guilt incurred through committing adultery while still a Buddhist monk, a sin which according to Buddhist tenets is without possibility of salvation. When assured that Jesus could save him if he was penitent, he asked, not how much the missionaries would give him to become a Christian, but how much he would have to pay to learn the way of salvation. Apparently the way was too easy, for he never came back.

Dr. W. A. Briggs, of Chieng Rai, has, at the request of the government, overseen the laying out of Chieng Rai into streets and the draining of a large part of the city which heretofore has been a malaria swamp and tiger jungle. Christian carpenters, under Dr. Briggs' supervision were called upon

to build a house for the Crown Prince. With hundreds of sawyers and coolies to help a fine building was finished in five weeks of six days each. That is "hustling the East" truly.

Thus writes Rev. W. C. Dodd, D.D.: "Never such opportunities! We gladly give about half our time since the completion of the new chapel to preaching, either in the bazaar or at our own house, by day or by night."

The goods of Dr. and Mrs. C. H. Crooks arrived in Pre last year two months after they did. For seven months Mrs. Crooks saw a white woman only four or five times. Discouraged? This is what they say:

"We are thankful to God for the experience of the year and glad that our lot has been cast thus."

Dr. McGilvary notes a gradual change toward Christianity in the majority of the people with whom he comes in contact. It is the exception that we can get up an argument with the strongest Buddhists. Our Christians find the same true. A leading man remarked to Dr. McGilvary, not long ago, that it was a remarkable fact that when even an ignorant man became a Christian he soon became so expert in argument that those of the other religion could not answer him.

## REMARKABLE CHANGES WITNESSED IN NYASALAND IN TEN YEARS\*

BY MR. R. D. M'MINN, BANDAWE

Workers in the Livingstonia Mission have seen changes which illustrate the power of Christ and His Gospel.

There are changes in the country. Civilization marches on apace. Perhaps four times as many steamers are on the Zambesi and Shiré as twelve years ago, when the journey had frequently to be made in small boats. Now there is a line of fine steamers, with excellent food and comfortable accommodation. Railways are slowly creeping up from Port Herald, on the Shiré, to Blantyre, and from the Victoria Falls, on the Zambesi, toward Tanganyika. There is an increase in the white population, and a great improvement in the quality of the individual, a growing public opinion, a healthier moral atmosphere; in some quarters a distinctly Christian atmosphere; nowhere, perhaps, more evident than among the employees of the African Lakes Corporation, a company which is more and more a power for good. British government is thoroughly established everywhere; and

tho not free from imperfections, it is the best there is, and we are thankful for it.

Health is better. The people have spread out in all directions as a result of peace following the Gospel. There is consequently less crowding and a more extended cultivation. The raiding days are over; cattle, becoming more numerous, keep the long grass down, and so lessen the number of mosquitoes and the amount of fever. We have better houses, and ideas of how to live, what to eat, and what to put on. The average missionary is to-day a much more effective agent than formerly.

There are changes in the natives, too. When traveling inland twelve years ago, one found the tribes less and less clothed, and the Tonga round Bandawè worse in this respect than any nearer the coast. To-day one of the sights of Bandawè is on a Saturday afternoon to see the beach crowded with people washing their clothes for the Sabbath. To the services the men turn out in white and other suits, and the women in all the

\* Condensed from *United Free Church Record*.



colors of the rainbow, but chiefly in white clothes, with waistbands of red or blue. Red clay and oil have gone out of fashion; soap and water and clothes have come in.

There is a steadily growing well-being among the people. They lived in miserable huts, slept on mats on the clay floor, ate their food off coarse baskets or leaves on the ground. There was a thriftless, improvident, hand-to-mouth, day-to-day sort of existence; indeed it was dangerous for any one to try to better himself. New wants have been created, and there is growing effort and ability to supply them. Almost everywhere they are building themselves larger, stronger, more comfortable houses, making bedsteads, buying spoons and dishes; and some have even such luxuries as chairs and tables. They have an abundance of food-stuffs; and from time to time new plants have been introduced, such as rice, various fruits and vegetables, and recently cotton. There is an ever-increasing number of trained artisans, clerks, teachers, etc., whose abilities command larger pay either at home or farther afield. The great need is the establishment of some industry to keep the people at home; the bulk of the young men must go long distances for work—to Blantyre and the coast, or to the mines and agricultural districts of Southern Rhodesia. This is not the best thing for the people or for the country.

There is a large reading and writing public—some 33,000 scholars in the mission schools, and in connection with Bandawe last year 6,800 on the roll. Some thousands have already passed through the schools. The native mail has grown; letters go to and come from all parts of the Protectorate and Rhodesia, and even more distant lands. They buy all their books, which consist chiefly of portions of Scripture, hymn-books, "Pilgrim's Progress," catechisms, and school primers, in the vernacular, and Bibles and school books in

English. One difficulty is to get books translated quick enough. They clamor for books. The time has come for a literary department in connection with our work.

There is a spirit of tenderness and helpfulness mostly new to the African. Life was cheap in the old days, and there were a carelessness and callousness in the presence of suffering. Now, willing hands and tender hearts are generally found ready to help in time of need. The people have seen how carefully, tenderly, unwearyingly the medical men have dealt with the suffering ones; and now the spirit of Christ is beginning to manifest itself in them also.

Customs low, immoral, cruel, have passed away, or are going rapidly. The burying alive of slaves and wives at the death of a chief, the killing of twins, the poison ordeal, the raiding of helpless tribes, the kidnapping, buying, and selling of the unprotected, the tribal wars, have ceased; the vile dances, beer-drinking parties, have disappeared in some districts, and in others are greatly lessened; superstitious beliefs, polygamy, etc., are declining everywhere.

If we sought for numbers, we could easily get them. It has become fashionable to be connected with the Church. The bulk of the Tonga tribe, for example, want to join the classes or to be baptized. The missionaries find it well-nigh impossible to overtake all who come forward seeking to be examined. But it is not numbers we seek. The figures we have to show (something under one thousand baptized adults, and something over one thousand candidates for baptism at Bandawe) are comparatively small—small when compared with the great figures shown by such missions as that of the Church Missionary Society to Uganda; but they are not the measure of our work or of our success. The whole people has been permeated by the Gospel, raised, more or less, by the power of Christ.

## EDITORIALS

### THE RELIGIOUS CRISIS IN FRANCE

Paul Sabatier, who wrote that classic, "The Life of Francis d'Assisi," is likely to write as a seer of the modern movements in the French Republic. In his new book on "Separation of Church and State," he treats: (1) The origin of the crisis; (2) the present status of the Catholic Church in France; (3) the consequences of the rupture of the Concordat. It is not dogma which has destroyed the Church of France, but politics. We quote a few comprehensive sentences: \*

"To sum up the whole present crisis in a word, France is now breaking not only with the Church of Rome, but with all churches. The crisis reaches back in its roots to the Catholic reactionary tendencies during the seventh decade of the last century. Pope Leo XIII. had advised the Catholics to come to an understanding with the republic, but they refused and would be more Catholic than the head of the Church himself. One result is that there are not two parties, but two entirely contradictory conceptions of the world and of life; and such a struggle the world has never before seen. On the one side the ultra-Assumptionists with the famous 'Croix' as their belligerent exponent, and also what they call 'the good press'; on the other, the Democracy, more and more aggressive since 1870, and insisting upon popular education that is both obligatory and non-religious. France has concluded that the people have been thoroughly deceived by the clericals. True, the clericals are not the Church, but this distinction the people at large do not make."

As to the consequences of the abrogation of the Concordat, Sabatier predicts:

"Abbé Loisy, the protagonist of a modern type of theology and of an evangelical life in the Church, has met with great favor in many Cath-

olic circles, and a new movement in his favor will no doubt become a decided factor in the new Church life. Some other abbés, notably Dabry, Lemère, Naudet, Houtin, Delahaye, and even laymen like Le Roy, have recently written works so liberal in tendencies as to lead the Jesuit Pater Portalie to exclaim, 'This is the end of Catholicism!' But these are only signs of a new Catholicism developing within the old Church of France. We have no reason to look for a new heresy or a schism. All those, anti-clerical or Protestant, who think the new turn of affairs will bring new recruits to their side are completely mistaken. Something more organic than all this is taking place, something that lies deeper than the movement of the 'Former Priests.' Protestantism has no reason to believe France will as a consequence become more Protestant. Le Roy and the new journal called *Demain*, go much further than Protestantism. He declares: 'The mere idea of a dogma is an offense to us. At bottom I do my own thinking, and no authority can think for me.' *Demain* asserts: 'Catholic France is constantly becoming less and less Christian. It will indeed preserve its religious form; but the baptized vessel is daily losing more and more its spiritual and ethical contents. The Christianity of France must sever its connection with all reactionary tendencies, in the intellectual and also in the social and political departments. The critical spirit has found its way into all spheres of thought and life, and nothing can resist it. In our estimation every truth that is demonstrated to be such is an orthodox truth.'"

