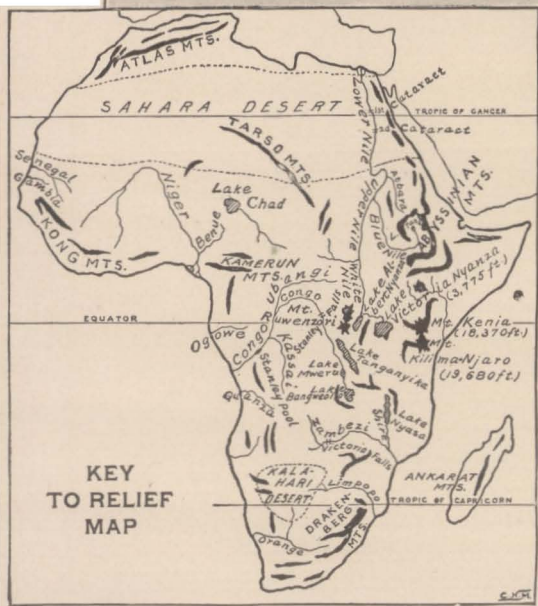




From Frye's Geographies. Ginn & Co., Boston



RELIEF MAP OF AFRICA

"In 1788, the African Association announced in a prospectus issued by them, that Africa stood alone in a geographical view because it was penetrated by no inland seas, nor overspread with extensive lakes like those of North America, nor had, like other continents, rivers running from the center to the extremities." *History of the Church Missionary Society.* Vol. I., page 46.

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SIGNS OF THE TIMES

THE LAST DAYS

IN THE LAST DAYS PERILOUS TIMES SHALL COME; FOR MEN SHALL BE LOVERS OF THEIR OWN SELVES, COVETOUS, BOASTERS, PROUD, BLASPHEMERS, DISOBEDIENT TO PARENTS, UNTHANKFUL, UNHOLY; WITHOUT NATURAL AFFECTION, TRUCE-BREAKERS, FALSE ACCUSERS, INCONTINENT, FIERCE, DESPISERS OF THOSE THAT ARE GOOD; TRAITORS, HEADY, HIGH-MINDED, LOVERS OF PLEASURES MORE THAN LOVERS OF GOD: HAVING A FORM OF GODLINESS, BUT DENYING THE POWER THEREOF.—*Second Timothy*, iii: 2-5.

These are God-given signs of the times—indications of the last days. Whether they fit these times or not, the devout, thoughtful reader must decide for himself. But certainly some of the signs here indicated are very obvious present facts: Self-love, greed, boastfulness, haughtiness, lawlessness in the family and in the State, ingratitude and ungodliness, even the decay of natural affection, resentment, defamation, cruelty, the love of pleasure, and the external form of godliness without its power—who can deny the presence of these evils in modern society, and even in Christian lands? These are ever before us and our study should be

both to recognize and, as far as may be, arm ourselves against such dire and threatening evils.

THE BOMB AND THE BOUQUET

That dastardly attempt at assassination, which at once marked and marred the wedding procession of the young King and Queen of Spain, is to our minds a typical sign of the times—a typical manifestation of modern lawlessness. In at least five respects it is instructive:

First, it reveals the *spirit of anarchy*, as essentially a spirit of resistance to all organized government and to the reign of law; and as unhesitating in its methods of accomplishing its purpose. O'Connell, the great Irish agitator, took as his motto, that "no reformation or revolution is worth one drop of human blood." Were this the axiom of present reformers and revolutionists, almost any of them might meet with toleration, as it would involve no more than the agitation of free speech; but the anarchist rushes at once to violence as his chosen weapon.

Second, it was a revelation of the *hypocrisy and treachery* of such law-

lessness, hiding a deadly bomb in a fragrant bouquet, and, under pretense of throwing floral congratulations toward the bride and groom, hurling a deadly missile of destruction. It reminds us of the "damnable prostitution of love's own sign," when Judas betrayed the Son of Man with a kiss. Such acts stamp as utterly despicable any movement which they characterize.

Third, anarchy here shows its *murderous heart*. It aims at breaking up the system of government, by destroying human life. Nothing short of the death of a monarch satisfies its cruel spirit.

Fourth, it exemplifies the *pervercity of wickedness*. Mankind has to pay a heavy penalty for some of the most useful and beneficent of human discoveries. The era of dynamite, as it was hoped, was to be the era of reconstruction. Some gigantic force seemed to be needed for removing obstacles to human progress, such as huge stumps of trees where land is to be cleared, or the encumbering ruins of old buildings which must disappear before new and more useful structures, as also in mining and similar operations, by which valuable veins of metal and mineral are opened up for man's uses. But lawlessness turns this valuable invention into the most destructive weapon of assassination, until one almost regrets the discovery of such giant explosives, since it puts into the hands of the lawless gigantic capacity for the wrecking and ruining of not only material structures, but of human lives.

Finally, this act of the assassin exhibits the *diabolical recklessness of anarchy*. This blow was aimed at

the life of a sovereign; but it missed its aim, and involved a score of innocent parties who were sacrificed with satanic coldness and indifference in the hope of reaching the other result. Anarchy stops at nothing. It has the spirit of hell and its decrees should be written in blood. No words are strong enough to condemn acts of this sort. They call for no forbearance.

HOPEFUL SIGNS

On the other hand, it is a joy to call attention to signs of a different sort, and the word of God indicates that both classes of facts are to characterize the last days. The same inspiring Spirit that dictated the above words of the Apostle Paul has likewise indicated, for example, that the last days will be marked by great evangelistic activity. It is a curious coincidence that, in the seven parables of Matthew (xiii) and in the seven letters to the churches (in Revelation ii and iii) the last glimpse we get is, in one case, the universal *casting of the drag-net of evangelism*, and, in the other, the prevalence of a *Laodicean lukewarmness*. The two conditions are to be coexistent, as the deepest shadows always accompany the intensest light. Even if the above signs of the times correctly describe our day, we need not be surprised to find various other movements, as encouraging as these are distressing.

THE GOSPEL OF HEALING

Nothing stands out more prominent in our day as God's chosen method, not only of evangelizing, but of opening otherwise closed doors, than medical missions. They rank

among the foremost in efficiency and service, especially when truly used as an evangelizing agency, when, medical work is subordinated to Gospel work and used to spread the knowledge of Christ. There is no need to multiply testimony, as there is no question about it with any intelligent observer. Upon no subject was the witness of the late Mrs. Isabella Bird Bishop more emphatic; in fact, it was her observation of medical missions that mainly converted her to an interest in missionary work. She thought this unparalleled as a means of reaching souls.

GENERAL AGGRESSIVE ACTIVITY

A most cheering sign of the times is the new spirit of evangelistic effort shown in churches long in the petrifying bonds of a fashionable respectability. Many a church has dropped its former formal and conventional style of worship, and as a body has gone out to reach the out-cast classes in neglected districts and slums of the great cities. Midnight processions headed by the ministers themselves, the principal members of the church, women as well as men, falling into line and going out to extend a warm and helping hand to the hitherto neglected, if not despised, classes—this is certainly an amazing development of twentieth century Christianity. It is a revival of the Gospel of the hand-shake. In such cities as London, Glasgow, Chicago, Los Angeles, and New York City the poor outcasts have been greatly impressed by these new evidences of love for man as man, and what is more pleasing to God than to have a church drop its cold and stately

dignity for the sake of an active and abundant service to souls!

THE NEW SOCIOLOGICAL GOSPEL

Another marked indication of our day is the recognition of a human brotherhood and of our obligations to man as man. Of course this may easily lapse into mere humanitarianism without spiritual significance, but there is a deep truth which it recognizes, that the Gospel is not only for the individual but for the home and for the nation, that its principle is to remold and regenerate, that its ultimate object is a new city of God, a community in which nothing enters that defiles, or works abomination, or makes a lie. Every church should interest itself in reorganizing society on Christian principles, and all work is essentially defective which leaves out of view man's domestic and social conditions.

THE SPIRIT OF FEDERATION

What a grateful sign of the times is the increasing tendency of disciples to draw together—to magnify matters of agreement and minify matters of disagreement! There has never been so great a manifestation of this tendency as in this very day, and it is reaching even denominations which have been supposed to be most exclusive and clannish. Not only do some Baptists abate their close communion views, and even the Episcopalians incline to let down the barriers that fence out their chancels and pulpits, but, what is still more remarkable, some of the more liberal-minded Roman Catholics are disposed more closely to fraternize with non-prelatical bodies. We warmly commend the spirit of true

unity, so long as in promoting such federation there is no sacrifice of essential truth. Certainly God would have his people see eye to eye and work hand in hand; and nowhere is disunion more disastrous than in mission fields which could be more effectively worked by a single denomination than by a multitude of divergent Christian bodies. In travels over the great West we remember to have seen a little village of less than four hundred people with five attempts at churches of different persuasions where one united congregation with a competent minister of Christ would have more than answered all the needs of the people.

THE ADVOCACY OF ARBITRATION

At the late Peace Conference at Lake Mohonk, vigorous addresses were made, emphasizing the desirability and expediency of settling all disputes between nations by amicable councils and conferences, and the hope was expressed that the new Palace of Peace at The Hague would prove to be the Parliament of Man for the Federation of the World. How desirable to do away with standing armies and navies, or at least to restrict their growth within the narrowest available limits, constraining the nations to adjust controversies as gentlemen settle their differences—not by a resort to arms, as in the duel or fisticuffs, but by a resort to arbitration, calling in impartial judges by whose opinion their course shall be determined! How much this would contribute to the growth of missionary enterprises and to the favorable impression left upon heathen peoples as to the character of Christian nations!

OPENING OF LOCKHART COLLEGE

An event unique in the progress of missions in China and marking an era in the history of Western education in that land, was the opening on February 13, in Peking, of the Union Medical College by His Excellency Na-Tung, a member of the Inner Council of the Empire, sent to represent the Empress Dowager. He was accompanied by a brilliant assembly of the highest officers of State, with a Prince and Dukes of the Imperial House.

Among these were Presidents of the Foreign Office, of the Board of War, Board of Rites, Board of Civil Office, Board of Punishments, Board of Education, Board of Trade, several Grand Secretaries, and Vice-Presidents of Boards in large numbers. The army was represented by the General of the Forces in Peking, and several other generals. The Foreign Legations were represented by the Ministers of each country, and various other officials. The majority of the foreign residents of Peking also attended, including a large number of ladies. The fine large building (to which the Empress Dowager contributed the sum of £1,400) cost, with its equipment, nearly £9,000, of which Chinese donors had subscribed over £3,000.

The College is under the care of the London Missionary Society, the American Board, the Methodist and Presbyterian Missions, and the faculty includes the names of 9 British and American physicians, with 13 other North China doctors as lecturers and an Examining Board, including the names of the doctors of the various European Legations.

RELIGIOUS PERSECUTION IN TURKEY

After the conquest of the Empire of Trebizond by the Turks, in the fifteenth century, the inhabitants, who were mostly Orthodox Greeks, were for some time allowed to keep up the practise of their own religion. But 250 years ago a large number of Greek villages were forced into an outward acceptance of Islam, and were circumcized, and given Turkish names. Most of these Greeks, however, kept up in secret their former faith and practise. There are numerous villages in the mountains south of Trebizond where the Orthodox Church services and sacraments are still observed in secret, administered by priests who in common life are known as Mehmet and Ismail and Ali, and are farmers. The inhabitants of the village of Stavri emigrated southward, to find a more obscure home where they might be freer to worship the Lord. They settled in the town of Ak Dagħ Madeni, near the Halys River, some fifty miles west of Sivas. They have lived there ever since, marrying always among themselves or with Orthodox Greeks. These Stavriotæ now number upward of a thousand souls and they have had their places of worship, and even schools, in caves and underground buildings, where baptism, the Lord's Supper, and Christian marriage rites are observed. Men with Mohammedan names in their governmental registration papers are known to each other as Ioannes, Georgios, Prodromos or Athanasios.

Twenty-five years ago an enrollment of his sultanic majesty's sub-

jects was made, and then these Stavriotæ boldly declared themselves Christians, "choosing rather to suffer wrong with the people of God, than to enjoy the pleasures of sin for a season." This refusal resulted in their not being enrolled at all; but they still paid taxes as Moslems, and were forced to do military service (from which Christian subjects are exempt). This went on until, two years ago, another enrollment was made, and again these men refused to say they were Moslems. Upon this the government arrested some twenty-two of their leading men, and sent them into exile in various places. Two of these have died in prison, two have denied their Lord under the stress of torture and imprisonment; and threats, bribes and torture are being applied to make the others recant. The remaining men have gone into hiding to escape arrest. Having thus got rid of the husbands and fathers, the Turkish government has begun the next step in extermination by drafting into the army the boys, sixteen and eighteen years old, who had taken charge of the farms and gardens. A piteous plea was sent, in May, to the ecumenical patriarch, signed by thirty-six of the women, and begging that something be done to save them from utter destruction. This poor, persecuted community has made every effort to enlist the patriarch, the foreign ambassadors in Constantinople, the Greek government, the Athens press, and other powerful agencies in their behalf; but so far the Porte is obdurate. A letter has been sent by their representatives to King Edward himself, and the Evangelical Alliance

has been urged, through its branch in Turkey, to use its good offices through Sir Edward Grey, to get the British government to act, in its capacity as protector of the Christian races in Turkey. The sultan and his advisers have thus far succeeded by those falsifications and denials with which the world is so familiar in blocking all attempts to save these doomed martyrs; but it may yet be that the Lord will use the prayers and efforts of His servants to rescue these long-suffering Stavriotæ from the jaws of destruction. Pray for them!

THE SPIRIT'S POWER IN MADAGASCAR

The London Missionary Society reports that the revival in the Betsileo country continues to increase in power, especially in villages and country towns. "In the seven divisions of our district," writes Mrs. Rowlands, "many hundreds have decided for Christ. But what we value even more is the deepening of the spiritual life of the believers." The native Christians are throwing themselves most earnestly into the work of evangelization. The latest report describes "four wonderful days," during which a company of evangelists visited village after village, and found in them all a most remarkable work going forward, the people being moved much as they were in Wales during the revival last year. There were physical manifestations like those seen in Wales, and during the revivals under Nettleton and Edwards, but there were great searchings of heart and confessions of sin, with manifest repentance and many conversions. In one typical place there was a crowded meeting where an old

Betsileo man, a recent convert, spoke most simply and effectively. One hundred and twenty of those present had been baptized, and thirty-three more now received the ordinance. In many places the people are giving up their charms, and many hundreds have decided for Christ. One of the peculiar features of the movement is the ministry of the women; they are most effective in speaking, praying, and visiting, and in the winning of souls.

GROWING INDEPENDENCE IN JAPAN

Owing to the action of the Kumiai churches of Japan in deciding to take over the entire support of their 99 churches, thus relieving the American Board of a large item of expense, some in America have criticized this action, on the ground that the Board is losing control of the Japanese churches. But this self-support and self-government is the end in view in each mission. It has come in Japan more quickly than was expected, so that hereafter nearly all appropriations from the American Board can go to schools or for new evangelistic work which is needed now more than ever before. Japan, now a first-class "power," is engaged in the process of deciding upon a religion. Having practically given up Buddhism, it will be Christianity or atheism. Some of the leaders have become restive under what seems to them too large a dependence on the part of the native church on foreign aid and guidance. They say if the Japanese people are so thoroughly able to take care of themselves in a political and military way, why not also in religious and ecclesiastical matters? Such movements are a sign of the times, but are as yet confined largely to churches in the large cities.

MORAL DARKNESS IN THE DARK CONTINENT

BY THE EDITOR-IN-CHIEF

This is a darkness that may be "felt." In many places Paganism here reaches its lowest depth. Superstition, cruelty, worship of demons, immorality sanctified by the example of the gods, lying, stealing, polygamy, slavery—this is, for three-fifths of her people, Africa's religion. Here depravity meets no real obstacle in its gravitation toward destruction.

Islam, tho holding a smaller number in bonds, presents a graver problem than Paganism. It has more truth, being monotheistic and non-idolatrous. Its converts are more decent and intelligent, less barbarous and degraded. But it only refines the vices it cannot reform, and makes the sinner only a little more proud and self-satisfied with his respectability. A Moslem said to a European: "You must not wear our clothes. They are given us of God to set forth the character of our religion, as yours set forth the character of your own. Our clothes are wide, easy, flowing; so is our religion. We can steal, lie, commit adultery, and do as we wish, and our prophet will make it all right for us at the last day. Your clothes are like your religion: tight-fitting, narrow and restraining." "The pliant Pagan readily becomes the fanatical Moslem"—more unreachable than ever by the Gospel.

Polygamy and slavery complicate the problem of missions, and both are deep rooted. Custom is rigid and frigid, and these both belong to what long has been. Moreover, both institutions have a legal status and sanction, and find another sort of sanction in lust, idleness and greed. Strange anomalies occur, as when Kathokan,

the Batlokwa chief, brought one of his wives, *Ma-nhalla*, to be received as one that thirsted for God, having himself taught her the catechism and prayer, and awakened her thirst for God. Yet he, himself, would not accept the road because the gate was too strait to admit him with his six wives. Their contact with impure and unscrupulous white traders and officials greatly hinders the conversion of the natives and introduces new vices and diseases. The white peril is often worse than the black. The state of morals among Europeans is sometimes so shameful as to be indecent to speak of. Civilization is too often degeneration even to the negro, so that whatever material benefit comes by the partition of Africa, in the suppression of some evils, it brings in very doubtful influence, morally and spiritually. Belgian rule has introduced a slavery, cruelty and tyranny worse than ever existed before. The rubber trade has been a robber trade, and sometimes the missionary is mixed in the native mind with the white oppressors. The Portuguese often obstruct mission work by army conscription, forcing the young men of a mission school into government service, and carrying on slave trade as "contract labor." Foreign powers seem sometimes allied with lawlessness instead of enlightened rule. At best the temporizing policy of timid officials shuts out mission work, as among Moslems at Khartum, or forbids church bells to ring, lest Moslem ears be disturbed, as in Blantyre. This policy sometimes goes so far as to discriminate *in favor* of Islam. One official frankly confessed to having "left his conscience at

home," and many more act as if that were the case. The trade in drink, carried on by white men, is appalling. During four years, thirty million gallons of liquor were shipped from Europe and America to help civilize Africa! Islam moves with the sword in one hand and the Koran in the other; to the native it often seems as if Christianity came with the Bible in one hand and the bottle in the other; yet even the native chiefs often protest, begging not to be inundated with rum, and declaring that it will shortly exterminate the African.

The *race* problem is, of course, a serious one. White men as a class will not admit black men to any sort of equality. The black man is wanted only as a drudge, and with noble exceptions, has no true chance of rising to a higher level. Chinese and Indian coolies crowd him out from work needed for his development. Hence the "Ethiopian movement," whose motto is "Africa for the Africans"—a movement perfectly natural, but in danger of being used in the interests of fanaticism and violence, like the Boxer movement in China. And Africa once aroused may take bitter revenge for hundreds of years of outrage.

Romanism complicates the mission problem in this, as in all other lands, being universally exclusive and intolerant. After Madagascar came under French control, native Christians were persecuted and it was made very hard even for the missionaries who had previously done so much for the Malagasy; and the papal bull directed against Protestant missionaries on the Kongo within thirty years past, shows but too well that the spirit of the Inquisition, alas, still survives.

The hope of Africa is found in Christianity of a pure type. Good government is a prime factor in its uplift, and beneficent laws and their just enforcement are most likely to come in the wake of the Gospel. The slave traffic and the rum traffic must cease, or Africa's redemption will never come. Whatever of Pagan barbarities are put down, equally disastrous evils may take their place, unless these two prolific sources of disaster are checked. Christian education is one of the best weapons against Moslem influence, and wherever the Christian school goes Islam's sway declines.

Good roads will help commerce, and a scientific medical system will both displace superstitious witch-doctors and promote sanitary conditions. The microscope has been brought into the war against deadly African fever and sleeping sickness by exposing the mosquito and tsetse fly as carriers. Clearing away of underbrush and draining of pools and marshes are already reducing malaria. And it is not too much to say that nine-tenths of all the real uplifting forces in Africa radiate from the mission station. Wherever missionaries have had the longest and largest influence, there the changes have been most numerous and radical. Polygamy is dying out where Christian wedlock is faithfully taught. In one year the number of such marriages doubled in the Natal district. The tongues of Africa are being rapidly reduced to writing and this means a vernacular Bible read by the natives. What a benignant institution the Gospel proves itself, with its five-fold method—evangelism, medicine, education, work and literature! Medical missions would fully justify

themselves, were it only for the temporal relief they bring, and the reduction of the death rate. But as they exist they are as much missionary as medical, and deputations come alike from hut and palace to beg for resident doctors.

One of the most hopeful results of Christian missions is the creation of a native evangelistic body, averaging six times as great as the missionary force. The converts become in turn converters. Far more than at home does the evangelizing spirit prevail, and in this we recognize the main hope of Africa's evangelization.

A special blessing goes with Industrial Missions. The lazy native needs the discipline of work. It is at once the antidote to his inertia and the promotive of self-support and manhood. Far greater than the yield of the best tilled soil is the harvest in the man himself. Lovedale, before the last century closed, had sent out 1,600 students from a four-years' course, and of these *less than one per cent.* lapsed into heathenism. British rulers in Central Africa show their approval of Livingstonia Industrial Missions by the state prize given for every graduate. There all the great trades are taught that lie at the basis of a civilized state. The schools prove that the African mental caliber compares favorably with that of any other race; in fact the missionaries pronounce the African rather precocious, and without the early decay that often follows precocity. But training, *without the Gospel*, was pathetically proven a failure by Bishop Colenso's famous experiment upon his twelve picked Zulu lads, who, so soon as they were given liberty, dropped their civilization and donned their paganism.

A governor of Cape Colony emphatically said he would rather have a mission station than a military post for guarding his territory; and the careful observer finds that every trait of a good citizen is developed by true Christian institutions. The black Christian is found fully equal to the white in virility, stability, and all the elements of a manly disciple. In enthusiasm for Christ, in self-denying giving, in heroic endeavor and patient endurance, he stands among the foremost.

If mission work is vindicated by success, the whole history of missions may be challenged to show any fruits more obvious and abundant than in seven fields of Africa—Gaboon and Corisco, Madagascar, Zululand, Sierra Leone, Livingstonia, the Nile Valley and Uganda. Raymond Lull, George Schmidt, John Krapf and Rebmann, Robert Moffat and David Livingstone, John Mackenzie, Francis Coillard, Joel Lindley, Alexander Mackay, George Pilkington, Melville Cox, Adolphus Good, Samuel Lapsley, Doctor Laws, Thomas Comber, Bishops Hannington, Steers and Taylor, Parker and Crowther—the last not a whit less worthy than any of them—these men and the like of them have left a trail of light behind on the Dark Continent. Samuel Crowther himself was a type of Africa's sad past and glorious future—a captive boy, traded for a horse, imprisoned in a slaveship, liberated by the English, then a mission pupil at Free Town, and afterward in England, then sent back as a missionary to the Niger basin and finally in Canterbury Cathedral receiving the Bishop's staff. The African slave, the Christian freeman, the missionary bishop—how he

suggests the progress of his people from slavery to liberty and liberty to authority, like Nloko Paul, the apostle of the Kongo, and King Khama in Bechuanaland—the African Peter the Great. Those who depend on statistics for their kindling of enthusiasm will do well to read the story of Madagascar, Livingstonia and Uganda. If any Christian community at home can parallel these fruits, we know not where that home field lies!

Thirty years ago, in all Central Africa there was not one convert where now are 60,000; not one church or school where now stand over 2,000 houses for worship and instruction, and 300,000 pupils are taught; and where there are more than 100 ordained natives and thirty times as many helpers. In Uganda, in 1904, there were nearly 50,000 baptized Christians (nearly 9,000 baptized that year), 32 native clergy, 2,500 native evangelists and teachers, a cathedral built by native Christians and holding 4,000, and over 1,000 other places of worship, seating nearly 130,000 and an average aggregate attendance on the Lord's day of 50,000. Nearly 100,000 could read and write and 250,000 were under Christian instruction! And it was only in 1875, less than thirty years before, that Stanley's letter of appeal was published in London.

In Madagascar, after a quarter century of persecution, from 1835 to 1862—"the time when it was dark"—Christians were found to have multiplied four-fold. And eight years later there were 620 congregations with 23,000 adherents; and after another twenty-five years, the congregations had multiplied to 2,000, with 96,000 members, and nearly 400,000 adherents.

Nevertheless this is only *Dawn*—the continent is yet dark. Graham Wilmot Brooke was moved to give his life for the Sudan, because there alone as large a population as in all North America was absolutely without the Gospel! If a man wants to carry the war into Islam's territory here is his chance to evangelize 50,000,000 of Moslems in North Africa. If he yearns to contend against Romanism, here are 2,500,000 followers of the Pope vigorously seeking proselytes and ten times as many natives measurably under their sway. If he yearns to cope with Paganism, 90,000,000 offer a field of conquest in the southern half. Vast unoccupied districts invite and command occupation. The missionaries are so few that each may have a parish of 4,000 square miles and 50,000 people.

Who will undertake to be a torch-bearer to illumine the scarcely relieved midnight of the Dark Continent?—that not only the grey Dawn may come to all Africa's millions, but the noon-tide of the Gospel Day!

A TYPICAL AFRICAN HOME

When an African furnishes his new house he needs visit no store like ours, for the many things we buy. In his home there would be no chair, table, bed, plate, knife, fork or spoon; no pictures, books or bric-à-brac. Many of these he has never seen or heard about. Instead he will provide a large wooden mortar for pounding the corn, an earthen pot for carrying water and cooking, a hoe for work in the garden, an axe for felling trees, and possibly a blanket, made of grass or the bark of the rubber tree, for a bed.

TO-DAY IN KOREAN MISSIONS

BY C. C. VINTON, M.D., SEOUL, KOREA
Missionary of the Presbyterian Church (North)

Fifteen years ago the Christian community in Korea was comprised of two congregations worshipping in the city of Seoul, and in connection with which were something more than sixty baptized believers. Services were possible only upon a foreign compound, baptism might be administered only in the face of prohibitions, itineration throughout the country was subject to many restrictions, persecution even to death was the expected lot of many who abandoned the ancient faith.

