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SOME JAPANESE CHRISTIAN LEADERS

- Rev. T. HARADA, Pastor of the Kobe Church and President of the Japan Christian Endeavor Union.
- Rev. N. TAMURA, Pastor of the Sukiwabashi (Presbyterian) Church in Tokyo.
- Rev. J. K. OCHIAI (Episcopal), Field Secretary of the Young Men's Christian Association work for soldiers in Manchuria.
- Rev. Y. HONDA, D.D., President of the Aoyama (Methodist) Schools in Tokyo.
- K. SHUMOMURA, B.Sc., President of the Trustees of Doshisha Schools, Kioto, and Manager of the Seimi Co., Osaka.
- S. NIWA, for ten years Y. M. C. A. Secretary, and now Principal of Doshisha Schools, Kioto.
- I. NITOBE, Ph.D. (Society of Friends), Author and Lecturer.
- Mrs. K. YAJIMA, Head of the Joshi Gakuin (Presbyterian) Girls' School, Tokyo, and President of the Japan Women's Christian Temperance Union.
- Miss U. TSUDA, Founder and Principal of a girl's school in Tokyo.
- Hon. I. TOKUTOMI, Editor of the People's Paper (*Kokumin Shimbun*), Tokyo.
- J. ISHII, Founder and Superintendent of the oldest and largest Protestant orphanage in Japan.
- Viscount OKABE, ex-Mayor of Tokyo, Minister to Italy and Assistant Secretary of State.
- Hon. K. KATAOKA, for five terms Speaker of the National House of Representatives and until his death President of the Doshisha Schools.
- Judge MIYOSHI, Member of the House of Peers and ex-Chief Justice of the Supreme Court.
- Judge WATANABE, Senior Judge of the Kanagawa District Court, and President of the Yokohama Y. M. C. A.
- Hon. T. ANDO (Methodist), ex-Consul-General at Hawaii, Christian temperance leader of Japan.
- A. MURAMATSU (Congregational), a reformed thief, who has charge of the Kobe Home for Discharged Convicts.
- Rear-Admiral URIU, graduate of Annapolis Naval Academy, where he was President of the Y. M. C. A., a prominent member of the Congregational Church.

(See article on page 23.)



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SIGNS OF THE TIMES

WORLD-WIDE AWAKENINGS

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

A REVOLUTION IN WALES

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

STIRRINGS AMONG THE MIAO

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

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

THE TORREY-ALEXANDER MISSION

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

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

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

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

AN IMPORTANT CONVENTION

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

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

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

THE FEDERATION CONFERENCE

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

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

WHAT SHALL WE SAY OF RUSSIA?

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

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

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

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

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

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

REPORT OF THE KONGO COMMISSION

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

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

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

RUMBLINGS FROM KOREA

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

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

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

RELIGIOUS LIBERTY IN BOLIVIA

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

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

MORMON DEFEAT AT HOME

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

THE CHURCH CRISIS IN JAPAN

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

A REVIEW AND A PREVIEW

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

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

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

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

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

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

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

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

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

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

THE MISSIONARY ENTERPRISE IN 1905

BY REV. HENRY OTIS DWIGHT, LL.D.
Secretary of the Bureau of Missions

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

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

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

Japan

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

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

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

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

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

Korea

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

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

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

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

China

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

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

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

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

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

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

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

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

Malaysia

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

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

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

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

India

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

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

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

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

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

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

Africa

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

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

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

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

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

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

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

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

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

Bible Circulation

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

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

The Outlook

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

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

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

HAS THE FOREIGN MISSIONARY ENTERPRISE BEEN DECLINING?

A STUDY OF THE PROGRESS OF AMERICAN FOREIGN MISSIONS

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

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

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

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

AMERICAN BOARD COMMISSIONERS FOR FOREIGN MISSIONS

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

^a 13 of these ordained men are also physicians.

^b 4 of these wives are physicians.

BAPTIST MISSIONARY UNION

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

SOUTHERN BAPTIST CONVENTION

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

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

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

DOMESTIC AND FOREIGN MISSIONARY SOCIETY, PROTESTANT EPISCOPAL CHURCH

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

REFORMED (DUTCH) CHURCH

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

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

METHODIST EPISCOPAL CHURCH (NORTH)^a

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

^a Excluding Protestant Europe.

^b About 3-5 of these are probationers.

METHODIST EPISCOPAL CHURCH (SOUTH)

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

PRESBYTERIAN CHURCH, U. S. (SOUTH)

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

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

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

UNITED PRESBYTERIAN CHURCH

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

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

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

Among Young People

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

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

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

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

Missionary Literature

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

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

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

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

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

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

* See separate page for statistics.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

COST OF COLLECTION AND ADMINISTRATION OF FOREIGN MISSION FUNDS

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

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

Advance in Foreign Field

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

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

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

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

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

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

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

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

MEMBERSHIP OF THE NATIVE CHURCH

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

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

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

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

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

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

The growth in contributions far ex-

* About 3-5 of these are probationers.

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

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

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

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

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

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

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

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

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

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

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

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

SOME JAPANESE CHRISTIAN LEADERS*

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

Missionary of the American Board, 1878-

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

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

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

* See Frontispiece for portraits.

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

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

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

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

The Japanese Christian Clergy

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Christian Teachers in Japan

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Journalists and Novelists

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

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

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

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

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

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

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

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

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

Doctors and Lawyers

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

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

Business Men

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

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

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

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

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

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

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

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

Social Reformers

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

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

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

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

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

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

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

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

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

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

Men in Government Service

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Since the lamented death, some

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

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

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

A Final Word

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

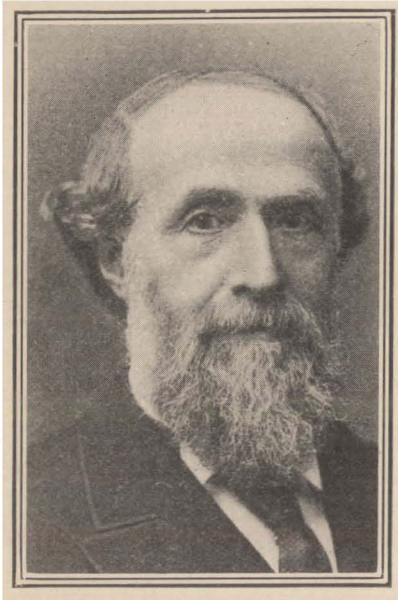
That God who has through the ages so patiently built up this people in power of application and grace of workmanship will not withhold the capstone of His favor—Christliness of spirit. Then, indeed, will Japan become a truly great nation, redeemed for cathedral service.

SIR GEORGE WILLIAMS

FOUNDER OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION

BY THE EDITOR-IN-CHIEF

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



Founder of the Young Men's Christian Association

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

GLIMPSES OF AFRICAN SOULS*

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

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

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

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

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

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

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

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

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

An African Preacher

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

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

A Hammock Carrier

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

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

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

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

The Other Side

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

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

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

THE MISSIONARY EDUCATION OF THE YOUNG—I

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

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

The Importance of Missionary Education

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

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

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

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

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

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

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

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

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

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

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

The Present Day Appeals

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

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

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

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

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

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

What the Church Needs

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Some Books on the General Subject

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

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

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

A MISSION STATION: AFION-KARA-HISSAR

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

Missionary of the American Board, 1867-

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

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

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

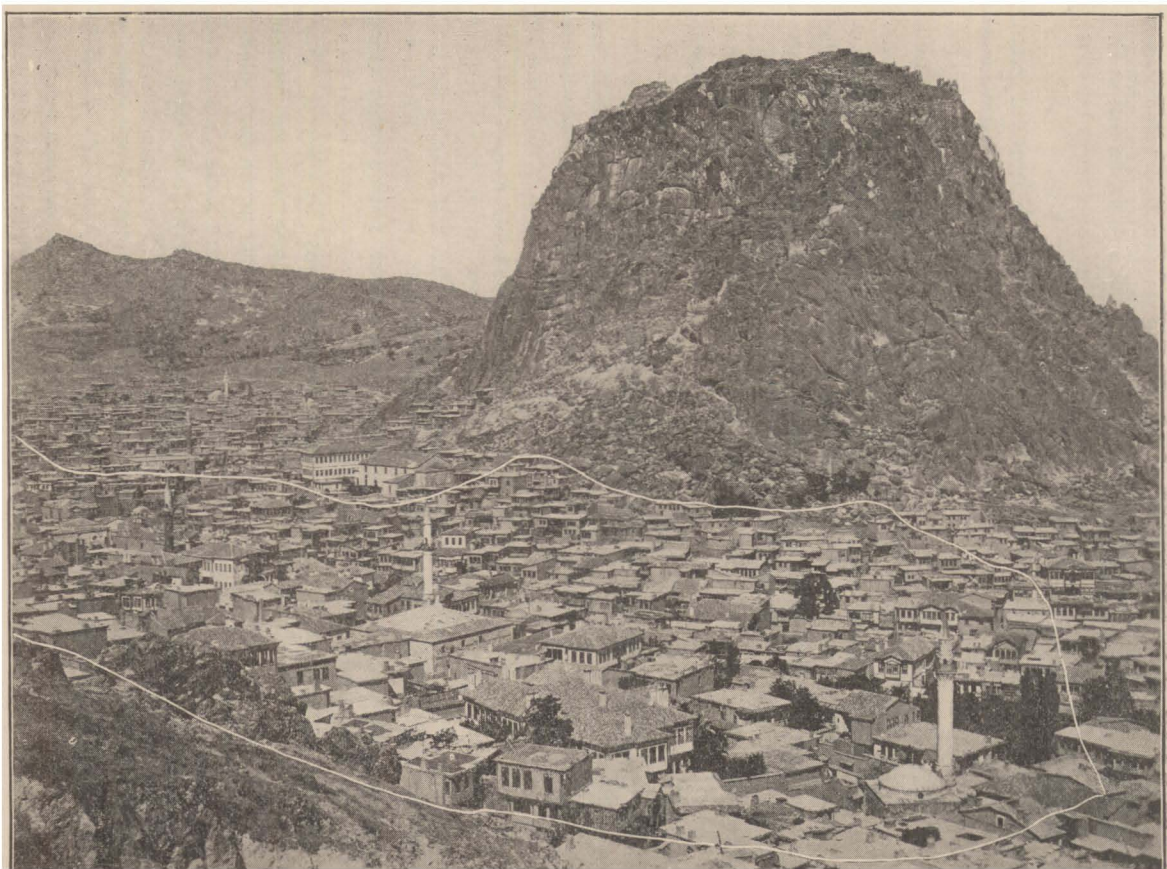
In addition to direct evangelistic

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

Turkish Persecution

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

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



AFION-KARA-HISSAR

The white line encloses the district burned some time ago

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

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

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

* See illustration from photograph.

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

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

A Building Needed

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

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

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

THE INTER-CHURCH CONFERENCE AND FOREIGN MISSIONS

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

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

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

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

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

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

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

The Effect of Union

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

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

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

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

Some of the Results

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

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

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

The Plan of Federation

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

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

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

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

3. The object of this Federal Council shall be—

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

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

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

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

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

4. This Federal Council shall have

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

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

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

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

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

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

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

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

In case this plan of Federation is

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

THE CONFERENCE ON FEDERATION IN CHINA

BY REV. COURTENAY H. FENN, PEKING

Missionary of the Presbyterian Church

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

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

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

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

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

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

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

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

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

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

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

The Terms for God

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

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

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

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

The Federation of Churches

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

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

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

The Resolutions

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

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

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

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

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

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

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

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

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

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

MISSION COMITY IN INDIA

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

THE LIFE AND DEATH STRUGGLE IN RUSSIA *

BY REV. SAMUEL H. WILKINSON, LONDON, ENGLAND

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

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

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

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

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

The Czar's Manifesto

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

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

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

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

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

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

The Government is to abstain from any

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

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

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

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

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

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

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

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

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

The Outbreaks

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

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

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

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

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

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

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

with a will, at which the rioters cheered lustily.

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

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

A Missionary's Letter

ODESSA, November 7, 1905.

HONORED AND BELOVED BROTHER IN THE LORD:

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

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

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

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

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

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

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

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

The murderers went to work with the

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

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

I close my letter in pain and grief of soul. I am grieved for my suffering brothers and sisters. May the promise of Jeremiah xxxi: 10 be no longer delayed. May the Lord soon come to put an end to all evil.

Hoping to receive speedy help through you for our poor people,

Yours truly and gratefully,

J. ROSENBERG.

Causes of the Great Massacre

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

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

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

* Leviticus xxvi; Isaiah ix: 12, 13.

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

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

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

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

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

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

Who Did This Thing?

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

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

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

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

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

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

The Duty of the Christian

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

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

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

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

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

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

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

EDITORIALS

CONCERNING THE STATISTICS

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

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

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

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

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

STATISTICS OF THE PROTESTANT MISSIONARY SOCIETIES OF THE WORLD FOR 1905

This table includes only Missions to non-Christian and non-Protestant peoples, and so omits work done in non-Papal Europe, while covering that in behalf of Indians, Chinese, and Japanese in the United States. The figures are derived almost wholly from annual reports, and relate in the main to 1905, tho sometimes the year includes a part of 1904. The aim has been to leave the fewest possible blanks, and hence where the latest official figures were not at hand, conservative estimates have been made, based upon former reports.—REV. D. L. LEONARD, D.D.