Sabatier concludes:

"If among these priests and free-thinkers a prophet with overflowing heart and flowing speech should arise, then we will all see in this country an awakening of faith which has never been seen elsewhere. It will be something greater than even the Reformation of the sixteenth century."

\* From the *Literary Digest*.

## INDIA AND THE GREAT PENTECOST

The week of prayer observed for India has been followed by large increase of blessing, particularly at Kolar, where seven weeks of most fruitful meetings are reported; also at Bankura, beginning among the girls at Raghunathpur, Manbhum district. In a bazaar at Kurseong, where two thousand were gathered, the people frequently heard the Gospel, and crowds followed the evangelists and fought to get the books they had for sale, throwing money at them to get the preference, and exhausting the whole stock in an hour.

In Gujerat the work goes steadily on. After ten weeks of meetings, over three thousand orphans have been reached, and over four hundred profess to have accepted Christ. Also at the Kaira orphanage.

## OUR INJUSTICE TO CHINA

Before the Presbyterian Union, at its March meeting, Rev. Dr. Arthur H. Smith, missionary of the American Board to China, spoke of present conditions and prospects in the empire. He wittily remarked of some people that they "were willing to abide by the law of God until they could find something better." He portrayed the Chinese as superior to the Japanese and remarked: "Yet we welcome the Japanese here to our schools and colleges, to Annapolis and West Point, to be clerks, merchants, artisans, scholars, everything they choose: yet exclude the more highly valued Chinese; not even a scholar, a statesman, can come here to engage in industrial pursuits: the treaty gives both certain privileges, virtually denied by the officials administering the law; who on their arrival at the Pacific coast send them out of the country. The acquisition of the railway-grant to Hong Kong by a United States syndicate, and the selling of it to Japan, Dr. Smith declared to be an offense to the Chinese government, arousing deep resentment in Peking and among the people. The Chinese would gladly be

friends with America, and send their sons here to be educated, to engage in mercantile pursuits; to go to our schools and colleges—but they must stay at home; and only Japanese permitted to come. The result is, we are playing directly into the hands of Britain and Germany, who are glad of the estrangement between this country and China. Dr. Smith had an interview with the President, before whom he has laid the exact situation. Every friend of justice and opponent of mal-administration hopes something tangible will be the outcome.

## THE CHINESE COMMISSIONERS IN BRITAIN

At the Chinese Legation, shortly since, these representatives of the Celestial Empire received a deputation of forty prominent men representing about a score of missionary societies, including such men as Sir T. Fowell Buxton, Sir Andrew Wingate, Albert Spicer, M.P., Dr. Monro Gibson, and Dr. Timothy Richards. The address, presented to Duke Tsai Tseh, as head of the commission, explicitly stated that the object of Christian missions is distinct from that of foreign governments and commercial enterprises, and is simply the raising of China to the highest ideals of Christianity. Sir Andrew Wingate then presented, on behalf of the Bible Society, splendidly bound copies of the imperial edition of the Wenli New Testament and the Queen's Jubilee edition of the English Bible. In reply, Duke Tsai Tseh acknowledged that the interest of English missionaries in China is a sign that the whole British nation is well disposed toward that country.

## MONEY AND MISSIONS

Mr. J. Campbell White, of Allegheny, Pa., lately told six hundred young people of the Interdenominational Missionary Conference a valuable thing or two about the relation of money to religion: "If the Christian Church in America could be

brought to give one postage stamp, per capita, a week, to foreign missions, it would give \$10,000,000 in a year. If one carfare, a week, \$50,000,000; if one dish of ice cream, a week, \$100,000,000; if the equivalent of one hour's work at the rate even of the most unskilled labor, \$150,000,000. We now give \$7,000,000! Giving should be recognized as part of worship, and it is a 'shame' not to bring up children to give to the Church. The head of the house might as well do all the praying as all the giving."

### MOTIVE IN GIVING

When we advocate *giving*, let us not forget that this Divine art of impartation has no necessary connection with *money*—with the amount given, the multiplicity of the objects given to, or the ability to give money at all. One may be a great giver and have all the blessedness of a generous and cheerful giver, who has not any money to bestow, or whose every penny is more than absorbed in keeping starvation away from a family of little ones or poor sick, aged parents. Giving is to be estimated not by the amount bestowed or the objects of our bounty, but by the motive and spirit of the giver. Love, not wealth, is the treasure out of which benevolence draws for its ministries, and God reckons our giving according to our receiving and our ability and cheerfulness in imparting. No man ever gave as Christ did, yet He had not where to lay His head. We have no intimation that He ever had a penny of His own. Even His tribute money was supplied by a miracle, found by Peter in the mouth of a fish. We have, therefore, no intimation that He ever gave a penny to even the most destitute, and the nearest hint we have that He ever connected money with His ministry of mercy is when we are told that His disciples construed His words to Judas, "What thou doest, do quickly," as a possible direction

about "giving something to the poor." Yet He who had no money to give, gave incessantly—gave labor and prayers and tears and the touch of healing and the word of sympathy, gave instruction, help, comfort, blessing—made the afflicted to be consoled, the mourner to rejoice, the sinner to find forgiveness, the weak to earn strength and the desponding to sing and hope. He lived not to gather but to scatter, not to get but to give, not to receive but to impart. Every one who knew Him was blest or might have been; for virtue went out of Him to every one that touched Him in faith, or with desire for blessing. We may all, like Peter, say: "Silver and gold have I none, but *such as I have give I Thee*. In the name of Jesus Christ of Nazareth, rise up and walk." George Müller, when for months laid aside from active work, learned that when incapable of any other service, he could *pray*, and, as he said, fight the Lord's battles on his knees. To those who believe in a personal devil and in the personality of demons—that a war is perpetually going forward between the powers of Darkness and the Sons of Light—prayer may serve to turn the tide of battle more than any other one form of resistance to evil and cooperation with good. Satan and his hosts probably fear a praying saint more than any other form of foe. Prayer brings God into the fight—to bare His right arm and wield His sharp sword. We may work and war in the flesh and be really helping the devil while we suppose we are doing valiant battle for the Lord. But when we pray in the Spirit we are not tempted to confidence in the flesh; we cast ourselves in helplessness upon the mighty God of omnipotence; we hold Him to His promise, to marshal His hosts to the war. Thus both giving and praying in their truest meaning are the heritage of all the servants of God and none are so poor as to be unable to serve God and man.

# GENERAL MISSIONARY INTELLIGENCE

## ISLANDS OF THE SEA

### An Episcopal Cathedral in Manila

A few weeks since was laid the corner-stone of the Cathedral Church of St. Mary and St. John, Manila. Over 1,000 people, including Americans and Filipinos, were present at the ceremony. Official life was represented by Governor-General Ide, Admiral Train, General Bliss, and other heads of government departments. On the platform with the bishop were clergymen representing the various other American missions at work in the islands. The Rev. Mercer G. Johnston, rector of the cathedral congregation, made an address upon the fulfilment of Isaiah's prophecy concerning the coming of Christ and traced the development of His Kingdom. The cathedral will probably be a year in building, and is to cost \$100,000, given by one of Bishop Brent's Massachusetts friends.

### Methodism in the Philippines

Methodism has finally pushed its way to the northernmost province of the Island of Luzon. The advance has been made up the valley of the Cagayan, which drains the provinces of Cagayan and Isabela. The Rev. Ernest Lyons with a native preacher visited many of the valley towns last August, preaching and distributing Bibles and tracts. On this tour of inspection, conditions were found so encouraging that after the next trip, in November, Filomeno Galang, the native preacher, was left at Aparri, the key city of the valley. Mr. Lyons returned to the Cagayan valley in February, and held meetings in which the people showed great eagerness for the Gospel. When the invitation for membership came, justices of the peace, members of council, clerks, and school-teachers joined. Altogether 182 united with the Church. Exhorters are now at work in Tuguegarao, Ilagan, and other valley towns farther south.

### Presbyterian Missions in the Philippines

A visitor to these islands says: "One evangelist is as much of a pacifying force as a whole company of constabulary." There has been a rapid increase in converts of the Presbyterian Mission, which in five years has received over 2,000 communicants, 1,200 being the fruit of the past year's work. The church in Manila is to have a large building very soon.