To-day Korea has more than fifteen hundred worshipping congregations each Sabbath, many of them housed in private dwellings and observing but elemental forms of worship; yet not a few meeting in church buildings and ministered to by missionaries or well-taught evangelists. Among them all hardly half a hundred have attained ecclesiastical organization according to prescribed denominational forms; five or six hundred others have received recognition from missionaries who have been able to visit them and appoint leaders over them, and the balance are of that large number of communities where the seed has fallen upon good ground and sprung up and brought forth plentifully, yet to which the guidance of trained instructors has not been extended. The origin of such communities comes about in very simple ways. A colporteur has passed with his load of books, selling, teaching, and explaining; a villager has heard the Word preached in the capital, in a market town, or has received somewhere a

leaflet; a sick man has sought medical help at dispensary or hospital and brings thence the medicine for the healing of a soul; a Christian peddler brings a few tracts with his wares and spends time in reading and explaining them to such as will listen; a church-member working out "preaching days" brings the glad message from a distance; a believing family remove here from some other region and hasten to let their light shine. Those interested soon draw others around them and a group is formed of such as meet on the Sabbath and read together and seek to understand the Scripture, to practise its rules, and so call themselves Christians. According to their number they usually endeavor to erect a house of worship, they take up weekly collections for the support of religious institutions among them, perhaps they purchase and distribute tracts and leaflets among their neighbors. And this before their existence as a community of believers has come to the knowledge of missionary or helper and while the hands of both are so tied by obligations of other work that in years' time no visit can be paid the region.

The Gospel now is free in Korea and its preaching unhindered. All restricting ordinances have been removed. The official world is indifferent, not hostile. Persecution is mainly a matter of the family and the neighborhood. The recent war has even turned a mighty tide of inquiry toward that which seems the only unchanging thing amid all that change. Men and women in the vil-

lages and in the cities, throughout all the peninsula, those of the lowest rank and those of the highest, even to the very palace itself, have been coming these latter months in such numbers as never before to ask seriously after the way of life. It is the astonishing fact, yet within the bounds, to say that in all Korea the new inquirers could not have been less than ten thousand in number for the summer months of 1905, and for the months of the autumn another ten thousand.

The propagandism of the Korean Church is a true home missionary work. In perhaps all the larger and in many of the smaller congregations societies are organized for this end. They are in most cases the spontaneous growth of the people's own impulse. Frequently a group of churches are so affiliated as to cover the territory of a county or a province. Their officers are native leaders, their collections are systematically gathered and cared for, and they pay salary and expenses to some among themselves who are qualified to go out and tell of Christ's redemption in the villages before unreachd.

In the past two years Korean Christians have devised a new form of collection taken up in days of preaching time. Men and women contribute. At one class of a few hundred attendants over thirteen hundred days were so pledged. One man gave thirty days and others gave a week's or two or three days' time, as they could spare. By the terms each one who contributes is to go a distance from home, to some wholly heathen locality, and to spend the full period of the designated time in

preaching the Gospel to those who have never heard it. Without any other aid than that of passive encouragement from the missionary force, this movement has come to be one of mighty power among the churches, and already eight or ten thousand days have been pledged and most of them worked out faithfully.

Some who learned the fact have assailed the policy of the missionary workers in Korea, saying they set a standard unscripturally high for those applying to enter the Church. But the fact and the standard are established by the native members of church consistories and in obedience to their own reading of the words of Christ. It has long been their practise, almost universally followed among them, to inquire of applicants for baptism: "Since your conversion what have you done for Christ? To whom have you made Him known?" And if the answer is a negative one, the counter reply is very ready: "You are not yet ready to be sealed to Christ. Go first and prove your faith by your works and come again."

These congregations, smaller and greater whether partially organized or not, maintain a self-supporting attitude. Their collections are regularly taken and are often generously abundant. In many country places it is the custom for housewives, to whom actual money is something of a rarity, to begin upon the first day of the week setting aside, when the day's portion of rice is cooked, a spoonful for each member of the family, and this accumulation, sold upon Saturday or carried to the church, forms this household's contribution to the Lord's treasury.

With these gatherings the people erect their church buildings, light them and heat them, keep on hand a supply of literature to be sold or handed out, pay their proportion of the salary of the helper assigned to their district, send their own leader up to the Bible class held for a few weeks at the station, maintain a primary school perhaps for their children or make a contribution toward the higher educational institutions in the chief centers, even support one of themselves for a few months of each year at the theological class in order that he may later become their pastor, and raise all the funds of the home missionary work.

These people regard the prayer-meeting of like consequence with the Sabbath service, and every Wednesday finds nearly the same faces gathered for a service of prayer and song. The Sabbath-school is a real Bible-school, not for the children only, but one of the regular services of the church, where all, old and young, gather for study together of a passage of the Word.

It is not to be thought that missionary work in Korea is without its setbacks, its discouragements. There are many who put their hands to the plow and then turn back. In many cases, because the inquirers are so overwhelmingly numerous, because time is so pressing and there are so many cares, so many already accepted whose instruction it were perilous to remit, because distances are so great and so much else interferes with the going and shepherding, it has proved the history of promising groups that they fell into grave error, went wide of the true

faith they were seeking. Surely the harvest is white and calling the reapers. But with these and various other discouragements, the progress of the work is ever upward with that steady impulse that gives continued hope. And it is borne up—it has been all these years—on a very great volume of prayer arising from Koreans and those that love Korea in all portions of the world.

The prayer of the Korean Christian is often that of the closest dependence on his Maker, laying bare the faith of him who never doubts. Many times it puts to shame the foreign hearer. It was the testimony of one who had been teaching a ten days' class of church leaders in the North and had been enjoying the rare fellowship that comes in such a relation, that at Northfield conferences and other religious gatherings the uplift to his own spiritual life had never been so great as from the simple trust displayed by these men.

The system that has grown up of instruction in Bible classes of different grades is perhaps the only one by which the influence of the individual missionary could be so widely extended over a broad parish. Once or more each year a class of helpers, colporteurs, and leaders of larger churches is held by the missionaries of each station, and a similar class by the ladies for Bible women and others. Two weeks or so are given to instruction in Scripture, in simple theology, and to conferences regarding Christian usages. Then these people separate to their own communities and repeat among them what they have been hearing. Besides this, classes are constantly being taught in the central churches

of various districts, to which are gathered the prominent members of surrounding churches. The studies are not unlike those of the station classes, and the instructors, while sometimes including one or more missionaries, usually are chosen from among the helpers and qualified leaders. Taken in connection with the wide diffusion of literature, by which the teachings of an individual are extended to an ever broadening circle of hearers, this system of classes constitutes the best hope of the missionary force for molding the growing Church into an abiding Christianity.

Literature, largely tracts and elementary expositions of Christian doctrine, has been supplied in reasonable abundance until recent years by the Korean Religious Tract Society. The great increase in enquirers, combining with other causes of rapidly increasing demand, the absence of a corresponding increase in available funds, the preparation of a large number of manuscripts all directed to specific needs, and the great importance of a suitable supply of every class of religious and educational literature to a work like that progressing in Korea, all served to accentuate this as a time of crisis in this respect when the facts were canvassed last year; and the result has been the drawing yet nearer together of all interested and the formation of a Union Publishing House to which the Tract Society is a party and for which the needed funds are being solicited. Should this object be attained, it is thought well above one million volumes per year, in

addition to large numbers of sheet tracts and of periodicals, will be the normal output to meet actual demands; and these all to be sold—for the Koreans are a reading people and abundantly willing to buy.

One other resource from which much is hoped for the education and training of the Church is the instruction of a ministry. In two stations classes are being taught certain months of each year, and perhaps for both the Methodist and the Presbyterian connection the first graduates will be ordained in 1907. These will not be fully educated men, but they will be men trained as fully for leadership as existing circumstances allow, and they herald the time when the Church in Korea shall conserve all its forces and all its opportunities for Christ under the leadership of its own ministry.

Whether the political future of Korea is likely to have a decided influence upon the development of this Church, one may well question but hardly answer. Changes wrought by the war were far less than might have been expected. The resultant opening of the hearts of so many to the Gospel is the most signal one. In the providence of God may it not be that Japanese rule is to open a still wider door of entrance and to render more stable the conditions under which that Church is to grow? And in that same providence may it not also be that by these very bonds a Church of so high a type is to have its influence in welding in closer unity, in raising to greater spirituality, the churches growing apace in neighboring empires?

AN EFFORT IN MISSIONARY COLONIZATION IN MALAYSIA

BY REV. HENRY L. E. LUERING, PH.D., STRAITS SETTLEMENT
Missionary of the Methodist Episcopal Church, 1889-

Great statesmen in recent years have often given their testimony to the value of missions when they have gone out of their way to attend some missionary function in the foreign field or when they have spoken at anniversaries and conferences of missionary societies in Christian lands. Still more valuable than such utterances are often the silent testimonies of those called to administer foreign colonies and dependencies.

The Malay Peninsula is one of the most beautiful countries on the globe. It is developing marvelously in many respects and possesses the richest tin mines in the world. The governments have of late shown much interest in the development of agriculture, especially the culture of rice and the much more profitable planting of cocoanuts and rubber.

The Chinese residents of Malaysia have proven expert business men and also promising objects of missionary endeavor. Every society at work in the field has found them responsive to the preaching of the Gospel. The success is marked, not only by the number, but also by the quality of the converts, and urges every mission to more devoted and widespread activity among these children of the Middle Kingdom.

A few years ago, when traveling through a rather thinly populated district of the Sultanate of Perak in the company of a high government official, I happened to speak of news recently received of the failure of crops in a part of the Fukien Province in China and the consequent suffering of the people. We were surrounded by lux-

uriant forests of valuable timber which were of no particular use to anybody, and I suggested that it would be a great benefit to invite Chinese settlers to make this fertile country their home. Encouraged by the official I presented to the government of the State of Perak a plan for the establishment of a Chinese Christian colony, and after some modification this plan was accepted and approved by the Resident General of the Federated Malay States and sanctioned by the High Commissioner, the Governor of the Straits Settlements. The Methodist Episcopal Mission was asked to allow me to go to China in order to gather five hundred settlers for an agricultural colony in Perak. These people were to be the forerunners of five hundred more who should be invited to join the settlement a few years later. I selected 2,500 acres of valuable land with a reserve of the same size for distribution among the people, and the government agreed to bear all the expenses of the emigration, to defray the whole expenditure of roadmaking, to give sanitary and medical supervision and to advance to the settlers food and farm supplies for six months, or until the first harvest should have been gathered. These latter amounts were to be repaid in six yearly installments without interest. The total proposed expenditure to the government could not have been less than \$60,000 (Mexican).

In due time I went to the Kukien Province and collected mainly in the stations connected with the Methodist Episcopal missions around Hinghua, Hokchiang, Fuchau and Kucheng, the

desired colonists. There seemed to be no lack of people who desired to go to a country better able to support people than their own overcrowded fatherland. Many, however, being in the hands of usurers and other money-lenders, could not obtain their permission to leave the country, being compelled by their poverty to continue in poverty. The voyage of these colonists to Malaysia in a steamer specially chartered for this purpose, was a very unfortunate one owing to storms and an epidemic of cholera which broke out on board on the fifth day of the journey. Five deaths from the dreadful disease occurred on the journey, while twenty-five more succumbed during the quarantine at Singapore, but at last the sad experience came to a close and we landed at Sitiawan, then a little Malay village, situated close to the boundary of the British territory of the Dindings on the Malay Peninsula, within easy communication with the deep sound and harbor of Lumut, the capital of the Dindings. I shall never forget the day of this memorable arrival. Mr. William Cowan, Protector of Chinese and Secretary for Chinese affairs of the Perak government, and other officials and friends met us at the port and when the colonists had landed and had undergone a thorough cleansing they assembled at the beach under some splendid Para rubber trees which grow luxuriantly in that country. Some of the people knelt and others stood, while we were led in a fervent prayer by one of the elders. In spite of the apparent difference between this people and the ancestors of this great nation I could not but be reminded of the Pilgrim Fathers who, in 1620, reached the shores of America near Plymouth Rock and entering

into a country equally unknown to them but equally full of promise, they devoutly thanked God for His protection on the sea and His blessing and abiding presence promised in their new-found home.

The land selected for the colony was a distance of four miles from the beach where we had landed, and placing a majority of the women and children into ox-carts requisitioned for the purpose, the long procession started for their destination. The government had provided, during my absence, but at my request, ten large sheds built like the houses of the natives, of raw jungle-wood, covered with palm thatch. Tho primitive in their appointments they were nevertheless admirably suited for life in that tropical land. The colonists were, according to their home districts and their families, placed in nine of the buildings, under elders elected by themselves. At the request of the people the tenth house was reserved as a school and church for the immediate use of the immigrants. I appointed the pastor, licensed the class leaders, and selected a school teacher for the children, about thirty or forty of whom were of school age.

The spiritual and educational needs of the people were thus provided for, and I proceeded to divide the arable land of the colony among them. We immediately commenced to break the soil of a ten-acre plot reserved for a church, and here we planted 20,000 seeds of the Para rubber tree, the young plants of which were afterward distributed among the landholders. In the course of a few months the people had entered upon their land, built very simple but suitable houses, planted a part of the land in rice, sweet pota-

toes, rubber and cocoanuts, and after seven months of labor were independent of further government help. The authorities liberally assisted the colony in the purchase of agricultural tools, seeds; pigs, fowls and cattle, and before I left the place, which was by that time wonderfully changed from primeval forest into beautiful and rich-soiled farms, the colony had become a beloved home.

While a number of people, "ne'er-do-weels," have left the colony, we have learned to congratulate ourselves upon their departure, and the aspect of this colonization work is very hopeful. The settlers, who have been joined by some of their relations from China, had all been exceedingly poor, and would probably have never been able to emerge from the semi-serfdom of the small farmer in the poorer districts of China. Some might have gradually sunk into yet more miserable conditions, but now even a casual observer may note the manly bearing and the free look, which are the outcome of a new hope. In February, 1905, when the provisional church and school building began to give signs of decay, the people themselves subscribed the almost incredible sum of \$838 (inclusive of a little encouragement on the part of two missionaries) for a new church, which has since been erected and which is a credit to the people and the present missionary in charge, the Rev. B. F. Van Dyke. A reed organ presented by an Epworth League in the United States, has been forwarded to beautify the service of the worshippers.

Every year since the commencement of the work the number of conversions

and baptisms has been encouraging, and while less than seventy-five per cent. of the original members were Christians, we have now, even counting the new accessions to the colony, a practically purely Christian community. There is an Epworth League and Mission Band, who have acquired the Hokkien language and are laboring among the people of that idiom in the neighboring villages and towns as far as Lumut and Pangkor. Three young men have been recommended for admission to the Jean Hamilton Theological School at Singapore.

Missionaries, government officials and others who have visited the interesting colony, view it as one of great importance and hopefulness for the future. It may be a solution of the great problem of counteracting the congestion of population and the consequent dire poverty in some parts of China and India. There are hundreds of thousands of acres of fertile land in the Malay Peninsula, which would support hundreds of thousands of the population of countries now periodically visited by famines. But does not the action of the Perak government throw a bright light upon the attitude of some countries who have closed their doors (and the doors of their colonies) to the energetic Chinese race?

* We feel the success of this scheme so assured that I hope shortly to return to the colony and build, on land provided for this purpose by the government, an orphanage for our entire Malaysia Conference. May I ask for the prayers and the interest of my kind readers in behalf of this great and necessary work?

A JUNGLE TRIP IN SHAN LAND

BY REV. M. B. KIRKPATRICK, M.D., NAMKHAM, BURMA

Missionary of the American Baptist Missionary Union, 1888-

Leaving the mission bungalow at Namkham with a small party of native helpers and a run-away-slave woman for a guide, we took a road leading up the sides of the mountains to the northeast. The path soon became very steep and slippery so that it was with the greatest difficulty that we were able to keep our pack-ponies from falling.

After a time we reached a point above the clouds and saw a grand sight; the clouds in the valley below rolling like great waves, frequently illuminated by the lightning while the reverberating thunder added to the grandeur. We were in the bright sunlight while the storm raged in the valley below. Later, as the sun and wind chased the clouds away and brought out the beautiful "bow of promise," the scene was lovely beyond description.

We were astonished by the great number of towns in sight, and counted over two hundred in the valley and on the foothills. Some of them were small while others were great walled cities with several thousand houses within the walls. What a parish! Only one missionary and his wife and a few native helpers for this great valley; and this is only one of the fourteen valleys peopled by Shans in this field. *Half of them have never been visited by a missionary or even a native preacher.*

We continued our journey up the winding path to the crest of the first range of mountains, where we found "Man Wie," a Paloung village of about sixty houses. Soon all were busy unpacking the pony loads, get-

ting wood and water, making up the beds, cooking rice and curry, making ready for the camp, etc. My medicines and instruments and the books and tracts were unpacked, while some went through the main streets calling at the houses, announcing the arrival of the "white preacher" and asked everybody to come to the evening meeting at the zayatt (rest house for travelers). They were invited to hear about "the Lord who can save," and all the sick were told to come for medicine.

In a few minutes a crowd of children had gathered. At first they were afraid of the "white foreigner," but the Bible woman left her cooking and began playing some gospel tunes on the accordion, which greatly pleased the children. She sang a hymn and explained the meaning to them, and then she sent them home to tell their parents what they had seen and heard. By the time we had eaten supper the people began to gather and soon the zayatt was crowded and many standing outside. We sang Gospel hymns and explained the object of our visit. All who were sick were invited to come to the improvised dispensary behind a curtain in one corner of the zayatt, where I would minister to them as best I could, while the preachers and Bible women were going on with the Gospel meeting.

It was after eleven o'clock before the last patient was attended, and then as it was getting late I told the people that as we must travel the next day, we wanted to go to bed, but that first it was always our custom to read from "God's book" and pray to Him. Af-

ter singing a hymn I read a few verses from the Bible and then the preacher, the Bible woman and a school boy made brief, earnest prayers and we sang heartily, "Praise God from whom all blessings flow." Then I said, "Please go home and we will go to sleep." Some of the old men said, "Go to sleep if you wish, teacher; we want to stay and hear more about the Lord who can save. We never heard such good words before."

Some of our party went to sleep while others sat up to preach and to answer questions. The people brought fruit, tea, parched rice and jaggery (cane sugar in flat cakes) from their homes and were prepared to make a night of it. After midnight, as the preacher was very tired, I told him to go to bed while I talked to the people. They were eagerly asking how another could bear sins for us, and similar questions.

Seventy-three adults had remained up all night to hear the Gospel. We packed up for another day's journey and were ready to start as the sun rose. The Bible woman, Mah May, asked me to go see an old woman at the head man's house. This old woman listened attentively and apparently believed. She had never seen a white man, altho, according to her birth certificate she was one hundred and twenty-three years old. As she sat huddled together by the fire she said, "Teacher, is it true that the Lord that can save, can and will save me, a woman? Do not deceive me; I am very old and must soon fall into hell unless this new religion is true. I have made many offerings and made many long pilgrimages to the most sacred shrines and still find no relief from the burden of sin. Please teach

me to pray to this Jesus that can save."

I explained the plan of salvation and God's love for her and taught her a simple prayer of a few words. She seemed very grateful. As I was about to leave her she said:

"Teacher, you come from the great American country do you not?"

"Yes," I answered.

"Is your country greater than the Shan country?"

I assured her that it was.

"Are the people there all Christians?"

I had to confess that they were not, but that there were many Christians.

"Were your parents Christians?"

"Yes, and my grandparents and ancestors for several generations."

"My parents," she said, "died when I was young. My brothers and sisters are all dead. I have been married three times and my husbands are all dead. I had nine children and they are all dead. I had many grandchildren and they are all dead except this one with whom I am living. I have seen three generations fall into hell. Now I believe in Jesus and hope to go to the heavenly country when I die. If there are so many Christians in your country and you have known about this Lord that can save for so long, why did you not come and tell us before so that many of my people could have been saved?" With the tears running down her cheeks she said: "I am so glad to hear this good news before it is too late, but all of my loved ones have fallen into hell. Why did you not come before?"

That question still haunts me. I wish every Christian in America could hear it as I did.

A few weeks later I saw some of

the men from this village in the bazaar at Namkham and asked them about the "old grandmother of the village." They told me that she had died the day before and that they had come to buy things for the funeral. After much questioning they said that they were ashamed to tell me that she was crazy. As she grew weaker she told everybody that she was going to die in a few days and she was very happy about it. She was going to the heavenly country, and other such foolish things. When she was too weak to speak aloud she kept whispering, "Yasu hock sung. Yasu hock sung" (Jesus loves me. Jesus loves me.) with her last breath. The first and only time this woman ever heard the Gospel she accepted it and was saved. It is an exceptional case, but there are others like it.

From this village we had a very rough, steep road among the mountains to reach a large Kachin village, from which the run-a-way slave woman came and where the Sawbwa (head man of the district) was still illegally keeping several slaves. I had sent him word that I was coming, and he replied that he was sharpening his swords and to come on if we dared. It was late in the day when we drew near the entrance of the village and some of my followers were afraid of the savage Kachins. The Sawbwa sent out a present of fruit and water, with an urgent request to stay in his village. He gave us an empty house, furnished with wood, water, vegetables and some fowls, and was most hospitable. At first he was afraid I was an English official come to punish him for keeping slaves, stealing cattle and other lawless deeds, but I explained that we came as friends and only

wanted to help him. I treated many who were sick and performed several surgical operations, and in the evening his house was crowded with listeners at the Gospel service. It was long after midnight when we closed the meeting and went to rest. The next morning he willingly allowed the run-a-way slave woman to have her little boy and she and another slave woman followed us back to Namkham. This Kachin Sawbwa and some of his people came to the hospital for medicine, and later the two boys from that village came to the mission school as boarding pupils.

The next day we moved on to another Kachin village, the home of Mosè, one of our preachers. Altho Sawbwa of the district, he had been three years in the mission school and had learned to read and speak Shan and Burmese as well as his own Kachin language. His people were anxious to have him come back and rule over them. They offered to do everything possible for his comfort and happiness. His mother had already selected a wife for him and had paid a large sum of money for her, but Mosè had never seen the girl. The people were ready to build for him a palace of thatch and bamboo, but after hearing their generous offers he said to them:

"My people, I love you and will do all I can to help you. I appreciate your kind offers but cannot accept them. I used to be a worshiper of the Nats (evil Spirits) as you are aware, but I have learned of the true God, the creator of the world, and His Son, Jesus Christ, who alone can save from sin. I do not offer to the Nats for I am not afraid of them. I love and worship the true God and

cannot follow your customs. I am sorry to displease my mother but I cannot take this girl for a wife. As a Christian I can have but one wife and she must be a Christian. I have been here many times and told you about this 'Jesus religion,' still you go on in your old ways. Oil and water will not mix; neither will the true religion mix with Nat worship. Some of you say that you believe in this 'Jesus religion,' still you go on in the old way. You have the Nat altars in your houses; you go to the Nat feasts where you get drunk, etc. I do not care for authority and a life of idleness which you propose, yet I want to help you. I want to go about among the Kachin people and tell them of the Lord that can save. When enough of my people become Christians to found a new village where there shall be no Nat worship and no strong drink allowed, then, if they will build a school house and chapel, I will come and be their teacher, preacher and head man. Think the matter over and I will come again for your answer."

His mother was very angry and would have nothing to do with his plan. The next morning I went with Mosè to several houses where they claimed to have given up Nat worship. These families all wanted to go to the new Christian village, but nothing could be done about it till after the coming harvest, so that I was obliged to leave the country before anything was done except to select the site of the new village and secure a grant of land from the Shan Sawbwa.

The next day we reached a small Paloung village where the people seemed to be very poor and evidently had a hard time to make a living. The

houses were small and dilapidated and the people were poorly clothed, while their food was coarse and scanty. At the evening meeting they seemed tired and listless and but little interest was manifested in our message. They were Buddhists, but had no priests nor place of worship, not even an idol house, and I saw only a few cheap idols and books in the houses visited. This condition of affairs was explained when I found that nearly every man and woman in the place smoked opium. This awful habit is rapidly spreading in the northern Shan states. An early start the next morning enabled us to reach Bong Hoke, a large Paloung village, before noon. We found a flourishing town with large houses, plenty of ponies and cattle and large gardens of sugar cane. A caravan of traders, who were camped near, came to our meeting with the few people who were not away at work, and we had a very interesting service. It was the first time that the traders, who lived twelve days' journey to the east, have ever heard of Christianity. They listened attentively and gladly took tracts and some copies of Mark's Gospel to read to their people at home. The large zayatt was crowded at the evening service, and the meeting continued till long after midnight.

The next morning two boys came with us to attend the school in Namkham. Many of the people afterward came to the Namkham bazaar and also to the meetings in the chapel and to the hospital for medicine. In this way we become acquainted with the people and gain an influence over them. A short march down the mountain side the next morning brought us to Se-lan, a large walled bazaar town, where we have an out-station. At

one corner of the bazaar we have a building for a dispensary with a large open veranda in the front, where we hold the bazaar meetings each bazaar day. It was bazaar day, and a great crowd was already gathered, buying, selling, eating, drinking, gambling, gossiping, etc.

We joined the Christians at the bazaar meeting, which was already in progress, with an audience of nearly one hundred. After an hour's service the hospital assistant and I treated about thirty patients while the preachers and Bible women were having personal conversation with those who were interested and remained to ask questions. Then we sang some hymns and another crowd gathered, and we had another service like the first. This kept up till about four o'clock, when the people scattered to their homes in every direction.

This town is only half a mile from the Chinese frontier and nearly one-half of the people came from Chinese territory.

The chapel and the houses for our native helpers are built outside of the city wall in the "Chinese town," where we have a small school and about fifteen baptized converts. As we were to spend the night here, I went with some of the workers to see the Sawbwa in his new palace. He has always been very gracious, and this evening called for his head wife (he has five wives) and the officials about the palace to come and hear us sing and tell something of the Christian religion. About forty soon gathered and we had an attentive audience for an hour. The Sawbwa would be glad

to help with school and hospital work as the Hsipaw Sawbwa did, but his oldest brother is the chief Buddhist priest in the district, and another brother is the prime minister. They are both very jealous of anything Christian, for they know that the Christians will not give money to Buddhist offerings. These offerings are a rich source of "graft" for the priests and officials, for only a small fraction of such collections gets beyond their hands.

The next day was Sunday, and we had an early morning prayer meeting. At ten o'clock the chapel was crowded, for the Sawbwa came with a number of followers from the palace. They seemed interested, but mostly from a desire to "hear some new thing." At the Sunday-school there were as many adults as children, for of course the older people are as ignorant of the Bible as the children. We had an experience meeting in which every Christian took part, and closed with the Communion service. Another Gospel service in the evening was mostly attended by people coming from the "Chinese town." At the close three professed faith in Christ and are to go to Namkham and ask the church for baptism.

Thus ended a busy and successful week's work. Three slaves rescued, two boys secured for the school, eleven services held, the Gospel preached in six towns, two of them for the first time. What a privilege to be "workers together with Him!" Only one missionary family in this great field where there ought to be at least ten! Where are the nine?