NAMES OF SOCIETIES (Abbreviated)	Date of Organization	Home Income	Income from the Field	Ordained Missionaries	Laymen	Wives	Unmarried Women	Total Missionaries	Ordained Natives	Total Native Helpers	Total Force in the Field	Stations and Outstations	Communicant Church Members	Added Last Year	Adherents (Native Christians)	Schools	Scholars	Foreign Countries in which Missions are Sustained, and Number of Missions
American Board.....	1810	\$752,150	\$197,792	179	17	189	186	571	278	4,100	4,671	1,446	66,298	6,664	153,143	1,638	66,049	S. Africa, Turkey, India, China, Japan, Micro- nesia, Mex., Spain, Austria, Philippines (20).
Baptist Missionary Union.....	1814	777,639	111,222	200	19	199	113	531	305	1,758	2,284	796	125,998	10,367	194,921	1,753	47,026	Burma, India, China, Japan, Africa, France, Spain, Philippines (14).
Southern Baptist Convention.....	1845	273,815	26,137	78	7	74	26	185	69	309	354	341	11,423	2,231	33,000	79	2,285	China, Japan, Africa, Italy, Mexico, Brazil, Cuba (7).
Free Baptists.....	1833	49,291	542	9	0	9	8	26	20	195	221	19	1,041	143	2,740	106	3,746	India (Southern Bengal), Africa (1).
Seventh-Day Baptists.....	1842	10,000	500	2	2	3	2	9	0	13	22	4	95	4	155	6	175	China (1).
Christian (Disciples of Christ).....	1875	364,436	38,240	55	14	50	20	139	82	312	451	150	7,499	1,368	20,000	36	1,498	China, India, Japan, Turkey, Africa, Philip- pines (6).
Christian Church.....	1886	13,630	356	8	0	5	3	16	7	19	35	47	595	108	1,200	1	13	Japan (Tokyo, etc.) (1).
Christian and Missionary Alliance.....	1897	234,504	2,750	70	65	63	37	285	42	222	507	104	3,800	850	4,500	35	4,000	W. Central Africa, India, China, Japan, South America, Palestine, etc. (8).
Protestant Episcopal.....	1835	391,052	30,764	63	19	45	48	170	98	737	907	314	8,154	1,642	25,000	161	5,744	Africa, China, Japan, Haiti, Mexico, Alaska (6).
Society of Friends.....	1871	69,635	4,775	22	14	23	34	93	12	251	344	83	3,058	608	7,741	41	2,039	Mexico, Alaska, Jamaica, India, China, Japan, Cuba, Armenia, Palestine (8).
Lutheran, General Council.....	1869	30,378	6,119	7	0	3	7	17	2	312	329	394	5,896	845	11,938	197	5,227	India (Madras), Porto Rico (2).
Lutheran, General Synod.....	1837	65,000	8,500	12	0	9	11	32	4	606	638	463	11,157	1,616	30,624	295	8,419	India (Madras), West Africa (2).
United Norwegian.....	1895	46,912	1,060	11	1	10	9	31	3	75	106	58	420	203	980	50	1,229	Madagascar, China (2).
Methodist Episcopal.....	1819	1,409,558	396,391	230	45	190	267	732	527	6,921	7,653	876	* 168,917	13,507	268,000	1,929	58,577	China, Korea, Japan, India, Africa, Bulgaria, Mexico, South America, Philippines (22).
Methodist Episcopal, South.....	1846	586,765	26,308	83	8	79	9	179	94	273	452	309	15,711	1,505	5,000	112	5,668	China, Korea, Japan, Mexico, Brazil, Cuba (6).
African Methodist Episcopal.....	1847	22,000	10,250	5	12	3	0	20	25	276	296	220	7,500	250	15,500	10	680	Africa, West Indies, South America (4).
Free Methodist.....	1882	26,615	1,591	6	10	10	12	38	2	59	97	50	232	50	2,000	21	441	Africa, India, China, Japan (4).
Methodist Protestant.....	1888	31,520	868	4	2	6	8	18	8	27	45	37	564	119	1,800	5	524	Japan (Yokohama) (1).
Presbyterian.....	1837	1,184,778	198,159	280	21	294	176	858	172	2,357	3,215	1,800	56,916	9,691	150,000	932	30,757	India, Siam, China, Japan, Korea, W. Africa, Syria, Persia, Spanish Am., Philippines (25).
Presbyterian, South.....	1861	230,507	15,447	75	14	61	46	196	23	212	408	323	8,537	1,466	17,000	51	2,803	China, Korea, Japan, Africa, Italy, Mexico, Brazil, Cuba (8).
Cumberland Presbyterian.....	1852	52,686	5,000	13	0	12	15	40	6	31	71	18	1,200	65	5,000	4	387	China, Japan, Mexico (3).
Reformed Presbyterian.....	1836	27,023	0	8	2	9	6	25	2	45	70	12	363	46	1,500	12	791	Asia Minor, Cyprus, Palestine, China (4).
United Presbyterian.....	1859	249,076	128,910	45	7	46	60	158	52	736	954	443	17,909	1,515	45,231	340	22,636	India (Punjab), Egypt, Eastern Sudan (3).
Reformed (Dutch).....	1832	150,240	7,500	30	5	32	29	96	34	500	656	273	4,913	359	15,000	200	8,309	India, China, Japan, Arabia (4).
Reformed (German).....	1878	80,474	1,125	15	4	18	8	45	12	77	122	58	2,200	292	3,900	5	630	Japan (Tokyo, Sendai, etc.), China (2).
German Evangelical Synod.....	1867	24,640	2,721	9	1	4	2	16	0	105	121	44	1,384	226	4,092	32	1,455	India (Central Provinces) (1).
United Brethren in Christ.....	1853	48,874	5,313	19	4	17	9	49	5	107	156	79	1,455	439	4,478	28	1,043	West Africa, Japan, Porto Rico (3).
Woman's Union Missionary Society.....	1861	36,519	12,759	0	0	0	25	25	0	157	182	12	190	0	0	32	2,134	India, China, Japan (3).
Canada Baptist (Ontario and Quebec).....	1873	47,631	2,800	13	10	11	14	38	8	268	296	221	5,513	523	7,500	107	2,278	India (Telugus), Italy, Bolivia, Brazil (4).
Canada Baptist (Maritime).....	1873	22,712	230	9	0	6	7	22	1	99	121	26	525	29	763	38	620	India (1).
Canada Methodist.....	1872	192,360	4,120	18	2	16	0	36	21	69	105	30	3,010	130	12,000	50	1,480	Japan (Tokyo), China, Indians (3).
Canada Presbyterian.....	1844	193,536	1,051	47	4	45	27	123	0	278	401	186	4,554	475	15,000	113	6,272	China, India, New Hebrides, West Indies, Formosa, Korea, Indians (7).
Other American Societies.....		424,760	33,200	152	60	71	43	326	40	476	796	217	22,863	1,120	48,000	224	8,900	
Totals for America.....		\$8,120,725	\$1,282,500	1,777	432	1,612	1,312	5,145	1,949	22,047	27,086	9,448	569,720	57,476	1,102,706	8,638	308,835	
Baptist Society (England).....	1792	461,000	36,270	154	0	114	5	273	54	527	800	885	15,962	1,899	50,000	788	20,467	India, China, Palestine, Central Africa, West Indies (8).
London Society (L. M. S.).....	1795	902,592	200,607	175	30	164	77	446	930	7,037	7,533	2,192	80,165	5,240	240,890	2,077	87,299	China, India, Africa, Madagascar, Polynesia (9).
Church Society (C. M. S.).....	1799	1,688,670	208,395	410	155	381	480	1,356	360	7,494	8,850	548	88,889	12,591	307,092	2,478	130,239	Persia, Arabia, Palestine, China, Japan, India, Africa, North America, Australia, etc. (30).
Propagation Society (S. P. G.).....	1701	770,770	272,000	781	37	482	10	1,210	180	3,000	4,210	1,460	75,700	3,200	237,000	860	44,625	India, China, Japan, Malaysia, Africa, West Indies, etc. (32).
Universities' Mission.....	1858	150,105	1,250	26	27	0	55	115	6	262	383	76	4,480	970	15,000	130	5,720	Africa (Lake Nyasa and Zanzibar) (2).
South American Society.....	1844	84,353	41,745	12	52	20	40	124	0	74	198	60	450	0	1,200	120	3,350	South America (3).
Society of Friends.....	1866	150,865	1,947	38	0	34	31	103	0	787	890	224	2,496	179	15,408	274	13,094	Palestine, India, China, Natal, Madagascar (4).
Wesleyan Methodist Society.....	1813	625,860	70,350	201	26	132	33	392	198	7,962	8,354	3,258	103,218	9,750	180,000	1,480	157,230	India, China, Africa (West and South), West Indies, Italy, Spain (29).
Presbyterian Church of England.....	1847	142,540	17,500	28	17	27	30	102	37	427	529	293	8,848	852	15,000	135	2,660	India, China, Malaysia, Formosa, Syria (5).
Welsh Calvinistic.....	1840	80,811	92,102	15	0	11	8	34	16	490	524	288	6,403	339	23,276	395	8,606	N. E. India, Assam, France (Brittany) (2).
China Inland Mission.....	1865	318,430	9,691	80	250	206	239	825	21	1,158	1,978	721	12,002	2,476	35,000	150	2,544	China (Eighteen Provinces) (18).
Established Church of Scotland.....	1829	282,760	58,430	28	20	27	72	147	11	715	862	218	3,840	270	12,000	273	16,240	India, East Central Africa, Palestine, China (4).
United Free Church.....	1843	648,883	401,010	118	90	138	136	452	41	4,186	4,630	1,184	44,089	1,362	130,000	1,431	93,128	India, Africa, Arabia, Palestine, New Heb- rides, Manchuria, Japan, West Indies (12).
Presbyterian Church of Ireland.....	1840	126,460	9,200	35	19	28	27	109	7	363	471	50	2,570	135	10,000	122	2,170	China, India (Gujarat), Syria (3).
Church of England Zenana (C. E. Z. M. S.).....	1880	245,740	43,010	.....	.....	.....	810	310	.....	1,015	1,325	77	1,086	.....	.....	319	15,271	India, China (2).
Zenana Bible Medical (Z. B. M. S.).....	1852	111,430	4,300	.....	.....	.....	163	163	.....	280	452	41	.....	.....	.....	63	3,362	India (1).
Other British Societies.....		1,400,420	163,500	292	988	412	742	2,435	34	3,269	5,704	1,384	87,232	2,140	61,200	352	22,400	
Total British Societies.....		\$8,062,679	\$1,631,207	2,893	1,711	2,176	2,508	8,596	1,896	30,101	47,708	12,959	537,444	41,408	1,393,066	11,447	578,407	
Basel Society.....	1815	364,012	64,527	193	89	170	14	466	50	1,849	1,815	626	27,133	2,702	49,784	614	27,071	South India, China, West Africa (3).
Berlin Society.....	1824	125,138	68,530	108	17	100	20	245	0	40	285	411	25,538	2,546	51,822	200	9,360	Africa (East and South), China (3).
Breklum (Schleswig-Holstein).....	1877	43,543	480	16	0	8	3	27	0	90	117	91	1,120	142	6,000	72	1,420	India (Telugus) (1).
Gossner's Society.....	1836	88,597	4,713	43	0	28	0	71	28	818	884	330	21,640	1,200	85,000	230	5,720	India (Ganges, Chota Nagpore) (1).
Hermannsburg Society.....	1849	99,063	19,036	63	1	57	1	122	3	630	742	191	27,029	5,055	61,185	176	9,973	India, South Africa, Persia (3).
Leipsic Society.....	1836	156,499	14,625	56	8	37	11	112	22	678	790	316	20,063	200	21,708	309	12,311	South India, Burma, British and German East Africa (4).
Moravian Church.....	1732	215,535	165,944	153	41	175	11	385	28	1,087	1,472	251	33,133	303	95,298	244	24,932	India (Ladak), South Africa, Australia, South America, West Indies, Eskimo, Indians (9).
North German Society.....	1836	34,195	4,029	19	3	14	10	46	2	111	137	71	2,444	216	4,335	77	2,598	West Africa (Slave Coast) (1).
Rhenish Society (Barmen).....	1828	171,047	28,819	150	11	128	19	308	29	1,360	2,158	973	43,587	12,912	115,000	425	21,912	Africa, Borneo, Sumatra, New Guinea, China (5).
Other German Societies.....		288,520	17,200	97	27	43	35	200	5	298	438	72	7,354	875	20,000	119	4,720	
Total German Societies.....		\$1,587,049	\$387,903	903	197	700	134	1,962	107	6,651	8,868	3,332	191,061	26,151	540,182	2,466	120,317	
Paris Society.....	1822	177,367	48,650	48	10	45	18	121	57	1,300	1,381	889	33,260	2,350	150,000	710	42,680	Africa (South, East and West), Tahiti, Mad- agascar (5).
Swiss Romande.....	1875	45,440	3,969	21	7	21	16	65	0	70	135	67	1,631	88	2,470	75	1,974	East Africa (1).
Netherlands Societies.....		142,460	21,200	60	4													

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

OUR PROGRAM FOR 1906

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

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

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

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

January. A Review and the Outlook. Missionary Organizations.

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

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

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

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

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

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

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

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

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

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

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

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

"THE MISSIONARY'S CALL"

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

GENERAL MISSIONARY INTELLIGENCE

AMERICA

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

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

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

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

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

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

is noticed in the following list of deficits:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EUROPE

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

Moslems have each 5,000,000 adherents.

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

The Work of a Scottish Bible Society

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

When Carey Sailed and Now

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

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

Another Step Forward in Missions

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

Bibles by the Million Made and Distributed

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

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

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

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

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

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

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

The following remarkable resolution was unanimously passed by the congress:

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

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

ASIA

The Turk as a Hinderer

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

The Jews in Palestine

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

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

The Moravian Leper Home in Jerusalem

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

A Decade's Growth in Indian Missions

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

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

A Celebration in Colombo, Ceylon

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

Systematic Giving in Ceylon

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

AFRICA

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

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

**Good Result
Among the
Yoruba**

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

**Extension in
West Africa**

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

**Home Missionary
Work for
Uganda Christians**

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

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

**The Old and
the New
in Uganda**

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

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

**Testimony of
an
African Convert**

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

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

**A Revolt in
German
East Africa**

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

**A Conference
in
South Africa**

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

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

**Increasing Difficul-
ties in
South Africa**

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

ISLANDS OF THE SEA

**Two Items
from
Our Islands**

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

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

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

Hindus Flocking Says the Australian into the Methodist:
Fiji Islands

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

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

MISCELLANEOUS

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

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

Modern Journalism and Missions One of the shortcomings of modern journalism is its readiness, not to say

its deliberate desire, to give currency to news, from near or far, which has to do with actual or supposed human failings. An interesting instance of what we mean came to our attention the other day in a despatch, ostensibly from a small town in the State of Washington, to a Philadelphia paper, giving at some length the observations of a Hindu visitor in that Washington town, derogatory to the character and work of missionaries in India. Dozens of men who bear the honorable name of home missionaries, in the State of Washington, are doing fine constructive work both on behalf of the Church and nation, yet no newspaper 3,000 miles away thinks of printing long telegrams telling of the good they do. But let an unauthenticated individual from the other side of the world de-

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

A Lutheran Anniversary Arrangements are being made to celebrate the two

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

OBITUARY

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

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

Rev. James Simister, of China

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

DONATIONS ACKNOWLEDGED

No. 330, Industrial Evangelistic Mission, India	\$10.00
No. 331, Industrial Evangelistic Mission, India	16.00
No. 332, Ramabai, India	5.00
No. 333, Industrial Evangelistic Mission	5.00
No. 334, Industrial Evangelistic Mission	5.00
No. 335, Industrial Evangelistic Mission .....	.25
No. 336, Pandita Ramabai.....	5.00
No. 337, Industrial Evangelistic Mission	5.00
No. 338, Industrial Evangelistic Mission	5.00

FOR THE MISSIONARY LIBRARY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

OUTLINE STUDIES ON JAPAN. By Tissington Tatlow.

OUTLINE STUDIES ON MOHAMMEDANISM. By Tissington Tatlow.