### Scripture Translations for Filipinos

Rev. Eric Lund, having now completed the revised edition of the New Testament in Visayan, turns his attention to the Old Testament, at the same time directing the translation of the New Testament into the Cebuan dialect, the work being done chiefly by competent native assistants.

### Progress in New Guinea

The following extract from the official report of the resident magistrate for Western New Guinea (1905) will be read with interest: "Much of the spirit of unfriendliness, and even hostility, shown to the mission by the natives of the division during the past five years, has passed away, and provided the efforts put forth are not relaxed, good results should follow. Many of the villages where a short time ago the missionary was scorned are now anxious to obtain the services of a teacher. To show the amount of earnestness with which the native is taking up his religious beliefs, the inhabitants of two of the Western villages have during the year subscribed the sum of £405, for the purpose of erecting buildings for holding religious services and for school work. Four other villages have subscribed a total of £114 13s. 6d., and propose to increase this to an amount sufficient to defray the cost of a building at each place. One interesting feature in the matter of the erection of these buildings is that the timber to be used is to be procured in the country, and the carpenters employed are Papuans."



### Needs of New Guinea

Dr. Lawes writes: "The hills and valleys of the interior, the mountain ranges and broad plains, are all as open to the missionary as Port Moresby when the first missionary landed there in 1873; and there is no missionary for them! Thousands ready for the Gospel, and no Gospel for them. Only little strips of coast-line have light; all the rest the darkness of night. Much land to be possessed, but few to go up to possess it."

### The Gospel in New Caledonia

The Paris Missionary Society is doing evangelizing work in this forlorn region with two missionaries and several native Christian teachers from the Loyalty Islands. The island was long a mere convict settlement, and the wretches brought nameless vice and degradation to the native tribes.

### Bible Circulation in Samoa

Writing from Apia, Rev. J. W. Sibree, of the London Missionary Society, asks for a further consignment of 2,500 Samoan Bibles, and reports that the German governor has granted permission to import Bibles or educational books free of duty. Mr. Sibree has remitted \$1,410, representing the proceeds of sales of Bibles in Samoa during 1904.

## AMERICA

### San Francisco Disaster and Missions

Baptist, Methodist, Presbyterian and other churches were destroyed in San Francisco. The Chinese missions and numbers of other institutions shared a similar fate. *The Woman's Work* of the Presbyterian Church says: "At ten o'clock on the morning of the earthquake, some half dozen of the Presbyterian women were assembled at the Mission Home in San Francisco, arranging the removal of the Chinese girls. Amid personal losses and with their churches laid low, they have since been carefully following up the ends of such business as pertains to the close of the fiscal year. From Mrs. C. S. Wright, the president, comes the undaunted

message: *We expect to meet our pledges just as we have always done.* Mrs. Robbins had fled from a doomed house; it was easy to picture her prostrated. Not a bit of it! As is her always prompt habit, on the day it was due and not a mail behind, her monthly communication arrived in New York, unexcited, without exclamation points. It is not surprising that many people went insane in those days of consternation. We know that such calmness and strength, as have been given to our friends, belong only to those whose hearts have long rested on the Eternal God and who have long been saying, 'Therefore will not we fear tho the earth be removed.'

### The Revival in Philadelphia

The Mission in Philadelphia closed amid general rejoicing, after three months of victory. Thousands of professions of conversions have been enrolled; thousands of revived Christians have been started to do personal work; and fires have been lighted in many churches in Philadelphia and the surrounding district.

The crowds which tried to gain entrance to the meetings during the closing days were such as have rarely been seen in Philadelphia. On the last night that both men and women were admitted it is estimated that not less than 10,000 people came, tho only 6,000 could be admitted.

A prominent leader of the Presbyterian Church has been so aroused that he has begun the custom of having a prayer-meeting with the employees in his office each morning before beginning the day's work. The six or eight people in the office meet together for ten or fifteen minutes; first a brief passage of Scripture is read, then every one present recites a verse of Scripture, and the service closes with two or three brief prayers.

Another feature has been the sending out of "Revival Bands," as was done in Wales, and as is now being done in India. These are composed of about half a dozen converts and

others whose hearts are aflame with fervor. They take the Sunday morning service in city churches, telling the story of their conversion and how they are leading souls to Jesus Christ by personal work. A few weeks ago a group of business men visited a Presbyterian church, and gave such stirring testimonies that over fifty people declared they would try the plan of speaking to some one each day about accepting Christ.

### Summer Missionary Gatherings

Missionary work at home and abroad holds a prominent place in many summer assemblies and the opportunities for mission study and the hearing of missionary addresses is increasing year by year. The student assemblies are held in June, under the direction of the International Y. M. C. A., at Northfield, Mass.; Lakeside, Ohio; Lake Geneva, Wis.; Asheville, N. C., and Gearhart, Ore. These are all strong missionary centers and many volunteers join the ranks of the army of Christ in preparation for foreign service.

The summer school of the Women's Foreign Missionary Societies will be held at Northfield, Mass., July 16-23. This has already proved a most helpful school of methods for the work of women's societies. This year they are to study "The Island World," by Mrs. W. A. Montgomery.

The general conferences at Northfield, Winona, Ind., Ocean Grove and elsewhere also have many missionary addresses by men and women of the first rank.

One of the most important and influential gatherings is that of young people at Silver Bay. Here gather, July 20-29, secretaries and other officers and leaders of young people's work. These conferences have already proved very effective in increasing the missionary interest in local churches. This year similar gatherings are to be held at Lake Geneva, Wis. (June 26-July 4), Asheville, N. C. (June 29-July 8), and Whitby, Ont. (July 9-15).

Another assembly in the interest of missions, which shows which way the wind is blowing, is the Pocono Pines Assembly. This is on the same lines as the Winona gathering last year—a conference of forward movement leaders (men) of the Presbyterian Church. It is to be held on September 4-7 at Pocono Summit, Pa. We shall be pleased to answer further inquiries in regard to any of these conferences.

### Missions and Newspaper Enterprises

A syndicate of dailies in the United States and Canada has commissioned William T. Ellis (one of the editors of the *Philadelphia Press*, and also a member of the editorial staff of *The Westminster*), a trained investigator, "to go abroad with the avowed purpose of telling with the utmost frankness, in popular form, just what he finds foreign missions to be doing or failing to do; how they work and in what conditions; and the sort of men and women who represent the American churches abroad. His tour, beginning at San Francisco, will include Hawaii, Japan, Korea, China, the Philippines, Ceylon, Burma, India, Egypt, Persia, Syria, the Holy Land, and Turkey in Europe."

### The Reformed (Dutch) Church Centennial

The centennial of the General Synod of the Reformed Church in America was celebrated in the Collegiate Reformed Church, at Fifth Avenue and Forty-eighth Street, New York, June 6-13. It was in session all day each day, except Sunday and Saturday afternoons. This is the 100th anniversary of the Synod, and the 278th of the Reformed Church. Up to 1772 the Church had been subject to the ecclesiastical authorities of Holland, but in that year the American Church was made independent and self-governing.

According to the last annual report, the Reformed Church had 649 churches, 704 ministers, 62,623 families, a total in communion of 116,668, and 763 Sunday-schools. It has 97 foreign missionaries—21 in China, 30

in India and 16 in Arabia. There are 273 mission stations and outstations, where missionaries or native preachers live, and there are 373 native men and 187 native women who are trained preachers or teachers of the Gospel. There are three theological seminaries—New Brunswick, this State; Western, at Holland, Mich., and the Arcot, Palmaner, India. The Synod boasts of two colleges—Rutgers and Hope College, at Holland, and numerous preparatory schools.

Rev. Donald Sage Mackay was elected president and Rev. S. M. Zwerner, D.D., of Arabia, vice-president of the Synod.

#### **Six Calls for Aid**

In a single recent issue the *Congregationalist* calls attention to no less than 6 specific and urgent cases of need in the home work among the foreign-born. In one city the "Armenian Church can have no Sunday-school because it can not hire a house. It can not even sing at its church services, because it must meet in a room underneath another service for another race. Syrians in Brooklyn have organized a Congregational Church and are knocking at the home missionary door, at present in vain. Greeks on the lower East Side of Manhattan have also organized, and have stood in the same secretary's office with strong appeal. At Hunt's Point, north of Harlem, where Long Island Sound begins, another application comes, because of the population pouring in. A Finnish congregation meets in a Bronx store and waits a solution of its situation. An Italian Church, near Pilgrim Chapel, Brooklyn, among 50,000 Italians, will be glad even to get a private building to serve as a home for the social and industrial work amid the crowded population."