CHINA'S OUTLOOK FROM WITHIN

BY REV. C. BENSON BARNETT, YING CHOU FU, CHINA
Missionary of the China Inland Mission

When, like Rip Van Winkle waking from his sleep, some four hundred million people begin to turn over, rub their eyes, sit up, and show other signs of life, it is little wonder that a feeling of stupefaction and amazement comes over those who are looking on. The voices of young and old, men and maidens, unite in voicing the one cry: "A new day! a new day!" How discordant and different each voice is can only be realized by those who follow minutely the doings of this vast empire. Here it is the boom of the latest Krupp cannon and there the crack of the Western rifle, as the marshaled battalions march and re-march and enter for the first time into mimic battle on scientific lines; here it is the steamer's syren shriek making the hills resound with its weird and unaccustomed sound, while anon it is the shrill whistle of the steam engine, in places where once it was death for any outsider to dare to dwell. Here again it is the thud, thud of machinery, there the clink, clink of the new coin as it passes into the farthest corner of this once exclusive land. Or again it is the query of the student and scholar, as with new book in hand he contemptuously flings aside the old, now hoary with its past millenium, and pertly asks the meaning of the new. Or anon it is a foreign accent, as "Good day!" "How do you do?" sounds strangely on your ear. Then, too, praise God, amidst all this medley and din, there is the cry here and there from a truly penitent heart: "Sirs, what must I do to be saved?" Or, "Who is this that cometh with

garments dyed in red?" Or, "Who is this Jesus whom ye preach?" and as we distinguish the cry, we thank God and take courage.

The outlook in China is a strange one. Railways projected or in course of construction, or even actually opened for traffic, will soon stretch from one end of China to the other. Schools of every grade under imperial control are springing up throughout the length and breadth of the land, from each and all of these Christ and Christianity in any form is severely banned. Above all comes the rejection of the Westerner, be he European or American, from every position which can in any way, either adequately or otherwise, be filled by any one else, and to-day even foreign money offered in the shape of a foreign loan is spurned and rejected. All this speaks of an anti-foreign spirit scarcely less real than that which existed prior to the great anti-foreign holocaust of 1900, and should send every praying man and woman to his or her knees that the message of the Cross be given to this people ere the opportunity which now presents itself passes away, perhaps never to return.

Notwithstanding all this, to-day, throughout the greater part of this great empire, there are bodies of men who are feverishly desiring to connect themselves with the Christian Church, trying to conform to its usages, and in many ways giving encouragement to the Christian teacher. But what is it that makes some good men tremble? It is that in many places bands of twenty or

thirty, or even more men, who have no conception of the spiritual nature of the Church of God, or of the Gospel, in fact, have never once heard it preached, suddenly come to our chapels, buy, read and learn, and up to a certain point seek to conform outwardly to what they hear, or in other words, seek to convert themselves outside. And, of course, such men must be taught. But who are these men, and why have they come? In most cases they are men who either have now, or once had, or some day expect to have, some matter of disagreement either with their own relative, their neighbors, their official, or with people of another sect, which makes them fear to stand alone, and so they begin to attend the preaching-place, and in all outward things soon become so conformed that when they make application for admission to the Church, it is almost impossible to distinguish the true from the false. Under these circumstances, what is to be done? To teach them is an evident duty; to pray for them is an obligation, and yet, even so, from their very number there is still the gravest danger imaginable, unless God visit this land with such a special outpouring of His Spirit as such a state of things seems instantly to demand. One matter for rejoicing is that so many Christian teachers are awake to this aspect of things to-day, and yet how many there are who scarcely seem to dream of it, who are themselves actually helping it on by the

support which they so often solicit from the Chinese law courts instead of looking for that spiritual help which, as it seems to me, God so often gives apart from man's intervention. And this it is which makes some of us tremble for the future, for tho men are putting away their idols to-day, they are often found erecting them to-morrow, and really the simple putting away of idols is much on a par with putting away the queue—it will be done as soon as some one brave enough to carry out what is already recognized as a needed reform arises to give sufficient vim to the project.

China, the "Stronghold of the Devil," with all her latent potentialities, is awakening from her night of sleep; while real change is in the air, "opportunity" and "peril" stand already side by side. If the wrong path be taken, or the opportunity be missed, disaster to the Church and dishonor to the home must follow. What then? As of old, so now, "Prayer was made earnestly of the Church unto God." Cease not to pray, therefore, that workers, who themselves, without guile, with all their unsuspecting love, may yet be wise as serpents and harmless as doves, remembering that they are sent forth as sheep in the midst of wolves, and that those who are cast in a sterner mold and see the grave danger threatening this Church, may in their time be filled with love and the Spirit, lest in seeking to pluck up the tares they pluck up wheat.

THE DRUZES OF MOUNT LEBANON

BY REV. GEORGE DOOLITTLE,* ZAHLET, SYRIA

Missionary of the American Presbyterian Church, 1893—

Dean Milman calls the Druze religion "one of the most extraordinary aberrations which ever extensively affected the mind of man."

The Druzes of Syria occupy a peculiar position in the ethnological and religious problem of the Holy Land. They are outwardly affiliated with the Moslems and observe the great Islamic feast-day, but inwardly they consider the prophet of the sword as an offspring of the evil one, and the great Moslem race as no better than Jews and Christians.

Their religion is extremely esoteric and eclectic—a combination of excerpts from Judaism, Christianity, and Islam, allegorized and adapted to the form of the Persian mystic religions, of which Zoroastrianism is a type.

Life, Character, and Customs of the Druzes

Of all the many divisions in the picturesque land of Syria, none is more full of delightful scenes than the mountainous district of the Lebanon. This bit of the earth's surface is crowded with hills and valleys, undulating tablelands and deep river beds. Its eastern boundary is marked by a long range of snowy mountains; its vine-clad hills and terraced slopes are watered by perennial springs fed from the pent-up supplies in the bosom of the mighty ranges. Its soil yields a goodly harvest of wheat, barley, pulse, lentils, olives, and the abundant mulberry leaves for the cultivation of the silkworm. Flocks of sheep and goats are met with every-

where. Busy farmers drive their plows through fertile soil, and the landscape is rich with varied tints of green and brown and red. Quaint villages dot the hillsides or crown their summits; towns of considerable size and importance flourish throughout the land.

This fertile district is the home of the Druzes of Lebanon. Most of the entire Druze population of Syria is found in these mountains and valleys; others occupy the Mount Hermon district, while many also are found in Damascus and its environs, and still others are as far south as Safed, above Tiberias; the remainder inhabit the wide-spreading, fertile plain of the Hauran, south of Damascus.

Census-taking is not a strong point of the Turkish government, and the estimates as to the number of Druzes range from seventy thousand to over one hundred thousand. The Druzes are a sect by themselves. They believe that no one can either leave or enter their number, and proselytizing is unknown. The "catechism" of the Druzes thus states it:

Question.—"If any one of the people understands and accepts and adopts the Unitarian (i. e., Druze) religion, is he saved?"

Answer.—"Not at all. For the door is closed and the word is finished, and if he dies, he returns to his former religion."

This peculiar tenet has proved to be the safeguard of the Druze body. Promulgated at a time when the founder of the religion was laboring against persecution and utter fail-

* Rev. Geo. C. Doolittle has during nearly twelve years' residence in Syria been brought into frequent contact with the Druzes of Mount Lebanon, and has been privileged to read in the original Arabic manuscripts some of the shorter treatises which contain the fundamental principles of their secret religion.

ure, it gave to the Druze system needed respect and importance. It was a step dictated by the keenest prudence and caution. Like membership in some royal family, impossible to the masses, the Druze religion became a sacred inheritance, handed down from father to son. The knowledge of this law invests each one of the Druzes with an impenetrable air of exclusiveness and self-sufficiency. He belongs to an unchangeable fraternity, membership in which can not be bought or given away.

The more strict of the Druzes are greatly limited in forms of labor and means of livelihood by a principle of their religion, which prohibits all direct association in business with unbelievers. Farming is the principal occupation. Many are shoemakers, weavers, and artisans. A strict Druze is careful to eat of food purchased only with money lawfully obtained. Anything bought with money taken as plunder in war or paid as government salary is considered unlawful. And when any money is taken in exchange for goods sold, if a religious Druze apprehends that it was obtained in some unlawful way, it is always exchanged with some Christian or Jew, rather than passed on to another Druze.

In spirit the Druzes are brave and independent. Their very exclusiveness and gregarious tendencies give them added strength and effectiveness in time of war and political uprising. They practise the utmost simplicity in their lives. Food, dress, houses and furniture are plain and inexpensive. The Druzes are industrious and very hospitable, as

are all Orientals. From childhood they are trained to tacit obedience, abnormal composure and sedateness, dignity of bearing, carefulness of speech (as to matter, manner and grammar), and courteous politeness under all circumstances. In mission schools, where Druze girls or boys predominate, the order is remarkably good. Discipline is easily maintained.

The Druzes have always been attentive to education. Girls as well as boys are desirous of instruction. These people never hurry nor manifest any signs of disquietude. A company of them together, and especially at the funeral of some distinguished individual, gives the impression of natural gravity and dignity of manner inimitable by others. In districts and centers where Druze influence prevails the Arabic is more correctly spoken than in Christian or Moslem towns and villages. In speech the Druzes are free from excesses, either of oaths, or curses, or foul talk. On the contrary, politeness in conversation is allied with courteousness of manner. Druze compliments are proverbial. Fulsome flattery and high-sounding phrases meet one in bewildering abundance. There seems to be no limit to the art.

The Druzes are divided into two general classes—initiated and uninitiated. The former have been admitted into the secrets of this very secret religion, and have learned the mystic meanings and symbols attached to the Druze writings. The uninitiated may neither know any of the secrets of the sect, nor attend any of the secret meetings.

Any Druze of either sex may join

the ranks of the initiated. The process is tedious and exacting. If a Druze desires to become an "Akil" (plural, "Ukkâl," an initiated or "knowing" Druze), he makes application to a few of the fraternity, who in their turn lay the matter before their associates. The neophyte is carefully instructed in the demands of the Unitarian religion. He is expected to avoid all excess in dress and language, and must refrain absolutely from the use of tobacco, wine and liquors, and must deport himself with sobriety, dignity and self-denial. His term of probation is a full year, during which period he is carefully watched and frequently reminded of his purpose. At times one of the initiated gives him a fig to eat, saying, "Do you accept the religion as you eat the fig?" meaning that as the fig is eaten and never seen again, so the secret doctrines and practises of the Unitarians must never be divulged, but hidden in his inmost heart.

During a second year he is permitted to attend a part of the secret meetings, and gradually enlarges his knowledge of the mysteries until he becomes a full participator in all the privileges of the initiated.

The initiation oath taken upon entrance into this degree is strongly expressive of submission. It contains the following statement:

"I place my soul and body, state, wife and children, lands and thoughts, and all that my hands control, under the yoke of obedience to my Lord and Master, the absolute ruler, higher than the highest, ruler of rulers, autocrat of all existing and created things."

The initiated are further divided into two degrees, those who are

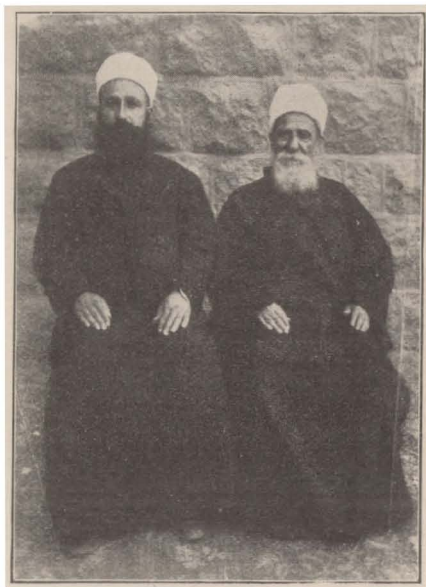
merely initiated, observing the ordinary requirements of their religion, and those who have devoted themselves completely to the interests and



A DRUZE IN REGULAR DRESS

duties of their religion. These have set before them a higher degree of sanctity, and hope after death to have it pronounced in their memory, "May God have mercy upon him," a right and distinction accorded only by vote of their surviving confrères. The members of this class are called "Juweyyid" (plural, "Ajawid"). They assume an air of profound humility; are most fastidious in the use

of language; are temperate and abstemious, in habits generally very moral, in manners dignified and kindly. Excellent representatives of this



THE RELIGIOUS HEAD OF THE DRUZES AND HIS SON

class are personally known to the writer in Mukhtareh, the seat of the once-renowned Jumblatt family, in Abeh, in Ghareefeh, and in Baaklin, where resides the religious head of the Druzes. He is a man well advanced in years, filled with all the wisdom (and nonsense) of the Druze religion. His son will in all probability succeed to the father's dignified position. (The son and daughter of this younger man are bright and promising pupils in the Protestant schools of Baaklin.) These revered Druzes, at the head of their sect in all matters religious, are far from wealthy.

Notwithstanding this portrayal of the character of the "Ajarvid" (the higher grade of the initiated), let no one be beguiled into thinking that

they are saints without moral blemish. This same religious chief of the Druzes and his noble-looking son, during a visit from the writer and the revered senior member of the American Mission, opened most familiarly a topic of conversation that not only would never be broached in a company of self-respecting men, but would not even present itself to their thoughts. On another occasion a Juweyyid, clad in all the distinctive garb of his order, made offers and remarks to the writer (in ignorance of his personality) which laid bare the state of his mind and heart, and pointed to possible immorality in his household not pleasant to contemplate.

The tenet of secrecy is the most characteristic mark of the Druze religion, and exercises the most subtle power over the lives and character of the Unitarians. Not even the uninitiated among the Druzes may know aught of this religion. And if through inadvertence any outsider should become possessed of the hidden knowledge, then it is the duty of the believers to put him out of the way secretly—by poison, if necessary!

Very few secret religions and organizations have dared to go as far as this in the preservation of secrecy. For a period of over eight hundred years no one outside of the initiated Druzes knew anything of their religion. They were supposed to be ardent Mohammedans. During the last century, however, wars and plunder have brought into alien hands copies of the sacred books which contain their secrets.

As in every secret order, the

Druzes possess a general sign or password. It is contained in the question and answer, "Are there farmers in your town who sow the

warning of the approach of uninitiated or infidel strangers. These occasions form a sort of mental and moral clearing-house for the trans-



A CROWD OF SCHOOL BOYS IN THE LEBANON—MOSTLY DRUZES

'*ahleli*'?" "Yes, sown in the hearts of the believers."

General meetings for worship and devotional exercises are unknown. The Druzes stand almost alone in the world as a people without prayer. It is regarded by them as an impertinent interference with the plans of the Creator. The initiated among the Druzes meet every Thursday evening for the purpose of reading in their sacred books. Their places of meeting (called "*khulwehs*") are rude, unfurnished structures, built on the tops of the highest hills, far from towns and dwellings. Secrecy is inviolate. Sentinels are placed in the vicinity to give

fer and digest of multifarious items of news, business and plans—political, financial, social, religious, and otherwise. The whole Druze community in Syria feels the unifying influence of these gatherings, and in times of danger has profited by concerted action planned and fostered in these solitary *khulwehs*.

Added to the injunction of secrecy is the accompanying practise of dissimulation. The Druze Akil, trained in the school of mystery and secrecy, exhibits an unwonted spirit of wariness and circumspection. He is past master in the arts of deception and evasion. Nor are these accounted a sin; they are rather a precept

of his religion. Let him make whatever outward profession he finds convenient and profitable, if he but remain at heart a Druze. "Every one who puts on a garment, be it white or black or red or green, his body is the same, whether it be sound or weak, and that garment neither advances nor retards matters with him. Nor does the body become colored according to the color of the dress. Now the other religions are as the garments, while your religion is as the body. Therefore, keep it in your hearts. Put on, then, whatsoever dress seems fitting, and pretend to be in that religion."

In conversing with others the initiated Druze frequently utters a sound as of clearing his throat—"hemming." Upon a believer this invokes a blessing, while upon an infidel a curse. The women are taught to say "Tayyikh" instead.

Thus is this system of deception and hypocrisy carried with consummate skill into minutest details. It is the worst feature of the Druze religion. Says Wortabet:

"The system of dissimulation which they act out on principle must justly class them with the most deceptive and fraudulent people in existence. The person who praises your religion, tells you that he is a firm believer in its doctrines, and will even submit to take its peculiar rites on him, when every word he utters is false, and when his religion completely absolves him from every culpability in this nefarious fraud, can never claim or deserve any degree of confidence in his honesty or integrity."

This feature of deceptive adaptation to circumstances has made missionary work among the Druzes peculiarly discouraging. Several in-

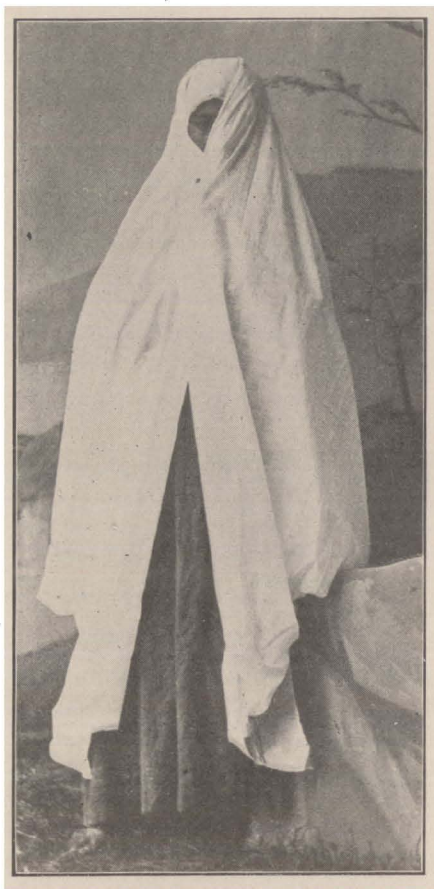
stances of retrogression are on record, particularly the case of one man, who after apparent conversion, continued to teach and even preach the Gospel, until, in later life, for a trivial excuse, he turned back to his old religion and has appeared ever afterward in the full garb of a thoroughgoing Druze.

The Druzes, as well as other sects, have their distinguishing marks in dress and appearance. Their clothing is simple and unostentatious, in colors, black, white, and blue. The men wear a white band around their red fezzes, somewhat narrow in the case of the uninitiated, broader for the initiated and for the Ajarvid. The latter wound about the cap in a spiral fashion. This latter class are privileged to wear also an overcoat reaching to the knees, with short sleeves to the elbows, made of homespun wool, with broad stripes of black and white. These men are scrupulously neat in their attire. Their turban is always spotlessly white.

The garb of the women is extremely simple, yet startlingly noticeable. The dress is made of unbleached muslin dyed blue, ordinarily with no ornamentation, except at weddings and funerals, when a profusion of necklaces and ornaments of gold and silver cover the half-revealed bosom. A long, flowing veil of cheap, white gauze covers the whole figure nearly from head to foot. The corners of this are tied together in a peculiar way at the back, while in front one hand is always occupied in so draping the veil over the face that but one triangular aperture is allowed, through which gleams *one eye* of the wearer! A company of these

one-eyed veiled women approaching on the roadway is a most weird and grewsome sight.

A Druze funeral is the occasion of



A DRUZE WOMAN IN NATIVE DRESS

a large attendance from all the neighboring country. When a Druze sheik or Juweyyid dies, word is carried by voluntary messengers to all villages within a radius of a day's journey. Thereupon representative delegations from each place appear as soon as possible. The residents of the village where the death has occurred gather before the house or (better) in the open market-place,

and as each delegation appears, go to meet it, each one with a handkerchief in his hand raised above his head, and waved in rhythmical time to a doleful funeral dirge. When the two companies reach the open space, they form in opposite ranks, and, at a signal, a series of appropriate salutations and questions and expressions of regretful concern (all in concert, because regular set forms) are called back and forth. Then the visitors take their places with the other companies that have arrived before them. It is a noteworthy sight,—often hundreds of white-turbaned sheiks and Ukkâl and Ajarvid sitting in long-extended rows beside the stone fences, or pacing back and forth in companies, reciting dismal dirges in concert. When a specially distinguished arrival is expected, the open bier is carried upon the shoulders of willing bearers and is surrounded by a white-turbaned throng.

Generally toward the close of the day the interment occurs. In perfect silence all the men, from sheiks to lowliest peasants, follow the bier to the vault. The women flock to the nearest housetops and wave their last farewells. At the burial-place some portions of the Koran are read by Druze Ukkâl (dissemblers to the last!), and also the will is read aloud.

After the ceremony the visiting guests are invited to the different houses, and on the following day return to their work. This custom of honoring the dead by sending delegations (often from long distances) consumes much time. Yet so *religious* are the Druzes that even in the height of harvest season they

grudge nothing of the time thus spent.

The tombs of several of the most distinguished and venerated Druze Ajarvid have become shrines, visited frequently for religious reasons. Wax candles and presents of gold and silver are sometimes left as votive offerings. The shrine of the Ameer Saeed Abdullah Tnooh, at Abeih, is adorned with beautiful lamps wrought in brass and inlaid with silver. This sainted Akil, who died in 1480, is the boast and glory of the Druzes.

Marriage customs are largely in accord with prevailing Oriental ideas. Among the Druzes the girl to be married has more voice in the matter than in the Moslem sect. When a young man desires to marry, he informs the father of the girl of his choice. If the father favors the match, he consults his daughter's wishes. Very rarely does she raise any valid objection, tho no girl is married absolutely against her inclinations. Since the strict Druze customs forbid courtship, and a young lady has little or no opportunity to become personally acquainted with eligible young men, it is evident that she must depend upon her father's judgment in the matter.

When the preliminaries have been arranged satisfactorily, the suitor sends presents of clothing and jewelry as a pledge of good intentions.

On the marriage day a simple ceremony takes place, *not* in the presence of the bride or groom, consisting of the drawing of a contract, signed by the chief Ukkâl of the district, together with a few other witnesses, to the effect that the bridegroom agrees to bestow upon his

bride a certain sum of money. This paper the bride's father retains, and collects only upon divorce. The reading of this, with a few passages from the Koran, constitutes the wedding ceremony (with neither bride nor groom present!).

The bride is then led to her husband's house, where he gains the first sight of his wife's face. He takes the opportunity merely to catch one glimpse of her charms and then returns to his male friends to spend the evening with them. He remains perfectly calm and silent, tho the room may resound with clapping of hands and dancing. Far into the night the measured clap-clap, clap-clap of the circle of men is continued, as an accompaniment either to songs or dancing. Cigarettes, narghilehs and Arab coffee are served, and felicitations of all kinds, couched in the choicest and most flowery Druze Arabic, pour in upon the happy man. For a number of days after this ceremony the groom must be prepared in all rigidity of facial expression to receive the congratulations of friends and their wishes for a long and happy life.

The position of woman among the Druzes approaches more nearly to the Christian standard than among the other sects,—Moslems, Metarvileh, Nusaireyeh. In religion a woman may rise to the heights of sanctity. A Druze is obliged to esteem his wife fully on an equality in all respects. There is no plurality of wives, tho divorce is common. But a woman, once divorced from her husband, may never return to him.

The ceremony of divorce is the acme of simplicity. The husband

merely says, "I think you would better return to your father's house," or the woman on her part expresses it as a wish, and her husband replies, "Very well; go." Both parties are free to marry, without any of the stigma attaching to a Western divorce proceeding. In case of a divorce the wife's property is treated according as the blame is attached to the husband or the wife.

Druze women are as a rule attractive in appearance. Their complexion

is remarkably light and clear. This fact has led some to surmise that the Druzes are Teutonic in their earliest origin. They are straight and well-formed in figure, and are quite as adept in the use of compliments and flattery as the men. They enjoy the opportunities afforded for social intercourse at funerals and weddings,—nor does it make much difference which of the two it is. They are very friendly with the foreign ladies, and female teachers in Mission employ.

WORK AMONG THE WOMEN OF ARABIA

BY MRS. S. M. ZWEMER, BAHREIN, ARABIA

Missionary of the Reformed Church in America

According to Moslem tradition the tomb of Eve is situated at Jiddah, on the west coast of Arabia, and is one of the places of pilgrimage on the way to Mecca. American women, too, are the descendants of Eve, but how different is our position, how infinitely higher than that of the guardians of her tomb. We have the benefits of an enlightened civilization, the outcome of Christianity; *they* inherit the superstition and degradation of a stagnant and sterile civilization, the product of a retrogressive religion.

More than half the population of Arabia are women, as the men are frequently killed in war and private feuds. The women are degraded and despised, but at the same time their influence is almost boundless in their limited sphere. What the mother says or does is noticed and followed by the children, who are the fathers and mothers of to-morrow. The social condition of the Arab woman is

greatly inferior to that of the man, and in many cases she is thought less of than a good donkey or other useful animal. Her ignorance is dense, she is steeped in superstition, her conscience is petrified, her mind blighted and affections debased; there can be no sweet family life where a wife is only one of four, and at any time may be divorced and plunged into a life of immorality.

The children are untrained, because the mother is only a child and likewise untrained. The little ones grow up in a demoralized atmosphere, where deceit and lying are fine arts and unclean conversation is considered very clever in a child. The wife is not expected to be a companion to her husband, except in so far as she ministers to his needs. The daily life of the household is one round of circumvention and intrigue. Do these women need the purifying and saving influence of the Gospel of Jesus Christ?

There are many opportunities for presenting the Truth to the women and children of Arabia. In the Zenana, in the villages, the school, hospitals and dispensaries, and at the public well, where women congregate, there is often an opportunity for a quiet talk.

In ten years of work for women in East Arabia we are not able to count a large number of open conversions. One woman was baptized with her three children, but she did not inspire others to follow her. The women are fearful and timid of any new idea, especially in religion. Some seem to grasp the truth, and many have compared the two religions by their fruit, loudly praising the superiority of Christianity, but they are not yet bold enough to forsake all and follow Christ.

The result of Christian work done in a Christian way has, however, broken down fanaticism. The medical work will often remove the fear and timidity of a whole village and in place of a rebuff a cordial and hospitable reception and a patient hearing for the new teaching. In the homes the women are ready to listen to Bible stories and sometimes ask us to pray and sing; in not a few houses a warm welcome awaits the missionary where a few years ago only hatred and contempt were accorded a Christian because of his rejection of Mohammed as the prophet. The women who read are afraid to read much of the Bible, as they fear its power over their wills; but in spite of this, many copies of the Gospel have been sold or given to Moslem

women who may read God's word in secret. In the daily clinic an old patient will often make the message clearer to a newcomer and many words of appreciation are spoken as they hear the story of God's love as revealed in Christ.