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

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

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

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

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

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

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

NEW BOOKS

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

The Missionary Review of the World

VOL. XXIX. No. 2
Old Series

FEBRUARY, 1906

VOL. XIX. No. 2
New Series

SIGNS OF THE TIMES

THE BURDENS OF WAR AND PEACE

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

THE USE OF MONEY

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

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

A NOVEL MISSIONARY OFFERING

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

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

THE WILL AS A FACTOR IN GIVING

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

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

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

THE PRESENT OUTLOOK IN WALES

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

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

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

THE REVIVAL AMONG THE LAHUS

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

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

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

GOOD NEWS FROM PLEASANT ISLAND

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

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

CONTINUED REVIVALS IN INDIA

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

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

PROGRESS IN THE BAROTSI MISSION

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

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

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

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

AN INDIA MISSIONARY SOCIETY

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

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

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

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

FAMINE IN RAJPUTANA

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

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

THE FAMINE IN PERSIA

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

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

THE SULTAN AND THE MISSIONARIES

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

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

THE DISTURBANCES IN SHANGHAI

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

RECENT CHANGES IN CHINA

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

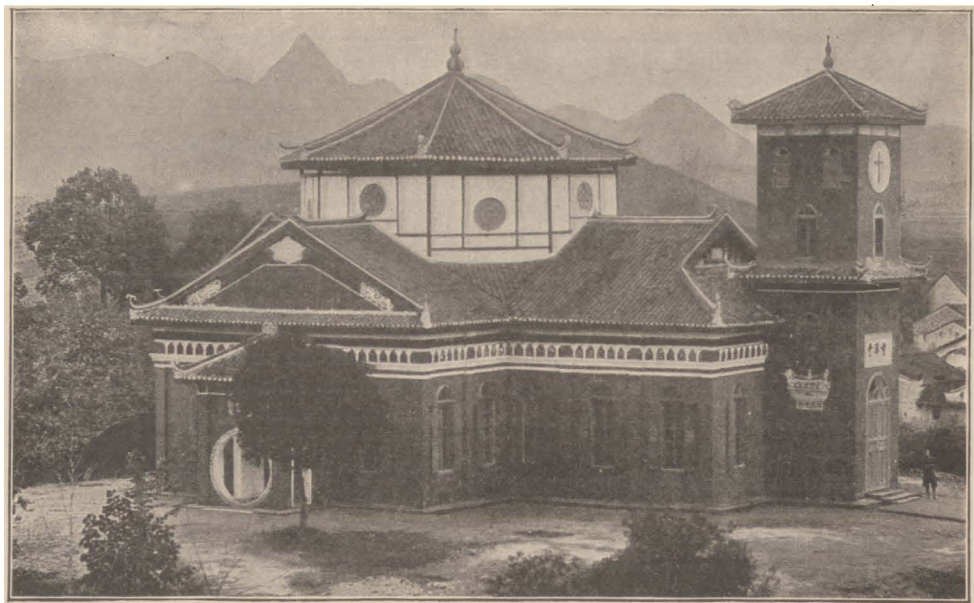
Eleven years ago there were 900 cities in China from which missionaries were excluded, and five whole provinces without a missionary. To-day all provinces have stations and no cities are closed to

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

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

THE ANTI-OPIMUM AGITATION

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



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

THE STORY OF THE LIEN-CHOU MARTYRDOM

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

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

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

In these circumstances we were startled beyond expression by the

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

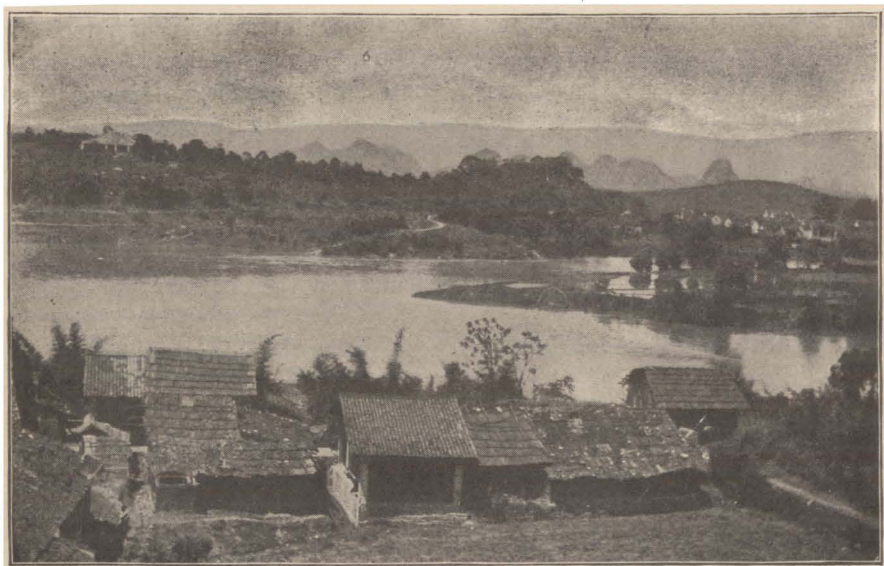
In reply to a cable of inquiry we received the following message on November 3d:

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

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

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

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



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

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

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



THE WOMAN'S HALL AT THE LIEN-CHOU MISSION

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

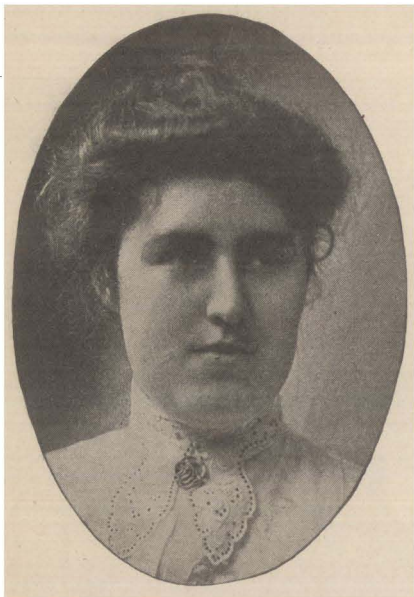
After a while Dr. Chesnut insisted on going back to the rest of the missionaries, saying, "If they are to be slaughtered, I shall go and die with them." Mr. Peale and Mrs. Machle, on hearing the noise, had gone down to see Dr. Machle at the hospital, but finding everything quiet, as they thought, went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

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

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

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

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



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

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

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

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

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

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

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

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

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

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



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

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

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

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

On the 17th instant we received the following reply:

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



MISS ELEANOR CHESNUT, M.D.

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

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

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

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

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

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

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

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

A Call from the Mission

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

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

Mr. Machle also writes in true missionary spirit:

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

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

Will the Church respond? It is

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

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

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

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

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

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

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

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



AMY MACHLE, ONE OF THE MARTYRS (AGED 10)

DR. MOON'S MISSIONARY WORK FOR THE BLIND

BY THE EDITOR-IN-CHIEF

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

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

In other words, the Psalmist passes



WILLIAM MOON, LL.D.

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

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

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

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

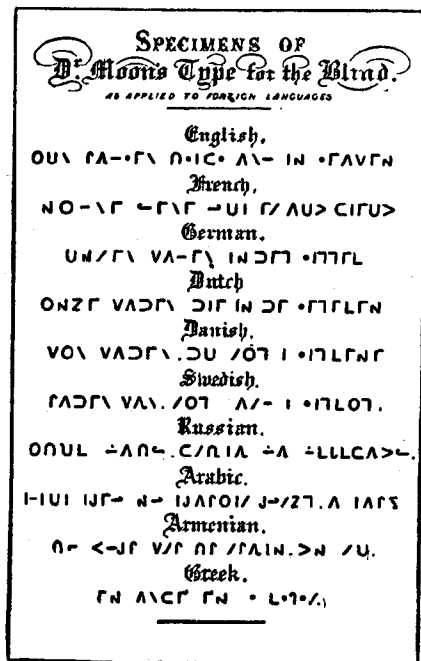
"It has been for me a long night but a bright day. God has been pleased to give me the talent of blindness, and I have tried to do my best not to bury my talent in the napkin of despair and hopelessness"—a new terminology of faith! Let the reader judge whether people, apparently shut out from service,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

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

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

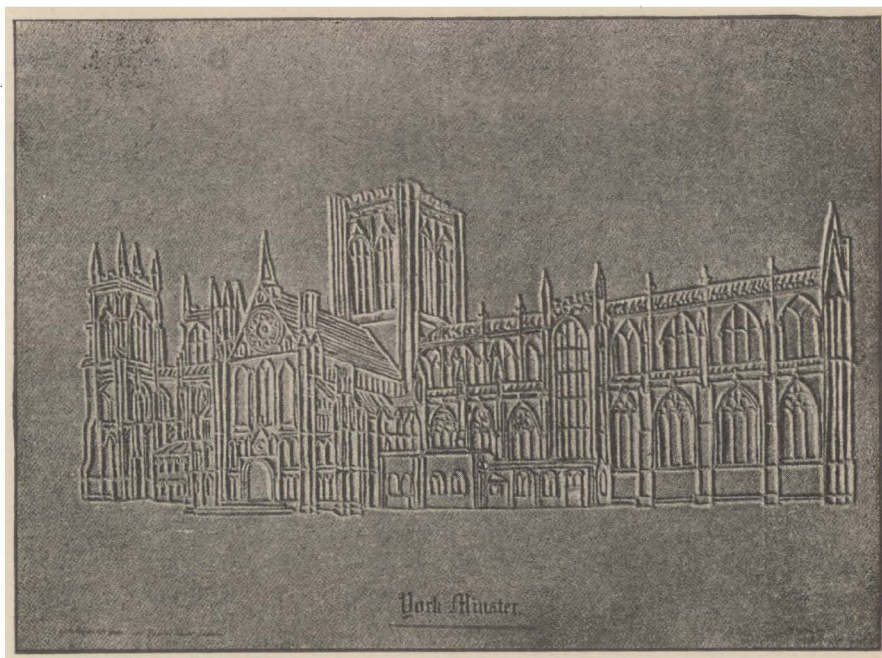
The year after his blindness began Dr. Moon formed a small class of blind people in Brighton, and taught them one of the existing embossed systems. It was the difficulty which he found in their learning to read by it that drove him to simplify the alphabet and reduce the number of marks and contractions.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

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



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

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



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

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

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

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

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

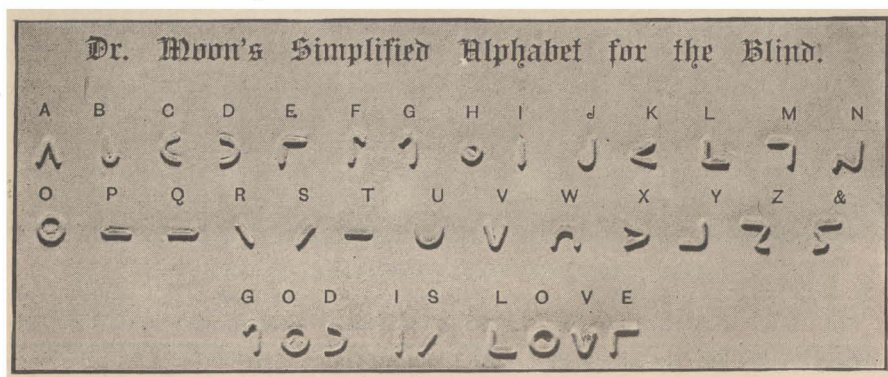
son's Syrian schools learned in less than an hour.

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

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

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

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



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

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

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

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

A grateful Florence raises this memorial. 1861.

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

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

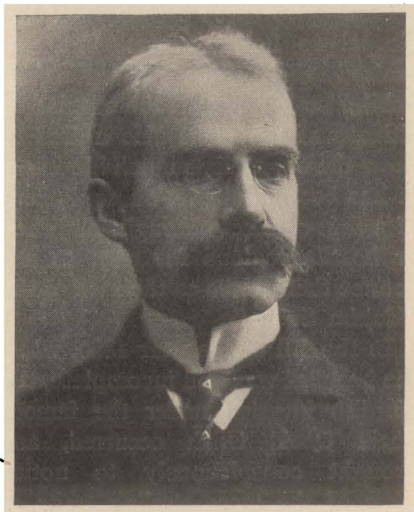
*Subscriptions and donations will be thankfully received by Miss Moon, 104, Queen's Road, Brighton, Sussex, England.

A MISSIONARY PHYSICIAN IN PERSIA

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

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

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



JOSEPH P. COCHRAN, M.D.

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

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

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

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

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

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

Early last summer a certain mili-

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

Dr. Cochran also rendered bene-

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

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

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

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

"Doctor, can you read? . . . Well, then, you know what blindness means to one who has not seen for three years. All the people of the village used to bring their notes and deeds to me, and I often read our holy books to them, but now, except for the little I have memorized, I am as much of an animal as any of them."

He was fond of discussing religious themes, and soon demanded that prayers be conducted daily in his room. On the day that Dr. Cochran had promised to let him open his eyes and see if the operation was a success, he addressed the doctor very seriously, saying:

"I have a petition. I wish the words of Christ, in the Testament, to be the first thing my opened eyes shall fall upon, but am unprepared to-day, for since you operated on me I have not

been able to shave and wash my head and undergo all the necessary relations to an effectual prayer."

Dr. Cochran told him he could arrange for that by leaving a single band over his eyes merely. When he was ready the doctor removed this band and held the Testament before him. He could easily see the title, New Testament, or "New Boncise," as it is in Persian. Repeating this and assuring himself that he saw every letter, he raised both hands toward heaven and uttered a most fervent and touching prayer of gratitude to God and to "His Holy Spirit, Jesus Christ."

His hospital work was saturated with his evangelistic missionary aims. In the religious services of the institution he was especially careful to provide that Moslem patients should get some instruction in the truths of Christianity in their own language. He was a man of prayer, and in his own quiet way impressed upon his attendants his sense of the need of prayer in the attainment of the best results in the hospital work. In his extensive visits among the higher classes of Mohammedans he did not fail to commend the Gospel of Christ, and he often drew their attention to the superior comforts and assurances of the Christian faith as death approached.

Who shall estimate, this side of eternity, the value of such a Christian life in the midst of a population like the Persian, standing in a position to command the closest scrutiny, and never failing in presenting an almost ideal image of the matchless Lord he served? To that Lord be all the praise and honor.



A CHINESE OFFICIAL AND HIS FAMILY
The official's wife has "Lily-feet," which can be seen beneath her dress

THE WANING OF THE "LILY FEET" IN CHINA

BY EMMA INVEEN, HANGCHOW, CHINA

During the Cheo Dynasty, 1122-255 B.C., a ruler of the kingdom of Wei married a girl named Chwang-chiang, of the kingdom of Chi. She was famous for her beauty, and a poet of Wei wrote a poem in praise of her, but made no mention of her feet. This is an evidence that, in those ancient times, the evil practise of compressing the feet into a shapeless mass was not yet in vogue. When, then, did the practise begin?

In the time of the Southern Tang Dynasty (289 A.D.) an emperor named Li Hestsu, who loved pleasure, had a concubine named Yao-niang, who was a beautiful dancer. As the emperor watched her through the mazes of the dance, he conceived the idea that it would enhance her charms if her feet were wound in silk. He therefore presented her with some,

which she wound about her feet, tighter and tighter, until they looked like bows—hence the name "*kung-hai*" (bow shoes). What was a moment's thought in pleasure soon became a custom, for the example of the palace was followed by the people, and the custom has become fixed among those who care a whit for their social standing.