#### **Reform in the Mormon Church**

The report is abroad, and appears to be based upon fact, that after exercising from the beginning despotic control in all business matters, such as owning much real estate, managing railroads, trading concerns, theaters,

etc., is to withdraw from such secular affairs. The reason alleged is, that hitherto the foes of the Latter-day Zion were so strong and fierce the sinews of war must needs be provided, but now it is possible to turn to loftier concerns. If now, in addition, these "prophets" and "apostles" will proceed to let politics also alone, a vastly better day will soon dawn.

#### **A Record Year in Baptist Missions**

The Baptist Missionary Union is able to report that in the foreign field the number of additions to the churches last year was the greatest ever known, being 15,621 in heathen lands, and in Europe 6,965 more, a total of 22,586. In Burma alone the native Christians now number 53,500; so that, verily, Judson's toil and pain were a magnificent investment.

#### **Presbyterian Union and Missions**

One result of the reunion of the Cumberland Presbyterian Church with the Presbyterian General Assembly of the Northern Church will be to unite mission boards of the former with those of the latter Church. This will mean a saving of money and energy for the work of the Kingdom. The Cumberland Church has 1,600 clergymen and 190,000 communicants. Its missionary headquarters have been in St. Louis and it has supported 30 men and women missionaries in Japan, China and Mexico. They have only about 900 communicants on the foreign field and spent annually on mission work about \$150,000. This work will soon be controlled by the Board of the Presbyterian Church (North) in New York.

#### **The Missions of One Church**

The Presbyterians (North) sustain work in these 15 countries: West Africa, China, Japan, Korea, India, Siam, Laos, Syria, Philippines, Mexico, Brazil, Chili, Colombia, Guatemala, and Mexico; with a total of 137 stations and 1,663 out-stations, or 1,800 points on the globe where the Gospel is preached to the heathen. In

this work are employed 858 American missionaries, including 280 ordained men, 60 medical men, and 21 lay men, and 294 married and 176 single women missionaries and 27 women medical missionaries; and 2,357 native workers, including 172 ordained missionaries, 504 licentiates and 1,681 other workers, making a total of 3,215 workers. At these stations there are 432 organized churches having 56,915 communicants and contributing to all purposes last year \$198,159. To these churches there were added on examination last year 8,691 converts, which is an increase of 18 per cent., while the Church at home increased by conversions only 6 per cent.

#### **A Self-Supporting Lay Missionary**

One can be a missionary without being a clergyman. Six years ago Edward J. Knapp, a lawyer in New York, heard Bishop Rowe tell about the Alaska work and the difficulty of procuring suitable missionaries. He offered to go anywhere the bishop cared to send him, and to provide all his own expenses from money he had made and saved. Four years he served at Rampart, on the Yukon River, where he gathered about him a large native congregation, won their confidence, helped them in numberless ways, and did his best to prevent some of the white men of the place from selling liquor to the Indians and defrauding them of their rights. Later when no one else seemed willing to go to Point Hope, in order that Dr. Driggs might come back to this country for his furlough, he offered to go there; so Bishop Rowe sent him to the far north. In July, 1905, he started for home, but when Archdeacon Stuck told him how he needed a companion on his journey this winter, Mr. Knapp agreed to go with him. Now they are visiting mining camps and Indian villages to hold services. He knows all about the hardships of missionary life in Alaska, for he has traveled many hundred miles over the snow trails, driving a dog team and sleep-

ing out in the cold night without even a tent for shelter.—*Spirit of Missions*.

#### **Signs of Revival in Brazil**

Mr. J. D. McEwen, of Orobe, Bahia, Brazil, writes that there are signs of a great revival in Brazil, and other South American countries. There is a readiness to hear as was never seen before. At the request of the men there has been preaching at noon and some who never attend wanted to hear. That antipathy, so evident a few years ago, to hearing or attending a Gospel meeting is rapidly giving way. Of one particular conversion he says: "Coming down to the coast the other day, a farmer of some considerable importance stopped here. He said: 'I want to thank you for the great favor you did for my brother-in-law, Major Dourado, at Par de Pilao, a small village some thirty miles from Orobo. You stopped over at that village one night as you went up to Meerode Chapeo selling Bibles.' Some time before I had spent a most delightful evening with the Major and his family. I sang hymns, read and explained the Bible, and told many of my experiences while traveling in the interior, and in the morning I sold Bibles, and gave him a present, for his noble hospitality to myself and *comrada* and horses—a handsome Bible. The man went on: 'That Bible proved a great blessing. The major read it constantly after you left him, and also read it aloud to his family and villagers, who looked up to him. But my brother-in-law was taken sick recently, and died very suddenly. At the last hours his neighbors came in, according to the Romish custom, and had candles in their hand to put in the hands of the departing friend. But he shook his head, and took in one hand the Bible that always lay near by and clasped it to him, and with the other hand he pointed up to God! He trusted in the Bible, the Word of God, and in God only as his full salvation, and ample *light* for that hour. The major had taught the

people of Jesus, made a deep impression, and the whole family of the major, his wife, his brother, his two sons and their wives, are all converted, and the rest of the village are most of them seeking after the light that the major had, which made his very face to shine in the dark hour of death."

#### **Presbyterians in South America**

The first mission permanently established was in Colombia in 1856. Barranquilla was opened in 1888, Medellin in 1889, Caracas in Venezuela in 1897. Two Colombian churches are reported and 184 members. Brazil Mission was planted by Simonton, a great missionary, in 1859. First preaching service in Portuguese was held with closed doors in a third-story room on a central street of Rio de Janeiro; 2 Brazilians were present and by the third meeting there were 7. Church organized in 1862. The mission extended over the States of San Paulo, Sergipe, Bahia, Parana, and Santa Catherina. Interesting Christian history was developed at many places which are no longer under care of mission, as Brotas and Botucatu. Among strong men who did this work were Blackford, Howell, Lenington and, especially, George W. Chamberlain (thirty-six years), a gallant pioneer. Chili Mission was a legacy from the American and Foreign Christian Union in 1873. It comprised 4 stations and less than 100 church-members. There are now the same number of stations and 14 churches, having a membership of 690, of whom 153 were added last year.

### **EUROPE**

#### **Outlook for British Missions**

It is of good omen that most of our great foreign missionary societies have been able to announce an increase in their income for the past year. Contributions to the London Missionary Society have advanced £17,000, as compared with the previous twelvemonth. The Bible So-

ciety's receipts have risen nearly £13,000. The home contributions to the Wesleyan Missionary Society show an increase of £1,500. The returns of the Baptist Missionary Society show that its supporters have increased their gifts by from £5,000 to £6,000. The Church Missionary Society reports a magnificent income of £382,000, which is no less than £46,000 above the previous year's record total. All this looks in the right direction, altho, considering our unexampled commercial prosperity, there is little to boast of. Nearly every missionary society is suffering from a deficit, in spite of its growing resources. Deficits, however, within reasonable limits, merely show that the work abroad is succeeding, and therefore expanding. As Sir Andrew Wingate told a meeting in the City Temple last May, "Deficits are silver trumpets, sounding an advance. Deficits are answers to our prayers." —*British Weekly*.

#### **A New Departure in Anglicanism**

The great need of reform, increasingly felt, takes practical shape in creating a Representative Church Council, which assembled at the Westminster Church House, under the presidency of the Archbishops of Canterbury and York. Thirty bishops were present. The Council is to consist of three Houses. The House of Bishops will be composed of the Bishops of the two Convocations of Canterbury and York; the House of the Clergy of the delegates to the two Houses of Clergy of those Convocations; and the House of Laymen of the members of the two Lay Houses of these Convocations. Several attempts to postpone the definite constitution of the Council met with failure.

#### **A Year of Bible Work**

The output last year of the British and Foreign Bible Society was nearly 6,000,000 volumes, or 33,000 copies more than for the high-water mark of 1904. The grand total up to the present time is 198,515,199 copies.



In Johannesburg 53 different translations were asked for by purchasers, and 52 supplied; the application that could not be met there was from an Icelander. In Winnipeg, Bibles and portions in 42 languages find a ready sale. In Japan and China the sales were last year double what they were in 1904, and in Russia the circulation has only once been exceeded. Nine hundred colporteurs are scattered over the world, and 670 Bible-women are also supported by the society. One colporteur was beaten senseless by a mob in Bolivia; another was illegally arrested in Portugal; and in Turkey colportage would have been legislated out of existence but for the protest of the British ambassador.