This may not sound very encouraging because of the lack of conversions and baptisms, but we who have watched the slow growth, in this most difficult and stony field, heartily thank God for the break of dawn in the thick darkness.

There is a large field of work for thoroughly qualified lady doctors; suffering womanhood awaits their skill, dying souls need the message of love which they alone could bring. There are many open doors for young women as teachers and evangelists, who will give their time and skill to train the young and teach them to lead clean, wholesome lives, and to carry the light into homes darkened by superstition and sin. It already has cost lives to do this work and no doubt it will cost more before the building is seen above ground, but the work is hopeful and the Moham-medan world must give way to the Kingdom of Christ. When Garibaldi, in 1849, drew up his ragged troops before the walls of Rome, he turned to them and said something like this: "Fellow soldiers, I have nothing to offer you but hunger and cold and death, but he who loves his country will follow me." And they followed him to a man. Love was the motive; nothing else would have prevailed. Christ is still saying: "Lovest thou Me?"

THE INTERNATIONAL MISSIONARY UNION

TWENTY-THIRD ANNUAL CONFERENCE, CLIFTON SPRINGS, N. Y.

BY REV. E. M. BLISS, D.D., NEW YORK

As an object-lesson in present day missions few gatherings are equal to those of the International Missionary Union. This year the attendance was not as large as sometimes, but the interest was not less, nor the value of the testimony. A well-known editor recently admitted to the writer that he was becoming dubious of the value of missionary work as at present conducted, at least in some fields. He seemed to think that what ought to be done was for the missionaries to go to a country, organize a few churches and then pass on, leaving them to work out the problem of evangelizing the fields, with an occasional subsequent visit from the modern apostle, to advise and encourage them.

That editor and others of like view would do well to come into close touch with such a company of missionaries as gathered in the Tabernacle of the Clifton Springs Sanitarium, morning, afternoon and evening. They would learn more about the actual conduct of missions to-day than by reading books for a year or by conference with a certain type of Oriental to whom the preaching of the Cross is even worse foolishness than it was to the Greeks of Paul's time. The first thing, probably, that would strike them is the absence of the denominational spirit. Undoubtedly there has been too much of this in the past, and it has not been yet entirely eliminated, but it is a constantly decreasing factor. At no time in the history of missions have the workers presented so united a front; at no time has there been so

little mutual jealousy, so little emphasis upon points of difference; such hearty presentation of agreement. As the various fields were presented, it was usually impossible to infer the speaker's denomination or attitude on theological or ecclesiastical matters. One of the speakers, with a smile, said that so far as he could see they might all be in the employ of his own board. The whole atmosphere of the platform, and particularly of private conversation, was: One Lord, one faith, one work; and if occasionally there appeared to be two baptisms, the difference was one of degree, rather than of kind.

Perhaps a still more significant feature was the evident trust in the substantial power for growth and wise development in the native churches. This appeared in the references to all the fields, but was most noticeable, as was natural, in the discussion in regard to Japan, where the movement for an Independent Japanese Church is so preeminent. Without ignoring the evident dangers of such a movement and, in some cases, its unfortunate manifestations, it was recognized as really a sign of health and vigor, to be welcomed rather than deprecated, guided rather than opposed. The dominant thought was that the "foreign" element in the work must necessarily, and most appropriately, be transient, at least so far as leadership is concerned. The missionary must decrease, the native church must increase. This does not mean that the foreign missionary's work is anywhere near complete. There is a

vast work yet to be done in Evangelism, in general education, especially in the training of Christian workers, far beyond the possible strength of the native Christian communities for many years to come. How fully this was realized was evident in the action of the Conference endorsing most earnestly the action of the Annual Conference of Foreign Missions Boards, and of the Student Volunteer Convention, calling for at least one thousand new missionaries annually, which certainly does not look as if those who know most of the actual conditions thought that there was much danger of their becoming supernumeraries.

A Survey of the Field

The opening session, on Wednesday evening, as usual was a Recognition meeting, in which the missionaries present arose and gave their names, place and date of service and the Board under which they served. Mrs. Foster, widow of Dr. Henry Foster, who, since her husband's death, has been superintendent of the Sanitarium, carrying out his ideas and purposes as no one else could have done, gave a cordial welcome to the Union, and then Rev. H. O. Dwight, LL.D., in a clear and scholarly, but not less vividly interesting paper, surveyed the entire mission field. The paper will be found entire in the report of the Conference. There is room here only for a summary of it.

Referring to the necessarily aggressive character of the work of proclaiming the Gospel of Jesus Christ, and the inevitable opposition aroused by it, he held that its persistent escape from destruction, even in face of the mighty opposing

forces, was really less wonderful than the progress actually made.

"There is increase in the number of converts and growth in their quality; increase in the desire of converts to bring others to Christ, and increase in the number of those not yet Christians who, dissatisfied with their own religious ideas, are insensibly and unknowingly approaching the outskirts of the Kingdom of Christ. What has growth as well as permanence has life, and God giveth the increase."

Taking up first the increase in numbers, he passed in rapid review the great fields. In the Pacific, 350 missionaries and 3,000 native preachers and teachers, in 200 central and 2,000 other stations, have gathered about 300,000 converts, and every year adds to the number. In Africa some 750,000 native Christians are forming communities which have won such official recognition that governments encourage missions for the sake of their fruit in citizenship. Even Mohammedan youths are studying in mission schools and Christian songs are sung by fishermen on the Kongo. In India it is estimated that since the last census (1901) at least 300,000 converts have been baptized, while in Travancore the commissioner states that "out of every 10,000 of the population, 373 Hindus have disappeared and been replaced by 333 Christians and 40 Mohammedans." Farther north among the wild men of the hills of Burma and Assam there have been wonderful revival movements, while one significant fact has been the visit of two well-known Japanese pastors who addressed large audiences with great acceptance in several of the great cities of India, with the object of



MISSIONARIES AT THE INTERNATIONAL MISSIONARY UNION MEETING AT CLIFTON SPRINGS, N. Y., 1906.

MISSIONARIES AT THE INTERNATIONAL MISSIONARY UNION CONFERENCE, 1906

1st Row (read from left to right, beginning at bottom of picture)—1. Rev. W. A. Cook. 2. Mrs. Moses Parmelee. 3. Mrs. H. J. Bostwick. 4. Rev. C. W. P. Merritt, M.D. 5. Rev. C. S. Eby, D.D. 6. Mrs. E. M. Bliss. 7. Mrs. David McConaughy. 8. Mrs. Fox. 9. Rev. D. O. Fox. 10. Mrs. Lucy Guinness Kumm. 11. Karl W. Kumm, Ph.D. 12. Rev. G. F. Leeds, M.D. 13. *Master Leeds. 14. Miss Emma Oates. 15. J. Campbell White.

2d Row—1. Rev. E. M. Bliss, D.D. 2. Rev. J. S. Stone, M.D. 3. Mrs. Stone. 4. Mrs. Hallam. 5. Rev. E. C. B. Hallam. 6. Rev. E. R. Young. 7. Mrs. Young. 8. Bishop C. C. Penick, D.D. 9. Mrs. Gracey. 10. Rev. J. T. Gracey, D.D. 11. Rev. J. W. Waugh, D.D. 12. Mrs. I. M. Channon. 13. Miss A. L. LeBarre.

3d Row—1. Miss Jennie Moyer. 2. Miss E. M. Dunmore. 3. Mrs. Charles Leaman. 4. Mrs. Humphrey. 5. Rev. J. L. Humphrey, M.D. 6. *Anna Merritt. 7. *Jennie Sanders. 8. Rev. H. A. Crane, M.A. 9. Mrs. Crane. 10. Mrs. S. E. Newton. 11. Rev. W. A. Raff. 12. Anna E. Corlies, M.D.

4th Row—1. *Edward Merritt. 2. Mrs. H. J. Wilson. 3. *Clarence Kirkpatrick. 4. *Geraldine Merritt. 5. Miss M. E. Riggs. 6. Miss Julia Moulton. 7. Mrs. W. C. Gault. 8. *Gladys LaFetra. 9. Mrs. A. W. LaFetra. 10. Mrs. A. T. Graybill. 11. Mrs. J. O. Denning. 12. Mrs. Harned. 13. *Murray Kirkpatrick.

5th Row—1. Miss F. A. Scott. 2. Mrs. Henry Huizinga. 3. Rev. H. C. Withey. 4. Rev. M. C. Mason. 5. Mrs. Mason. 6. Rev. Hunter Corbett, D.D. 7. Mrs. Laflamme. 8. Mr. H. F. Laflamme. 9. Rev. J. O. Denning. 10. Mrs. M. C. Worthington. 11. Miss Annie Winslow.

6th Row—1. Rev. N. L. Rockey, D.D. 2. Mrs. Rockey. 3. Miss C. M. Organ. 4. Mrs. L. K. Crummy. 5. Mrs. C. W. P. Merritt. 6. Mrs. S. W. Rivenburg. 7. Miss N. J. Cartmell. 8. Mrs. J. P. Moore. 9. Mrs. A. M. Williams. 10. Mrs. L. L. Davis. 11. Miss Mary Graybill.

7th Row—1. Rev. H. E. House. 2. Rev. F. Mendenhall. 3. Rev. H. Huizinga. 4. Mrs. Vodra. 5. Miss E. M. Estey. 6. Miss Hester Alway. 7. William Malcolm, M.D. 8. J. A. Sanders, M.D. 9. Mrs. H. C. Hazen. 10. Rev. S. W. Rivenburg. 11. Rev. Charles Leaman. 12. Rev. M. B. Kirkpatrick. 13. Rev. J. P. Moore, D.D. 14. Rev. R. H. Tibbals. 15. Miss E. E. Hall. 16. *Miss F. I. Gracey. 17. *W. H. Bostwick. 18. Rev. A. W. Beall. 19. *Marshall Sanders. 20. Mr. H. J. Bostwick.

*Children of missionaries.

stirring the people to Christ-like activity in evangelization. "According to tables just compiled the number of Chinese Christian communicants has doubled every seven years since 1842. At the end of 1905, the number of communicants was about 150,000." In one city, Hankow, where 45 years ago, when Dr. Griffith John entered it, there was not a single Christian, to-day there are over 8,000 believers. "The tale of increase in China is just commencing, and the Word now shows its power in almost every district."

Next to China is Korea, with its 10,000 church-members and 20,000 candidates, noted for their "close and intelligent study of the Bible and application of its principles to life." In Japan, at the close of last year, there were about "350,000 Christians, including Roman Catholics, with about 450 ordained Japanese Christian ministers, and 600 unordained teachers and evangelists." Attention is called to the disproportionate share of Christians in the conduct of national affairs. The editors of four out of twelve leading papers are Christian men, and Christians lead everywhere in reform and benevolent work. Elsewhere, in Sumatra, Persia, Arabia, the record is of steady and in some cases remarkable growth.

Even more important than increase in numbers is increase in force, and here the record is most notable: an ex-fetish priest in Africa converting 1,000 pagans; Christian native officials in India giving their extra time to evangelistic work; Christian officers in the Japanese army teaching Christ to Chinese in Manchuria; Samoan Christians as missionaries in

New Guinea; Chinese Christian business men in Borneo and Java bringing their countrymen together in Bible classes—these are some of the pictures that stand out in clear light.

What are sometimes called the indirect results are scarcely less significant. Imagine a missionary boat on the Kongo welcomed with shouts of enthusiasm and the cry: "Have you books? Books! we want books"; or Hinduism being "doctored over to bring it into harmony with modern, that is to say, Christian requirements"; or Mohammedans trying to purge Islam of the blemishes revealed by the light of the Gospel; Buddhists adopting Christian Sunday-schools and tracts; Shintoists declaring their form merely a cult! In China Confucianism has been "smitten to its vitals," temples transformed into school houses, the idols cast out by order of the government. Even the Roman Catholic Church has been forced in Syria and Brazil, and under the shadow of the Vatican, to give the people the Bible in the vernacular. Even the governments are the allies of missions. Traveling has become safe. Religious liberty is no longer a dream of the future. French schools, even if not evangelical, are cutting the nerve of Islam in Africa.

And so on over the wide world, through every département of human activity, the Gospel is making its way. The sessions that followed were the unfolding of the theme that Doctor Dwight presented at that evening meeting. As one by one the fields were passed in review, while there was no failure to recognize the difficulties, there was everywhere the note of optimism.

The pagan world of Africa and the Pacific was presented Thursday afternoon. Bishop C. C. Penick spoke of the testimony everywhere found in African folk-lore to God, as clear a conception as there is in the Pentateuch. Rev. H. C. Withey, who went out as a boy with his parents in Bishop William Taylor's first party, and grew up in the work, coming to this country for only a single year in all that time, told of the victory of faith over disease, and the guidance through the perplexing mazes of languages which had to be reduced to writing in order that the Gospel might be made available for the people. There was amusement as well as pathos in Mr. Raff's vivid description of the saving of two lives from the witch doctors of the Kongo, and in Mrs. Theodora Crosby Bliss' portrayal of the victory of the Gospel over superstition in the South Seas, but the most startling testimony was that of Dr. Karl Kumm to the opportunity among the pagan tribes of the Western Sudan, among whom Mohammedanism is making such strides that unless prompt action is taken by the Christian world, some of the most promising races of the continent will be ranked among the most bitter opponents. Some of the more important facts brought out by Dr. Kumm are: The great extent open to missionary work through the victory of Europe, especially of Great Britain; the facility furnished by the prevalence of the Hausa language; the healthiness of the greater part of the country; the practical destruction of the slave-trade; the readiness of the people to accept a new religion.

From the Nile to the Atlantic there are ten large kingdoms besides about one hundred free heathen tribes. Of the former, six are under British control, three under French, one under German. In one, Sokoto, there are five English (C. M. S.) missionaries; in another, Nape, there are thirteen Canadians, and that is all. The distribution is something as if in Europe there were two stations at Stockholm, two at Christiania, one at Cadiz and one at Lisbon, with the rest unprovided for. The testimony from Bishop Tugwell and Canon Sell, than whom there are no better authorities, is emphatic as to the readiness of the people for the Gospel and the terrible loss if the present phenomenal advance of Islam is extended over the entire country, while two missionaries, Rev. J. Aitken and Dr. Miller, give numerous instances from their own observation endorsing Bishop Tugwell's plea. Mr. Aitken, on visiting Kporo, found that the people had "ceased working on Sunday, because it is the Sabbath day of the white men who have kept the Fulani (Moslem slaves) from coming to their country. To honor the white men, they cease from work on the white man's Sabbath day." The heathenism of the past is passing rapidly. The question is between Christianity and Islam.

India, China, Japan and Korea were discussed in two sessions each, the first covering more distinctively the evangelistic work, the second dealing with the problems of political change, higher education, etc., in their relation to the spread of the Kingdom. One fact was noticeable in regard to China, Japan and Korea,

that there were unusually few representatives from those fields. When one speaker expressed regret at this, the prompt answer was made that it was really cause for rejoicing that so many were in the work when they were most needed. The delegation from India was larger, but almost all were expecting to return within the year. Different as the fields were there was a marked uniformity in the reports. Everywhere it was a note of progress. In India the development of native church ideals, including not merely independence of organization but an appreciation of the burden of responsibility for the unevangelized millions—most hopeful sign for the future—secured the natural outgrowth of revival movements, manifest everywhere. From South India to the very borders of Tibet, including the low castes of the plains and the wild hill tribes of Assam and upper Burma, there were tokens of a new outpouring of the Spirit. As these facts were set forth by Mr. La Flamme of the Telugu Mission, Mr. Mason of Assam, Doctor Kirkpatrick of Burma, Messrs. Denning and Rockey of Northwest India, and others, it seemed as if there was no field quite equal in importance to India.

China, Korea, and Japan

Then came China with Dr. Hunter Corbett, bearing with simple unconcern the highest honor the Presbyterian Church could give him, the Moderatorship of the General Assembly; C. R. Leaman, identified with the movement for the Romanization of the language, which has already brought the Gospels within the reach

of thousands to whom otherwise they would have been a sealed book; H. J. House, representing the Canton Christian College, whose plans fairly startle one with their completeness and wide outlook; Mrs. Williams, whose husband was one of the Boxer victims, and many others. As each told the tale of opportunity, such as they had never known before; of the proof of sterling Christian character, manifested not merely in fidelity in danger but in the developments of peace; of the outreaching of students and even government officials for a truer intellectual life and a more substantial national growth, it seemed that no field could compare with China. Most effective, perhaps, was Doctor Corbett's statement in the Sunday morning sermon of why he loved those Chinese Christians. Opening with a brief survey of the history since the time of Morrison, he paid a noble tribute to the qualities of the Chinese, their love of education, liberality, perseverance, and then gave instance after instance of their loyalty to Christ and their Christian leaders. As he told how more than once he had owed his life to their interposition at peril of their own, there was but one answer possible to his, "Do you wonder I love those Chinese Christians?" and the vision of a future China was bright with promise if only the present need could be met.

Korean missions are witness to the wisdom in starting a new work of studying the experience of other fields, and as Miss Estey, unnecessarily lamenting that she was the sole representative, showed how the foundations laid deep and strong, were

already the basis for a fine superstructure, all realized that the ex-Hermit Kingdom is by no means a mere appendage to Japan, at least in its Christian work.

The reports from Japan, by Drs. J. P. Moore, D. S. Spencer, C. S. Eby and others, emphasized the new spirit that is seeking to gather the best from everywhere with the natural attendant danger of not always recognizing what is best. In this connection the desire of the Church to be independent in its conduct as well as in its form of faith, was referred to particularly in the questions that followed the addresses. The general sentiment was hearty that this does not mean letting down Christian ideals, nor any disregard for the office and worth of the missionary. There is now and will be for many years to come, all that the most devoted and skilled workers from Christian lands can do, in cordial alliance with the leaders who are already measuring up to the responsibility God has placed upon them.

Roman Catholic lands were treated far too briefly, and it was but glimpses of Italy, the wilds of Brazil, the fields of Mexico and Puerto Rico that Doctor Wright, Mr. W. A. Cook and others gave, just enough to whet the appetite for more. One session was given to Mohammedanism, recognized on every hand as the most difficult problem missions have to face. A survey of the Moslem problems of China, India, Persia, Turkey, Egypt and the Sudan by C. R. Leaman, J. O. Denning, E. M. Bliss and Karl Kumm served to arouse many questions, which overstepped the time and could scarcely be shut off.

Somewhat more popular and drawing largely from the village and surrounding towns were the woman's meeting, children's meeting, stereopticon lecture, and a general survey by a number of speakers of the world field on Sunday evening. At the woman's meeting, Friday afternoon, Mrs. Valentine told of the perplexities and encouragements in the Philippines; Miss Moulton of work for girls in Japan; Miss Riggs of the sweetness of the "old, old story" to the "old, old women" of inland China; Miss Estey gave a message from Korea, and Mrs. Denning and Miss Labarre told of the uplifting power of Christ in India. There were songs in different vernaculars, and the whole tone was so joyous that "looking through the prison bars, none saw mud, but all saw stars," to change somewhat Miss Riggs' quotation. Saturday afternoon the children came from far and near to see costumes and curios and hear monkey, alligator, bear, and other stories from Bishop Penick, Doctor Kumm, Doctor Waugh, Egerton Young, and Mr. Rockey, songs in various tongues, while John iii:16 and the doxology in an indefinite number of languages voiced the praise of all. In the evening the Tabernacle was crowded to hear Egerton Young and see Doctor Kumm's pictures explained in his graphic way. Sunday evening the various fields were presented in more popular style, the only new speaker being Mrs. Kumm (Lucy Guinness).

An intensely interesting session was that in which the situation in the home churches was set forth. It would have done pastors and members good to be present, and hear J.

Campbell White tell how the United Presbyterian Church had succeeded in raising its average for foreign missions to \$2 per member, a record attained by no other body. The devotional services with which each day commenced, led by J. Campbell White, and the Sunday morning Quiet Hour, led by Mr. La Flamme, were seasons of spiritual enrichment, as well as most inspiring testimony. The records of answered prayers, presented at one of these meetings, was one that none who attended will forget. Scarcely, if any, less valuable than the information was the sense of fellowship. Not only in the meetings, but in the corridors, dining-room, and on the grounds of the Sanitarium and village it was evident that it was one big family. Tender were the references at the Memorial meeting to those who had gone—Dr. Benjamin Labaree, Mrs. Susan Schneider, Miss Mary Susan Rice, Mrs. Frank S. Scudder, Mrs. C. L. Hepburn, Rev. Hubert W. Brown, Mrs. Dr. Machle, and others. Doctor Gracey, always genial and interested, was welcomed everywhere, tho failing health and advancing years prevented him from taking active part in the discussions or business. He is still president, as he has been for nearly a quarter of a century, tho Mr. David McConaughy as vice-president, Rev. H. A. Crane, recording secretary, and Mrs. H. J. Bostwick, corresponding secretary, carry the burden of work.

Four points were emphasized in the resolutions: The gathering at these conventions of a larger number of outgoing missionaries that they might even before entering on their

work come into such close and intimate relations with the real spirit of the mission field as is possible in no other gathering; the necessity of instruction on missions in the Sunday-schools; the urgent need for a greatly increased force of missionaries, not less than the 1000 a year called for by the Annual Conference of Foreign Mission Boards, and the Student Volunteer Convention; and the great need for ameliorating the conditions affecting Chinese who come to this country, particularly for education, business, and travel.

The meeting of farewell to those about to leave or return to their fields had certain elements of sadness, particularly in view of separated families, yet here again the dominant note was one of triumph. One old veteran on his way to heaven, via India, expressed the gladness of all in taking up their work, while some going out for the first time had evidently caught the spirit of the older ones, and were eager for the field.

The New Members of the I. M. U.

Mrs. J. M. Channon, Micronesia; William P. Swartz, India; Rev. and Mrs. J. P. Moore, Japan; Miss Emma Oates, Africa; Mrs. W. O. Valentine, Philippines; Mr. and Mrs. Charles Leaman, China; Miss E. Edna Scott, Burma; Miss Anna La Barre, India; Mrs. H. J. Wilson, India; Miss Clara M. Organ, India; Mrs. H. W. Vodra, Puerto Rico; Mr. and Mrs. N. L. Rockey, India; William A. Cook, Brazil; Henry Otis Dwight, Turkey; Herbert C. Withey, Africa; Mr. and Mrs. J. O. Denning, India; Ralph A. Tibbals, India; Anna Evans Corliss, M.D., China; Mrs. J. H. La Petra, Chili; Miss J. Moulton, Japan; Mrs. Eber Crumme, Japan; Mr. and Mrs. George S. Leeds, Burma; Miss Frances A. Scott, India; Mr. and Mrs. Henry Huizinga, India; Miss Mary Graybeil, India; Herbert E. House, China; Miss Anna S. Winslow, India; Miss Ethel Estey, Korea; Dr. and Mrs. Karl D. Kumm, Africa; Rev. Hunter Corbett, China; Rev. James and Mrs. Halcomb, India; Miss Ella E. Hall, China; Rev. and Mrs. Frank and Mrs. Emerson, Africa; Rev. Frederick and Mrs. Wright, Rome, Italy.

HOW THE LORD MULTIPLIED THE WIDOW'S MITE

BY CLIFFORD B. KEENLEYSIDE

In the first Methodist Church, London, Canada, is a widow who by reason of strength has exceeded her three-score years and ten. She has had many a grim struggle with the wolf, and has ever seen him standing not far from the door. But in spite of it, or because of it, or at any rate along with it, has come such a deepening of the spiritual life that her very presence is a benediction. To hear her pray brings the heavens very near, so vivid is her consciousness of the Master's presence. Through a period of forty-seven years she has served on the staff of the Sunday-school—the last four of them in total blindness.

In June of last year a band of university men, all volunteers for foreign missions, were campaigning the Province and spending a week in the church where this ripened saint worships. At the close of an afternoon service she made her way to the Superintendent of the Sunday-school, who was at the meeting, and said in a voice quivering with emotion:

"Don't you think this church ought to support one of these young men in addition to the other work it is now doing?"

"Yes, I think we should support the entire band," he replied in a half jocular mood.

"No—but seriously, do you not think we should have our own missionary?"

"Yes, I do, most emphatically."

"Well then, will you accept from me twenty dollars as the widow's mite, just to start it."

"I would hardly care to do that. It has not been proposed to the church

yet, and of course I have no authority to receive money for such a purpose," he demurred.

"Oh, never mind that, you just take the money and tell the pastor you have it as the widow's mite, and see what the Lord will do."

As he went out, he met the pastor to whom he told the incident. There was moisture in his eyes as he said:—"It is of the Lord."

As they walked together the pastor met a wealthy member, a tither and always ready with time and money for God. To him they told the widow's offer. He looked down for a moment, while both listeners thought they knew why. At last he said: "Well, that is of the Lord, and if the church will do it, you may put me down for whatever is right." And there, inside of ten minutes the Lord had multiplied that widow's twenty dollars ten-fold.

On the following Sunday morning the pastor, Rev. Dr. Bishop, preached from Christ's great commission to the Church: "Go ye." He told the story of the widow and the tither, and asked the people what they intended to do.

The effect was electrical and the response immediate. Inside of one week fifteen hundred dollars was handed in without a soul being asked for a cent, and as the outcome, an ordained missionary is to-day en route for Japan. In a week the Lord multiplied the widow's mite seventy-five fold. But that is not all. It has become a fixed annual undertaking of the church and in all human probability will be so continued for many years.



A SUNDAY-SCHOOL OF THE ITALIAN EVANGELICAL CHURCH AT MESSINA, SICILY

THE EVANGELIZATION OF SICILY

BY FRANCESCO ROSTAN, PALERMO, SICILY

Sicily, the "Pearl of the Mediterranean," is the largest island in the great sea, and according to the census of December 31, 1892, has a population of 3,365,000. It is the connecting link between two continents, Europe and Africa.

Before the year 1800 the King of Naples, who at the same time ruled over Sicily, could say: "In my kingdom there is not a single heretic who, by his presence, can mar its beauty." He meant by that boast that no *native* belonged to the Evangelical Church. Both in Naples and in the largest cities of Sicily lived many persons who belonged to the Reformed churches. They had their churches in which public worship was held either in English or in German,

so that the Italians had no opportunity to listen to the preaching of the Gospel in a language that they could understand. To-day, after forty years, there are three Protestant denominations at work in Sicily—the Waldensians, the Wesleyans and the Baptists. The Wesleyans have a church in Palermo and one in Sicily. The Palermo church is large, being the result of the union of three churches which merged into one. At one time they had evangelists in Messina, Catania and Syracuse, but they have now withdrawn from these towns.