Another story is that Tong-kwen-heo, an emperor of the Chi Dynasty, had a concubine whom he loved very much. Her name was Yü-r (Jade), after the precious stone so much valued by the Chinese. She was also very beautiful, and for her the emperor built a magnificent palace and set lotus flowers of gold in the tile floors for the lady to walk on. When she walked it was as tho her feet dropped lotus flowers, or her foot-

prints were lilies, hence the name "*Chin-lien*" (Golden Lily), for very small feet.

Whatever the origin of the practise, the fact remains that nearly all the women of the Chinese race have become victims of this cruel and pernicious fashion. The higher the family in the social scale, the smaller the feet of the women, so that often the feet have been cramped to three inches in length, so that the women are helpless and need the support of servants to enable them to move about the house. The Hakkas in South China, the Canton boat population, the aborigines, the women of some districts in West China, and the Manchus, are the only exceptions to those who observe the otherwise universal custom.

"*Yang-chow-tih chiah, Su-chow-tih deo*" is a common saying among the Chinese. It expresses the prevailing sentiment that Yangchow produces the smallest and prettiest feet and Suchow the best-looking heads.

Hundreds of millions of Chinese women and girls are thus in abject bondage to a custom as cruel as it is hideous, entailing unspeakable suffering on the mothers and certain degeneration of the race. This custom has held sway over them for more than 1,600 years, and "for each pair of small feet there has been shed a *kang* (barrel) of tears."

The shape of the "lily shoe" has varied in different parts of China, from one very short and stumpy to those longer and more pointed. The process of binding has usually begun about the age of six or seven years, first binding the toes together and gradually drawing the smaller toes under, tightening the bandages

around the heel and instep until the instep bulges up and the toes and heel nearly meet under the sole. This causes the weight of the body to rest upon the heel, and results in a gait similar to walking on stilts. These bandages and an inner pair of soft shoes are never removed day or night, except for bathing and dressing. From lack of proper care, the feet sometimes becomes a mass of corruption, as every hospital in China could testify. Many a woman has been sacrificed on the altar of this senseless practise, and many more have been rendered cripples for life.

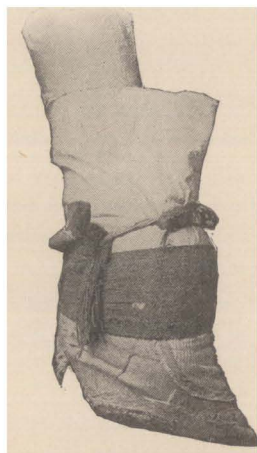
But notwithstanding this, and all the other evident evils, Chinese have not been wanting who are ready to argue in favor of the fashion. "Bound feet are so beautiful. Compare the masculine swagger of a large-footed woman with the graceful swaying golden lilies! Bound feet assist women to do their duty, which is to stay at home and not to gad about in their neighbors' houses. Bound feet produce virtue and good conduct. Out-of-doors are countless temptations to eye and ear. The women who stay at home never know about these, and so retain their innocence. Bound feet are distinctly conducive to health and longevity. See how many more old women than men there are in China! This is because women with small feet do not work hard. Moreover, the shut-ins do not see and grieve over the unobtainable, so they are not envious, but have hearts at rest, a condition which is very healthful indeed for women."

"Confucius says that women should be weak and men strong. This is the proper order."

These and other similar arguments have emanated from the masculine mind. The favorite plea from the women has been that "a small-footed

edicts, with no better results. Here and there a Chinese scholar has also written a tract exhorting the people to abolish the custom.

Such were the conditions when missionaries appeared on the scene, about one hundred years ago. Needless to say, the Protestant missionary ladies used all possible effort to create a sentiment against foot-binding, and so far as lay in their power required the abolition of the practise among girls who were committed to their care for support and training. But the work was very difficult—so much so, that sometimes the battle was given over and hope waited a more propitious time. The troubles were not all on the side of the missionary, for oftentimes girls whose feet had been allowed a natural growth felt that the disgrace of having "big feet" was more than could be borne, and under the fire of persecution many a girl



"LILY FOOT" BOUND

girl has better chances for a favorable marriage."

From time to time the Chinese have themselves made attempts to break up the evil practise. When the Manchus came into power, about three hundred years ago, they issued an edict ordering the men to shave their heads and wear queues and the women to unbind their feet, and both men and women to adopt the Manchu dress. The common saying—

Men submitted, women not,
Age submitted, children not,
The living submitted, the dead not—

bears testimony to the fact that the edicts were not entirely obeyed. Men submitted to the queue, but the women held on to their little feet. Men adopted the dress, but little children and the dead still wear the ancient Chinese dress, with alterations. Two other emperors have issued similar



THE "LILY FOOT" UNBOUND

The sole of the shoe of grown women is sometimes as small as 3 inches in length

"opened a wood shop." This is a contemptuous expression for simulating bound feet by inserting a wooden block under the heel of the foot, thus

raising it and allowing only the toes to rest on the ground, which were encased in as small a shoe as possible. But many brave girls in those days of persecution stood out against jeers and slander, and with God's help did much to start the reform and make it popular. Mission schools, through such girls, laid the foundation of the movement which is now making such rapid progress.

Anti-Foot-Binding Society

The first attempt at organized effort against foot-binding is the Anti-Foot-binding Society, started at Amoy in 1874, among the native Christians in the district. Since then similar societies have been organized in nearly every center where missionary effort has created a sentiment in favor of such work. In the early days some mission schools permitted foot-binding, because any attempt to interfere with the hoary custom would result in dispersing the girls and sending them back into heathen darkness. Now every boarding-school, heathen as well as Christian, has only natural-footed girls the whole land over!

The year 1895 saw the birth of the "Tien Tsu Hwei" (Natural-foot Society), an organization born, not made, in the mind of one who evidently came "to the kingdom for such a time as this": Mrs. Archibald Little, whose husband was a pioneer of Western civilization in far Western China. In the spring of that year Mr. and Mrs. Little were traveling from Chungking down the Yangtse to Shanghai. The only other passenger on board the little steamer from Schang was an American missionary lady, invalided home. In the

course of conversation, the subject one day turned upon foot-binding and anti-foot-binding tracts. Following a sudden inspiration, Mrs. Little said: "Now there is something I can do for Chinese women. I can secure quantities of these tracts and put them into the hands of women in families with whom we come in contact, and whom missionaries rarely meet." Ere Hankow, the next port, was sighted, Mrs. Little had formulated a plan by which to call in the cooperation of all foreign ladies resident in China whose husbands were engaged in commercial or civil life. Very few of these ladies could speak Chinese and had no direct intercourse with the Chinese, but they could work through their English-speaking Chinese servants. The society was organized, with headquarters in Shanghai, and had for its object:

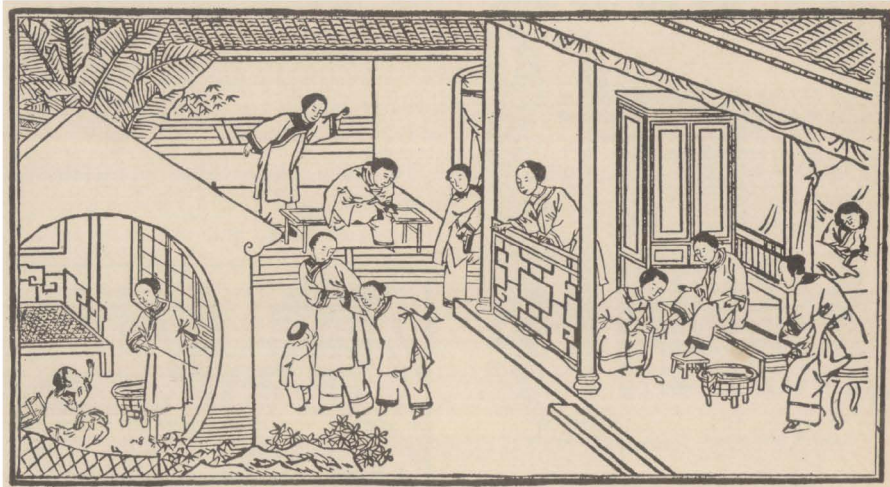
To print and distribute pamphlets, leaflets, and pictures among the Chinese on the subject of the prevailing practise of foot-binding, to encourage the formation of leagues, and in other ways to influence native opinion. It also proposes to offer from time to time prizes for the best Chinese essays on the subject.

As rapidly as possible, secretaries were appointed in all the open ports and in as many interior cities as could be reached. In the latter, missionaries were the only foreign residents, and, as the work grew, they naturally became more and more the active workers. In less than three months after the birth of the idea the Tien Tsu Hewi was fully launched, amidst some opposition and ridicule. The first report, covering a period of eighteen months, tells of 18,000 tracts circulated and other things accom-

plished. The reading of these tracts, prepared in the first instance by missionaries and native Christians, inspired non-Christian Chinese scholars to write tracts also. A notable case was the so-called Suifu appeal, which "gave the first real impetus to the work among the Chinese." Mr. Chao, a literary man, returning from Peking to his home in Suifu, "found his lit-

to Canton, where it resulted in the formation of a native society which soon had 10,000 members.

Another influential tract, "The Human Poem," with a preface by the great viceroy, Chang Chi-tung, has also been largely used. A "memorial to the emperor of China was drawn up by Dr. Fryer, and signed by a thousand foreign ladies residing in the



苦 冤 喫 枉

ILLUSTRATION FROM AN ANTI-FOOT-BINDING TRACT TO SHOW THE PAINFUL RESULTS OF THE PRACTISE

tle girl crying over her binding, and, having already come across some of our tracts, felt himself moved to write a better one." This appeal, signed by himself and five of his literary friends, was found posted on the city gate. A copy was taken by a missionary and sent to the Chungking committee. Its value was immediately recognized, being the production of a Chinese scholar in no way connected with the ofttime despised foreigner. Tens of thousands of copies were printed and distributed all over the west and sent to Shanghai, whence it found its way

East, and on behalf of 15,000 women of the International Union of Europe and America." This, however, bore no immediate result, except that the emperor was said to have approved of it. The time was not ripe for an imperial edict.

In all, during the nine years of the society's existence, over 400,000 tracts have been sent out from headquarters in Shanghai, and have penetrated to nearly every corner of China. Additional tracts have been printed in other centers, such as Chen-tu, Chungking, and Si-ngan-fu. The so-

ciety now prints twenty-five leaflets, including the now famous edict issued by the empress dowager, and the anti-foot-binding pledge, and Dr.

throne, has not had very much effect upon the purely Chinese custom.

The society's pledge is printed on red paper, and reads thus:

Natural-foot Society

A firm and natural walk. My body, hair, and skin were received from my parents. As my body came to me complete, so it shall return complete. I dare not injure or destroy it.

Pledge: Gladly I enter the Tien Tsu Hwei (Natural-foot Society). I wish to be free from the pain of a lifetime.

I also promise to do my best to persuade my relations and neighbors, all of them, as virtuous women, to preserve the entire body from mutilation."

In some places shoe competitions were held, and prizes offered for the most practical and beautiful shoe.



THE IMPERIAL EDICT AGAINST FOOT-BINDING

Timothy Richard's "Roentgen Rays Tract."

The imperial edict reads as follows:

Decree of empress dowager, abolishing the old law prohibiting intermarriage between Chinese and Manchus. Also as the custom of foot-binding among Chinese women is injurious to the health, the gentry and notables of Chinese descent are commended earnestly to exhort their families and all who come under their influence to abstain henceforth from that evil practise, and by these means gradually abolish the custom forever.

Not a very strong edict; a recommendation rather than a prohibition, which, coming from a Manchu source, the usurpers of the Chinese



AN ANTI-FOOT-BINDING TRACT

This pictures the disadvantages of foot-binding, in that small-footed women can not escape from fire and flood

The most popular shoe now is a plain black satin or cotton slipper with leather soles.

The Present Outlook

A sentiment in favor of natural feet is beginning to pervade all classes of society. The old stereotyped phrase, "It is our custom," is passing into oblivion; instead the ear is becoming familiar with a new one: "*Chan chioh puh hsin*" (Bound feet are not the

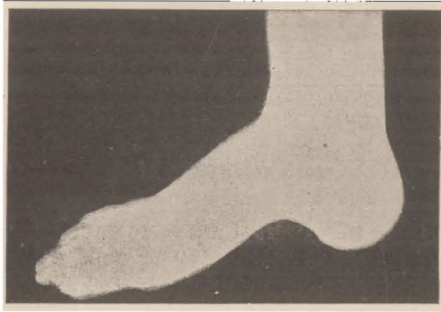


ILLUSTRATION FROM A ROENTGEN RAY TRACT

fashion). All freely acknowledge that Chinese woman suffers from three evils: illiteracy, foot-binding, and too close confinement at home. Foot-binding is slowly but surely passing away. The ancient custom is doomed. It is, perhaps, not too optimistic to say that in a large majority of the better-class homes the younger daughters and granddaughters are growing up with natural feet, and many of the older girls whose feet were already bound before the wave of reform struck them are doing what they can in loosening bandages and encouraging their feet to grow. The common people, as in all reforms, follow more slowly, but if "as the wind blows, so the grass bends," it is not perhaps too much to hope that in another ten years even the common people will have discarded the old custom and fallen into line with the leaders of reform.

The crusade against foot-binding

has lately received great momentum through the hearty sympathy and active cooperation of the higher officials, among whom may be mentioned the Governor of Shantung, the viceroys of Chih-li and Sze-chuan, Hupeh, and Hunan. Literary leaders have taken it up, and Mohammedans have fallen into line. Everywhere, "east and south, west and north," the reform meets with response, and ere many years more we shall speak of the "lily foot" as a thing of the past, and relegate it to the realm of ancient Chinese curios! God speed the day!

A Christian Chinese, who was sent to the World's Fair at St. Louis, has returned to his native city of Hangchow, and is now giving the people his impressions of the fair, and especially of the Chinese exhibit. He deprecated the fact that so prominent a part of the exhibit consist of things which are a disgrace to China, foot-



ILLUSTRATION FROM A ROENTGEN RAY TRACT

binding among them. It is not many years since foot-binding was considered a *disgrace*; in fact, it was reckoned as the crowning glory of Chinese womanly beauty! When a girl was offered in marriage her value was enhanced by the smallness of her feet; now the young man who has received an education on Western

lines no longer desires a girl with "lily feet."

The progress of the reform movement in some places has been nothing short of marvelous: eight hundred women in one city unbound their feet in one month, and, as an inducement to lead others to follow their example, their names were posted up on the Yamen gate!

A rather peculiar development of the natural foot reform is the opening of schools directly under the management of local societies. One such was opened in Chungking, with the daughter of an official at the head who herself wrote a tract against the evil custom. Within a few months another school has been opened by the Shanghai society.

Truly, we are living in a time of marvelous opportunity. The very atmosphere is pregnant with reform. The crusade against foot-binding is but one expression of the fermentation that is at work in the hitherto inert Chinese race. Educational reform is another—a slow but sure breaking away from the old standards and methods and customs, and a reaching out after the things of modern times.