#### **London Jews' Society**

The annual meeting of the London Society for Promoting Christianity Amongst the Jews was held at Exeter Hall on May 4. Almost one hundred years old, the society looks back upon many years of faithful and most successful service in the vineyard of the Master. Its converts are numbered by the thousand, and they are found in all parts of the earth and in all conditions of life. Many of its own missionary laborers, many missionaries among the heathen, many clergymen of the Church of England, and many men prominent in other spheres of life have been led to Christ through the instrumentality of the London Jews' Society's laborers. From the summary of the 98th report we record that the society employs 221 agents in almost fifty missionary centers of Europe, Asia, Africa, and America. The missionary schools, 10 in number, provided Christian education to 1,817 scholars in 1905, and many of the children were baptized and confirmed with their parents' consent. The work of the 21 medical missionaries of the society is of utmost importance, and the hospital at Jerusalem, tho opened only a few years ago, is in urgent need of enlargement. The singing by the Hebrew children from the mis-

sion schools at Streatham Common, London, was an especially attractive and interesting feature of the meeting.

#### **Hebrew Christian Testimony to Israel**

The annual meetings of this well-known work among the Jews of London were held in the fine Mission House, 189 Whitechapel Road, on April 30. Mr. James E. Mathieson, the great lover of Israel, presided as usual in spite of his fourscore years and one, and several well-known servants of Christ took part. Mr. David Baron, one of the two directors of the society, had returned for the meetings from the southern shore of the Mediterranean, where ill health had forced him to spend the winter. Tho not strong yet, he was able to give a most interesting address, in which he dwelt upon the peculiar discouragements and encouragements of the work. While he acknowledged increased spiritual darkness among the Jews, he also called attention to their willingness to hear the Gospel. In proof of this willingness he cited the good attendance at the meetings in London, and especially the open doors and hearts which he met during his last missionary journey in Eastern Europe. The reports and speeches of the other workers were likewise encouraging and hopeful.

#### **Progress in C. M. S. Work**

The Church Missionary Society reports that the number of adult baptisms reached 10,433 last year. Of these, 4,355 were in Uganda, and 2,180 in India. A Japanese judge has been baptized by Bishop Fyson. The Hausa Mission rejoices in the conversion of two able and zealous Mohammedan mullahs, well read in Arabic literature, who have given convincing evidence of true change. On the Indian frontier an Afghan mullah has been led to Christ by a Christian farmer, and was to be baptized on Christmas Day. A yellow-robed and long-bearded Hindu devotee, who used to distract the wor-

ship of the little congregation in the heathen town of Tinnevely by his noisy drumming outside, and had to be "moved on" by the police, was baptized in December in that very church. The baptism of a Brahman student in the Noble College was accompanied by the same distressing opposition and hostile devices that marked the early baptisms fifty years ago, but not accompanied, as in former days, by the emptying of the college—for Christian ex-Brahmans are not now uncommon.

#### **Good Cheer for Austrian Missions**

Rev. A. W. Clark writes to the American Board that from a friend in Scotland he has received a gift of \$60,000 for the erection of a mission building in Prague. A Gospel Hall is proposed to accommodate 800, together with Y. M. C. A. rooms. A similar gift was recently made by the same person for a similar structure in Vienna.

#### **Rhenish Missionary Society**

In the missionary magazine of the Reformed Church in Holland we find the following interesting figures concerning the work of the Rhenish Society in Sumatra, Borneo, and Nias: There were employed 101 European missionary workers, and 55 ordained and unordained native workers, 432 native teachers with 118 native assistants. There were 58 stations and 291 out-stations, while 17,068 children received Christian training in 350 schools. The number of members (baptized, but unconfirmed) is 102,135, with 31,500 communicants.

### **ASIA**

#### **Beirut as a Center of Light**

The Syrian Protestant College, of Beirut, was opened in 1866. Its aim is to educate the Syrians and those of the adjacent countries. It is a missionary college, but not connected with any board. Last year there were 750 students: 90 Armenians, 60 Greeks, 150 Egyptians, but the majority Syrians. There are about 100 Moslems, 40 Jews, 30 Druzes, 300 belonging to the Greek Catholic Church,

100 Roman Catholics, and about 120 are Protestants. There are about 50 teachers. The college has 40 acres, with 14 buildings, including hospitals and a training school for nurses.

#### **Spiritual Awakening in Damascus**

Cheering and encouraging news comes from the missionaries of the Irish Presbyterian Mission at Damascus. An interesting spiritual movement has been going on for some time among the pupils of the Jewish and the Gentile mission schools. A Rev. Franson, an American minister, visiting foreign mission stations in various parts of the world, held some meetings in Damascus for the deepening of the spiritual life. He addressed the senior pupils in some of the Presbyterian schools, as well as several public meetings held in the church, and a deep impression was made. The senior pupils of the Jewish boys' school attended, and two of them were brought to an open confession of Christ, while all were deeply moved. Then a general spirit of inquiry came over all the boys of that school, and many came to the teacher to have the Scriptures explained to them, so that it became apparent that the Spirit of God was at work in their hearts. At the same time with this awakening among the Jewish boys, distinct avenues of approach to Jewish men, hitherto almost unapproachable, were opened, and Jewish men asked directly for the services of a Bible reader. An equally encouraging spiritual movement is taking place among the boys in the Gentile boys' school at Damascus. One of the Moslems was deeply touched, and the lads made a little meeting among themselves twice a week for Bible reading, prayer, and to hear short religious papers written by one or two of their number. In the Gentile girls' school a similar movement is going on at present. Thus long, patient, devoted, and prayerful sowing of the seed of the Word among Jews and Gentiles at Damascus is being rewarded.

### Inroads of the Gospel Upon Islam

In a recent address Rev. S. M. Zwemer, a missionary in Arabia, named these among the victories already won by the Cross over the Crescent: The Bible has been translated into every language of the Mohammedan world, while the Koran speaks only to those who can read Arabic, or only one-fourth of the Moslem population. The Beirut Press has issued more than 1,000,000 portions of the Arabic Bible. A large number of books especially intended for Mohammedans have been prepared in all the languages of the Moslem world. Apostacy from Islam no longer means death, fanaticism has decreased; in North India nearly 200 pastors, catechists, or teachers, are converts or children of converts from Islam; and there is scarcely a congregation in the Punjab which does not have some ex-Moslems, while thousands of the same class are receiving education in Christian schools. In Sumatra and Java more than 16,000 converts have been organized into churches. Even in Arabia villages which a few years since could not be safely visited by the missionary now welcome his advent.

### Other Converts from Islam

The Rev. H. J. Smith, of Aurangabad, in the Deccan, now at home on sick leave, wrote on February 28: "Two young men, who occupy independent and secular posts, are voluntarily giving themselves for preaching and discussion work for Mohammedans on three evenings in the week, in the Urdu boys' schoolroom in the Cantonment bazaar. One of these young fellows is himself a Mohammedan convert, and the other is the son of an old Mohammedan moulvi, baptized many years ago at a Church Missionary Society station in North India. With regard to the latter, you can refer to him as an argument to the contrary when any one tells you that there is no such thing as a good Mohammedan con-

vert. Here is *the son of one*, voluntarily preaching the Gospel as taught him *by his father!*—C. M. S. Gleaner.

### The Mukti Praying-bands

The *Mukti Prayer Bell*, Pandita Ramabai's magazine, has a stirring account of some of the fruits of the wonderful revival that has recently visited the school. About 700 of the girls and women have devoted themselves to prayer and Bible study, so that they may go out as living messengers of the truth to the surrounding villages, singing Gospel hymns and reading the Word to the people. The work is systematized so that about 60 go out daily, and the girls whose turn it is meet the night before, or in the early morning, for a long, preparatory prayer-meeting. Ramabai asks all Christian people to pray continually for these native workers, that their faith may not fail. Ramabai has had it laid on her heart to pray definitely for all the missionaries living in India, and the Christians working with them. The Mukti praying-bands are interceding for more than 29,000 individuals by name. They have an additional list of all the English officials and soldiers.

### Work for India's Women

The British Zenana Bible and Medical Mission has no fewer than 40 centers in India, where it employs 153 missionaries and assistants, 169 Christian teachers, nurses, etc., and 96 Bible-women. In its 58 schools and institutions there are 2,290 pupils, as well as 191 women and girls in orphanages, etc. The workers have access to 11,308 zenanas, with 3,090 regular pupils under Christian instruction; the Bible-women visit 1,874 villages. At the society's hospitals and dispensaries at Lucknow, Benares, Patna, Nasik, Ajodhya, and Jaunpur, there were recorded last year 1,240 in-patients and 24,323 out-patients, while the attendances at the dispensaries numbered 71,560.