The Baptists do Christian work in Messina and in Mandanici. The Waldenses are those who undoubtedly, up to the present, have done most for Sicily. They have eight

churches, one for every province, and two in the Province of Syracuse. There are about twenty stations where the Gospel is preached more or less regularly. Nothing would be easier than to increase their number, because the Waldensian Board of Evangelization often receives petitions signed by fifty or sixty people from various localities asking for an evangelist. Two petitions are now in the hands of the writer, but owing to the lack of means those who ask for help must wait. The work is carried on by six ordained pastors and by five evangelists. There are also five day schools with twenty-four teachers, with more than one thousand children.

Christian work in Sicily is difficult for several reasons. There are some flourishing cities, such as Palermo, Messina, Catania; but in the small towns the greatest poverty prevails. The land, instead of being in the hands of many small proprietors, belongs to a few landowners who are "absentees," like the landlords of Ire-

land. No improvements are made. Plows and other implements of agriculture are like those used centuries ago. The country in many places is practically abandoned, and, while Sicily under the Romans was the granary of Italy, now the wheat grown in the island is not sufficient for the needs of the population.

Food is not cheaper than in the United States and salaries are very low. A man who works for eleven hours per day will get twenty cents, one-quarter of a gallon of light wine and two pounds of boiled beans seasoned with olive oil. He must buy his own bread. It is not surprising that so many emigrate to North and South America. In some towns one-third of the population has left and many more are eager to leave.

A second plague of the country is usury. A man who lends his money at 8 or 10 per cent. per year is considered very honest; many get as much as 50, 60, 70, even 250 per cent.



THE EVANGELICAL WALDENSIAN CHURCH OF PACHINO, SICILY

The Sicilians have some very fine qualities. They are temperate, altho Sicily is a wine-growing country. They are warm-hearted, intelligent; the family ties are very strong; but they use too freely their knives and their guns. When a man has committed a murder he can not take to the woods, because the forests have been cut down, but he takes to the fields. Owing to the state of insecurity in which unprotected people are, the inhabitants live in towns, so that it is easy for a brigand to remain unmolested. When spurred by necessity for food he swoops down on those who are compelled to go from town to town in order to attend to their business. In America a robber will enter a car, level his revolver and say: "Hands up!" In Sicily a robber says: "*Faccia a terra!*" (Face

to the ground!). When a man is lying in the dust he is helpless and it is easy to rob him of all his belongings. The people are nevertheless very religious in their own way and every murderer is a devotee of some particular saint. The Virgin Mary is a great favorite with many of them. The Patron Saint of Palermo is Santa Rosalia, who lived long, long ago. Do not dishonor Santa Rosalia before a Palermitan if you hold your life dear. Every year in the month of July it is the habit to organize a grand procession in honor of the saint. Her statue, made of solid silver, is carried through the streets by the corporation of the masons. The statue leaves the cathedral at 10 p. m. and should return by 5 or 6 in the morning. Last year the masons who had in charge the



INTERIOR OF THE EVANGELICAL WALDENSIAN CHURCH OF CATANIA, SICILY

statue were all drunk before the usual round was finished, and they left it alone in a street, and the municipality was obliged to send the firemen to carry the statue back to the cathedral.

The Sicilians are poor, but instead of going to work when they can find employment they prefer to gamble. We have still in Italy, at the beginning of the twentieth century, the public lottery which is the monopoly of the government. Five numbers out of 90 are drawn every Saturday in seven different towns. A man will gain in proportion to the numbers he has guessed and in proportion to the amount he has paid. But generally he loses. Too many chances are in favor of the government, which receives in that way a profit of \$20,000,000 a year. On Friday the rooms where the employees of the lottery receive the money of the deluded people are a sad sight; they are crowded with men and women of the lower classes who bring there their last cents. They lose and will begin again the following week.

With so many difficulties barring the way, it is not surprising if the progress of the Gospel has not been greater, but we have no reason to be disheartened; our churches with their membership full of enthusiasm, our Sabbath-schools, our day schools are there to testify that the work has not been in vain and that the Word of God has not returned to Him void.

Notice the advance made outside the regular congregations. Religious liberty is now a fact. At the beginning of the mission our pastors were stoned, the evangelicals were persecuted, and public worship was held in

some secluded rooms. Now our church buildings are open to the public, often in the principal thoroughfare and unmolested. Now we can worship God in spirit and in truth. The influence of the Gospel has been felt at large. Last year the *Sindaco*, or major, of a town of 25,000 inhabitants was ready to give us free of cost and furnished the school rooms if only the Board of Evangelization would supply the teachers and pay their salaries. The teachers were at liberty to speak to the children about Christ and His Word. Not long ago our children were boycotted in the municipal schools. They were insulted both by teachers and children; now in many places our own teachers, well known for their religious principles, have been enrolled by the municipal authorities. We can preach in the public squares; our evangelists are often invited to speak at public meetings. When going from place to place they distribute tracts and portions of the Gospel. The work accomplished has been greatly blessed. If all those who are fully convinced that the Gospel is the truth had the courage to come forward and make a public profession of faith our church membership would be at least ten times more numerous. How many, like Nicodemus, come to Jesus at night! One is afraid to lose his situation, another that his relatives will abandon him, a third that it will be impossible for him to get married. What we need is a new Pentecost, an abundant outpouring of the Holy Spirit. Let the Christian people bear us on their hearts and pray God to bless the efforts of His people.

AMONG THE WILD MA'DAN ARABS*

BY REV. JOHN VAN ESS, BUSRAH, TURKISH ARABIA
Missionary of the Reformed Church in America

If you look at the map of Mesopotamia you will see an inverted triangle formed on the one side by the Tigris, on the other by the Euphrates, and having as its irregular base the Shatt-el-Hai. For years and years British river steamers have skirted this triangle on the Tigris side, and the well-dressed European sitting on the decks has always carried away as his strongest impression of this river trip the hordes of savage Arabs which, in the fall, crowd the banks, screaming after the ship, fighting with one another for the dates and bread thrown to them as alms, and performing grotesque dances for the amusement of the passengers.

The Euphrates side of the triangle is too shallow for steam traffic, yet hundreds of native craft yearly ply its waters as far up as old Kufa. No day passes without its tale of robbery and bloodshed, for the triangle Arabs, finding sailboats an easier prey than the "smoke-boat," do not hesitate to take a heavy toll in plunder and blood. For a stretch of eighty miles, from Gurna on, the Euphrates is especially dangerous, for, through the wanton neglect of the Turkish government, it has run into a huge marsh, the channel being marked only by a narrow path through the high reeds. In the spring, when the water is high, the Arabs lurk in the reeds, ten, twenty and thirty canoes together, each holding five men. When a boat comes skimming along, if under full sail, the mast is deftly shot away, and in the confusion that follows the canoes dart out, plunder and kill, if need be, and swiftly retire into the marsh, whither none can or dare follow. If there be no wind, or if the wind be contrary and the sailors are lazily rowing or punting along,

the boat is an easier prey for the pirate. The traveler who is seen to be unarmed or insufficiently armed finds himself suddenly pelted by a hail of Martini bullets, and, before he can collect his thoughts, stripped of all his belongings, thankful if life is mercifully left him. Dead men tell no tales.

Such Arabs inhabit this triangle of country—cutthroats, every one. They are called Ma'dan or, by some, Beni Ma'ad, and are held in such contempt that to call a Muntefik Arab from Nasariyeh a Ma'eidi is to invite a brawl. No white man has ever penetrated their country, and for a Turk to attempt it would be suicidal.

Why, then, did I try it?

1. Because I believe the Cross can and should always precede the Flag. For two years past rumors have been rife of an attempt to make the cut from Amara to Shattrah by foreign exploring parties. Eight months ago one party tried and failed. Three months ago the French made the same trial and were stopped by the Turks. With pardonable pride we can know that the Stars and Stripes tried and went through, and with it and over it the banner of the Cross.

2. With life so short and such a large section entirely on my shoulders and conscience; with high water, cool weather, good health, now, if ever, was the chance. To prove that an unarmed Gospel can go farther than an armed government, I took the chance.

3. Six months ago I had the privilege of traveling to Bombay with Sir W. Willcocks, one of the foremost British irrigation engineers, who had been prospecting as far up as Bagdad for an irrigation syndicate. Partly at his request, and partly to satisfy my own curiosity, I de-

* Condensed from *Neglected Arabia*, the quarterly letters of the Arabian Mission.

terminated to collect as many data as possible which might have a scientific value.

On the 1st of May, 1905, we started from Nasariyeh, our outstation on the Euphrates, where I had been spending a month. The party consisted of a captain, two sailors, myself and cook, a Syrian Jacobite. The first day up the Shatt-el-Hai was uneventful, along a route well traveled and safe. Unfortunately, owing to a dam, our boat grounded about a mile down the stream. With the sun already low, I did not relish the idea of spending the night in that wild plain, so pushed on afoot to persuade the keepers of the dam to open long enough to give my boat sufficient water to pull up. There were two of them, armed with rifles, and already in an ugly temper owing to two boats of Turks who had been jollying for a passage for three hours past. At last, by duly impressing upon them my friendship with the pasha at Nasariyeh, and after many a threat and some scuffling, with an oath they broke away a corner of the mud dam. After two hours the boat hove in sight.

At sunrise the dam was entirely demolished, and we proceeded to Shattrah, a large and thriving town, and a center of trade with the Arabs.

Utterly fatigued, we made the boat fast and fell asleep. At midnight I was awakened by a loud clap of thunder. The wind had veered, and was blowing a hurricane, and the boat madly tossing about. From the peculiar motion I could feel that the stern had become loosened and that in a few minutes the bow, too, would give way, and we might be driven to the other side, probably to be upset or crushed by collision with the boats on the opposite shore. I called loudly to the captain to get up and tie fast, but he was already awake, shivering with fear, and his only reply was to lie whining and calling on Allah for help. On leav-

ing Nasariyeh a friendly Turk had pressed a 44-caliber Smith-Wesson revolver into my hand. Why I took it I don't know, but there it was, and at the captain's head. Thus persuaded, he called the sailors and crept out to the shore, lashing the bow firmly around his waist. The wind was howling fiercely, peal on peal of thunder crashed through the sky, the rain fell in torrents, and there in the bow of the boat crouched your missionary, with rain-soaked khakis, keeping the sailors at their posts with a revolver. It was incongruous, and I laughed in the black night, for I imagined how I would have looked in an American pulpit in that attitude. And so we waited drearily till morning, when we crossed and settled in the khan.

After a few days I broached the subject of crossing the triangle to the local governor, but was met with a blunt refusal. He avowed that four regiments of soldiers could not pass that way, that I would be summarily butchered, etc. All he could do was to give me a guard to Hataman, a small trading-post twenty miles inland. So I concluded to take that and trust to fortune to get away from Hataman. The guard, however, did not come, and secretly glad to be free of their scrutiny, in the early morning of May 6 we floated past the governor's house and a few miles down entered the Bed'a, a small stream leading inland. For eight hours we followed its devious course, until it led into a large inland lake, at this time of the year deep, and fully four miles wide.

At four in the afternoon we reached Hataman, a village of mud huts, governed by a mudir. He is a fatherly old Arab, a Bagdadi by birth, and proverbially hospitable. When I stated my errand he frowned and called a council of the leading Arabs to consider the proposal. The unanimous verdict was that the light-haired Franjy would be too marked a specimen even in native dress, and

that it would be better to return whence I had come, especially since the desert was hot and full of hardship, the Beni Lam up in arms, etc. But I was obstinate, said that my opinion of Arab hospitality had received a rude shock, and that whatever hardships were ahead could not last longer than two days, which was not prohibitive. Finally a young Arab agreed to take me a roundabout way under cover of darkness, to act as guide, and cast me on the mercies of Mithkal Sheik of the Beni Said at the edge of the desert, to all of which I agreed except the night part. It was finally decided to start at the first streaks of dawn. After supper the mudir kindly took me for a walk in the desert, and then a two-hours' talk at the door of his hut, while the Arabs gathered and plied me with questions about Frankistar. As evidence of our genius in machinery, a Dover egg beater was produced, used by the mudir for making butter in small quantities. He had just brought it from Bagdad. Amid the "ajeeps" of the bystanders it was pronounced a marvel.

At dawn I was awakened by a servant who brought tea and a small piece of Arab bread. After a short delay the horses were brought, my cook and I mounted, the guide followed afoot, and with loud cries of "Ya Allah," we turned our faces into the desert.

In the Desert

Sand! sand! sand!—everywhere sand! and as the sun rose higher the glare became blinding; but I drew my kafiah well over my eyes and experienced little discomfort, except from my horse, which was blind on his port side, and persisted in drifting to starboard. Vigorous kicks in the ribs were of no avail, the beast would only "heist," as the boys used to say, and keep on drifting, until I tied the left rein short to the saddle horn, and, thus properly "reefed in," he kept the course.

I hope that horse is dead now—he spoiled incipient spiritual thoughts.

High mounds, all that remain of some ancient Chaldean city, were scattered about, each in turn serving as a landmark, and behind each in turn the guide promised that we should see the black tents of Mithkal. When an Arab points with his beard and says: "There it is," depend on it you have still a day to travel; when he says he sees it, six hours is a low figure; when he claims to smell the camp coffee, three hours at least. Fortunately I did not know that then. And so, buoyed up with false hopes, we crept on, watering our horses at one place from a brackish pool left by the rain. At four in the afternoon the guide registered an oath by my head that behind the next landmark we would see our goal. We passed the mound, met a wandering Arab, and found that Mithkal had moved two days to the south. But on we went, hoping to find some shelter, to seek Mithkal any more being now out of the question.

On the horizon loomed a small camp, and thither we rode, and found to our joy that it was one of Mithkal's tents left behind for some of the horses and slaves. But the slaves seemed shy of me, and advised me to hurry on to the edge of the desert, a distance of three hours, where Sheik Ismail might entertain us. So on again, hoping to reach Ismail before dark. But my horse now began to hang his head low, and the other to stumble painfully. At that rate we could hope to make no progress; and then, thank God! behind a slight elevation we spied a group of tents, to which we turned for shelter.

The sheik came out to meet us, took my reins and as I jumped from the saddle salaamed me warmly, and handing the horse to a servant led the way into the tent. The sun was still hot, but the cover of goat's hair gave sufficient shelter, and I stretched my weary limbs, thankful

for so much of the journey over. The tribe soon gathered, the sheik roasted, pounded and brewed the coffee at the door of the tent, and before long we were chatting in a friendly manner. I shall long remember with gratitude the gaunt Sheik Nasif, rude and rough, but a gentleman at heart. To-day, as I sit in my room at Busrah, I can still imagine myself back in that camp, can still see the traveling Persian merchant measuring out yards and yards of red and white Manchester cloth, the women busily pounding grain, and can still hear the rustle of the whispering "Saraahs" peeping at me through a hole in the flap that separated us from the harem.

At nightfall the horses were gathered and tethered in a circle within the camp, the fires were lighted and supper served—rice, a chicken, and a bowl of water. Careful questioning as to our whereabouts, aided by rough observations taken by a pocket compass, revealed the fact that we were then seventy-five miles due east from Jilat Sikr on the Shatt-el-Hai. The sheik gave me choice of sleeping in the tent or under the stars. For various reasons I chose to sleep in the open, and so my blanket was spread on the sand, and a coarse camels' hair pillow swarming with fleas given for my bed. I slept soundly that night despite the dew, which by morning had the effect of fine rain. At the first streak of dawn I was awakened by the bustle and stir of the women breaking camp. Tents were down and rolled up, and all were waiting the sheik's word to move.

And now the guide from Hataman became sullen, and demanded more "backsheesh." He did not know the rest of the way; he was afraid to go farther, as there was a blood-feud on between his tribe and the marsh Arabs. But after the promise of a mejidie (80 cents) he consented, and we mounted and rode on, not to

Ismail, as I first intended, but to Hassan-el-Hakkam, as canoes were more likely to be found there. Three hours brought us to the edge of the swamp where sat poor Hassan, drowned out by the recent rains, smoking a disconsolate water-pipe. There the guide left us, after vainly trying to extort more backsheesh, to the tender mercies of the drowned-out sheik.

It was now ten in the morning of Monday, and the needs of the inner man began to make themselves felt. Since the evening of Saturday we had had only one meal, and that at short rations. Sheik Hassan had anticipated my needs, however, and announced that after dinner I should be free to begin my swamp journey. With eager eyes I watched for the coming platter, and when it came my heart sank—a huge slap of rice-bread baked in dung-ashes, hard as leather, and a decayed fish which gave notice of its presence from afar. I fell to for hospitality's sake and tried to be happy, but it was a failure. The mud-like slab would not go down, so to give the appearance of appreciation I slipped a huge chunk into my pocket, which I later shied at a mud-turtle. The fish still haunts me. A canoe was promised when the sun should have declined a little, and so we drearily waited in the goats'-hair tent, gasping for air in that low-lying hollow, while the desert-flies stung like needles.

Canoeing Among Robbers

At four in the afternoon an old woman announced that her canoe was now at my service, so my box was shouldered, or, rather, "headed," and after a brief salaam we left Sheik Hassan to complain of his hard luck, and started across the swamp. It was really a beautiful ride—no longer hot, the water fine and clear, the air fragrant with the odor of many marsh flowers, while gorgeous birds started up at our approach. For three hours we pad-

dled steadily on, and then on asking whither I was being taken I was abruptly told that, on account of a recent feud, we should have to make a wide detour and, instead of going to Sheik Soleima, were to be cast on Sheik Mussellem. Just as the sun sank in the west Mussellem's camp hove in sight, the first of the real Ma'dan. Here and there a canoe lay idly swinging at its rope of twisted reeds, but for the rest, not a soul in sight, when all of a sudden we turned a corner and the canoe was cleverly beached in front of the sheik's hut, lapped on four sides by water.

Mussellem himself stepped forward, a huge, half-naked savage, with hair to his shoulders. As he gave me his hand, I said, "Dakhil," and he quietly led the way into the hut. But no sooner had I become seated than the whole tribe gathered, looking like so many water-rats—children entirely naked, women half, and men entirely, except for a breech-cloth. The hut was filled to suffocation, men, women, children crowding closer and closer, and still coming. The first word the sheik said was, "You are a deserting officer of the Turkish army." He no doubt had good reasons for his suspicions, as my cook resembled a soldier, and with my gaiters and khakis and white head-dress, I looked considerably like some hard-luck lieutenant.

At a word from the sheik the hut was cleared and we were left alone. After five minutes the sheik and five men filed in, pointed at my box and demanded to know its contents. I assured him that it contained medicine, that I was a traveling doctor seeking to please Allah by treating the sick free. So he brought forward a gray-headed villain writhing in the agonies of colic, and said he would test my skill. Fortunately I had a bottle of morphine pills in my kit, and in five minutes the patient was calmly sleeping at my feet. My

"skill" was indicated, and in a trice all the lame, blind and halt were summoned. The varieties of diseases treated by my twelve medicines would put an American practitioner to shame. Bicarbonate of soda, tonic and calomel, quinine and zinc sulphate, iodine, boracic acid and bromide covered the ground of the whole British pharmacopoeia.

At last the sheik cried "Enough," ordered the crowd to disperse, and when they lingered, vigorously scattered them hither and thither with his huge fists and feet. Then for an hour we sat in front of the door of the hut on a mat, while two hundred of the tribe gathered in a close semicircle about me. In the background herds of water-buffalos snorted in the water. An old woman came up, gingerly touched my glasses, and asked if I had been born with them on. A huge savage whom I had noticed came in with the sheik when I was asked to open my box, put his finger on my heart, and slowly said: "We had made up our minds to stab you there, but when we found you were a doctor we concluded to wait. Now you are safe, and we trust you." Cheering words, those! I quizzically asked whether my "dakhil" had not assured my safety, but he only answered, "We are Ma'dan."

Then the sheik made a proposition. He would build me a hut, give me his niece, a girl of fourteen, to wife, and I must stay among them. The crowd murmured in approval. The bride would be brought next morning and the ceremonies at once performed. I thanked the sheik for his kindness, assured him that I would be proud to be his nephew, but that there was one great obstacle at present—my medicine was nearly gone. If he would treat me well and give me a canoe next morning, and help me on my way, I would proceed to Amasa, replenish my stock of drugs, and if God willed, return. And I do want to return if

the Church will provide the doctor. My excuse seemed reasonable, and Mussellem promised to let me go.

After a hearty supper of buffalo milk and rice, an entertainment was planned for my benefit. The "bucks" of the tribe gathered, and filled the hut to overflowing. In the center a bunch of reeds was kept burning for light, and at my side stood the performer. He sang of the deeds of his fathers, then of the disgrace of Sheik Seihud, who two weeks before had been routed with a loss of two hundred men in an invasion into these parts. Then the singer sang of my virtues and "skill"; I was tall and supple as a marsh reed, my eyes the eyes of a young buffalo, etc. (Let the Board of Trustees take notice—examine your next candidate for buffalo eyes.) It was a strange sight, the rush-fire fitfully lighting up the savage countenances, the antics of the singer, while the water-pipe kept going the rounds.

And then I thought—and started at the thought—are these also my brethren? Must I love even these, and if need be give my life to reclaim them? Yes, if Christ died for me, for no greater sacrifice than His was ever made. O Church of the living God! in what are you better than these children of nature? Your good clothes, your education, which is, sadly enough, mostly of head and little of heart, your morals, your manners? Does He regard clothes, or a little Latin and Greek, or a code of morals or Chesterfieldian manners? Saved by grace and enlightened because we had the chance—no merit to us. The rush-light dimmed and died, but not so will the loving God quench the smoking flax.

That night I slept next to the plunder taken from Seihud a fortnight before. At dawn I asked permission to go; my box was hauled out, the canoe brought up, and when I wanted to embark a bear-like Ma'eidi quietly seated himself on my

box and refused to let it go, saying it was to be held as a guarantee of my return. But the chief rudely kicked the intruder away and we were off, to be cast on the hospitality of Kheinuba two hours down. We passed up the small stream which here has separated itself from the marsh, past miles and miles of huts, and at last into the open lake beyond. The canoe was small, the wind had risen and the waves were high; the water came in by bucketfuls, and I had already begun to calculate whether I could swim to the opposite shore now looming up in the haze. But a Ma'eidi is a skilled canoeist, and he reached Kheinuba.

About half a mile from his hut we grounded the canoe to stop a leak, and then I bribed the big paddler in the stern to go on to the next camp, four hours away, where I had heard was a Nejde chief, Yuseph, who had settled among the Ma'dan. A Nejdi is always an honorable host, less treacherous than the Ma'dan, and this particular one the most powerful chief in the whole district. We threw out the guide from Mussellem, gave him a tin tobacco box and told him to be quiet, and sped on to Yuseph. Then the canoe turned into a rapid, turbulent river, on and on till Yuseph's fort came into view—a huge mud structure bearing marks of the recent fracas. We landed opposite; I got out and walked into the "mudhif" and sat in the guests' place. The whole concourse rose to salaam. I at once asked for a cigarette, and was safe, according to all rules of Arab etiquette. I think St. Paul himself would not have let a cigarette stand in the way under similar circumstances. Altho they speculated among themselves, and audibly, as to my identity and business, some questioned me directly. A young Arab swore that he knew me as a distinguished officer of the Turkish army, and to this was attributed my Arabic brogue. Feign-

ing weariness, I lay down and slept to prevent further questioning. After a hearty dinner of rice and mutton, a canoe was brought up, three armed men were sent with us as guard, and we left Yuseph's camp.

Up the river, hour after hour, past mud forts recently shot to pieces, till near sunset the Turkish flag greeted our eyes, and we reached a military outpost of the government. Never before was I so glad to see the star and crescent, for it meant, at any rate, safety—and bread. The mudir heartily welcomed us, brought tea, brought supper, and then we climbed to the roof of his mud-fort, for the air was close. I could have hugged that kindly Turk—no better host ever bade me welcome in an American parlor.

The next morning I left in a large canoe, with no guard, to go twenty-five miles to Amara. With us embarked an Arab woman with four children and an infant. The sun was hot, the dried skins in the canoe at my head fearfully odorous, the flies tortured, but Amara was near, and we minded nothing. About ten miles below Amara the Mujer-es-Saghir joins the Tigris with a rush.

At 4 p. m. we reached Amara, tired and hot, but happy, for the missionary *and not the government expedition* had drawn a fine red line across the blank space on the map.

Of what benefit was the trip into the wild country?

1. It proves that the Ma'eidi can be reached in his home, and that it is safe to go among them, if the Church will send out a young, healthy doctor, handy with the knife, who loves a little of Bohemian life for six months a year—the grandest opportunity ever offered a young man to mold a whole people, numbering thousands, into the image of Christ.

2. I have an inkling that we are on the right clue to successful missionary work in Turkey. The government officials at Amara now believe me when I say that our motto is, "Glory to God and love to man." Islam contains no such element.

3. The course of two rivers was traced and roughly mapped, soil examined, antiquities located, peculiarities of language and customs noted—all interesting side issues which may some day be of value in the regeneration of Mesopotamia.

THE MISSIONARY WORK OF FRENCH PROTESTANTS*

BY W. SOLTAU, PARIS, FRANCE

The Protestant population of France is not more than 2 per cent. of the whole, between 650,000 and 700,000 only of the thirty-nine millions of France being called Protestant; and when deduction is made of children and of those who are but such in name, and whose life and acts in no way distinguish them from their Roman Catholic neighbors, it will be seen that the number belonging to the churches is much reduced.

The Protestants are very unequally divided. In the eighty-six Depart-

ments twenty have no Protestant church at all, and twenty-four have but one church in each. Thus in more than one-half of the country there is not yet one church in a Department. In and around Paris they number about 60,000.

There are about 1,200 Protestant churches, of which 900 belong to the Eglise Réformée and 100 to the Lutherans; the remainder belong to the Free, Wesleyan, and Baptist denominations. There are also gatherings of the brethren in many parts. Then there are the mission halls of

* Condensed from the *Evangelical Alliance Quarterly*.

various societies, and other places where Gospel work is carried on more or less regularly.

Notice very briefly what the churches are doing for their fellow Protestants and for the evangelization of the immense Roman Catholic majority by which they are surrounded. Here is a summary of their missionary and evangelization societies, their societies for religious instruction, for relief and charity, and for philanthropic purposes:

There are two Bible societies at work—that of Paris and that of France—for the circulation of the Scriptures among the churches, and for the revision of the versions. They do not carry on any colportage work, that being only undertaken by the British and Swiss societies.

The Foreign Missionary Society is working in Africa—in the Lessouto, on the Zambesi, and on the Kongo; in Madagascar; in Maré; in Senegal; in Tahiti, etc.—and requires not far from £40,000 a year for its support. It is true that British, Swiss, and Dutch Christians send a great deal of help, but the bulk is supplied by the French themselves.