A Chinese lady said yesterday: "If we could only go out and *walk*, and not always have to be carried in a closed sedan!" One can safely prophesy that the time is not far distant when such as she will surely have all the freedom now enjoyed by her more favored sister from the West.

CHURCH FEDERATION AND COOPERATION

THE VIEWS OF MISSIONARIES, SECRETARIES, EDITORS, PASTORS, AND LAYMEN

The subject of practical unity, both of doctrine and of effort between the different branches of Christ's Church militant, in all lands where the Cross has been planted, as a center of faith and a signal of advance, is attracting, if not absorbing, so much attention that, like Banquo's ghost, it will not "down" at any one's bidding.

It seems wise, therefore, to put, side by side, for comparison, the expressed opinions of conspicuous leaders in Christian thought and Christian movements, philanthropic and missionary in character; and so gather

suggestions as to both the possibilities and limitations of such federated union.

Tho the whole world is "the field" for our occupation and tillage, it is quite possible that conditions may so vary in the home section and the foreign as to make what is desirable and possible in one, undesirable or impracticable in the other. Hence we give as ample space as our necessary limits allow for the expression of the convictions of various writers upon either or both departments of Church enterprise and activity.

FEDERATION ON THE FOREIGN FIELD

BISHOP J. M. THOBURN, OF INDIA

A few years ago there was witnessed in China an extraordinary spectacle which for a time absorbed the attention of the world. Five small armies, each representing a European power, with one body of Japanese and one of American troops, had assembled to go to the relief of the imperiled foreigners in Peking. Seven nations were represented, but the force was not large, and the task was beset with difficulties and dangers of many kinds. Success was by no means certain, and the whole civilized world looked on with painful suspense. Could the soldiers reach Peking? If they did, could they force an entry and rescue the men and women who were watching and praying for their speedy coming. What line of march should they take? What plans should they adopt to force an entry? How create and maintain a commissariat? A dozen questions, all painfully practical, were discussed, not only on the spot, but all over Europe and America. This little force must be wisely directed, and every possible resource used promptly and courageously.

In this crisis one thought suggested itself to every soldier and observer, as if all were moved by a common instinct. *There must be one supreme leader.* Organization must provide against disorder, and make possible effective action. The chief commander was selected, alignments made, a line of march chosen, and the little force so directed that in a few weeks it began to be realized in the

East that the Western world was moving against the Chinese empire.

In that same China there is going on at the present hour, another, and greater, contest between the agencies of light and of darkness. Here and there may be found a little band of disciples, representing the world's Savior, striving to overthrow the powers of evil, and to bring in the reign of righteousness and peace. The outer world takes little note of this contest, but, to every man of vision, it represents itself clearly as one of the most momentous struggles which has ever challenged the courage and faith of the Christian world. Not only China and all Asia, but indeed the whole non-Christian world, is concerned. The invaders are very few—one to every four hundred thousand of the opposing host—and can not afford to neglect the slightest advantage. What can strengthen their position, what do they need in the way of organization? What will invigorate them with new life, inspire them with courage, increase their faith, and hasten their assured triumph? These questions suggest their own answer—*united effort, concerted action, a common host to represent a common cause.*

No one will misunderstand these terms. Of course, I do not mean that the missionaries shall all assemble at a single point, unite in a single organization or church, or employ the same methods. The seven militant powers which were represented in the march on Peking did not waste any time in talking of political union. *As nations,* they reserved their rights and responsibilities, but, *on the field,* they united and

pressed forward to accomplish the specific object of overthrowing the hostile forces and rescuing the heroic band whose lives were in imminent danger.

The missionaries in most of the great fields are in no personal danger, but are struggling under crushing burdens, attempting almost impossible tasks, confronting formidable problems, sketching the boundary lines of Christian empires; in short, summoning the aid of forces which are to revolutionize the world, and, above all other living men, they need every advantage which organized cooperation can give.

It is too early to decide questions which belong to the ultimate organization of Christian empires in the great mission fields, but not too soon to provide for plans of united effort for the effective distribution of missionary forces, for the creation of Christian literature, for the foundation of Christian institutions, adapted to the common wants of all Christians, tho bearing different names and coming from different lands.

Wild talk on the subject has been heard at times in the past, and some attempts at union have ended in dismal failure, but in most cases have been misdirected. The difference between *corporate union* and *concerted action* has not been kept clearly in view. The question of a common statement of doctrine is not even to be mentioned. The rights and privileges of existing churches are not involved. The practical and vital question at issue is that of *united action*. It is useless even to discuss the question of a framework for an ecclesiastical structure wide enough

to embrace all the Christians of India. Great ecclesiastical organizations are not made, they grow; the busy men of to-day have other and better work than to attempt impracticable and fruitless tasks, but can do much in the way of cooperation and in the cultivation of a fraternal spirit worthy of their work.

Missionaries are increasing rapidly in number, and every token indicates that the ratio of increase will advance rather than recede in the immediate future. The time for intelligent and courageous missionary action has come. The gates of nearly all the nations have been thrown open wide to us. God forbid that we should shrink from entering, and when we do enter, when India and China and Africa shall have five thousand missionaries each, and other countries five thousand more, it will double the strength and effectiveness of the mighty host if all can be organized for concerted action. A common love moves them to action, a common hope inspires them and assures them of victory; and if a supreme effort is made to keep in touch with the Leader and Commander of the Lord's host, they can not become separated from one another. We all believe in a good time coming when all the believers of the earth shall in very deed, in outward life as well as in the inward spirit, become one in Christ Jesus. May God hasten that day of joy! But, when it does come, and the historian of the future sits down to write the story of its consummation, I venture to say that he will place on record the statement that, under God, the *chief agency* in hastening the hallowed consummation was the great missionary movement of the twentieth century.

REASONS FOR CLOSER UNION

SAMUEL B. CAPEN, LL.D., PRESIDENT
OF THE AMERICAN BOARD

On February 7, 1812, the first missionaries of the American Board received instructions so broad that they sound like the modern principles of those who are most earnest for federation. The first reason why there is a closer federation of work on foreign mission fields than in our home land is that *it started right*. Furthermore, to supplant false religion, superstition, and paganism with the pure religion of Christ was a stupendous task. It was, therefore, most natural for the missionaries to *minimize their differences*. Again, they were few and often in peril, and common danger always brings men closer together. Thus, from the very beginning, they were far in advance of the home churches, and have always kept so.

The present growing trend toward a closer federation in missionary work abroad should be encouraged for the following reasons:

First. It is in harmony with the last wish of Christ, who prayed that we may be one. While organic union is impossible, by a closer federation we can help to answer that prayer.

Second. It will simplify our problem of teaching the people in the non-Christian world. When they begin to think, they must wonder at the differences among those who profess to follow one Master and believe in one Book. No wonder they are confused and greatly hindered in their progress.

Third. It will greatly promote economy. Institutions need not be

duplicated. One large hospital can be better equipped than two or three, *can have a better staff of physicians and nurses*, and at less expense. The same is true of institutions for higher education. A single press in a given field can work for all, and furnish more and better literature.

As to the *difficulties*, they are far greater at home than abroad. For years the *greatest foreign missionary problems have been at home*. A leading missionary expert, who has been over the field more than once, writes: "I have sometimes thought that, if the missionary societies of North America and the British Isles could, by the use of statesmanship and by the help of the Spirit of God, both of which are indispensable, exactly solve this comity problem, they would accomplish results equivalent to adding two or more thousand missionaries." Certainly we rejoice that there is a better promise here at home. The recent movement in this country to co-operate in Christian work is unmistakable, and is in harmony with the best thought of our day, which urges cooperation, not antagonism, and economy in every department. The executive officers at home are recognizing these rapidly changing conditions, and approving of a federation abroad which would not have been possible twenty-five years ago.

Has not the time fully come for the leaders of missions here and in Great Britain to come together with the map of the world before them, divide up the unoccupied field, perhaps exchange work to promote economy and efficiency, estimate how much money will be required to cover the whole field by modern methods, and

then unite to raise the millions needed? Christian people have the money. Might we not then expect larger gifts than hitherto because the work has been federated as that of one Master and one Lord?

ADVANTAGES OF ORGANIC UNION

REV. H. K. CARROLL, D.D.

Secretary of the Methodist Episcopal Missionary Society

The waste of rivalry, the weakening effect of discord, the necessity of increased economy and efficiency, and the multiplying exigencies in our complex civilization, will force the subject of closer Christian union in some or all of its phases upon the denominations which are earnestly praying, "Thy Kingdom Come." I do not try to forecast what *form* of agreement the outcome will take; but the reasons for economy in the application of the millions contributed for Christian work are already becoming irresistible. Nobody denies that there are too many denominations, too much division of Christian people in many communities, too much money wasted in trying to maintain churches where they are not needed and where their intrusion is harmful to the interests of Christ.

Christian unity in the mission field is always and everywhere desirable—nay, its absence appears inexcusable. As a matter of fact, missionaries are less divided by denominational differences or denominational pride than ministers at home. Their essential oneness in the faith is emphasized by the awful gap between Christianity and paganism.

Association in occasional meetings and conferences, cooperation in se-

curing objects common to all, are so obviously desirable and helpful that no argument seems called for in support or defense of them.

The question of federation, or organic union, demands more attention. The *organic union* of bodies of the same faith and polity and of the *same denominational family* appears very desirable. The union of Presbyterian and Reformed bodies in Japan is an object-lesson for other denominations and other fields. The united Church unquestionably adds to the strength and prestige of the Presbyterian movement, whose divisions at home simply stand for geographical or local reasons which can have no significance to Japanese Christians. The plan for the union of the churches of the various Methodist bodies working in Japan will, I earnestly hope, be brought to a satisfactory conclusion at an early day.

Where organic union is not now a possibility, various measures of cooperation or union on certain lines of work should be encouraged. Take, for example, the educational work in China. Dr. Arthur H. Smith says that China has undergone a greater change in the last five years than any other nation in the world. It has discarded the old system of the classics and accepted the Western idea of education. It is consequently reorganizing its schools and universities, and revolutionizing its plan of study. The opportunity to the missionary institutions has never been equaled. We must have stronger faculties, better and bigger buildings, and more adequate equipment. But many of the denominations conducting schools in China can not separately raise the

means necessary to meet the exigencies of the situation. Hence a union for educational work, such as has been accomplished in North China by the American Board, the Presbyterian Board, and the London Missionary Society, should make for economy, increased efficiency, and larger results.

I, therefore, favor unity, agreement, comity, cooperation, federation, organic union—the first three always and everywhere, the last three as circumstances and conditions may allow—no forcing process to be applied.

PRINCIPLE AND PRACTISE

REV. JAMES I. VANCE, NEWARK, N. J.

That the principle of federation in church work is Christian may be assumed, tho there may be honest differences as to its application. Perhaps here and there some may be found so conservative as to imagine they are saving the day for orthodoxy by regarding with suspicion the Christianity outside their own fold, and who claim to be obeying the Scriptural injunction to be brotherly by walking away from Christ's people. These are, however, a rapidly diminishing quantity.

Church federation is both sane and Christian. It is union for the sake of unity, cooperation for the sake of effectiveness, coordination for the sake of testimony, combination for the sake of the Kingdom. If federation be good for the churches in Christian lands, is it not equally so for the churches and church workers and native Christians in the mission fields? All the problems which exist at home and make closer ranks important ex-

ist abroad, and, in addition, there is the one great problem which looms distinct above all lesser problems—*heathenism*. The foe is bigger. The need, therefore, for a strict economy of force is, if anything, more imperative.

Federation is desirable for the sake of the *missionaries*. It is not merely a question of making a small force go as far as possible in covering a vast field, but of giving the force solidarity and that encouragement which comes from comradeship. It is not enough for us to keep out of each other's way, to parcel out the territory, and agree that we will not climb fences. This is comity; but comity is not enough. It would be a great gain for the missionaries and native Christians, in the presence of their colossal foe, heathenism, to feel that they are not divided, even by the thin ledge of denominationalism. Every consideration based on the hurtfulness of friction, the disaster of waste, the sin of denominational rancor, the weakness of divisions, the extravagance and expensiveness and hurtfulness of competition makes federation in foreign missions desirable.

Is it not also *as feasible* there as at home? Is it necessary to reproduce abroad our denominational differences? The competition there should not be between different schools of Christian thought, but between Christianity and a false religion. Why not have a Christian Church of Japan or of China rather than the denominational segments? Why not allow the native Church to develop according to the genius of the people, instead of fastening upon it the

legacy of denominationalism we have received from centuries of religious controversy? Whatever these things may represent to us, are they worth anything to them? Because we have these divisions, is it any reason they should?

It may be a Church might develop which, while thoroughly evangelical, would possess latitude enough to house in the same temple some of the things for which we must build separate denominations. Certainly it is our duty to give them the chance.

Federation as far as possible should be the program in all our missionary work; and in deciding on what is feasible we should pay more respect to the work of saving a people than of enlarging a denomination.

MISSIONARY INFORMATION

PROF. AMOS R. WELLS, BOSTON, MASS.
Managing Editor of *The Christian Endeavor World*

It is a marvel that the average Christian knows as much about missions as he does. Suppose I wished a clear idea of what American Christianity is doing in India. I should be obliged to send to the foreign mission boards of eighteen different denominations, try to find common ground among eighteen different systems of statistics, and familiarize myself with as many different ways of setting forth the methods and results. And to exhibit the work of American churches in the Indian Empire, I must introduce such a medley of Presbyterians, Canadian Presbyterians, Reformed Church in America, Reformed Episcopalians, Reformed Presbyterians, General Synod, Baptists, Free Baptists, Methodists, Free Methodists, General Council Luther-

ans, General Synod. Lutherans, Friends, Disciples, United Presbyterians, Congregationalists, Christian Alliance, Moravians, and Mennonites, that the essential facts would be quite lost in the bewildering conglomeration.

As a matter of course, almost, the newspapers and members of each denomination know their own missions (perhaps), but are quite ignorant of the missions (very likely far more important and inspiring) of other denominations. For fifteen years, now, I have attended the regular monthly "missionary concerts" of one of the most active and intelligent missionary churches in the country, and, with the exception of a single meeting, arranged by myself, I think I have never heard mentioned the missions of any other denomination. That is the way everywhere.

Information is the basis of inspiration. Why should not the Congregationalists be warmed by the great news from the Methodist missions in North India? And both Methodists and Congregationalists be familiar with the marvelous work of the Church of England in South India? Why not all three, fired by the latest news from the Baptist Telugu mission?

What a loss to the other denominations that they know little or nothing about the Presbyterian mission countries, Persia and Siam, or the Congregational work in Turkey, or the Baptists' in Burma, the Methodists' in the Fiji Isles, the United Presbyterians' in Egypt, the Moravians' in Dutch Guiana!

Let no one say that Methodist missions are so extensive that Methodist

minds have room for no more, and the same of the other denominations—at least, the larger ones. As well say that the affairs of Ohio are so involved and important that citizens of the Buckeye State may properly be ignorant of the others and of the United States. It is best that each Christian should know with thoroughness one group of missionaries and missions; but the great men, the especial triumphs, and the large outlines of the missionary work of all denominations should be the property of all.