### High Honors to a Missionary

The Kaiser-i-Hind Gold Medal of the First Class has been conferred on Dr. J. C. R. Ewing by King Edward VII., in recognition of many services, especially in connection with his chairmanship of the Earthquake Relief Fund. This is one of the highest honors the government can bestow, and yet the Hindu and Mohammedan journals say: "The medal itself gains distinction by being associated with the name of our good Dr. Ewing."

### Christian Endeavor in India

At a recent Endeavor convention, held in Allahabad, 613 societies with 25,000 members were represented. Delegates were gathered from all parts of India; from Madura, 1,500 miles to the south; Daska, in the Punjab, another 1,000 miles to the northwest; Barisal, hundreds of miles to the east; Bombay, far to the west, and the intervening regions. The Church of Scotland, the American Methodists, the English Baptists, the English and American Congregationalists, the American Reformed and Presbyterians, the Christians, and the Church of England were the principal denominations which had delegates present. Madrasis, Bengalese, Punjabis, Marathis, Sikhs, Hindis, Scotch, Irish, English, Americans, Canadians, Australians, and New Zealanders formed the audience. It was a striking illustration of the interdenominational and cosmopolitan constituency and hold of Christian Endeavor.

### The Great Shanghai Centennial

The Centenary Missionary Conference, which will meet at Shanghai May 1, 1907, will celebrate the completion of the first hundred years of Protestant mission work in the Celestial Empire. Momentous changes have taken place since the last Conference in 1890. The growth and development of the native Chinese Church have brought new problems

to the front. Colleges and schools and organizations to produce and circulate Christian literature have to face fresh conditions. The friendly attitude of officials and *litterati* opens up wider spheres of influence and evangelistic effort. Since 1890 Protestant missions in China have nearly trebled their forces, while the improved conditions of residence and travel in the interior invite a great new forward movement.

The publication of the proceedings may be expected to bring vividly before the Church of Christ the marvelous progress which has already been made, as well as the extent of the field yet to be occupied. There will also be afforded a fine opportunity for forming an opinion as to the true nature of the change which is passing over the Chinese people, and there will be a discussion of the problems confronting missionaries and all reformers in the Far East. The gathering promises to be most important, and we hope that no difficulty will be experienced in raising the funds which friends in America and England are asked to contribute toward the necessary expenses. Rev. Dr. G. F. Fitch, Shanghai, is treasurer.

### A Forward Movement in Shanghai

In December, 1905, an informal conference of 12 leaders of missions having Christian work in Shanghai, met to discuss the need of a spiritual forward movement. They decided that to be most effective this should be conducted by Chinese. Various members consulted with their Chinese associates, with the result that the Chinese clergymen and other Christian workers met daily for ten days at the Chinese Y. M. C. A. to pray about the matter.

It was finally decided to invite Dr. Y. S. Li and the Rev. B. D. Li, of Suchou, to visit Shanghai after the New Year. Three thousand confession and prayer cards were distributed to Chinese Christians, and on February 13 meetings began which

were strictly limited to Christians. For eleven evenings, in the midst of constant rain, an average of probably 200 church members assembled at the London Mission and Presbyterian churches. Dr. Li addressed the missionary prayer-meeting, and his statement that the lack of spiritual power among Chinese Christians was largely due to the same lack among foreigners, who are the instructors and leaders of the Chinese, was received by an audience conscious of its truth.

Mr. R. E. Lewis writes that Dr. Li's last meeting was largely attended, and for two hours there was a stream of prayer, testimony and confession of sin. The Yokefellows Band at the Chinese Y. M. C. A. planned a series of meetings for English speaking non-Christians. These have just closed, having been addressed by Mr. F. S. Brockman on four evenings. Audiences larger than have ever been crowded into the rooms listened; two after-meetings were held with about fifty inquirers, of whom twelve publicly expressed their purpose to be Christians. Some of these were men of prominent families, and will have opposition and temptation to face, but all of those who definitely decided had been in past years students in Christian colleges, but had made no open confession of Christ.—*Chinese Recorder*.

#### **The Chinese Boycott and Missions**

William Hancock, for thirty-one years resident of China and Commissioner of Customs, who arrived in America in March, says of the situation in China:

"The principal causes of the unsettled condition are the dissatisfaction in Southern China over the indemnity resulting from the Boxer outbreak which occurred in Northern China, and the outrageous treatment accorded to the wealthy King family of China by a customs officer in Boston when King and his family were en route from England to China. King and his family were

treated as ordinary coolies, and the head of the family was furious over the matter. I think he was the real instigator of the boycott."

W. S. Allen, of Canton, thinks the situation very serious. He says:

"The principal element in the agitation is the Chinese newspapers, which have progressed wonderfully, and are at last alive to the general situation of affairs throughout the world and becoming a powerful weapon. It is foolish to say that the boycott or the reform movement in general is weakening. It is just beginning. I think the whole trouble could be compromised by allowing the coolies access to the Philippines and Hawaii."

It is also said that one feature of the national movement is the establishment of a Chinese independent Christian Church, the plan being to oust all foreign missionaries.

A Chinese Presbyterian pastor from San Francisco is said to head the movement at Shanghai, where \$10,000 has been subscribed for the organization of the Chinese independent Church.

#### **A Message from Missionaries in China**

The following letter has recently been sent to the members of the foreign mission boards and societies in all Christian lands, and is signed by twenty-two missionaries of various boards with missions in Shanghai:

"The students are the most influential class in China, and heretofore they have been also the most conservative. There is no better index of the change which has come over the empire than the recent remarkable exodus of 8,620 Chinese students to Japan. Probably there has not been in the history of the world any such migration of students from one country to another in an equally brief period. These students are from all parts of the empire and belong to the educated and official classes. They are bound in the future to influence mightily every missionary interest throughout China.

"These students are living in Tokyo amid dangerous conditions, tending both toward extreme radicalism and great immorality. The good influences which might come from Japan are practically shut off from them, because the Chinese students have but little knowledge of Japanese or English, while the Japanese do not speak Chinese. There are in Japan a number of revolutionary Chinese politicians who are filling the minds of the students with fanatical anti-Christian and anti-foreign ideas. The students are, therefore, in danger of becoming a real menace to China and a serious hindrance to the missionary enterprise.

"The General Committee of the Young Men's Christian Associations of China, Korea, and Hongkong has determined upon making an effort in their behalf. The Shanghai Missionary Association appointed a committee to call the attention of the boards of missions throughout the world to this great need, and to ask their hearty cooperation with the Young Men's Christian Associations in this enterprise. The recent cooperation of the missionaries with the Japanese Young Men's Christian Associations in the work among the Japanese troops in Manchuria affords a valuable example as to the results of such cooperation.

"Contributions may be sent to the honorary treasurer, Rev. A. J. Walker, Shanghai; or to the National Committees of the Young Men's Christian Associations of England or America."

#### **Dr. Griffith John in America**

Dr. Griffith John, who has just completed fifty years of missionary service in China as a missionary of the London Missionary Society, has broken down physically, so that he has been obliged to leave China for an indefinite period of rest. Dr. John is seriously ill, and in order to escape from such calls as would be sure to meet him in England, he will come to

America, where he has a son, with whom he will remain in such quiet as can be secured. The churches of America would welcome this apostolic missionary and gladly listen to his words of inspiration. But this can not be expected at present.

In a letter to Rev. W. Hopkyn Rees, of Chi-chou, this beloved veteran missionary states that he intends returning to China to finish his translation of the Bible. Dr. John states that he "can not think of dying anywhere but in China."

#### **A Chinaman on China of To-day**

Said Kang Yu Wau recently, the president of the Chinese Reform Association: "China is no longer in the dark ages. She has already reached the point where Japan was only 20 years ago, after years and years of endeavor. This is not because the Japanese were slow in learning, but rather because they were but pioneers. They cooked, we ate. We have now, for example, more than 20,000 Chinese students pursuing advanced modern courses of study. As to common schools, some 5,000 have been started in the one province of Canton. There are now 4,000,000 Chinese who can speak English. Our courts are being remodeled after the English system. The number of books we have translated into Chinese—text-books, technical works, and treatises mostly—indicates how extensively the progressive movement is spreading. We have thus appropriated to our use over 10,000 American, English, and European works. The Boxer troubles are over forever."