Then there is a work for the freed slaves, for the Kabyles, and for the Jews in Algiers, etc.

Home mission work is carried on by the Société Evangélique, and the honored names of Edmond de Pressensé, Georges Fisch, Jules Delaborde, and H. Lutteroth will always be associated with this society. Its income is about £4,000.

The Société Centrale is the home mission work of the Eglise Réformée. It was founded in 1835, and has made great progress of recent years. Its object is to get hold of the scattered Protestants, and to group them together, form churches, and train up the children, and it has been very successful in this. From spending in its first year £85 it has come to require not less than £21,000 for its maintenance. It has a section for work in

the Colonies, in Algiers, in Tunis, in New Caledonia, and in Tonkin.

The Free Church has its home mission work also, and needs some £2,600 for its support; while the Lutheran Church has a smaller work at its charges, and several other organizations are kept up in various localities.

The two organizations working among the priests are also to be mentioned.

The Société des Traités Religieux has been established for over eighty years, and has been regularly helped by the R. T. S. of London. With very limited means at its disposal it has done excellent work, publishing almanacs, magazines, and books, besides tracts of all kinds.

Another society is at work to help the formation of primary schools, and has normal schools for the training of teachers.

The well-known Société des Livres Religieux de Toulouse has done much to provide books for school libraries, and has also been helped from London. It was founded by Messrs. Courtois, of Toulouse, and has lately passed into other hands, upon the death of M. Courtois de Vigose.

There has been a great deal of useful work carried on by the Société de l'Histoire du Protestantisme Français, in making known the history of the Protestant churches, the story of their persecutions and sufferings, and of their religious life; and it was through this society that the late Pastor Bersier was able to raise the sum of £4,000 for the erection of the beautiful monument to the memory of Gaspard de Coligny that is to be seen in the Rue de Rivoli, near by the Church of St. Germain l'Auxerrois, whence sounded the tocsin giving the signal for the massacre on the fatal night of St. Bartholomew.

The Sunday-school Union of Paris has succeeded greatly in developing the young, and while in 1853 there were but 143 Sunday-schools in all

France; now their number exceeds 1,500.

The French are proverbial for their charitable enterprises, and the Protestants are not behindhand in this. The best known of their works of mercy are the homes founded by the late beloved John Bost. In 1848 the beginning was made, and now the Asiles John Bost have a world-wide fame. The names of these homes tell their own story: La Famille, for orphan or destitute Protestant girls; Bethesda, for idiot and incurable girls; Ebenezer, for epileptic young women; Bethel, for epileptic lads; Shiloh, for idiot and incurable lads; La Compassion and La Miséricorde, for boys and girls suffering from certain skin affections; Le Repos, for aged governesses, and La Retraite, for aged servants. Some £10,000 a year are needed for this most interesting work.

The Agricultural School for boys at Ste. Foy takes in children who have come before the magistrates, and some 150 are trained there.

Homes for the blind and for the deaf and dumb are also in existence.

The Deaconess House in Paris, with its refuge for girls, its hospital, its work among female prisoners, and all its round of useful service, is known to many in Great Britain. Then there are many orphanages and homes, for children and others, at Paris, Courbevoie, Brest, Die, Ferney, Lyons, Marseilles, Monthéliard, Nerac, Orléans, Montauban, Sedan, Lemé, Castres, Nîmes, Saverdun, Tonneins, etc. It is not possible to give a detailed account of all that is being carried on in the way of philanthropic and charitable work throughout France by individuals or by churches.

The Young Men's and Young Women's Christian Associations have been greatly developed in the last quarter of a century, and also temperance work, and efforts to rouse public opinion on great moral and social questions, etc.

It has been estimated that about a quarter of a million pounds is subscribed by the French Protestants for the support of all their societies and works—not a small sum, considering the limited number of subscribers.

We have not referred to such works as Miss de Broen's, the Salvation Army, the McAll Mission, and others, whose support come almost entirely from outside France.

The separation of Church and State throws a heavy financial burden on the churches, as the Eglise Réformée and the Lutheran Church receive State aid to the amount of £80,000 a year for the support of their pastors and colleges, and for the maintenance of the buildings. This is now withdrawn, and the churches must rely entirely upon themselves. It is hoped by many that the Free Church will be able to join with the disestablished Eglise Réformée, and thus unite their forces. But there are many difficult questions to be decided as to the future organization of the churches, and the presence of the Rationalist minority in the Eglise Réformée makes the question complicated.

The situation is one of the greatest interest and solemnity. Will the French people, now that their minds are being stirred by these religious questions, be turned to the Gospel and to faith in the Lord Jesus? Or will they drift away from all belief, and sink into utter materialism? Is there power in Protestant Christians to go forward and evangelize the country, and bring the light to all parts—to those districts where as yet nothing has been done to preach the Truth? It behooves all who love the Gospel and who love France to bestir themselves and to see what share they can have in the work of bringing the Gospel to this great and interesting nation, where there are so many true and faithful servants of the Lord Jesus Christ, and where so much good seed has been sown.

THE PRESENT SITUATION AMONG THE MORMONS*

BY REV. BRUCE KINNEY, SALT LAKE CITY

The various denominations working in Utah are doing more and better work than ever before. Christianity, as represented by the evangelical churches, has a greater influence than ever. Growth is very slow, but the progress is real. Few converts are made directly from Mormonism, but the Christian church, school and home and the public school and press have spread the spirit of true Americanism. This has had a modifying, sapping and disintegrating influence on Mormonism. When for any reason people become disgusted with and separated from Mormonism then they are won into Christian churches in considerable numbers. If they are not thus won they usually drift into atheism—not the bold, blatant kind, but the sad, hopeless, helpless kind. There are more pronounced atheists in Utah in proportion to the population than in any other State of this Union. Mormonism is responsible. The people are so deceived and betrayed by their leaders that when they once give up their faith they have no confidence in anything religious.

Even in remote districts where Mormonism has had no organized religious or political opposition there is a surprising number of people who have quietly ceased to pay their tithes and gradually withdrawn from the Mormon church. Careful inquiry in one such town revealed the fact that while it was supposed to be solidly Mormon, about one-fourth of the people had definitely abandoned that faith.

The Smoot investigation may be responsible for it, but the fact is that they are not making the converts at home or abroad they once did. The time was when whole trainloads of Mormon converts were brought across the continent into Utah. It is a very rare thing to

see a car-load to-day. At the annual conferences of the Mormon church there is a note of discouragement in the reports of all the returned missionaries. Their almost universal testimony is about like this: "We are working hard, but have not had the baptisms that we had hoped for, but we are trusting that the seed we are sowing will bring a harvest in good time."

Social and Moral Conditions

The conditions are about as bad as they could be in the strictly Mormon communities. Plenty of facts could be furnished in support of this were it not that many of them are unprintable. The worst of it is their ideals are so low that they do not realize that anything is wrong. The social and moral ideas of the average Mormon town are such as would not be tolerated among other non-Christian Americans. Things unspeakable among Christians occasion no comment in a Mormon town or are passed as a joke.

The church thrives directly from the revenues of vice. Apostle Smoot's drug store sells all kinds of liquors for beverage purposes. Salt Air Beach is owned and controlled exclusively by "Joseph F. Smith, Trustee, in Trust for the Church of Jesus Christ of Latter-Day Saints." In other words, it is controlled by the Mormon church through its president as trustee. Yet there is maintained in that famous pavilion a regular saloon where all kinds of intoxicating drinks are sold under a concession signed by Joseph F. Smith. Here are hundreds of bathing rooms with no regulations as to their use by the sexes. It is alleged that they are regularly used for the worst purposes by those so disposed.

Whole sections of the city given over to the saloon and the brothel

* Condensed from *The Watchman*.

are owned by high ecclesiastics of the church or by corporations controlled by the church or its priesthood. For twenty years a saloon has been located on property that has been owned all this time by Apostle John Henry Smith or some of his family. It is said that one of the Patriarchs of this church daily collects in person the per diem rental from the unfortunates who conduct houses of ill-fame on his property.

Commercial and Political

The church would like to dominate everything and attempts to do so. There are some signs of the decadence of this power. It is said that the Utah Light and Power Company is on the financial rocks and that the Utah Sugar Company has been obliged to sell a controlling interest to the Sugar Trust. Both of these are church institutions. Here is one good thing the trusts are doing for Utah. The church could control things in competition with ordinary corporations, but can not get the best of our modern Trusts.

The ever increasing mining and railroad interests of this region are bringing an unusually large number of non-Mormons here to live. This will help to break the power of the dominant church. It has recently been announced that the Mormon church is to give up its business enterprises.

Joseph F. Smith is a bigoted fanatic. Never since the days of Brigham Young has the authority of the priesthood been more strenuously taught and enforced. "When a man says that a priest may direct him spiritually but not temporally, that man lies in the presence of God." This official utterance seems to be the keynote of Smith's reign. Never since Young have the doctrines peculiar to the Mormon church been so uncompromisingly insisted upon. All this is favorable to our cause. Ecclesiastical domination is one of the main causes now operating to

make so many of the more intelligent Mormons think for themselves, and that separates them from the church almost de facto.

In the fall of 1904 the American Party of Utah was organized to fight against the domination of the church in political affairs. In the fall of 1905 they won a signal victory, electing their entire municipal ticket. This in spite of the fact—perhaps because of the fact—that Apostle Smoot left his own little town of Provo on election day and came to Salt Lake City and made an unconcealed attempt at the polls to turn the tide away from the American Party. Many think that Smoot's conduct contributed in no small degree to the success of the American Party. I have seen a statement that 1500 Mormons voted the American ticket. There must have been many, and I personally know of several. At least one Mormon in good standing in the church has been a candidate on the American ticket and made a vigorous personal campaign. This victory has accomplished several things. It has given strength to the weak-kneed Gentiles. Men are declaring themselves, even if it does "hurt business." It has cleansed the city government and partly stopped ecclesiastical grafting. It has heartened conscientious Mormons to throw off priestly domination.

Polygamy a Living Issue

It is still practised. The subject of polygamy has two phases which must be carefully differentiated. First there is polygamous cohabitation, which is the living with plural wives taken before the Manifesto of 1890. Second there is the taking of new plural wives since that time. Both of these crimes were forbidden by the constitution of Utah before Congress would allow it to become a State. Laws were then passed providing heavy penalties. The church leaders, among them Joseph F.

Smith, took oath that the Manifesto forbade both of these crimes. They received amnesty individually and collectively on condition that they would obey these laws.

Now, what are the facts? In regard to the first crime Joseph F. Smith testified before the Senate committee that he had had born to him thirteen children since the Manifesto by five different wives. Apostle Penrose swore that he received special amnesty from President Cleveland on condition that he refrain from violation of these laws and then admitted that he had not kept his covenant. More than half of the present Apostles are living in polygamy, and Brigham H. Roberts still flaunts his polygamous relations before the public gaze. At the funeral services of the late Apostle Merrill eight wives, four on either side of the coffin, publicly mourned their departed spouse. In an interview in 1902 President Smith admitted that there were still 897 polygamous families. In some communities these relations are acknowledged with no attempt at concealment.

Without doubt there have been many plural marriages since the Manifesto. These are much harder to prove, as most of them take place out of this country and all of them in secret. The son of an Apostle testified in Washington that he had taken a plural wife in 1892, tho he had one whom he married in 1888 and that he had had children by both of them since that time. Mabel Barber Kennedy testified that she became the plural wife of a man who was a counselor to the President of their State. Apostle Smoot testified that it was likely that two of the Apostles had taken new plural wives since the Manifesto and promised that he would have the matter investigated, but nothing has been done in the case up to date. One thing we know is that children are being born to women who are too

young to have been wives before the Manifesto and yet who have no visible husband.

Professor Wolfe, who taught in Mormon schools up to the time of his recent apostasy, says there is more polygamy practised to-day than at any time since the Manifesto. He also testified that Apostle John Henry Smith told him that the Manifesto was "a trick to beat the devil at his own game."

In order to secure statehood the leaders of the church, among them Joseph F. Smith, swore that they had given up polygamy as an article of Faith as well as practise. As we have seen, they now publicly declare their polygamous practises. They publicly defend polygamy as a principle and without doubt privately teach it as a practise. I predict that unless Smoot is expelled from the Senate and strenuous measures are taken by the national government to stamp out polygamy, the Mormon hierarchy will soon publicly restore the practise of polygamy. They are getting ready for this step.

With all of our knowledge of the transgressions of the laws against polygamy, with all the confessions of the same by the guilty parties, there are no prosecutions. The courts are in the hands of Mormons or subservient Gentiles who fear to lose their office if they act. When they think the time has come they will reestablish polygamy and snap their fingers in the face of Congress and say, as Smith did, "Well, what are you going to do about it?" What are we going to do about it?

What is the Remedy?

A constitutional amendment giving Congress the authority to legislate to correct this matter is the only remedy. The advantage is that this will take the matter out of the hands of truculent state officials and give jurisdiction to Federal officials who do not owe their official position to the votes of Mormons. In the eighties,

when the church was more strongly intrenched than now, Federal laws were enforced in the Territory of Utah. So vigorously was the Edmunds-Tucker law enforced that hundreds of polygamists were in jail or prison or fugitives from justice and thousands were disfranchised. This same law is being enforced now in the Territory of Arizona and there

have been a number of convictions in the last six months. The church was finally brought to her knees in a professedly abject surrender. The church promised anything and everything to gain statehood, which once secured opened the way for them to violate, as they have done, every vow and promise then made. Mormonism is still a menace to the nation.

THE BAPTISM OF THE HOLY SPIRIT AT MUKTI*

BY MISS MINNIE ABRAMS, MUKTI, KEDGAON, INDIA

In January, 1905, Pandita Ramabai spoke to the girls of Mukti concerning the need of a revival and called for volunteers to meet with her daily to pray for it. Seventy volunteered, and from time to time others joined until at the beginning of the revival there were 550 meeting twice daily. In June Ramabai spoke to the Bible School, calling for volunteers to go out into the village about us to preach the Gospel. Thirty young women volunteered, and we were meeting daily to pray for "the endowment of power," when the revival came upon us. June 28, at 3:30 a. m., I was called by the matron and one of our old girls, saying, "Come over and rejoice with us, ——— has received the Holy Spirit." When we arrived at 3:45 all the girls of that compound were on their knees, weeping, praying and confessing their sins. The newly Spirit-baptized girl sat in the midst of them, telling what God had done for her, and exhorting them to repentance. The next evening, June 30, while Pandita Ramabai was expounding John (viii) in her usual quiet way, the Holy Spirit descended, and the girls all began to pray aloud, so that she had to cease talking. When I arrived, nearly all in the room were weeping and praying, some kneeling, some sitting, some standing, many

with hands outstretched to God. I shook some who were praying to see if I could speak some promise of God to them, but could get no one to listen to me. From that time on our Bible room was turned into an inquiry room, and girls stricken down under the power of conviction of sin while in school, in the industrial school, or at work were brought to us. Lessons were suspended for a time, and we all, teachers and students, entered the school. The Holy Spirit poured into my mind the messages needed by the seeking ones, and as I heard their prayers, their confessions of sin, and saw how God dealt with them I learned many lessons. After strong repentance, confession, and entering into assurance of salvation, many came back, in a day or two, saying, "We are saved, our sins are forgiven; but we want a baptism of the Holy Ghost and of fire." I had spoken in the church one Sunday from Matthew iii: 11—"He shall baptize you with the Holy Ghost and with fire." To me, this word fire had always meant the trials, losses, sicknesses and difficulties which God allows to come into our lives to bring us nearer to Him; but the Holy Spirit had evidently taught our girls through this passage, and through Acts ii: 3—"And there appeared unto them tongues parting asunder like as of

* From the *Indian Witness*, April 26, 1906.

fire—and it sat upon each one of them,” as well as through the experience of the first Spirit-baptized girl, to expect an actual experience of fire; and God met them in their expectation. They cried out with the burning that came into and upon them. While the fire of God burned, the members of the body of sin, pride, anger, love of the world, selfishness, uncleanness, etc., passed before them. Such sorrow for sin, such suffering—suffering under the view of the self-life, while it was being all told out to God, the person being wholly occupied with God and her sinful state! This would have been all too much for flesh and blood to bear, save that all this was intermingled with joy, God wooing the stricken soul on, until the battle was won. Finally complete joy and assurance followed repentance. The person who had been shaken violently under the power of conviction now sang, praised, shouted for joy. Some had visions, others dreams. When I compared all that I saw with the word of God, I felt that we had received the Bible type of the outpouring of the Holy Ghost. Such intense seeking could not have been endured save that it had been done in the power of the Holy Spirit. They neither ate nor slept until the victory was won. Then the joy was so great that for two or three days after receiving the baptism of the Holy Spirit they did not even care for food. After receiving this manifestation of the Holy Ghost, some whom I knew had been truly God’s children had such marvelous power for service, and such power to prevail in prayer, that I began to feel that they had an experience which I did not possess.

Some of the Results

It is now nine months since this revival began. Lives are truly transformed, and those fully saved are walking with God in daily victory,

while those who have received this mighty baptism for service are growing in power for service.

The Word of God and the example of these holy lives filled with power for service convinced me that this baptism of the Holy Ghost *and fire* is for all who are willing to put themselves wholly at God’s disposal for His work and His glory. I sought and found the same blessed experience and am convinced that the baptism of the Holy Ghost has not been received in its fulness until the fire has actually wrought within us for purification, and until the One who is a consuming fire consumes us with humility, with love for lost souls and with compassion like to that of Jesus; until God’s holiness, power, grace and love have been revealed through the power of the fire of the Holy Ghost, surpassing the knowledge of Him we had received through intellectual avenues. Hitherto we have written very little about the wonderful visitation of the Spirit at Mukti. Many looked upon it as mere excitement and prophesied that there would be nothing left after the bubble had burst. Nine months have proven that there is real fruit, and much fruit in the lives of those wrought upon, and those most mightily wrought upon have produced the greatest abundance of fruit. Hitherto the Christians of India have had such a meager life that there has been a small harvest of fruit. We who are preachers, teachers, workers and leaders of the people share in this deficiency of life and power to produce fruit. It is the prayer of the writer that many may seek and obtain that close union with Christ in His death and resurrection resulting from this baptism that He be able to pour into them that abundant life which bears much fruit.

EDITORIALS

MISSIONS IN THE SUNDAY-SCHOOL

An advance step in the right direction was taken in the interests both of Sunday-school work and of missionary education when the following missionary resolutions, proposed by Mr. Charles G. Trumbull, editor of the *Sunday-school Times*, were adopted by the Sunday-school Editorial Association at its fifth annual meeting, held at Winona Lake, Indiana, June 6-9, 1908:

RESOLVED: 1. That the Sunday-school Editorial Association urgently recommends to all Sunday-school lesson-help editors and writers the specific missionary treatment of every lesson in the International Series that is susceptible of such treatment.

2. That a permanent committee of the Editorial Association be created in accordance with the by-laws of the Association, to consist of three members, and to be known as the Association's Permanent Committee on Missions, whose duty it shall be to secure, from such expert missionary workers as it pleases, suggestions as to which of the International Lessons or portions of lessons are susceptible of missionary treatment, and suggestions also for such treatment, which information shall be communicated to all lesson-help editors sufficiently in advance of the publication of the lesson helps to enable all who wish, to take advantage of those suggestions.

3. That the Young People's Missionary Movement or other available agencies be requested to furnish to all lesson-help editors syndicated missionary material including both reading matter and pictures, which can be currently or incidentally used in any or every department of their various periodicals.

4. That the Young People's Missionary Movement be requested to confer with the missionary societies with reference to the feasibility of preparing supplemental missionary lessons for use in the Sunday-school.

5. That the Editorial Association heartily endorses the memorial which Dr. A. L. Phillips has addressed to the International Sunday-school Executive Committee looking to the establishing of a Missionary Department of the International Sunday-school Association, and earnestly hopes that the International Executive Committee will take early action to that effect.

This is much better, both from the standpoint of consecutive Bible study and of missionary instruction, than spasmodic and occasional missionary lessons or addresses. We believe that a similar resolution should be adopted

in the interests of other great topics which are in danger of being wholly neglected by some teachers and disproportionately emphasized by others—for example: Sabbath observance, temperance, systematic giving, and Bible study. Regular instruction in these subjects in connection with Bible study in course is to our mind much more to be desired than quarterly lessons with Scripture passages selected out of course.

MISSIONS AT MOUNT HERMON SCHOOL

The twenty-fifth anniversary of Mt. Hermon School, founded by Mr. Moody, was held June 30 to July 3. Some interesting facts should be given to the public. The church is made up only of faculty and students, and has no wealthy members, yet the Sabbath offerings for the year amounted to \$1,790, three hundred and fifty contributing weekly by the envelope system. Interest in missionary giving is stimulated by frequent addresses on missionary lines.

After meeting all expenses, the church contributed \$775 to various missionary objects.

The missionary work has its headquarters in the room in which the Student Volunteer Movement had its birth, at the Student Conference in 1886. On June 28 the twentieth anniversary of the founding of the Movement was observed with appropriate exercises and a bronze tablet commemorating this fact was unveiled. Six more Hermon men have entered the foreign mission field during the past year, making thirty-five in all since the school started, while hundreds are engaged in Christian work in the home field.

FIVE KINDS OF MISSION WORK

Five specific methods have been recognized by the Church of Christ in its work on the foreign field. Preaching, teaching, healing, industrial, and literary work—all these are the special departments in which are to be exercised the gifts of the Lord

to his Church. That the first is primary, historically and logically, we all agree, but that the rest are essential all have come to see who have carefully studied the development of mission work.

In the fifth annual report of foreign missions of the United Free Church of Scotland, we find the following clear statements concerning industrial work:

"The missions have been too slow to help the converts to the self-support and consequent self-respect so necessary to the Christian character; but recent events have awakened them to a sense of their duty in this department, and recent experiences have shown how successful and profitable such work may be."

THE NEEDS OF ENGLISH-SPEAKING COMMUNITIES IN MISSION LANDS

The committee appointed by the Foreign Mission Boards of the United States and Canada to report on this subject has found after extensive correspondence that the religious life of these communities is extremely low and that their influence is generally anti-Christian. In the larger centers like Shanghai, Hongkong, etc., where the English-speaking population is 5,000 or more, the religious interests are fairly well cared for by the Church of England and by union congregations. In the cities whose English-speaking people number from 200 to 2,000—such as Yokohama, Amoy, Peking, etc.—the English or American Episcopal Church has resident pastors or chaplains and also union Protestant congregations (at present all without pastors). The smaller English-speaking communities are mostly composed of missionaries and government officials. The committee makes the following recommendations:

1. It would suggest that the Conference of the Mission Boards consider the advisability of suggesting to Mission Boards that in the middle class of communities a missionary, presumably a representative of the strongest mission in the place, should be authorized to give so much of his time

as may be necessary, for the organization and proper leadership of a union congregation.

2. It might be well to consider the advisability of securing from English-speaking communities in mission lands, invitations to prominent Christian teachers in America to deliver courses of sermons calculated to quicken spiritual impulses and to develop moral purpose into aggressive Christian living. But in this as in everything else connected with the religious interests of these communities, it seems to be of the first importance that local initiative should be encouraged. These English-speaking communities abroad have no desire to be the objects of missionary effort. As Mr. Robert E. Lewis remarks, "They do not want to be missioned and won't be."

3. Members of this Conference should keep themselves informed through the missionaries concerning the religious condition of the English-speaking communities and should ascertain the needs of such communities as to pastors and buildings for union churches.

TWO WITNESSES AS TO POPERY

Two very significant papers have lately appeared in *The Christian*—one from that veteran missionary of Florence, Dr. Alex. Robertson, and the other from Avary H. Forbes, Esq., of London. Dr. Robertson writes plainly about matters in Italy, Mr. Forbes of conditions in Ireland. Both papers are calm, careful, judicial, but they present facts that Protestants will do well to ponder.

No man perhaps understands better what the papal religion is in its native soil than Dr. Robertson, and he asks who they are that *patronize* and *really uphold* Pope, priest and papal ceremony at Rome? And he answers that two facts are undeniable: First, they are *not Romans* or inhabitants of the Eternal City; second, they are *Protestant visitors*.

On the one hand, the people of Rome are profoundly indifferent to the papacy. Italians never refer to it, except to express contempt or carelessness; and most of them seem oblivious to the existence of the Romish Church and hierarchy. They seem to have come to the conclusion that Roman Catholicism is both superstitious and hostile to intelligence and progress.

But Protestants, visiting Rome, seem to think it their first object to attend Romish functions and especially to get an audience with the Pope. Some keepers of hotels and pensions are Vatican agents and their places of entertainment centers of papal propaganda. There priests and Sisters of Charity are found as lobbyists and visitors, making acquaintances of Protestant guests and offering them facilities for access to papal sights and ceremonies.

Yet, Dr. Robertson contends, the spirit of the papacy is still that of the Inquisition, and needs only the *power* to use Torquemada's weapons with equal cruelty.

Mr. Forbes gives results of similar observations in Ireland. He testifies that, even at Kingstown, close by Dublin, open air preaching of the Gospel, in which there was no controversial method implied, there was not only opposition but of the most violent sort. He gives proof, far too ample, that Inquisitorial intolerance reigns there, restrained only by law, and not always kept at bay even by the police and local magistrates.

ANSWERED PRAYER

A correspondent from Kernstown, Va., writes, of the hurricane that, some ten or more years since, raged at Apia, in Samoa. About a month before, because of what was deemed the urgency of the case, at convention meetings of the Lutheran Church, the burden of prayer, February 15, was for the Samoans, because of their peculiar exposure. He says:

"While Bayard and Bismarck were debating the right of that people to trade with either of the nationalities at hand, they for fear that they were about to lose their second king, as they had their first, had fired on the German marines, upon their landing.

Apprehensive that bombardment would follow, it was judged a case for pleading with God, and because the Samoans had made much of the Scriptures, they were thus singled out for special prayer. The week before, ex-Governor Holliday had been shown the lesson, as it stood in the 'Miracles of Missions,' and, though he did not attend the convention, later, on his way to New Zealand, he passed by Samoa, and had a message sent by him to King Malietoa.

"The day of the hurricane was about March 15. The German men-of-war were all wrecked or beached, and the same is true of the *Nipsic*, the *Vandalia* and the *Trenton*. It was April before we heard of it. But February 15 was the day of the convention at Winchester and the public prayer. This hurricane, like another burning bush, ere the century was to close, riveted attention upon this notable interposition in behalf of a people in love with God's word."