Some day the more than one hundred and fifty denominations in the United States will join hands and hearts for the salvation of the world. When that happens, among the lesser but important results will be this, that all study of missions and all presentations of them, in print and by voice, will gain a simplicity, comprehensiveness, dignity, force, and inspirational quality that will lay hold upon the imagination, convince the mind, and move the lives of men. Let us hasten that day of the Lord.

THE EVANGELICAL UNION IN THE PHILIPPINES

BY REV. JAS. B. RODGERS, MANILA,
PHILIPPINE ISLANDS

The first suggestion was for a divided field and a united Church, each mission to superintend the work in its own field and the results in the shape of organized self-supporting Evangelical churches were to form one body. This was not accepted. Eight months later the present plan was adopted. This calls for mutual recognition and respect for the doctrines, discipline and rites of the mis-

sions in the Union—a common name, "Iglesia Evangelica," and a division of territory for greater efficiency. It also looks toward common effort in schools, presses, and hospitals, or at least no duplication of such institutions.

At the end of three years the compact was renewed indefinitely. The constituent members of the Union are the Methodists, Baptists, United Brethren, Disciples, Congregational, and Presbyterian Missions, the Y. M. C. A., and the American Bible Society.

The question is, "Has this Union made for a truer unity of spirit and greater efficiency in service? My opinion is that it has and that the results have proven our wisdom in forming the Union.

There have been misunderstandings between the missions, and in other cases real mistakes have been made as to method, in a few cases missions have taken action at the command of the Boards in this country, without properly consulting the other missions which were or would be interested.

On the other hand, the advantages already gained are very great. The misunderstandings far fewer than if the Union had not been formed. Brethren of divergent views have been compelled to discuss their differences face to face, and while it may be that "each is of the same opinion still," his meeting with the other man has done him good and dissipated those vain imaginings as to the other man's motives that constitute so large a part of questions between the Lord's children. We are nearer to one another because of this

plan. We realize each other's worth far more—we think less about our special "isms," tho perhaps we think none the less of them.

As to the efficiency of the service rendered under the plan, I believe that our united efforts against the opium legislation in 1903, our union services on several occasions, bear witness to its value. In the more intimate history of the missions we see a far greater field occupied, more towns evangelized, more congregations organized, more converts than would have been possible under a system of perpetuation of denominational differences.

Best of all, the plan has thus far proved a splendid specific for that worst of all displays of the sectarian spirit, denominational ardor on the part of the Filipino members. They recognize the oneness of the Church and pass as readily from one church to another when they move as tho no distinction existed.

This Union ought to be of great value to us in the future, as we face the questions which are sure to arise in connection with the permanent ecclesiastical status of the churches now growing to manhood and spiritual and financial independence. It may be that we shall outgrow our present plans and develop an idea of unity far more perfect than anything as yet dreamed of. It may be that these churches will realize their essential unity and under the guidance of the Spirit in some way that it would be presumption to attempt to define, will form one church, protected and fostered as long as necessary by the mother churches, each in its own sphere of influence. And

that this Evangelical Church of the Philippines will be a power under God for the establishment of His Kingdom, not only in their own archipelago, but also in Asia and the adjacent isles of the Southern Seas.

Such at least is the dream of one dreamer.

A CAUSE OF FAILURE

RT. REV. WILLIAM N. M'VICAR, S.T.D.
Bishop of Rhode Island

We need only to open our eyes, to consult the journals that bring to us the news from the various parts of the world, to realize that the kingdoms of this world have not become as yet the kingdoms of our Lord and of His Christ. As far as human sight can extend, that time is still far distant, as we are led often to suppose. The Church has been at fault somewhere, for Christian truth can not be at fault.

The Lord's arm is not shortened that it can not save, and, whenever the Gospel has been preached and wherever human lives have received it in sincerity, the work has told; but we can not but feel that greater multitudes might have been reached but for this division the Church has been working under, this sectarianism, that has ministered to the self-consciousness and self-absorption and self-admiration of so many of the various churches till they have forgotten almost the great work of redeeming the world. They have established their own claims, and worked along their own narrow lines, while the whole world has suffered. Much of the handicap, much of the distress and difficulty has been due to this separation; it works to inefficiency in the churches and in consciences.

Just for one moment picture a great business being carried on along the lines which the Christian Church has tried to do business on. It would not be tolerated for a moment, or if tolerated, would go out of existence in a year, bankrupt.

The late Dean Stanley said: "Somehow or other Christian *wisdom* has almost fallen out of the category of Christian graces. It is a great pity. In our Church we confess ourselves to be miserable sinners. It would be a wholesome thing once in a while if we would kneel down and confess ourselves miserable fools." And the Christian Church has played the part of folly when it stood before a great and magnificent work, with a grand and glorious commission with a leader and a king Lord of Lords and King of Kings, and it has gone about in its little narrow contorted way to do its little narrow business, instead of uniting against the world.

The time has come when everywhere men are calling for union, getting nearer to each other, because nearer to the Master—thank God for that!

All I can say is that if federation did nothing more to-day than to hearten the Christian Church in their own consciences, if it did nothing more than to show the world they were in earnest and they were not divided up by unsurmountable walls—if it did nothing more than that it would have accomplished in this city and land for humanity and for Christ's Kingdom the grandest work. Hail happy day! say I. If we are not ready for organic unity yet, still let us make the most of that living unity of spirit in the bonds of peace where

the eye shall not say to the hand, "I have no need of thee," or the hand to the eye in return; but where all working in the one body shall bring about the realization of the Kingdom.

THE OUTLOOK FOR FEDERATION

REV. AMORY H. BRADFORD, D.D.

A few results may be expected from the present movement toward federation:

1. Denominationalists will now be placed in an attitude of apology. They will be ashamed of themselves. They may continue to assume an air of bravado, but it will be like a mask which is too small for the wearer. Sectarianism will appear all around it in spite of efforts at concealment. When a man has to apologize for his cause, he works with little enthusiasm, and less efficiency. The meetings of the federation council, lately held in New York, will be a tangible example of the possibility of cooperation. "United efforts are impossible in our community, we are so peculiar," Baptists, Presbyterians, Congregationalists, Episcopalians will insist; but, when Christians of a large type, point to this convention and say, "All these varieties of people worked and worshiped together there," our militant denominationalists will be sadly disturbed to find an answer. Sectarianism in the future will have to justify its existence.

2. While the growth of federation will be slow, it will be sure, because no reasonable argument can be offered against it. It recognizes and honors differences while it unites those who differ on the needs of our common humanity and the call of the King-

dom of God. A movement for organic union would fail, because it would ask subscription to a common creed, worship according to common rubrics, and require obedience to a central authority. The days of authority in the Church are gone forever by. The spirit of man will never again submit to human dictation. Men will think and act as they believe themselves to be divinely led. They will differ in the future more than in the past, for they will think more universally, and, as a whole, more profoundly. This movement will grow because it recognizes the inevitability of this liberty. We shall not think alike, we shall not worship in the same liturgy, but we shall work together for the Kingdom of God according to our individualities. If there ever should be an effort to force a common creed or form of worship, it would be divisive; but he who may open a new opportunity for mutual helpfulness will bind more closely together.

3. This will put a new emphasis upon the weakness of organization and the mightiness of spirit. The whole Church has not yet learned that its progress will never be by might or by power, but by the Spirit of God. Most of us have more faith in the wheels than in the Spirit within the wheels—in the Church than in inspiration. There is, even yet, little that is universal and elemental in our visions or our plans. Most of us are still provincial in our religious beliefs and practises.

It will not be in vain to have made the sin of a divided Christendom to appear more appalling, and the importance of unity that shall be vital, pervasive, and enduring, more impera-

tive; to have brought the masses of American Christians much nearer together, and thereby show that what divides is mechanical and ephemeral, like the mud-fences in India which disappear when the harvest has grown; to show that vital and lasting unity is to be found only as we attain unto harmony with Him who has a place in His providence for all classes, all colors, all races, all creeds, all phases of religion, all eccentricities of belief and worship, all gifts of speech and service; and who by the use of them all, in no narrow and provincial way, but in accordance with laws wide as the universe and as enduring as eternity, is bringing the Kingdom of God.

THE UNITY OF THE CHURCH

DR. G. CAMPBELL MORGAN, LONDON

The division of the Church, as to its outward manifestation to the world, is tragic, and has hindered the accomplishment of the purposes of God. There is no way of healing these divisions, save by a return to recognition of the first principle of unity, as taught by our Lord. This accomplished, the outward discrepancies may be left to right themselves.

The unity of the Church is revealed in the intercessory prayer of our Lord.

"Neither for these only do I pray, but for them also who believe on Me through their word"—for the whole Catholic Church. In this third section of the prayer we shall discover three things concerning the unity of the Church: First, the *nature*; secondly, the *method*; and, thirdly, the *purpose* of that unity.

The nature of that unity is declared in the words, "That they may all be

one; even as Thou, Father, art in Me, and I in Thee, that they also may be one in us." This unity is after the similitude of that which exists between Himself and His Father—made up of separate beings, consciousnesses, interests, and yet every single person holding within his own consciousness the realization of the whole Church.

Christ prayed for the *local* Church, that they should be one "as We are"; He prays for the great *Catholic* Church, "that they also may be one in Us."

So you have, first, the communion of the local Church, of the association of believers who know each other in Jesus, and there the unity is after the pattern of the unity of Father and Son, who are one in thought, mind, purpose, and service. Here you have the greater unity of the Catholic Church upon the earth, "one in Us," that is, one in communion with the Father and with the Son.

This prayer of Jesus far outstrips the dream of all the dreamers. Its very magnificence and daring is in itself the declaration of its absolute truth. That vision of the prayer of Jesus was in the mind of the apostle Paul when he wrote to the Ephesians, praying that they might grow up into Christ in all things, "till we all attain" (not each one of us, but till we all attain) "unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ."

There, then, we have the threefold glory, the threefold unity of the Church. The unity of a *local* Church, a company of men and women asso-

ciated with each other because associated with Jesus Christ; one "as We are," in mind, purpose, thought, and service; the unity of the *Catholic* Church, that communion with the Father and with the Son; and the unity of the *glorified* Church hereafter, perfected into one—the great, final, magnificent perfection, reached by the way of the perfecting of individual members.

The *method* of the unity is based upon the intercession of Jesus. "Neither for these only do I pray, but for them also that believe on Me through their word"—that embraces the whole Church. The intercession of Christ was founded upon His accomplishment of the Father's will and purpose. In the earlier parts of the prayer Christ refers to the fact that life eternal had been given to these few men by Himself; that is, the knowledge of the Father, the manifested Name. As the prayer proceeds, He says, "I have kept and guarded them in Thy Name," and He based His prayer for these men upon what He had done for them. Since He prayed the prayer, He has passed through that Passion-baptism. He still bases His intercession upon His own works, and the unity of the Church to-day is guarded, safeguarded, held inviolate from attacks from without by the intercession of the Son of God.

Now, as to the purpose of the unity of the Church: "That the *world may believe that Thou didst send Me.*" According to this prayer the demonstration of the Divinity of His mission lies in the union of the whole Church. Is it any wonder that men do not believe in the Divinity of His

mission? That the man outside the Church says to the one inside: "When you have settled your divisions, then I will talk to you"? The miracle is that we see so many people believing, in spite of the breaking up of the unity of the Church, in its outward manifestation.

There is yet another reason for true unity: "I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me." Two reasons our Lord gives, the unfolding of a purpose and the declaration of a purpose—"that the world may *believe*"—by the manifestation of the unity of the Catholic Church. "That the world may *know*" by the manifestation of the Church perfected into one. So that if we have missed our way, and have failed to bring the world to believe by reason of the outward manifestation of internal unity, yet, thank God, the world is to have some other chance—is yet to know by the manifestation of the perfection of unity hereafter.

What are we to do in sight of this vision of the Church's unity—how meet the necessities of the case? There are three words which may help to mark our responsibility to-day, and reveal to us how we may assist in the setting right, in some small measure, of that which is so wrong, according to the prayer and purpose of Christ.

The first word is *humiliation*. We are a part of the Catholic Church; we have no right to dissociate ourselves from its sins and its failures; we have a share in the outward breaking up of the Body. The first step to visible unity is association in humiliation. It is time that the Church went into

God's presence, and said: "Lord, the golden bowl of unity is unbroken in Thy hand; but its earthen manifestation we have smashed into a thousand fragments by our selfishness, sin, and folly. We bow in the dust of self-abasement; forgive us."

The second word is *consecration*; first, to the *ideals* of Christ; secondly, to the *methods* of Christ; thirdly, to the *purposes* of Christ. What are His ideals? The revelation of the Father, through the Son, in the Church. What are the methods of Christ? Intercession, the manifestation of glory, and the declaration of the Divine name. And what was the purpose of Christ? That the world may believe. Until side by side with our humiliation there shall take possession of us the great missionary compassion that sees men, far away and near at home, really perishing for lack of God, we can have no share in restoring the unity of the Church of Christ.

Lastly, there must be cooperation. How shall we cooperate? By a view of the sublimities, and by blindness to trivialities. And what are sublimities? The Incarnation—"God was in Christ"; the Atonement—"Who gave himself for our sins"; Restoration—"the restoration of all things" as the final issue of Atonement. Blindness to trivialities, what are they? Earthly governments, creeds, opinions, persons. While the majestic sweep of the Incarnation of God, the Atonement of Christ, and the Restoration of all things holds us—then shall we be near outwardly. In proportion as we gather together in the power of these sublimities, we shall become forgetful of the trivialities, and in some little measure we

shall help toward the final fulfilment of the prayer of the blessed Son of God, the great Head of the Church, "that they all may be perfected into one." Amen.

AN EDITORIAL VIEW

In view of all these accordant sentiments, and many more of like character, the time for a closer bond between Christians seems at hand. Each language has its peculiarities which, as the late Dean Payne Smith said, are "at once the result and the perpetuating cause of a varied mental development." So, in science, philosophy, art, and commerce, each portion of mankind has its special gifts and works for the common good.

When Mummius set fire to Corinth, the heat was so great that it fused gold, silver, and brass into one, and as these three metals ran together they produced a new combination known as "Corinthian brass."

Such is the tradition. In the happy combination of Church life we obtain what no one body of disciples can supply. In the Episcopalians decorum, worship, external propriety, and seemliness are conspicuous; in the Presbyterian branch, doctrinal formulæ and representative government are prominent; the Congregationalists emphasize liberty of thought and independence of ecclesiastical control; the Baptists are jealous for literal obedience to ordinances and the maintenance of strict barriers of discipline; the Methodists cultivate the emotional, the evangelistic, the crusading spirit; the Brethren are sticklers for the priesthood of all believers, the supremacy of the Word, and the simplicity of worship. Each

emphasizes something helpful to the whole body; and if a true union of all is possible, there would undoubtedly come to the united Church a contribution from each to the whole, a tempering of the body together.