#### **Viceroy's Crying Out Against Opium**

In the *Chinese Times* of a few weeks since appeared the following: "The viceroys of Chihli, Liang-Kiang, Liang-Kuang, and Liang-Hu have jointly telegraphed to the Wai-wupu (the Chinese Foreign Office), requesting the Board to open negotiations with the British Minister in Peking, with regard to the scheme for



the adoption of an opium monopoly in the provinces of China, and the gradual reduction of the importation of Indian opium, it being the intention of the Chinese government to limit the production of home-grown opium, with the hope of getting rid of the opium-smoking evil in China by gradual steps. The viceroys state that China can never become strong and stand shoulder to shoulder with the powers of the world unless she can get rid of the habit of opium-smoking by her subjects, about one-quarter of whom have been reduced to skeletons and look half dead. Their excellencies add that by adopting the Japanese methods in Formosa, China can be saved in the course of the next 30 years." We wonder what reply will be made by the liberal government now in power.

#### **The Unique Offering in Korea**

A few months ago we reported the unique offering made in North Korea when some four hundred Christians decided to make a new kind of offering to the Lord, of free, willing service in spreading the Gospel among those of their countrymen who knew it not. Before the meeting closed, two years of free service had been voluntarily offered by those present. The news spread round the district and soon 2,200 days of voluntary service were promised.

Several months have passed, and now within the last fortnight we hear that 2,000 souls have been added to that Church and the work is still going forward. Notice how the Lord blessed that offering of service!

#### **Korea Stirred by the Gospel**

From Pyeng Yeng Dr. S. A. Moffett writes to the *Chinese Recorder*: "We are having another great movement this year, not only in the north, but also in the south. Here we have just set our fourth Presbyterian Church, and still our buildings are crowded. Some 1,000 have professed conversion during the Bible class and evangelistic services held in connection with the Korean New Year's

season. On a recent Sabbath nearly 4,000 attended church services in this city (population, 20,000). In Syen Chun the annual winter Bible and training class for men enrolled 1,140."

#### **Christian Endeavor in Korea**

In the Presbyterian mission at Seoul, at the request of the women, who wished to be organized for more active work, a young men's association previously existing having been given up, both men and women have organized a Christian Endeavor Society, the word "young" being dropped. Some definite work is given to every member, and there are committees for preaching, visiting the sick, attending at the hospital, looking up delinquents, distributing tracts, etc. Every Sunday different sections of the city are visited by companies of these Endeavorers, who go forth to preach and to teach. At the recent coming of the Japanese prince and the opening of the Seoul-Fusan Railroad, they were most faithful and enterprising in preaching and distributing tracts among the thousands gathered.

#### **The Psychological Moment in Japan**

A Japanese lady who understands the Y. W. C. A. work there, says that, now the war crisis being past, the great problem needing solution is that of Japan's young womanhood. More and more young women are entering the fields of higher education or business life, leaving the protection of the home for the life of large cities with their temptations and dangers. Many of these risks could be lessened by the establishment of Christian dormitories, the present capacities of school dormitories being utterly inadequate for more than a fraction of students.

#### **A Converted Buddhist Evangelist**

Mr. O. Imahashi, a converted Buddhist priest in Japan who is now a Christian evangelist, some time ago spent a full month in the Buddhist college in which he had been trained for the priesthood. His one hour lec-

ture on Christianity three times a day to the 600 students soon lengthened to two hours each, and he was invited to deliver a special course to the professors and to those doing post-graduate work. At the first the hall was well filled; and at the end of the month it was packed. After he had been lecturing two weeks, many of the priests began to meet him privately to inquire the Christian way of salvation. More than 60 of these priests said to him: "We are not satisfied with Buddhism and we desire to know the consolation there is in Christ." Among these many have already given up the priesthood and have become attendants on Christian services.

### AFRICA

#### Belgian Atrocities Again Denounced

Three of the religious weeklies of Belgium, all Roman Catholic, have finally found themselves compelled to cry out against the atrocities committed in the Kongo Free State, for which King Leopold is evidently responsible. Among them *L'Ami de l'Ordre* has printed an interview with the president of the royal commission, in which it represents him as saying that he went to the Kongo expecting to find everything flourishing and instead found everything decaying. These same papers assert that after the withdrawal of the investigating commission new violence broke out, and at one point the natives had slain the agents of the government.

#### The Gospel in the Kongo Valley

In the middle of the last century Victor Hugo uttered that singular prophecy that in the twentieth century "Africa would be the synosure of all eyes." At that time the continent was unexplored. Now, in the Kongo Valley alone—then an unknown district—8 Protestant societies are working with 40 stations and 300 out-stations. They have 180 missionaries, nearly 9,000 church-members, and 2,000 in classes preparing for church

membership. Perhaps the grandest results are seen in the missionary spirit of the converted natives. There are nearly five times as many native evangelists and teachers as there are missionaries. Nearly 22,000 pupils are in the mission schools, and 6,000 in the young people's societies. And yet there are those who think that missions do not pay, altho it is as yet less than thirty years since that Kongo Valley was first opened to Christian effort.

#### Eastern Sudan to be Occupied

Within a few months the first party of Church Missionary Society representatives set forth to occupy a portion of the Upper Nile Valley. And now an appeal is made by numerous well-known leaders of the British Free Churches to send missionaries to that region. The protectorate has a population of 10,000,000, one-half Mohammedan, and the other half Pagan. The Pagan tribes are asking for the white man's teachers, but Mohammedan traders and missionaries are pushing forward with such energy and zeal that they are flooding the country with their influence, and at the present rate of progress it is computed "there will scarcely be a heathen village on the banks of the Niger by 1910." This means that they would all be Mohammedan. The High Commissioner, Sir Frederick Lugard, strongly encourages missionary effort among the heathen tribes. The people themselves are actually asking for Christian teachers.

#### Dutch Reformed Missions in South Africa

The mission work of the Dutch Reformed Church in South Africa is directed by a General Mission Committee of eleven members, appointed by the Synod triennially. The mission field is divided into three districts:

I. *Home Missions.* There are 50 established native congregations within Cape Colony, 30 of which have constituted themselves as the Dutch Reformed Mission Church, while the

remaining 20 congregations are still under the control of the Mission Committee. The congregations of the Home Mission numbered, in 1905, 12,939 communicants and 43,556 adherents.

II. *Foreign Missions* south of the Zambesi are conducted in six fields, viz., the Zoutpansbergen, the Pilaansbergen and the Waterberg, all in the Transvaal; Mochudi, in British Bechuanaland; Emandhleni (near Greytown), Natal; and in the district of Victoria, Southern Rhodesia. In these 6 fields there are 10 stations manned by white missionaries. The staff consists of 18 laborers, excluding missionaries' wives, together with 61 native workers; and the baptized Christians number 4,080.

III. *Foreign Missions* north of the Zambesi are situated in the British Central Africa Protectorate, called conveniently Nyasaland, because lying on the highlands that skirt the southern portion of the west shores of Lake Nyasa. This is the youngest, largest, and most important sphere of mission work belonging to the Dutch Reformed Church. The first station was established in 1888; and there are now 5 main stations with a staff of 27 Europeans (excluding missionaries' wives), while two new stations have been selected and only await the men to work them. The number of outschools is 120, with some 200 native teachers and 320 additional workers, and an attendance of over 15,000 children at the schools. Baptized Christians now number 1,044, and the baptism classes are attended by over 2,000 catechumens.\*

#### Christian Coolies in the Transvaal

The British and Foreign Bible Society in the Transvaal employs an agent in and about Johannesburg, and reports, concerning a portion of his

\*The above account leaves out of consideration the work done by the D. R. Church of the Orange River Colony, whose sphere lies over 100 miles to the west of that described above, in the territory of the British South Africa Company (North-east Rhodesia). They have four main stations and five European workers.

work, much success in distributing books, especially among the Chinese, who welcomed him wherever he was admitted, some buying Gospels, others asking for Testaments or hymn-books in their own language.

On entering the compounds, previously visited, the common salutation was *Yeswa shangandi*, i.e., "Jesus very good," and he discovered that Chinamen, like Kafirs, often lie reading their Testaments in their bunks. One who wanted another Testament, produced his old copy, showing it quite worn out with thumb-marks. In several rooms the colporteur had prayer and religious conversation with small parties of Chinese Christians, some praying at length in their own tongue. At one new compound the last importation of about 1,000 coolies was just arriving, and as they appeared to have no money, he distributed the Gospels he had with him gratis. The Chinese came crowding round his wagon, all eager for the books, but behaving in an orderly manner. Most of those who received copies are able to read the Mandarin Gospels.