OPPORTUNITIES FOR HEROES

"Mr. Phillips, I think if I had lived in your time I would have been heroic too." Wendell Phillips, standing on his doorstep and pointing to the open places of iniquity, near by, said: "Young man, you *are* living in my time and in God's time. Be assured, no man would have been heroic then who is not heroic now." So said Phillips to a young man who had been looking over the relics and memorials of the Abolition contest.

CHRISTIAN SCIENCE

Some one has well asked, how there can be any value in an atonement which is not an atonement, connected with suffering which was not suffering, in a body which was not a body, offered in expiation for sin which was not sin.

GENERAL MISSIONARY INTELLIGENCE

EUROPE

Ireland Becoming Protestant

Such is the affirmation of a recent writer in the London *Christian*. And he adds: "This transformation is entirely the doing of Rome herself. The only thriving and progressive portion of Ireland is the Protestant portion. The banks and factories, the best shops and warehouses, the largest farms and the paying companies, are organized and managed by Protestants—the most successful merchants, architects, doctors, lawyers, are Protestants. The only scholarship in Ireland is Protestant scholarship. The Roman Catholics see this—can not help admitting it; but not attributing it to its true cause—the blight of Rome—they clamor for a university, Home Rule, and so forth; and meantime turn upon the Protestants with the jealous hatred born of failure.

"Yet nothing avails. Rome still fails; and the poor people, beggared by the priests and bishops, and unable to get a living, have been steadily emigrating to America. They are emigrating still at the rate of 800 a week. Sixty years ago the population of Ireland was over 8,000,000, a sixth of which was Protestant. The population is now only 4,400,000, and forasmuch as the emigrants have been chiefly Roman Catholics, the Protestants now number more than a fourth."

England and the Opium Traffic

A few weeks ago the House of Commons unanimously accepted a motion by Mr. Theodore Taylor:

"That the House affirm its conviction that the Indo-Chinese opium traffic was morally indefensible, and request the government take such steps as may be necessary for bringing the traffic to a speedy close."

In an admirable speech, Mr. Taylor was able to adduce the drastic steps taken in several of the colonies to put down opium smoking, and the opposition of China herself to the existing state of affairs. Mr. Morley made an official but not an unsym-

pathetic speech. He agreed that there were few things less satisfactory than their relation to this question. He maintained that there was no evidence that China was over anxious to get rid of the pestilence, while on the other hand, the government of India was doing its best. If the Chinese wanted seriously in good faith to restrict the consumption of this drug in China, the government of India and His Majesty's government would not close the door, even if it were at some loss to them. That no opposition should have been offered is one of the clearest proofs that moral ideas are again ascendant in this country. There are few greater stains on the British name than this infernal traffic.—*British Weekly*.

A Glance at C. M. S. Work

Mr. Pearce, of Calcutta, tells of the revival of college classes (dropped since the days of John Barton and Samuel Dyson) and so adds one to a score of C. M. S. colleges in India. Mr. Goldsmith, of Madras, reports on his divinity students, and represents a goodly band of able men doing similar work in all parts of the field. Bishop Peel describes long tramps through forest and desert to visit remote stations in East Africa—he is but one of many doing the same thing. Mr. Lloyd, of Fu-Kien, rejoices in the numerous philanthropic agencies there, for the leper, the blind, the orphan, and his words might stand for many similar works in many hands. Doctor Pain reports the opening of the new hospital for women and children at Old Cairo, built in memory of his late wife, largely with munificent gifts received by him in New Zealand, and thus, he adds, but one to the long list of institutions for which the Society might well claim a Hospital Sunday of its own. Dr. Duncan Main sends this message home: "Wards full, heat 91 degrees, mosquitoes numerous, helpers few, strength failing,

faith increasing; pray for us!" tersely describing the cases of many C. M. S. doctors, both men and women. The Afghan clergyman, the Rev. Aziz-ud-din, describes a medical missionary at his station as having such a smiling face that "half the disease forsakes the patient when he sees him"; we might well apply the words to others in India and China and Persia and Palestine and Egypt and Uganda; and no doubt to the workers at the Ranaghat Medical Mission in Bengal, lately transferred to the Society by its founder, Mr. James Monro.—*Annual Reports*.

Items from German Missions

The number of missionaries sent out this last year by the German societies was 235, which figure includes wives and single women. About half of these had been home on furlough, but 65 men and 64 women went out for the first time. The Basle Society sent out 69 workers to the West Coast of Africa, the East Indies and China; the Rhenish Society 33 to South West Africa; the Dutch East Indies, China and New Guinea; the Moravian 28 to their various fields extending from the Arctic regions across the tropics to Australia; while the Berlin and Leipzig societies farewelled 25 each. About a dozen missionaries have come home for good, worn out or prostrated by sickness.—*Neue Nachrichten*.

Rome's Attitude Toward Protestant Missions

A few months ago the Second Colonial Congress (German) met in Berlin, and the harmony reported there between the representatives of Roman Catholic missions and the leaders of Protestant societies seemed to foretell a new era of brotherly cooperation and peace. But, in the last number of the *Allgemeine Missions-Zeitschrift*, a letter from Father Acker, the leader of the R. C. missionaries at the Congress, to Pastor Richter and the answer of Mr. Richter show clearly that there is to be

no peace, nor possible cooperation. There can be no peace. The Roman Catholic Church, according to Father Acker, is the Church which Christ has founded, and unto her He has given the command to "disciple all nations." As the one true Church, she must try to bring into her bosom all, whether heathen, Jews, Protestants, or nominal Christians, because all who do not belong to her are lost. Thus, we may look for a continuance of proselyting efforts of Roman Catholic missionaries among the adherents and communicants of Protestant missions in all lands, for a planting of Roman Catholic stations in fields long occupied by Protestants and for a continued renewal of Roman Catholic scheming against Protestant missions in countries where the government is swayed by Roman Catholic influence. For, as Father Acker says, Roman Catholics "desire to see the whole earth Roman Catholic. That is according to the principles of their faith, and can not be changed."

Rome Steadily Losing in Austria

The "Los von Rom" movement in Austria still continues to gain ground. A writer in a recent issue of *The Christian Irishman* gives some account of a recent visit to Austria. He declares that the Lutheran Church in Vienna gains so many adherents that it has been necessary to "have a regular service for their reception, once a month, and in that church alone from 20 to 25 are received each month." In the whole city, "about 1,000 Roman Catholics become Lutherans annually." There are several pleasing phases of the movement. It is taking root in the universities, which fact speaks volumes for the future. The movement is growing among the artisan classes in the empire. It is largely a layman's movement, and has won to its ranks some of the best known men in Austria. Among these are Doctor Eisenkolb, an able member of the

Imperial Parliament; Karl Fraiss, who has abandoned a brilliant legal career that he may spread the Gospel among his fellow Styrians; and Peter Rosegger, the celebrated poet and novelist. Of course, everything that can be done is being done by the Roman Catholic Church. The pulpit, the press, and even the boycott are all used in the effort to stem the tide, but so far it has had the opposite effect.

An Ex-Canon of Rome Preaching in Naples

Last year Luigi Moretti, as Canon of the Roman Catholic Church, was the great Lenten preacher in the spacious, aristocratic Roman Catholic Church in Naples, known as the "Chiesa dello Spirito Santo." He was the idol of all classes of Neapolitans. His praises were in all the daily papers, his name on every lip; the very stones of the streets seemed to know him. Now he has left the papal fold and has become a strong Protestant. This year he is a member of the English Wesleyan Methodist Church and arrangements were made for a series of services in the church in S. Anna di Palazzo. The news spread through Naples like wild-fire—Moretti is coming to preach in an Evangelical church!

Friends sought to dissuade him, assuring him that his life would be in danger. Moretti replied calmly: "That may be, but if I were ordered to go to Inferno to preach the Gospel, I would obey."

The faithful were warned from all the principal pulpits of Naples that it would be a mortal sin to hear the apostate! All the Roman Catholic journals, save one, furiously attacked him, attributing his conversion to the lowest of motives; but none ventured to assail his *personal* character.

Despite the prohibition, the services have been an enormous success. The church has been literally packed, so that standing room could not be found, while a crowd surged outside.

The late Minister of Public In-

struction, senators and members of Parliament, professors from the university, representatives of the press, and other civic functionaries have been present on every occasion.

Before the last service all the channels leading to the building and the vaults underneath were carefully examined by the police, as the authorities had been put on their guard by private communication that an attempt would be made to set fire to the church and blow it up!

Moretti spoke for over an hour on each occasion. His discourses were orderly; his positions were logically laid down; no word was wasted, and yet there was a wealth of figure which captivated. His denunciations of the papal system were withering in the extreme, and when he uplifted Christ his enthusiasm was irresistible. Once when I was present his vast audience was completely carried away and forgot itself; but the preacher held the multitude in his hand, and the cheering subsided in a moment. He had other things more important to compass than simply to evoke applause.

Before Moretti left Naples, the proprietor of the journal which had so bitterly attacked him paid him a visit and apologized for the disgraceful article. He said the editor was practically the ruler of the paper, and the article was from the pen of a certain canon of the Church of Rome, whose name he mentioned, and who had paid the editor to have it inserted.

Ecclesiastics in Rome

These religious statistics are interesting, relating to the headquarters of the papacy and the Mecca of devout Catholics the world over. Comment on them is hardly necessary. In the city there are one pope, 30 cardinals, 35 bishops, 1,369 priests, 2,832 monks, 3,212 nuns, making in all 7,479 persons charged with spiritual calling among a population of 400,000, so that there is in Rome one

spiritual adviser to every 53 inhabitants. Altho Rome is a city given to sciences, rich in art, high schools, academies, still 190,000 grown people there can neither read nor write. How good Rome ought to be!

A Methodist School in the "Holy City"

The Methodist College in Rome has cared for 118 students during the past year. These students have come from all parts of Italy and from foreign countries. Not only are there members of the Methodist Church, but the roll contains the names of Wesleyans, Waldensians, Baptists, Free Church boys, Christian Scientists, Hebrews, and Roman Catholics. There are some who disavow having any religion, and yet all these boys work side by side, and during the present year six have been received into the Church. The high standing of the school in the mind of the people may be appreciated from the fact that one father who is himself a Roman Catholic, sent his boy to the college, saying that he wanted him to be under its religious influence.

The Italian Government Encroaching

As if it were not sorrow enough for Rome that the Concordat should be annulled by France, it now appears that his Holiness is also to be compelled to bow more obediently to the civil power in Italy also. For recent legislation requires that each local church shall be managed as a civil corporation, the property therefore to be committed to the care of resident trustees who are responsible to the government. When the bishops were asked by the pope to suggest what should be done, by a vote of 48 to 26 they intimated that "the welfare of religion seemed to demand acquiescence; since otherwise Associations for Worship would be formed which the bishops could not control, to which also the property would be rented by the State."

Diamond Jubilee at Constantinople

In connection with the annual meeting of the Western Turkey Mission of the American Board this year the seventy-fifth anniversary of the beginning of work in Constantinople was appropriately celebrated on May 21. A large company gathered to hear short addresses from Rev. Edward Riggs, D.D., who presided, and from Hagop Effendi Boyadjian, the political head of the Protestants in Turkey; also papers by Rev. Drs. Darnum, Chambers, Greene, Herrick and Tracy, recounting something of the early missionaries and their native colaborers, the conditions of three-quarters of a century ago as contrasted with the present, the varieties in method of labor, and the outlook for the future. Letters were also read from a large number of former members of the mission, now absent—all redolent of memories of Goodell and Schauffler, Dwight, Hamlin, Riggs, the two Blisses, and a dozen more giants of the past. A quartet of missionaries sang some of the tunes that were favorites seventy-five years ago, and all the hymns and tunes of the anniversary exercises were ancient. It is proposed to have the papers, letters and addresses given on that day printed in a memorial volume, to be sold by subscription.

ASIA

The Curse of Turkish Rule

Rev. Francis E. Clark has recently written:

"To show, by a personal instance, how far petty persecution is carried, I desired when in Constantinople to have a single sheet printed concerning one of the meetings of the coming convention in Geneva, to send to a few of the participants. It had nothing at all to do with Turkey, and all the sheets were to be at once sent out of the country; but, when I took the 'copy' to one of the largest printing establishments in Constantinople, they did not dare to print it,

because it contained the words 'society,' 'union,' 'Christian Endeavor,' 'demonstration,' and others equally objectionable. The censor, I was told, came twice a day, and looked over all the cases, and these words would certainly get the printers into trouble. But what is such a petty annoyance compared with the false accusations, stripes, imprisonments, and barbarities that were never exceeded in the Middle Ages, which our Armenian brethren are suffering?"

The Wide Diffusion of Islam

Of the estimated 200 millions of Mohammedans, 5 are in Europe, 60 in Africa, and 135 in Asia; 18 millions are under Turkish rule, 26 under other Moslem rulers, 32 under heathen rulers, and 124 under Christian rule or protection. Over 60 millions speak Indian languages—Urdu, Bengali, Pushtu, Gujerati, etc.; 45 Arabic, 28 Hausa and African languages, 20 Chinese, 15 Malay, 13 Slavonic, 9 Persian, and 8 Turkish. Nearly every important city in the Moslem world of over 100,000 population is a center of missionary effort by printing press, hospital, school, or college.

How a Protestant is Known in Turkey

The people of the province of Kastamouni, in Western Turkey, are credited with just enough Protestants to have formed an opinion of their characteristics. Writing concerning this place, Mr. White, of Marsovan, says: "A young man refrains from lying and cheating in his business, and he is nicknamed 'Protestant.' Another leaves off working on Sunday, and gets the same title. One young man gathers together his companions and reads to them from the Scriptures and other good books, and is ostracized as another Protestant. A mother says to her daughter, who has been educated in a mission school, 'Don't shut your eyes in prayer, or they'll think you are a Protestant, and I would rather have

you plunge a dagger in my heart than tell me you were really so.'"

What It Costs to Confess Christ

Dr. H. Martyn Clark, in the *Christian Patriot*, writes a most instructive article on the difficulties of British Indian converts. He remarks: "A worker in brass, let us say, has become a Christian. All the springs of the trade, all the wealth and standing of it are against him. The mighty power of the members of the craft down to the smallest child grinds him hard through every relation of life. There is but one will and purpose through the hundreds of thousands of his people. His touch is defilement, his presence a curse. He has left the religion of his fathers. He is an abomination. Then the rest of the world is leagued against him. In hating the Christian, men of different faith find a strong bond of union."

Do Hindu Christians Honor Their Calling?

The Ceylonese converts compare favorably with Christians at home in many ways. A year ago the Tamil Christians in the north of Ceylon sent a birthday gift of 250 pounds to the British and Foreign Bible Society. Six years ago some of the Christian coolies on the Kandyan estates sent as a Centenary offering to the Church Missionary Society 125 guineas. The boys of Kandy College maintain their own College Mission and send workers to outlying villages. The girls of a boarding-school recently gave up meat and fish and lived on rice for a fortnight, in order to send £5 to the Bishop of Calcutta toward the Indian Famine Fund. How did the blessing come to Uganda? Through George Pilkington reading a tract written by a Ceylon convert.—*Rev. J. W. Balding.*

Another Revival in North India

Rev. R. E. Williams, pastor of the Welsh Church in Butte, Montana, sends us the following extracts from a private letter from Rev. Gerlan

Williams, a Welsh Calvinistic Methodist missionary in Northern India, throwing light upon the success of this mission, and the result of the recent revival there. He writes:

We had a peculiar Association (Synod) in Mairang this year, an Association whose like was never enjoyed in any place upon the Hills. Mairang is an out of the way place—a village of about 40 houses; but the king of that part of the country lives there, and he is a Christian. At his request an invitation was extended not only to the delegates, but to all who wished to come to the Association; that he would be responsible for entertaining them. After it was over, however, he admitted that he had never expected more than about 2,000; instead of that there were about 10,000 on the Sunday, and not many less the three preceding days. Four thousand sat together at meat in the king's house, and 2,000 at a relative's house, and all the other houses in the village did their part splendidly. The meetings were excellent. A great work has been done here by the Spirit of God during the last twelve months, and the fact that 5,000 have been converted to Christianity is only a small part of it. The church has had an uplift; lukewarm Christians have been made fervent; feuds and divisions have been wholly swept away.

Brahmans Coming to Christ

On the Indian frontier an Afghan mullah has been led to Christ by an Afghan Christian farmer, and was baptized on Christmas Day. A yellow-robed and long-bearded Hindu devotee, who used to distract the worship 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. Another baptism of a Brahman student in Noble College is reported, accompanied by the same distressing opposition and hostile devices that marked the early baptisms fifty years ago and often since, but not accompanied, as in former days, by the emptying of the college. For Christian ex-Brahmans are not now uncommon; and when an Indian Church Council in 1905 appoints as pastor of the Lucknow Christian congregation an ex-Brahman clergyman who first learned of

Christ in the Lucknow C. M. S. High School, few realize the immense significance of the act.—*C. M. S. Report.*

Christianization of the Pariahs

The Bishop of Madras does not think it rash to prophesy that within fifty years there will be in the Telugu country alone a large and vigorous community of 2,000,000 Christians. He adds:

Among the converts from the lower strata of Hindu society the effect of Christianity is remarkable. Scores of Christians whose fathers were pariahs, living as serfs without hope in this world or the next, and now are well educated men, fit for positions of trust and responsibility, and bright examples of Christian faith and conduct. I have visited village after village where the Christians, of pariah origin, are the best educated and most moral class in the community. I feel sure that when the whole two million pariahs are converted to Christianity they will be raised from the bottom right up to the top of the social scale and form a marvelous witness to the power of Christ such as no age has seen since the days of the Apostles. We see now but the beginning of a mighty movement that will revolutionize the whole fabric of Hindu society and Indian thought. It is no vain dream that, within this present century India will become a Christian land, inspired by Christian ideals and dominated by Christian principles.

India Famine Orphans

Mr. W. H. Stanes, the Hon. Missioner of the India Sunday-school Union, recently spent two and a half months holding missions in various parts of Gujerat and reached over 3,000 orphans. God gave deep blessing at all the places visited; and much fruit was the result. Over 400 in these various places professed definitely to have yielded themselves to God, and receiving Christ as a personal Savior. Mr. Stanes writes:

I have seldom seen in any place I have visited a deeper work, or greater heart-searchings, than in the girls' orphanage at Kaira (Alliance Mission). Over sixty professed to yield to God. The testimony meeting was one of the most remarkable I ever attended. For two hours, one and another stood up and told us, many with tears, some with happy, smiling faces, how God had saved them, others how God had blessed them; and others again gave thanks

for answers to their many prayers in the saving and blessing of companions. Surely God has done great things for Kaira orphanage; whereof we are glad. Already over 200 have been baptized on public confession of their faith in Christ. To see their bright faces, and to mark their consistent lives, call forth our grateful praise.

Walking in the Footsteps of Their Parents

Nearly one-third of the missionaries of the American Board in India and Ceylon are the children or grandchildren of missionaries who were sent out by the Board two or three generations ago. In the 3 Indian missions, including Ceylon, there are now 95 American laborers, 19 of whom were children and 11 grandchildren—30 in all—of missionaries, most of whom have ended their earthly labors.

A Coming Centennial in China

According to the present plans, the Centennial of missions in China, which begins on April 15, 1907, will last ten days.

First day—**PREPARATORY ORGANIZATION** and introductory exercises.

Second day—**THE CHINESE CHURCH**: The opportunities and responsibilities of the Church; the aggressive work of the Church in view of changed conditions; the spiritual life of the same; the anti-Christian and rationalistic literature; evil practices now found therein; the getting of young men and women into Christian work, and the training of children in the Church.

Third day—**THE NATIVE MINISTRY**: Inducing educated men to enter upon this work; the pastor in relation to self-supporting churches; the difficulties to be overcome; evangelistic work.

Fourth day—**EVANGELISTIC WORK**: The adaptation of methods; the limits of conciliation; the Gospel and the social and political life; the Chinese Church and evangelization; auxiliary workers; evangelization in city and country; possibilities and methods among higher classes; unoccupied fields among Mongolian, Tibetan, Mohammedan, Miaos, Lolos, Shans, etc.

Fifth day—**EDUCATION**: The new movements in China; value of Christian education; leaders in State and Church. **CHRISTIAN COLLEGES**: The effect on them of government schools and colleges, and the best policy; normal schools, etc.; the blind, etc.; the experiments of industrial education.

Sixth day—**WOMAN'S WORK**: How can women be instructed; their preparation for baptism; reaching them in city and country; best method of training; educational

attitude of Chinese toward education of women; women teachers; female industrial missions; orphanages.

Seventh day—**MEDICAL MISSIONS**: The doctor as a missionary; religion in the hospital; how best to follow up patients; medical training for Chinese doctors; nursing as a profession for Chinese women; lepers, insane, etc. **CHRISTIAN LITERATURE**: Place and power of devotional literature; growth of Chinese literature; copyright clauses to be inserted in the new Treaties; Christian magazines and newspapers; libraries; the utilization of Japanese literature.

Eighth day—**THE HOLY SCRIPTURES**: Reports on translation and interpretation; Sunday-school work.

Ninth day—**COMITY AND FEDERATION**: The making of these more effective and the influence of mission work in securing them.

Tenth day—**THE MISSIONARY**: Relation to public questions; relation to his own government, as well as the Chinese authorities; statement of the Christian position in reference to Ancestral Worship Memorials.

The following are chairmen of the several committees in the order in which they are named in the foregoing topics: Rev. J. C. Gibson, D.D., Swatou; Rev. D. E. Sheffield, D.D., Tungchau; Rev. T. E. North, Hankow; Rev. F. L. Hawks Pott, D.D., Shanghai; Miss Benham, Amoy; Educational, Miss L. Miner, Peking; Dr. D. Christie, Mukden; Rev. James Jackson, Wuchang; Rev. A. P. Parker, D.D., Shanghai; Rev. W. S. Ament, D.D., Peking; Rev. C. H. Ma-teer, D.D., Weihsien; Rev. Im Genahr, Hongkong; Rev. Alfred Porter, Wuchang.

In a meeting held at Kuling, China, three years ago, the missionaries issued an appeal to all Protestant Christendom throughout the world to join them in confession, prayer and thanksgiving, praying especially that they might receive reinforcement all along the line. The statistics will show next April what response has been made to that prayer. This will be the largest conference geographically ever held and has to do with the most people. There was a conference in Shanghai in 1877, another in 1890, and another in 1896, besides subsidiary conferences, but this one will outstrip them all.

Our Opportunity in China

By an impetus which she can neither explain nor resist, China has been forced to break with her past and to launch the junk of state upon unknown waters. Americans very inadequately comprehend the scope and the meaning of the new China that is to be—that already is. There is a new army, a new civic life, great extension of railways, new mines, new currency, a new press, and a new literature, while the colloquial mandarin dialect is becoming to be the language of the empire. Electric lights, the telephone, a universal postal system, are external symbols of internal transformations and adaptations.

The whole scheme of national education is revolutionized, and "Western learning," largely under Japanese tutelage, is now to the fore. Many thousands of Chinese students are studying in Japan, and schools for girls are everywhere springing up spontaneously. There is a general thirst on the part of those most in touch with the new life to read everything, to learn everything, and to do everything in new ways. Two imperial commissions are now going up and down the earth in the effort to study Western nations, especially their constitutional government, an innovation of which the Chinese have no experience and for which they have no name. Yet within a few years this oldest, most populous, most homogeneous of empires may not probably be embarked upon the "storm-tossed sea of liberty."—REV. ARTHUR H. SMITH, in the *Missionary Herald*.

Chinese Women Saved from Death

In 1903 a crowd at Fu-Chow, China, assembled to witness a widow woman commit suicide by hanging. This was, however, happily frustrated by the action of the lady missionaries. A few months later Miss M. I. Bennett, of the C. M. S., was the means of saving a second widow from a like

death. Of these two widows Miss Bennett writes:

"It is a great joy to me to be able to tell you that the first little widow, whose life was saved in October, 1903, was baptized at North Street Church, after being under Christian instruction for over two years. She has been the means of teaching several people in her village the first principles of the Christian faith, and one woman of that village is now in the 'Station Class' carried on by Miss Kingsmill.

"The second widow was received formally into the catechumenate. She has been studying with the school-women, and went through the same examination the other day. She has learned, amongst other subjects, the 'Order for Morning Prayer,' and never failed to answer one question that was put to her on that subject. She goes now by the name of 'Gui Ong' ('Beseech grace'). She is returning to her village home next week, where, according to her own statement, she will be persecuted and abused by her heathen relatives."

A Tribute to Chinese Missionaries

His Excellency, Tuan Fong, the Viceroy of Fukien and Che Kiang, responded in behalf of his associates and his nation to the addresses at the welcome banquet in New York City on the occasion of the visit of the Chinese commissioners. His remarks were interpreted by the United States Minister from China. The Viceroy said that his government had recognized the good work done by the missionaries, and that he had been commissioned to say that it will give them its fullest protection in the future. The following sentences indicate the spirit and purpose of his address: "It has been my pleasure to render some service to the missionaries of this Board myself during the late troubles in China. I want to say, without desiring to be partial in my judgment, that the missionaries of this Board have given the best results of any in the missionary field in my country by their display of tact, prudence, and good sense, all of which are so necessary to friendly intercourse of different nationalities." The Viceroy referred more than once to his personal knowledge of the good work done by our missionaries, and said emphatically, "Send us more like these you

have sent." A similar interview was given in the rooms of the American Baptist Missionary Union, marked by the kindest utterances. Altogether, these interviews were delightful, promising future good results.

Chinese Medical "Science" to Date

A physician has just returned from China laden with stories of Chinese medicine. "Medical consultations are carried to their extreme limit in China," he said. "There, when any one becomes seriously ill a consultation of 15 or 20 doctors is held. The doctors fill the house with their arguments. They make as much noise as a political convention. But such a consultation as that would be considered small and futile if a great man—a mandarin, say, of the third class—were to be ill. To consult on his case at least 100 doctors would gather together. A member of the royal family was taken sick while I was in China, and my Chinese host told me, with a good deal of pride, that the largest consultation known to history had been held over the sick man. No fewer than 316 physicians, he said, had come from every part of the kingdom to study and discuss the case. The royal patient, I heard afterward, died. This mammoth consultation had been held in vain."—*New Orleans Times-Democrat*.

AMERICA

"Our Polyphone Family"

A recent issue of *Zion's Herald* was largely given to a setting forth of the work of the Methodist Episcopal Church in behalf of the hosts of the foreign-born residents in New England. No less than 13 nationalities are represented by the 39 ministers engaged in this mighty task, of whom 20 are Swedes, 4 are Germans, 3 Norwegians, 3 Danes, 3 Italians, 2 each are French and Portuguese, and 1 each Finnish, Greek, and Chinese. Portraits of all were given, with a pastoral address from Doctor Goodsell, the presiding bishop, entitled, "Our Polyphonian Family."