For ourselves, we believe that every legitimate effort to promote unity, both of sentiment and service, among disciples, will have Divine blessing in far-reaching results. All that unnecessarily divides is not only a sign of weakness, it approaches the territory of the wicked and criminal—certainly the culpable. All separating barriers demand a justification; and that justification can be found only in one of two advantages—greater *orthodoxy* or greater *efficiency*. So far as Christians agree on essentials, *doctrinal* division is unjustifiable; so far as they can agree on practical *service* to Christ and humanity, separation in activity is wrong and wasteful. The host of God's elect should stand together for the Cross and Crown of Jesus, and move together for the evangelization and salvation of mankind. But we want no union that is a mere nominal bond without adhesion and cohesion—or a merely politic bond with compromise of vital truth, or a merely sentimental bond with loud professions of love and practical rivalry and controversy.

Let us cultivate love and Christ-fellowship—forget minor variances in major sympathies; and let the whole Church be as a keyboard of many chords, submitted to the hands of that Master Musician who knows how to promote that spiritual sympathy which in the ears of God is a heavenly symphony.

A JAPANESE MISSIONARY IN FORMOSA

SOME ACCOUNT OF THE WORK OF REV. K. KAWAI

Soon after Formosa became part of the Japanese Empire, as a result of the China-Japanese war, the Church of Christ in Japan sent its missionary, Rev. Kamesuke Kawai, to work among his people in the new province. Dr. George L. Mackay, who was then living, cordially received him, allowing him the use of one of his own churches. Within a year Mr. Kawai had organized the first Japanese church in Formosa at Taihoku, the capital. In twenty-six months the church became self-supporting and made Mr. Kawai its pastor. For several years he preached ten to fourteen times a week. Every month he traveled more than four hundred miles by boat, train, trolley, or chair.

Mr. Kawai's work reflects high credit upon him and upon the Dendo Kyoku (Missionary Society of the Church of Christ in Japan), which sent him out. His church in Taihoku (or Taipeh), the colonial capital, has been self-supporting for some time and is now perhaps the strongest church, financially, in the Church of Christ in Japan.

After the Japanese occupation of Taihoku as the colonial capital, about the hardest thing to get there was house room. The authorities seized the Chinese temples and other buildings of a public nature, converting them into government offices, army headquarters, schools, etc. Mr. Kawai soon realized that his greatest need was a proper place to hold meetings. His friends could give him no encouragement on that line. But he was convinced that his going there

was the will of God. He accordingly went to Li Shun Sing, a wealthy Christian Chinaman, and borrowed \$2,000 (Mexican), with which he purchased a piece of land with three or four houses on it. Here he began his work. Within a year the value of the property had doubled. Friends advised him to sell and secure the profit. This he refused to do, saying that what he had done was for God, after solemn prayer. Ere long the property again doubled in value. This time his worldly wise friends insisted that he sell and secure for himself the increase on his investment. He might thus have secured a snug competence for a Japanese. But he resolutely put aside the temptation and placed the property where it could never become a temptation again, viz., turned it over to Mr. Li, the man who lent the money. The latter then donated the church a building site and \$6,000 (Mexican) toward the building, and also allowed Mr. Kawai to reserve one of the houses to be used as a street chapel, after the church was built. With the land and money thus in hand, Mr. Kawai secured from the churches in Japan the sum necessary to complete the building.

General Nogi and the Bible

When General Nogi, who took Port Arthur, was in command of the Second Army Division at Sendai in North Japan, before going to the war with China he made inquiries about the religion of the soldiers. On his return from the war he found that none of the Christian soldiers had been punished; on the contrary, that

many had received medals from the Emperor. This accounts, in part at least, for the general's favorable attitude towards Christianity. When he became Governor-General of Formosa he was most helpful to the work conducted by Dr. George L. Mackay and Mr. Kawai. On one occasion when the Christians wished to present the general with a Bible, Mr. Kawai was chosen to make the presentation. The general said:

"For fear of being suspected of bribery I had made it a rule not to accept a gift from any one; however, I will accept this as an exception. Mr. Kawai, will you not explain to us something of the character of this Book?"

It was at a meeting of the staff officers. Mr. Kawai rose to speak. At the same time the general and his officers rose and remained standing for over a half-hour while the missionary gave them a Bible lesson.

Mr. Kawai tells some of his experiences as follows:

The Will and the Way to Self-support

In 1898 the secretary of the Japanese Mission Board came to Formosa and asked us to become a self-supporting church. I took this request as a message from God, the Father who regards His children as "much better" than the lilies of the field or the birds of the air. The monthly collection of our church at that time was only about \$10. That night I thought: "Suppose the money is not given! What shall I do? I can bear hunger, but how can I let my wife and child suffer? Our Japanese ancestors sacrificed their whole

families in order to be loyal to an earthly father or lord. If I, knowing the Heavenly Father, can not obey His will, my ancestors will judge me in that day." Then I understood better the mind of Abraham when called upon to sacrifice Isaac. I prayed about the matter and consulted my wife. She said: "I will gladly help you in all that you believe." There were only five or six of the younger members who desired to be self-supporting. The men in high government or social positions said, "We have just finished building the church, and the members are hardly able to undertake self-support. Let us work gradually toward it, and in one or two years we can do it." The self-support-from-date plan prevailed. By acts of self-denial on the part of whole families monthly offerings were made. These acts of self-denial became a habit, and since that time our annual contributions have ranked third or fourth among all the churches in Japan.

Christ or Idols?

Let me tell you of the first celebration of the Formosa "Jinsha" (Shinto temple). When Prince Kitahirakawa, a cousin of the emperor, died in Formosa, during the China-Japanese war, the government built this temple to him. There are ranks among these Shinto temples. To obtain the highest degree his name was combined with the names of two ancient gods—this "trinity" being a common thing in Shinto temples. In some places in Japan Christians are persecuted if they do not offer money to these temples. On this occasion

the names of some Christians, however, appeared in the newspapers on the celebration committee. The Chinese Christian churches were adorned with lanterns, because the Chinese people did not understand the meaning of the celebration. It was clear that I would be greatly opposed and my work hindered if I stood out against the festival.

It is hard for a Westerner to imagine the trouble it makes to say anything against this sort of thing in Japan. I preached three successive Sundays before the celebration on the subject of idolatry. When I was asked to subscribe and to put out lanterns, I declined, saying: "While I approve a memorial to the late prince, I can not have anything to do with a Jinsha dedicated to idols." Some days afterward several gentlemen of my acquaintance approached me, kindly advising me as friends to make a subscription. Among them was the editor of a magazine, who said: "It is not in the interest of your work nor for your own good to decline." I replied: "Sir, it is my work to decline." The Japanese in Formosa have come there from all parts of the empire; consequently, they do not know each other well. If a newspaper attacks a man he loses his business or position, so that people fear the press and treat the editors with respect. I said to this man: "Do you mean to say that you will attack me in your magazine if I do not subscribe to the coming celebration? I must stand by my principles," And I added: "I am not certain whether or not I shall answer your article, but I am certain that we shall keep any article of yours attack-

ing our work as an item of interest for future editors of early Formosan Church history."

Still one of the party urged:

"You must think of your position: you represent the Christians of Formosa. You will hurt Christian work throughout the island by such acts."

"Would you think it right," I answered, "for a Christian pastor to offer money, for example, to the Jinsha of Hachiman?" (Hachiman was the sixteenth emperor of Japan, and the god of war).

"No, it would not be right," he said.

"Well," said I, "in a hundred years the Formosa Jinsha will be just like the Hachiman Jinsha. If I should give any money now it would weaken the Christian Church and become a bad precedent for the future. You must not only study the Acts of the Apostles in the Bible, but you must remember that we are writing new pages of the Acts every day in Japan."

"I understand you," he replied, with humility. "I am going to send all my household to your church; please teach them Christianity."

Soon after this I was invited to preach at Tainan, the southern capital of the island. I thought I might be attacked in the paper during my absence; not so, however. A magazine at Keelung attacked an elder about the same matter. I held a meeting for three successive nights, and made a counter attack on the magazine for its unreasonable attitude. I supposed they would renew the opposition, but that week the magazine became bankrupt.

A Plague-stricken Heroine

Because the body of a plague victim turns black, the Japanese call the disease "black death." The plague is very infectious. When the bacilli infects the lungs the disease is called "lung-plague." Mrs. Ume Tamura, superintendent of nurses in the Taihoku Hospital, was attacked by this last mentioned disease. Two weeks before her illness she called on my wife and spent the day with her. On leaving she said, "When I found that I was to be transferred to the infectious ward, I hesitated, but I have decided to do my duty there; for if I should decline to work there another must, and if she, too, should fear there will be none to serve. I will stay." A week after she was called to nurse a doctor who had the plague. As soon as I heard about it I tried to see her. The gatekeeper said, "Are you a relation of hers?" I replied, "She is a member of my church, of which I am pastor. If such relationship can gain admittance, please allow me to enter." But the gatekeeper could not break the rules, and refused me admission. I then appealed to the doctor in charge. "Just as you are caring for her body," said I, "so I care for her soul." He thought for a moment and then said, "I will permit you to go in, but don't go near her: it is a very terrible disease!" I entered the room. She was resting peacefully, and was very glad to see me. She asked me to come nearer, because she could not hear on account of the fever. I had not the courage to decline the request of the dying woman, altho contrary to the doctor's orders. I went near, and she gave me her hand. I read the Bible,

prayed and talked with her, asking her whether she was ready to die. She said, "I am resting on our Lord Jesus Christ as my Redeemer." I stayed there an hour and went away promising to come to her again, if she had need for me. Three days after this I heard that she could not live. I found her full of peace and looking at a motto on the wall she said, "I can still read the letters on the motto; so I shall not die just yet." All who saw her wondered at her joy and at her praising the Lord. She sang hymns and prayed herself as I was praying—then she fell asleep, very peacefully. "Peace I leave with you. My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." We held her funeral services in the church. Several hundred people came—too many for the capacity of our church. I preached the funeral sermon. The Hon. Mr. Murakami, chief governor of the Taihoku Province, representing the Provincial Red Cross Society, was present. Surgeon General Fujita, chief surgeon of the army in Formosa, came as representative of the Red Cross Society of all Japan. Special honor was conferred upon her by the Red Cross Society. Many of those present were converted.

Kawai is a graduate of the Meiji Gakuin, academic and theological. In school he was not looked upon as bright, but he had the gift of single-hearted perseverance and of unshaken faith.

Mr. Kawai is now studying in America, his church in Formosa having given him leave of absence for two or three years.

THE MISSIONARY EDUCATION OF THE YOUNG—II

BY REV. WILLIAM BYRON FORBUSH, PH.D., NEW YORK
Author of "The Boy Problem," "The Boys' Life of Christ," etc.

In the Home

The home life of the child may be divided into the periods of Infancy, Childhood, and Youth, *i.e.*, roughly, the years before eight, the years between eight and twelve, and the years between twelve and eighteen.

INFANCY.—The first process in the education of the little one is training in sympathy. The callousness of young children to suffering and death, as seen in their apparent cruelty to animals and their resilience after a household bereavement, is startling, until we recollect that they have nothing in their experience by which to comprehend this darker side of life. They should, gradually and carefully, be allowed to learn what these griefs mean. The process is a most delicate one. Most children have an emotional nature that is like a cup filled to the brim. The slightest touch makes it spill over. Some children will burst in paroxysms of grief at any pathetic tale. Even in these early years there should be no ruthless playing upon the feelings. A big-eyed baby crying at an imaginative tale of woe is "so cute," but an adult has no right to disturb his nervous system for the pleasure of observing his cuteness. Now, as later, there should be no impression without an immediate and proper expression. The reading of an affecting book on Sunday afternoon should be followed by

the doing of some wholesome task. A visit to a poor family or a foreign section of the city should be accompanied or followed by some kindly service. Visits to the sick should be for the same purpose. In general, it is a good rule for parents to bring no unpleasant news to table, but any untoward event in the school or neighborhood, or any public calamity, should be so explained as to give the children a realizing sense of what is the personal sorrow involved. As soon as the child has passed beyond the period of merely "saying prayers" to the time when he can really pray, these objects of sympathy are the very first things to be introduced into his intercessions. Sunday afternoon is in many homes made no more the time of incarcerated restlessness, but the season when the bright faces of the children are seen in the homes of the aged and the sick.

During these years the child is quite incapable of piercing to the deeper needs of the world. He can not understand "soul-saving" before he knows what a soul is. His knowledge of the need of missions is to be based now in the strong conviction of physical need. The hunger, cold, sickness, poverty of other peoples, especially children, may be impressed upon him by detached stories of such experiences in his own and mission lands.

Helpfulness is not only to be the ac-

* This might have been entitled: "The Pedagogy of the Kingdom of God in the Home." Not only would I prefer to use this word "Kingdom" as a substitute for "Missions" all through these articles if it would be perfectly understood, but I regard it as an infinitely better word by which to introduce to children the purposes and the work of God in the world. The problem of missionary education of children is only part of the problem of teaching them to love their brother also. This will serve to explain what may seem at first sight an indirect approach to my subject.

W. B. F.

companiment of knowledge, but it must become the habit of the life, if the child is to become a true heir of the Kingdom. The most serious loss in our modern city and village domestic life is the loss of the opportunity for child-partnership in the enterprise of home-making. In many a city house or flat there is almost nothing a child can do to help. Parents should strive constantly to create the spirit of willing service. Pride in the care of the child's room and a parental tenderness toward younger brothers and sisters are the most obvious opportunities.

Perhaps the most important beginning that is made in these early years is in the introducing of the child to the use of money. Its bearing upon the future relation of the child to its parents, to society, and to the Kingdom is readily seen. Men would not gather "tainted money" if right principles regarding the morals of money had been instilled into them in early childhood. It is well for a child to have a small weekly allowance, which should be increased as the needs of childhood increase. He is to be taught that this allowance is the loving provision of his parents for personal wants not included in the necessities of life. He should be advised in its expenditure, but should not be forced to deposit it in the bank; it should seldom be curtailed as a punishment, and he should not be obliged to give it to the collection plate. The child must be trained to know what property rights are before he is shown how to be thrifty or benevolent. His own conceptions of those rights are at first somewhat hazy. He sees everything else in the

house held in common, and he naturally feels that the money is so held also. Money should never be left around loose in the house. "All children are thieves" is a summary way to put it, but it is a fact that it is very easy for a child to persuade himself that he has a right to appropriate any coin that is left in sight. Without harping constantly upon it, every child should learn from his mother of the faithful and anxious toil of both parents which makes the wise use of money as incumbent upon the little ones as upon the senior partners of the firm. The child should be allowed early to be a sharer in the joy of giving—not so to impoverish himself by emotional generosity that he shall ever after wish to be stingy, nor to be praised because he gives. His giving is neither heroic nor remarkable. It is his first social obligation, his practical exercise of praise.

CHILDHOOD.—Training in sympathy will continue. Hospitals may be visited. Such parts of Chinatown, the Ghetto, etc., as reveal the quaint costumes of other peoples and the privations which they bravely suffer may be seen without "slumming." Children should be given every possible opportunity to meet travelers and missionaries who are guests in the home. My own children will never forget that they sat in the lap of Cyrus Hamlin and heard him tell how he made rat-traps to the glory of God. At this period the children will begin to join the mission bands at the church.