#### MISCELLANEOUS

##### Mr. Bryan's Missionary Tour

The Hon. William J. Bryan has been making a tour of the world, and in many places has given addresses on themes closely related to Christian life and character. In Japan and China Mr. Bryan spoke at many mission meetings and in Bombay he chose for his subject, "The Prince of Peace." The town hall was crowded to its utmost capacity and more than half of the 3,000 people present were obliged to stand during the lecture. People of every class in the community were present, non-Christians composing the large majority. The address was an eloquent sermon on the great ideals which have been given to the world through Christ. In Egypt and elsewhere Mr. Bryan visited the missions and spoke most forcefully of Christian belief and life.

### Getting by Giving

A "downtown" church has for years been struggling to live amid adverse circumstances, yet with a new minister whose soul is alive they determined to increase their missionary subscriptions. While it has done splendidly for missions, its home work has gained financially as well as spiritually, another illustration of the principle that the true expansion of a living organism brings increased strength to its whole life.—*Missionary Herald*.

### The Preparation Demanded

Travelers and statesmen witness to the high mental and moral character of missionaries, and their efficient social and political, as well as religious, influence in the lands where they labor. All varieties of service are needed on the field, but the highest standard of qualifications must always be kept in mind. An earnest missionary, whose zeal did not permit him to make the ordinary preparation for service abroad before his appointment, throws light upon the breadth, depth and fullness of preparation necessary, even on the part of those of best native ability and greatest earnestness. He writes:

Tell them all that the shortest-cut man advocates the highest possible education for any foreign mission field in the world. I did not have any idea how many things I ought to know till I wanted to use them.—*Missionary Magazine*.

### OBITUARY

#### Dr. Benjamin Labaree, of Persia

The Presbyterian Board of Foreign Missions and many friends were shocked to learn of the death, aboard the *Augusta Victoria* on Monday, May 14, of the Rev. Dr. Benjamin Labaree, who since 1860 had been a missionary in Persia. He was one of the Board's oldest missionaries, and had done a remarkable work among some of the half-civilized native peoples of that land.

His death was due to cancer, from which he had suffered for some time, and he was on his way home for treatment. He was accompanied by

his second son, Robert, who went out to Persia a year or two ago to take the place of his older brother.

The funeral of Dr. Labaree took place in the Fifth Avenue Presbyterian Church Monday, May 21, Mr. Robert E. Speer making the address.

#### Mrs. Bissell, of India

The American Board of Foreign Missions in Boston has received word that Mrs. Mary E. Bissell, its oldest missionary, died at Mahableshwar, Western India, April 22. Mrs. Bissell was the widow of the Rev. Dr. Lemuel Bissell, and with her husband joined the Marathi Mission in 1851.

#### Dr. Saththianadhan, of India

It is with the deepest regret we record the death of Dr. Samuel Saththianadhan, of Madras. Last September he left India to deliver a series of lectures in the United States on the Indian Systems of Philosophy. He visited New York, Princeton and other centers and made a deep impression by his Christian character and learning. An article by him (with a portrait) appeared in the *REVIEW* for December, 1905. Dr. Saththianadhan died at Yokohama in Japan, on his way back to his native country. He was educated at the University of Madras, and at Corpus Christi, Cambridge, after which he was appointed Professor of Mental and Moral Science at the Presidency College, Madras. For many years he has been a leader of the Indian Christian community, and did much to advocate their cause in the columns of the *Christian Patriot*, of which he was the founder. He was also one of the chief promoters of the movement which led to the organizing of the National Missionary Society of India a few months ago.

### DONATIONS ACKNOWLEDGED

No. 344.	Leper Home, Jerusalem.....	\$5.00
No. 345.	Industrial Evangelical Mission.....	5.00
No. 346.	Industrial Evangelical Mission.....	2.00
No. 347.	Industrial Evangelical Mission.....	5.00
No. 348.	Industrial Evangelical Mission.....	5.00

## FOR THE MISSIONARY LIBRARY

**CHRISTUS REDEMPTOR.** An Outline Study of the Island World of the Pacific. Mrs. Helen Barrett Montgomery. Map. 12mo. 282 pp. 50c. (cloth). 35c. (paper). The Macmillan Co., New York, 1906.

This sixth volume of the Woman's United Study Course is one of the few missionary books on the Pacific Islands as a whole. There have been volumes on missionaries and separate islands or groups, but almost none on the whole field. Mrs. Montgomery has done her work with a master hand and here gives us a book orderly in arrangement, crowded with facts, and best of all with the touch of life. After a general survey of the Island World and its Peoples, Mrs. Montgomery gives the history of work in the Society and other islands, with a sample story of a native convert and quotations from native sermons, prayers and sayings. Each chapter closes with valuable suggestions for study and mission meetings, so that the book makes an admirable text book.

The Islands of the South Seas are perhaps the most remarkable for the romance and adventure connected with their missionary history of any mission fields of the world. The story of the transformations in Fiji, the Penticosts in Hawaii, the persecutions in Polynesia, and the triumphs in Micronesia are wonderfully thrilling. The savages were so picturesque and so degraded when first discovered, they suffered so many things from white traders and have in so many cases responded readily to Christian influence that none can fail to read their story with deep sympathy and interest.

We predict for those who study Mrs. Montgomery's book, a year of variety, instruction and enjoyment which has not been surpassed in any previous year. The chapters on Guam, Hawaii, the Philippines and Samoa have also home missionary value for Americans.

### NEW BOOKS AND PAMPHLETS

**CHRISTUS REDEMPTOR.** Study of the Island World. By Mrs. Helen B. Montgomery. Map. 12mo. 50 cents, *net*. The Macmillan Co., New York. 1906.

**MISSIONS IN THE SUNDAY SCHOOL.** By Martha B. Hixon, M.A. 12mo. 215 pp. 50 cents. The Young People's Missionary Movement, New York. 1906.

**THINGS INDIAN.** Notes on India. By William Cooke. 8vo. 560 pp. \$3.00. Chas. Scribner's Sons, New York. 1906.

**BUDDHISM.** By Annie H. Small. 16mo. 40 cents. E. P. Dutton & Co., New York. 1906.

**MODERN SLAVERY (West Africa).** By Henry W. Nevins. Illustrated. 8vo. \$2.00, *net*. Harper & Brothers. 1906.

**MOROCCO OF TO-DAY.** By Eugene Aubin. 12mo. \$2.00. E. P. Dutton & Co., New York. 1906.

**LEPERS: Thirty-one Years' Work Among Them.** By John Jackson. Illustrated. 8vo. 3s. 6d., *net*. Marshall Bros., London. 1906.

**PIONEER WORK IN HUNAN.** By Marshall Broomhall. 2s. China Inland Mission, London. 1906.

**CHRISTIAN MISSIONS AND SOCIAL PROGRESS, III.** By James S. Dennis, D.D. Illustrated. 8vo. \$2.50, *net*. Fleming H. Revell Co., New York. 1906.

**CHURCH FEDERATION.** Illustrated. Edited by E. B. Sanford. 8vo. \$2.00, *net*. Fleming H. Revell Co., New York. 1906.

**STUDENTS AND THE MODERN MISSIONARY CRUSADE.** Report of the International Student Volunteer Convention at Nashville. \$1.50. Student Volunteer Movement, New York. 1906.

**THE GOOD NEWS.** In Story and Song. New Testament and Hymns. 25c. American Tract Society, New York. 1906.

**HOW AMERICANS ARE MADE (For Juniors).** By Miss Katharine R. Crowell. Pamphlet. Illustrated. 25 cents. The Willlett Press, New York. 1906.

**SELECTED LIST OF BEST MISSIONARY BOOKS.** 2d. Student Volunteer Missionary Union, London. 1906.

**HISTORY OF THE JAPAN MISSION OF THE REFORMED CHURCH IN THE UNITED STATES.** Edited by Henry K. Miller. 8vo. Illustrated. Board of F. N. of the Reformed Church in U. S., Philadelphia. 1904.

**CHATS WITH THE CRITIC OF FOREIGN MISSIONS.** By Malcolm Spencer, M.A. Pamphlet. Young Christians' Missionary Union, London. 1906.

**THE GREATEST WORK IN THE WORLD.** By Charles B. Titus. Pamphlet. Foreign Christian Missionary Society, Cincinnati. 1906.

**MISSIONARY STUDIES FOR SUNDAY SCHOOLS** (second series). Great Missionaries to the Red Men and in the Dark Continent. Edited by George H. Trull. Board of Home and Foreign Missions, 156 Fifth Ave., New York. 1906.