The Bible Society's World Work

The total issues of the American Bible Society for the year, at home and abroad, amount to 2,236,705. Of these 940,367 were issued from the Bible House in New York, and 1,296,338 from the Society's agencies abroad, being printed on mission presses in China, Japan, Siam, Syria, and Turkey. These figures show an increase over those of a year ago, amounting to 405,659, and are the largest in the Society's history. The total issues for ninety years amount to 78,509,529. The circulation last year was as follows:

China	537,304
Japan	280,594
Levant	122,314
Philippines	107,901
Korea	98,498
Brazil	52,333
South America (outside of Brazil)	45,900
Siam and Laos	40,620
Mexico	33,758

A Year of Great Blessings

The Southern Baptists are able to report a missionary income of \$315,000, an advance of \$32,000 beyond any previous year. The baptisms reached 2,445, of which 1,003 were in China, 910 in Brazil, and 216 in Africa. The 214 churches have a membership of 12,894.

Princeton's Foreign Mission

Oberlin has its Shansi mission, and a few years ago Yale started mission work in Central China, with Harvard and the University of Pennsylvania soon following, and now Princeton is expecting to enlarge its foreign missionary enterprise by undertaking the entire support of a Y. M. C. A. mission in Peking. For eight years the Princeton Y. M. C. A. has supported Robert R. Gailey, of the class of '97, a famous football player in his day.

A Woman's Society, Seventy Years Old

Altho there is hardly a Protestant church of any size in this land which has not a woman's foreign missionary society, Newark, N. J., has the honor of being the birthplace of the oldest woman's foreign missionary society in the United States. This is the Society of the First Presbyterian

Church, which has recently celebrated its seventieth anniversary, being one year older than the Presbyterian Board of Foreign Missions, which this spring commemorated its sixty-ninth anniversary.

This society was organized in the chapel of the First Church, by Rev. Ansel D. Eddy, then the pastor, in 1835, as auxiliary to the American Board of Commissioners for Foreign Missions, then the only foreign missionary organization in America.

In its seventy years of life this society has contributed to the cause of foreign missions, \$16,848.31, or an average of a little over \$240 a year.

The First Church is also the banner one of the denomination in the city for its gifts to the foreign mission cause.

Altho this oldest society in the country is proud of the money contributed, it is much prouder of the fact that it has given to the mission cause some of its own members. The first to go were Rev. and Mrs. Theodore Baldwin, who sailed for Turkey in 1867, settling in Broussa, where they have labored ever since. The next to heed the call was Rev. James S. Dennis, who set out in 1868. Eight years ago the Misses Elizabeth and Jennie Baldwin, sisters of Theodore, went at their own expense to the Caroline Islands and settled at Kussai.

Miss Harriet Ilsley, who for the past few years has been a home missionary among the Indians in the West, was a member of the First Church Society. All six of these "soldiers of the cross" at the front keep in touch with the home society by correspondence. RACHEL K. MC DOWELL.

Children's Day Gifts to Missions

The Sunday-school of the Christian Church, Independence Boulevard, Kansas City, gave \$1,500 to foreign missions on the first Sunday in June. The school of the First Christian Church of St. Joseph, Missouri, gave on the same day \$1,050. These schools began preparing for Children's Day

immediately after Children's Day in 1905. They took birthday offerings during the year for Children's Day, calling for these every Sunday morning. Each class was apportioned a definite amount and the classes took a genuine pride in raising the amount apportioned. There was of necessity a little good-natured rivalry among the classes. This was conducive to enthusiasm and a generous giving. Each of these schools kept the subject of foreign missions prominently before its members all through the year. Each of these schools has a wide-awake, up-to-date, consecrated missionary man for a superintendent. Both are young business men and are on fire with holy zeal for the world's evangelization. Probably the first factor in these successes was the enthusiasm of the superintendents. They were ably seconded by a splendid corps of faithful teachers.

What Work for Negroes Means

Dr. H. L. Morehouse suggests with reference to mission work done for freedmen:

The making of a race is our mission; a race that in forty years has increased from 4,000,000 to 10,000,000, with a yet greater ratio of Baptist increase from 500,000 to 2,000,000—a phenomena in modern missions. The expenditure of \$4,000,000 by the American Baptist Home Mission Society in these forty years has been one of the best in the world. Many, indeed, are yet degraded; but are not many whites, even in the old centers of Anglo-Saxon civilization? The Hebrews got out of Egypt in a day, but it took forty years to get Egypt out of them. Who expects the Negro in forty years to overtake the Caucasian with a start of a thousand years? But they are coming on. Forty years ago the Negro preacher who could read was the exception; now, of 12,000 Baptist preachers, the exception is one who can not. Out of the depths, up from slavery to noble Christian manhood and womanhood, many have risen. In twenty-six years of service for the Society I have seen poor, coarse Negro boys and girls develop into cultured, able, influential characters, consecrated to the service of Christ. Whoever, therefore, asserts that the American Negro is incapable of high attainments, and that time and money have been wasted on him, thereby discounts his own sanity, traduces the race and dishonors Christ, its Maker and Redeemer.—*The Standard*.

A Forward Movement in Jewish Missions

Rev. Louis Meyer, a Christian Hebrew, who has become an authority on Jewish missions, has resigned his pastorate over the Reformed Presbyterian Church in Hopkinton, Iowa, to become field secretary of the Chicago Hebrew mission. Mr. Meyer is an admirable speaker on Jewish missions and expects to devote his time to a forward movement in the interests of Christ's Kingdom among his brethren, the chosen people. Mr. Meyer has for several years been editor of Jewish intelligence for the *MISSIONARY REVIEW* and we can heartily commend him to Christians everywhere.

Missions in the Far Northwest

This year is the jubilee of the C. M. S. Mission in British Columbia. It was in 1857 that the first missionary, William Duncan, landed at Fort Simpson, and now, after half a century, a complete change has been wrought. Fifty years ago there was not a Christian mission on the northwest coast. Cannibalism, sorcery, slavery, cruelty and bloodshed were the leading characteristics of Indian life. Cannibalism was usually practised on slaves who had been captured in raids on other tribes. The first missionary shortly after his arrival "saw a party of hideously painted and bedecked cannibals tearing limb from limb the body of a woman who had just been foully murdered by a chief." "Now," Archdeacon Collison writes, "the Indians may be seen decently and becomingly attired, and as cleanly in their persons and habits as the whites. They are intelligent and industrious, and many of the men are most skilful in house and boat building. Christianity has broken down the barriers of strife and hatred which separated the tribes."—*C. M. S. Intelligencer*.

The Gospel Transforming Savages

Mrs. A. J. Hall, of the Church Missionary Society, writes that whole tribes in British Columbia have turned from darkness to light.

"Even that brave warlike tribe, the

terror of the whole coast—the Haidas—are now bowing to the rule and reign of the Prince of Peace. In 1878 the natives were living purely animal lives. They ate, drank, slept, played, quarreled and fought. They had no books, no pictures, no Sunday, no God, no hope. Now the Bible is translated, schools and industrial work are established, and the bishop of the diocese reports of a visit to one station—Alert Bay: 'On Sunday morning the church was crowded by a most reverent congregation. I had the privilege of administering confirmation to twelve persons, and the Holy Communion to many more. On Monday I visited the schools, and I only wish with all my heart that the school children of England had an equal knowledge of their Bible.' "

A Polyglot Gospel in Hawaii

Dr. Doremus Scudder's annual report of the progress of the Evangelical churches of Hawaii, issued last month, is the most encouraging of recent years. These churches are in 5 groups. The predominant race is the Japanese, with 16 churches.

"It is to be doubted whether an equivalent gain marked any other year of work since missionary effort for this people was begun in Hawaii."

New and even able evangelists have been sent to them from Japan. One of these churches, with two Sunday-schools, a young men's society of 124 and a field of 13 districts, each having its corps of house-to-house visitors, leads the territory in organization and effective service. The Portuguese churches are awakening to a new zeal in missionary effort, in which a number of educated Portuguese young men are enlisted. The 6 Chinese churches are likely soon to increase to 10. Eight day schools are maintained for Chinese in Honolulu. Within six months more than 1,200 cases have been treated in the 2 dispensaries of the Chinese hospital. Three evangelists and a Bible woman have come from China to reenforce the work. A new China is being created in the

younger generation in Hawaii. Of the 54 native Hawaiian churches 27 had additions on confession and 7 of the 10 union churches.

Protestant Missions in Mexico

According to latest accounts the Protestant denominations having missions in Mexico have 187 missionaries, 207 native preachers, 267 teachers and native helpers, and 22,369 members. The estimate is variously made that these missions represent a total Protestant population of from 60,000 to 111,000, out of Mexico's 14,000,000 inhabitants. The value of Protestant church and mission property has reached the considerable sum of about \$1,668,000.

The Presbyterian Church in Mexico is a body formed a few years ago by missionaries and native pastors, until then affiliated with various presbyteries of the Northern and Southern Church. Its 4 presbyteries are working in 14 of the states of Mexico. There are now 59 churches, 276 preaching stations, and 5,385 communicants. There are 3,096 Sunday-school pupils, 271 girls in the Presbyterian normal school, and 39 young men in academic courses. A denominational weekly is published in Spanish, and the work as a whole is commending itself to the people more and more.

AFRICA

Disturbances in South Africa

Rev. John L. Dubé, a Zulu of good birth and education, and the founder of the Zulu Christian Industrial School at Olange, South Africa, writes in a private letter:

"We are passing through serious times in Natal. There is a spirit of unrest, and in some parts open rebellion against the government. The people were very much opposed to the poll tax, in fact, they are still opposed to it, and the government would have stopped collecting it if they did not fear that by so doing they would be showing a sign of fear and weakness. This is not the only thing which has

caused this widespread disaffection. Bambata, one of the chiefs north of us, is fighting now, and as yet we do not know what the outcome may be.

"I keep very busy, and am urged to join nearly all societies working for the uplift of the people. My paper, *Ilanga Lase Natal*, the Industrial School, and Inanda Church, keep me going all the time. The school is not as large as usual because the country is very much disturbed, and the parents do not want their children to be far from them. We have about eighty. One day they nearly all ran away on account of a rumor that there was fighting in our immediate vicinity. But the work done this term is far in advance of anything yet accomplished. The printing department school is now in charge of one of our pupils who began school with us some years since. He runs the printing machines—in fact, everything connected with the department. This we have used as a strong argument to show the value of the school and it is winning favorable reception among the people. In the near future we expect to do strong work in all our departments. The blacksmith shop is being put in order, and we have already repaired some plows and carts in it.

"During all this disturbance our boys have stuck to their work loyally, and seem to be deeply interested in it. We have had many prominent visitors to see the school, and they have all expressed themselves pleased with the work. One of the missionaries of the American Board, Mr. Dorward, said: 'Mr. Dubé, you have made good use of the money entrusted to you.' He could hardly understand how we have managed to do so much in so short a time, and especially as we have had so many difficulties in our way.

"Hon. Marshall Campbell and Hon. Mr. Churchill have consented to assist us by being trustees. Mr. Campbell is a man of great influence with the government, and is a member of the Upper House. Mr. Churchill is a member of the Lower House. So it seems that Olange is bound to win

the respect of even those who at first opposed it."

Chinese in South Africa

Bishop Hartwell, of the Methodist Episcopal Church, who has just returned from Africa to the United States, says that there are now about 50,000 Chinese laborers in the gold mines at Johannesburg. The number will soon reach 75,000 and probably in the near future 100,000. He adds:

"Under the immigration laws, which return the laborers to their homes at the end of three years, unless they desire to remain another term, the ebb and flow of the Chinese tide to and from the Transvaal will mean much to the laborers and to China itself. The already enormous demand for labor in the Transvaal is sure to increase far beyond the supply of native African labor, and the employment of white laborers as superintendents in these mines, to any large extent, seems impracticable. There are now about 100,000 native laborers in the mines. I recently visited Johannesburg, and studied the conditions of these Chinese laborers. They are well housed, well fed, and cared for when sick, and they are learning their work."

Surely this is a great opportunity to give these men the Gospel and to send them back to their own land, not with the white man's vices, but with Christ in their hearts that they may become evangelists to their fellow countrymen.

Wesleyan Work in South Africa

The South African Methodist Conference reports 81,260 members, of whom 66,655 are natives, 4,515 colored, 848 Indian, and 9,242 English. There are also 30,778 on trial. A resolution was passed sympathizing with the government of Natal in the rebellion of the natives, and hoping that open revolt would be firmly suppressed. At the same time, the Conference trusted that steps would be taken to secure just and humane administration of the laws toward the

native races. The Rev. W. J. Hacker, of Maritzburg, Natal, was chosen *president-elect* of the Conference.

A Unique Congregation

Patigo, in Acholaland, in the Nile Province of the Uganda Protectorate, is one of the newest stations in the Uganda Mission. "It fell to my lot," Mr. H. B. Lewin writes, "to visit it after it had been opened but a few months, and whilst there I was asked to give an address at an open-air service. During the whole ten years I have spent in Africa I have never witnessed such a strange congregation gathered together as that day! The service was held on the top of a big rock just outside the village, commanding a fine view. The chief, Bon Acholi, once Sir Samuel Baker's servant, clad only in a goat-skin, went round from hut to hut gathering the people together, whilst his son handed round the mateka (reading sheets). The congregation was made up of old men, ugly, with dry skins and wrinkled faces, bearing on their bodies the marks of many a tussle in tribal wars; young braves, many of them six feet in height, with nodding ostrich plumes on their heads, painted and smeared with red earth, and with huge pendants like icicles, made from glass bottles, stuck through lower lips, or dressed in part in old Nubian police clothes; boys, big and small, in the clothing of ancient Eden; girls, smeared all over with fat, and having plastered red-ochred hair; old women, wizened, smoking pipes, and younger ones with babies slung on their backs and covered with gourds to protect them from the sun's rays. All were strange and wild looking, yet attentive to the message, and joined heartily in the singing of the only hymn then in their language, 'Isa en mita marok' ('Jesus Loves Me'), and bowing down with heads to the ground in prayer to the great God of whom they had heard and yet knew so very little."—C. M. S. *Gleaner*.

Gospel Among the Savage Ngoni

The *Missionary Record*, of the United Free Church, of Scotland, says:

Mission work was begun among the Ngoni in 1883, but not till 1887 liberty was given to open a school or to preach the Gospel. They were determined to prevent anything likely to weaken their power as upheld by the spear, and it required years of patient waiting for liberty to carry on organized work. Medical work, however, was welcomed from the first, and extensively carried on; and under cover of darkness, while the tribe slept, we conducted a small school in our house, in which several youths were taught to read and write, and received instruction in Scriptural truth. Last year we had over 140 schools, with 315 Christian teachers, and an average daily of over 13,000 scholars. There are over 2,000 baptized adults in three congregations, each with a native kirk-session, and their contributions last year for home and foreign missions, building of schools and churches, and for education, amounted to over £426.

Railways and Missions in Africa

The railway development in Africa has contributed in some degree to the success of missions, but future railway development, it would seem, will play a much larger part in the multiplication of mission stations and the evangelization of the interior than in the past. The dream of Cecil Rhodes of the "Cape to Cairo Railway" has been realized to a much larger degree than most men believed when he first began this stupendous work. The line being now completed to the Great Victoria Falls of the Zambesi River opens a way of approach from the south; the line from the north from Cairo to Khartum provides a highway over which messengers of the cross find an easy access to the Nile upper regions. In time we may expect the intervening space between Victoria Falls and Khartum to be filled out with a railroad system. The Nile is navigable for about one thousand miles above Khartum. Already mission stations have been planted hundreds of miles to the south. The only intervening space that may not be reached by either the artificial or natural highways of travel is between the head of navigation on the Nile

and Victoria Falls. It is easy to predict that along the course of the Nile mission stations will multiply, and that from north to south there shall stretch a line of missions which shall make conquests in the now unoccupied regions as glorious as the conquests that have been made in the past.—*The Missionary*.

MISCELLANEOUS

"Not-Yet-Believers" instead of "Heathens"

Rev. S. C. Partridge, Bishop of Kyoto, writes that at some recent services, "having given the morning to the Christians, we gave the evening to the *Mishinsa*—the 'not-yet-believers'—our courteous term, always used for the heathen. It is much superior, even, to the term 'unbelievers,' or 'non-believers,' because it does not accuse them of any opposition to the Faith, but rather implies an interest in it which a further study will surely deepen." And in a note he explains: "A good deal of criticism has been passed at home, and some of it justly, on those who speak of the Japanese as 'heathen'! We, in the Church missions, are very careful to avoid this, by alluding to those outside the fold in some such term as the above. St. Paul's 'Gentlemen of Athens,' states a principle always to be remembered."

Missionaries as Bible Translators

Rev. J. S. Dennis has recently stated that the number of translations made by missionaries covering the entire Bible—including 3 versions now obsolete—is 101; number of additional translations by missionaries covering the entire New Testament—including 22 versions now obsolete—127; number of additional languages into which missionaries have translated only portions of the Old and New Testaments—including 15 versions now obsolete—254; the resultant total being 482, to which may be added the versions prepared by transliteration.

OBITUARY

The Rev. Judson Smith, D.D., died June 29 at his home in Roxbury, Mass., aged sixty-nine. Born in Middlefield, Mass., educated at Williston Seminary, N. Y.; Central College, McGrawsville, N. Y.; Oberlin College, O., and Amherst College, in 1866 he became professor of Latin and literature at Oberlin; in 1870 was transferred to the chair of Ecclesiastical History in Oberlin Theological Seminary, where he served for fourteen years; then he was called, in 1884, to be Corresponding Secretary of the American Board of Commissioners for Foreign Missions, which position he served until death. He was Trustee of Oberlin College, Mount Holyoke College and Williston Seminary and associate editor of the *Bibliotheca Sacra*.

This death removes one of the wisest, ablest and most beloved of missionary secretaries of our time from his official duties. Since he was called to take up this work he has grown into his position, filling all its demands and responsibilities; it would be no easy task to fill his place. Sagacity and capacity were united in him. He was affable and equitable; he brought to his tasks an accomplished culture and a warm heart, and was highly esteemed by all who knew him. He made himself familiar with all details of his individual work and the wider work of missions the world over, and rendered intelligent and efficient service in all departments of mission enterprise.

Miss Nassau, of West Africa

The recent death of Miss Nassau ends one of the most notable missionary careers in the history of the Presbyterian Church. She labored in the Gaboon and Carisco region on the west coast of Africa continuously since 1868. A term of that length in West Africa means greater endurance of hardship than in any other mission field in the world, for the climate is deadly. Miss Nassau was remarkable as an evangelist—still more remarka-

ble as a teacher. The most surprising development of her usefulness was her long service as theological instructor of candidates for the ministry. Practically all the native ministers in the Presbytery of Corisco were prepared for ordination under her tutition.—*The Interior*.

Mrs. R. W. McAll, of Paris

After a life of useful service in the Lord's work, Mrs. R. W. McAll, widow of the founder of the well-known mission in France, has passed away. When, in 1849, Miss Hayward was married, at the age of nineteen, to Robert W. McAll, before her seemed to lie the ordinary life of an English pastor's wife. It was in 1871 that God's call came to them to leave their home and church (then at Hadleigh, Suffolk) and go forth to take the Gospel to the working people of Paris. Mrs. McAll had been prepared for this arduous task, by a good knowledge of French, and a great talent as a musician. Her simple, winning ways made her welcome among all classes, and her appreciation of the many excellent qualities of the laborious humble folk made the work to which she and her husband had been called comparatively easy for her, a stranger, yet so soon to find herself as much at home there as in her own country.

In 1893 Dr. McAll passed away, after twenty-two years of fruitful service in France.

During the later months of her life Mrs. McAll had been obliged to keep a great deal indoors, and an attack of pneumonia carried her home on May 6. Two days later she was laid to rest, the funeral service taking place in the old church of the Oratoire, where a large number gathered to pay their last respects to one who was so widely loved. Several of the hymns which Mrs. McAll had so often played were sung, and then the procession wound its way up to the cemetery of Père La Chaise, where she had chosen a place of burial, and where she had erected a monument to her husband's memory.

W. SOLTAU.

FOR THE MISSIONARY LIBRARY

STUDENTS AND THE MODERN MISSIONARY CRUSADE. Addresses delivered at the Fifth International Convention of the Student Volunteer Movement for Foreign Missions at Nashville, Tennessee, 1906. 8vo. 713 pp. \$1.50. Student Volunteer Movement, New York. 1906.

The quadrennial conventions of Student Volunteers have a world-wide reputation for their powerful addresses and inspiring influence. Each gathering seems to outstrip all that have gone before in the spiritual tone, the number of missionary statesmen in attendance, the importance of the topics discussed and in the number of lives brought into closer harmony with the will of God. This year over 4,000 delegates gathered for a 5 days' convention; of these over 3,000 were students, 156 foreign missionaries, and the remainder presidents and instructors of educational institutions, officers of various young people's organizations, editors, etc. It is, of course, impossible to reproduce on a printed page the stirring effect of these spoken addresses, but they are of permanent value and their inspiration can scarcely fail to be felt by those who read them. Such messages as "The Inadequacy of the Non-Christian Religions," by Robert E. Speer; "The Lordship of Jesus Christ," by J. Campbell White; "The Relation of Diplomacy to Christian Missions," by Hon. John W. Foster; "Unprecedented Opportunities in the Far East," by Dr. A. J. Brown, stir the soul even in print. The masterly surveys of the mission fields by such men and women as Rev. Donald Fraser and Wm. H. Sheppard, of Africa; S. R. Vinton, of Burma; Dr. Hunter Corbett, Miss Patterson and Frank A. Keller, of China; James B. Rodgers, of the Philippines, and Mr. and Mrs. S. M. Zwemer, of Arabia, bring a wealth of information within our reach that can scarcely be found in any other volume.

Here is material and suggestion for countless missionary addresses; here are "Macedonian calls" that

should serve to enlist volunteers for years to come, and here is information enough to make us all encyclopedias of missions. The orderly arrangement and complete index make the volume thoroughly useful. Don't fail to buy it and *use* it.

MISSIONS IN THE SUNDAY-SCHOOL. A Manual of Methods. By Martha B. Hixson. 12mo. 215 pp. 50 cents. The Young People's Missionary Movement, New York, 1906.

Books on missionary instruction for young people are rapidly increasing. We hope that their use will grow as rapidly. Missions in the Sunday-school have been a comparatively neglected field, but the day is coming fast when it will be vigorously tilled both in the interests of the school and of missionary work. Marion Lawrence calls this book a "very gold mine of suggestions." It is practical and explicit in its ideas and plans. Pictures and diagrams give added light. The chapters deal with fundamental principles, organization, exercises, mission study classes, materials, giving, prayer and practical work. Superintendents and missionary committees will find this volume most useful. They have no longer—if they ever had—an excuse for failing to give the work of God in other fields a place in the Sunday-school.

MISSIONARY STORIES FOR THE SUNDAY-SCHOOL. Second series. Edited by George Harvey Trull. 2 pamphlets. Presbyterian Board of Foreign Missions, New York. 1906.

This second series of studies for the junior, intermediate and senior grades are timely addenda to the volume mentioned above. They give the material for specific missionary studies in the lives of great missionaries to the Red Men of America and the Black Men of Africa. These lives furnish information and inspiration. John Eliot, David Brainerd, Marcus Whitman, Egerton Young, Robert Moffat, Samuel Crowther,

David Livingstone, Alexander MacKay are household names in Christian families. No boy's or girl's education is complete unless he or she knows them and has felt the inspiration of their examples. Such studies infuse new life into our Sunday-school work.

A MISSION'S CATECHISM. By Rev. F. Sanders Reed, D.D. Booklet, 25 cents. Hungerford-Holbrook Co., Watertown, New York. 1906.

This is a unique little booklet dealing with the principles and facts of missions in the form of questions and answers. Probably few will use the catechism in its present form, but it is suggestive and packed with information as to men, places and events.

POINTS FOR PASTORS on Monthly Concerts of Prayer for Missions. Rev. A. W. Halsey, D.D. Leaflet. Presbyterian Board of Foreign Missions, New York. 1906.

Pastors should obtain this suggestive leaflet, which gives them topics, plans and sources of information for their missionary meetings. Doctor Halsey has done an immense amount of reading for them and here refers only to the cream. Send a 2-cent stamp for the leaflet and follow its suggestions. Hundreds of pastors have already found it most useful.

THE SCRIPTURE OF TRUTH. Sidney Collett. S. W. Partridge & Co., London. Its origin, languages, translations, canon, symbols, inspiration, alleged errors and contradictions, plan, science, comparison with other sacred books, etc.

It will be seen what abundant ground is covered here, and well covered. It is written from the most conservative point of view, and shows very careful and painstaking study. A second edition was called for within four months after the first. It is a book of about 325 pp. and full of instructive matter. We noted frequent quotations and appropriations of matter from other writers, which it would be well in a subsequent edition to acknowledge as such, otherwise other

writers might be thought to have borrowed from Mr. Collett, when the reverse is true. But the book is very much to be valued as a defense of the Word of God.

COMING AMERICANS. Katharine R. Crowell. Booklet, 25 cents. The Willet Press, 5 West 20th St., New York. 1906.

The purpose of this new booklet for juniors is to interest "American-born" children in "American-made" children. The life of the immigrant child is pictured and described. Suggestive questions are appended and side topics and references added. This is a worthy addition to Miss Crowell's other missionary booklets for juniors.

Mr. Henry Goodman, in "*Trusting and Toiling*," has a thoughtful paper on Israel's place in the Divine Plan, as indicated by the three typical trees—the fig, olive and lime, which he treats as types of Israel's national position, covenant privilege and spiritual blessing. This brief paper evinces no little study of scripture and careful comparison of its teachings, and is both interesting and instructive, especially to those who desire to know God's mind touching the Jewish nation.

NEW PAMPHLETS

A MISSION'S CATECHISM. By Rev. J. Sanders Reed, D.D. Booklet, 25 cents. Hungerford-Holbrook Co., Watertown, New York. 1906.

POINTS FOR PASTORS Concerning the Monthly Concert of Prayer for Missions. Leaflet. Board of F. M. Presbyterian Church. 1906.

KOREA. (Mission Study Popularized). By Edward A. Marshall. Pamphlet, 15 cents. Bible Institute Colportage Association, Chicago. 1906.

THE CONVERTED CATHOLIC. (Bound volume). Edited by Rev. James A. O'Connor, New York. 1906.

GLEANINGS FROM SOUTH CHINA. Souvenir volume of the Bible Missionary Society, Macao, China. Pamphlet. 1906.