The education in helpfulness should continue, and each child may not only acquire certain unselfish habits, but should be doing certain responsible individual tasks.

One of the preliminaries to unselfish giving of life and substance is the virtue of self-denial. This has a physical basis. It may seem strange to yoke such prosaic things as the morning cold bath, a regimen of food, and camping out with missionary education, but we shall not have royal givers unless we have men of royally simple lives, men who know how to do without. It is wonderful to note how many great missionaries and great givers were men of simple life.

Closely connected with self-denial is hero-worship. The cold plunge and the camp-fire are a joy to a boy, because they are accompaniments of the kind of heroism the boy fancies, the heroism of physical prowess. Now more than ever is the time for boys and girls to know of James Chalmers and James Hannington, and to meet men like Dr. Wilfred Grenfell and John G. Paton.

But thankfulness rather than sacrifice is the motive to be urged in giving. Still, hero-worship will suggest emulation by its own sacrifices. A dining-room thanksgiving box for a benevolent cause in which the whole family is interested is an excellent way to make home-giving mutual. The cause should be one involving individuals who are known and whose wish can be followed by all.

YOUTH.—Now the training, based in reality and sincerity, grows more definite.

First, there is Training by Information. The youth is a hasty and eager reader. It is to be supposed that every child's reading is supervised by his parents. Fiction, heroic biography, and travels, which now share his interest, may be turned to the youth's

advantage in giving him knowledge of the Kingdom. With all the limitations and guidances which parental authority imposes, nevertheless the only reading which makes an impression now is that which wins by its own inherent interest. A good rule is this: never let a child see a dull missionary book or magazine; give him—not merely lend him—the finest books on the subject of the Kingdom. A select list concludes this article.

Training in Consecration is the second thing. Conversion is important, vital, at this period, but a more important question is: What is your boy or girl converted to? Is his a selfish or an emotional or a passive experience, or is it the germ of a social, general consecration? The new birth is not a theological mystery; it is the coming of the child through the home into the larger family of the children of God by submission to the claims of Christ.

Coincident with, or following, his conversion, there are many influences that play upon the soul of youth which modify and color its consecrations. Music, art, amusements, travel, the summer vacation, each of these is to be chosen by the parent with the primary question in mind as to its effect in enlarging the soul of his child.

This is the great period of the gang-spirit—that universal, gregarious instinct which, beginning as early as the age of ten, takes possession of and even sometimes reverses the child's time, tastes, habits, principles. The thorough-going influence of a gang or a chum upon a boy or girl is as startling to a parent as it is disconcerting.

With the recognition that the instinct must be divinely ordained, and have within it as great possibilities of good as of evil, the parent is bound by its presence to unceasing vigilance. He finds himself, whether he will or no, the social educator, not only of his own child, but of those of other people as well.

The gang is a social opportunity to both parent and child. Unless a child learns to care for and get along with his brother (his chums), whom he has seen, how can he learn to know his brother (the heathen), whom he has not seen? Great-heartedness is possible only to a good comrade. The parent, too, finds that he must know the group of which his child is a part if he is to know what his child is becoming and is to continue to be his guide.

Training in Service is the last task of the parent for his child. He must pin down his heroics, turn his thoughtful attention to the claims of the professions that minister, bring him into contact with the Student Volunteer Movement and the Tenth Legion, and, in general, see that his consecrations do not evaporate.

The pedagogy of the Kingdom for parents is the art of educating children to be Great Hearts. If this is the purpose, the matter of missions will fall into its sure and proper place in the process.

A Few Books for Children

In Infancy

SOME WILL NEED TO BE READ TO CHILDREN

"Girls and Girls," and "Boys and Boys." The Church Missionary Society, London.

"The Great Big World: A Missionary Walk in the Zoo." Church M. S.

"Christmas Time in Many a Clime." Church Missionary Society.

"Little People of Asia." By Olive Thorne Miller. E. P. Dutton & Co., New York.

"A Bag of Stories." By Anna B. Warner. R. Carter & Bros.

"God's Earth." By Sarah G. Stock. Church Missionary Society.

"Fairy Tales from Far Japan." Ballard.

"Laos Folk Lore." By Kate Fleson.

The Round World. A magazine. C. M. S.

Over Sea and Land. A magazine. Presbyterian Board, U.S.A.

In Childhood

"Kin-Da-Shon's Wife." A story of Alaska. By Emma S. Willard. S. V. M.

"In Journeyings Off." Church M. S.

"Ever Westward Through Heathen Lands." By Edith M. E. Baring-Gould. Church Missionary Society.

"The Cobra's Den," and "In the Tiger Jungle." By Jacob Chamberlain.

"Pomjuk, a Prince of Labrador," By William Byron Forbush. Pilgrim Press.

"Jungle Stories," and "Kim," by Kipling.

"On the Indian Trail," and "My Dogs in the Northland." Egerton R. Young.

"Indian Boyhood," By Eastman.

"Life of Livingstone." By W. G. Blaikie.

In Youth

"The Vanguard." By James S. Gale. Fleming H. Revell Co., New York.

"The Little Green God." By Mason.

"Recollections of a Missionary in the Great West." By Cyrus Townsend Brady.

"Black Rock," and "The Sky Pilot." By Ralph Connor. Fleming H. Revell Co.

"Winning of the West." By Roosevelt.

"A Hero in Homespun." By Barton.

"How the Other Half Lives." By Riis.

"The Story of John G. Paton." By James Paton. A. C. Armstrong & Son.

The Christian Herald. Weekly.
Helps for Mothers in the Home

"Orient Pictures." Published by the American Baptist Missionary Union.

Missionary Alphabet and Picture Books. Published by the Church M. S.

The Foreign Missionary Post-cards. Published by the Funk & Wagnalls Co.

The Picture and Fact Post-cards. Published by the Church Missionary Society.

The Puzzle and Prize Department of *The Round World.* Published by the C. M. S.

"Japan for Juniors," "China for Juniors," and "Africa for Juniors," published by the Woman's Board of Foreign Missions of the Presbyterian Church, also have puzzles.

"The Missionary Painting Book" (to color). Foreign Missions Library, N. Y.

"An Indian Family" (for cutting out and coloring). Published by the Church M. S.

"THE APOSTLES" IN MADAGASCAR

REV. JAMES SIBREE, TANANARIVO
Missionary of the London Missionary Society

The men who might most properly be called the "apostles of Madagascar" are a little band of English missionaries, who, over eighty years ago, first preached the Gospel to the Malagasy people, and translated into their language the Word of God. The name has, however, been taken by a society of native Christians, who, for some years past, have been doing evangelistic work in the southern central districts of the island. These good people have been working chiefly in the Betsileo province, and also in the district called Vakinankaratra, between Betsileo and the central province of Imerina, altho a good deal to the west of each. They appear to have come chiefly from the congregations under the care of the Norwegian Lutheran Mission, and the work they have done has been mainly among those churches, and has only slightly affected the churches connected with the London Missionary Society.

As might be expected in a purely native movement, without much advice or guidance from European missionaries, various extravagances have mingled with the work of these "apostles." They profess to be able to heal by faith and the laying on of hands. Careful enquiry, however, seems to show that, while in the case of purely nervous disorders, some good has undoubtedly been done by such means, there is no evidence that any organic disease has been cured by them. One of the older missionaries among the Betsileo, who

views the movement with favor, says that he is quite satisfied that the "apostles" have not proved their claims to such a power. He has never seen them heal a single person, tho he has often seen them attempt to do so; at the same time, he has seen several persons who stated that they *had* been healed by the laying on of hands.

They also profess ability "to cast out devils," a claim which it is difficult to prove or disprove, but which excites the imagination of a naturally superstitious people like the Malagasy, and makes them run after those who are thought able to exert such extraordinary powers. There is no doubt, also, that some persons have joined them, who have been actuated by unworthy motives and greed of money; so that in these northern parts of central Madagascar the name of "apostle" has not been in good odor. Certain individuals have gone about speaking very lightly of European missionaries, and asking money fees for laying on of hands for healing purposes.

Apart from these abuses, there seems little doubt that many of these "apostles," if not the majority of them, are really earnest Christians, wishing to do good, and actuated by disinterested motives. They go about preaching the Gospel, and have doubtless been in many places the means of stirring up the people to seek after salvation.

The missionary to whom I have already referred says:

I have noticed with pleasure the self-denying character of the men to whom I have spoken, and their brotherly love to one another. The Lutheran missionaries speak highly in their favor, and from frequent conversations I have had with one of them, he unhesitatingly affirms that the movement has been a great blessing to the Vakinaukaratra Mission. He also tells me that the "casting out of devils" is not such a prominent feature in their work as it used to be, and that their efforts are more in the line of preaching and speaking to the people one by one.

I know that the movement is not free from many serious errors and faults, and there are some of its members who are no credit to it. But I think that these faults are chiefly due to ignorance and want of guidance. I believe that some mistaken methods have been given up by them already, and that with kindly advice and help on our part, when we have the opportunity of giving it, the work may be helped on in the right direction. Undoubtedly the efforts of these people have done much good.

One of the Norwegian missionaries reports as the results of the works of the "apostles" in their districts, crowded congregations, catechumen's classes full, and a much fuller spiritual life to-day in the churches of the Vakinaukaratra Mission; and he is a little disposed to blame the missionaries of other societies for not joining more heartily with the movement, as he believes great blessing would have come to all the native churches, had more sympathy been shown toward the "apostles" and their work. Undoubtedly, as already mentioned, prejudice has been aroused in the minds of many English mis-

sionaries, as well as among many Malagasy Christians, by the more questionable features of the movement, which have been already described. The "apostles" would in several cases have been encouraged, had they consented to simply preach the Gospel, and conduct purely evangelistic services. But their claim to supernatural powers has aroused prejudice and prevented cooperation.

Here in Imerina there is a society of people who call themselves "Disciples of the Lord," who also hold meetings for evangelization and exhortation; this being like that of the "apostles," an entirely native movement, and not in any way owing to European suggestion or help. It is also encouraging to know of movements in several country congregations, not far distant to the north, where numbers of people have stood up after a sermon to confess their sins and their desire to devote themselves afresh to Christ, the pastor himself leading the way, and even children asking if they were too young to do the same. In other places the people will stay after the regular service for an hour or two of earnest prayer, and voice the desire for a renewed life. In the Lius High School for Boys, at Antananarivo, Mr. Sherman, the principal, has had the joy of seeing no fewer than a hundred of the six hundred pupils profess themselves to be Christians, and desiring to serve the Lord. All these things make us feel that a breath of the same Divine influence which is working so mightily in Wales and elsewhere is also passing over many hearts in Madagascar.

EXPERIENCES ON THE TIBETAN BORDER

MISS MARTHA A. SHELDON, M.D., BHOT, INDIA.

Twelve years ago, when Miss Annie Budden and the writer first visited Bhot, we did not think so much of the opportunity for work among the Tibetans as for work among the Bhotiyas. Already that brave pioneer missionary, Dr. Harkua Wilson, had opened work in Bhot, and had teachers and preachers stationed there. The word *Bhot* is not on the map. It means the strip of country on the British side, bordering Tibet. Our Bhot is northwest of Nepal. Our lower bungalow, situated at Dharchula, is only about 3,000 feet above the sea, hence we can raise many products of the plains. From our Dahrmchula windows we see many wonderful and suggestive sights. Perched on terraced ledges, partly up a mountain side, from one window we look east across the Kali River, which divides Nepal from British Kumaon. On the plain on this side are the temporary settlements of the Bhotiyas, who come down from their snow-bound, upper villages, for the winter, with their families, flocks and cattle.

From the southern window we look over the well-cultivated wheat and rice fields of the Hindu farmers; in their villages the Bhotiyas, with their loaded sheep, exchange their Tibetan salt for rice or grain. From the western exposure we look upon the lofty mountains behind which the sun so speedily drops. These mountains are clothed with grass and wood. They are nature's storehouse, renewed every year for the needs of man and beast. Up their slopes the

shepherds lead forth their sheep. No danger of their flocks intermingling, for each knows his own. In the early morning we see the hard-working Bhotiya women going up these same mountains, returning with loads of grass or wood, carried upon their backs, with their free hands often spinning wool as they go. Later they work at their looms outdoors, weaving their own dresses, and their husband's coats.

From the northern window we see the road over which many a traveler passes. This road passes through Chaūdas, 9,000 feet high, our upper home, winding its way just below our bungalow. This is one of the great thoroughfares into Tibet, and is much traveled. Traffic over this road bids fair to increase as the years go on. As a result of Col. Younghusband's expedition one of the free trading ports has been located at Gastok, some eight marches beyond the border. The road crosses the Lipu Pass (17,800 feet high). This is one of the easiest passes into Tibet, and, on this account the road will be much used. Government is already alive to the importance of this highway, and is spending much for its improvement. We probably will never again be so isolated. Our Bhotiyas, who are of semi-Mongolian origin, are allowed to go freely into Tibet to trade, and Tibetans are allowed by the English government to come over the passes into India, and travel where they will. But heretofore all Europeans, and foreigners generally, except the Bhotiya's, have been forbidden to enter

Tibet, and every Tibetan who encountered such within the border, has been bound to report the same to the nearest authorities.

Working among the Bhotiyas, and becoming acquainted with their habits of trade, and meeting many Tibetans and their families yearly on the Indian side, it was but natural that our attention should have been turned toward Tibet. Four times Miss Eva Browne and myself have crossed into Tibet, usually over the Lipu Pass. Although eventually always turned back, we have sampled that part of Tibet. We have walked over its grassy plains, and through cultivated fields surrounding their villages. We have gazed upon its golden-tinted mountains, admired the wonderful clearness of its atmosphere, and the brilliancy of its moon-lit nights. Its biting winds during the day have stung our faces, and its icy waters have chilled our feet. We have seen Takalakot, the capital of those parts, built high like an impregnable fortress. In the cliffs surrounding it are countless burrowings in which many Tibetans live, from a distance looking like rat-holes, but really more or less spacious, and containing much wealth. We have met many Tibetans on both sides of the border, usually unwashed, hearty, rough, good-natured, free of speech and action. When not under the influence of their native-made liquor, it is a pleasure to meet them, for, like the Chinese, they have elaborate ideas of politeness.

In Bhot and Tibet the pendulum has swung the other way, and great freedom and license prevail between

the sexes. Woman in any country, without Christ is an unbalanced creature! No doubt, too, Christian man has helped place her in these peculiar situations—on the plains repressed and secluded—here, having a license which almost inevitably leads to open sensuality and immorality. Certain clubhouse customs prevail in our Bhot which cause Miss Budden to characterize our Bhotiyas as “moral lepers,” and, alas, the leprosy of sin is but too evident! True it is that the blight of heathenism falls heaviest upon womanhood. That is one reason that every woman in Christ’s Church should seek to give the Gospel to every land.

Some three years ago as we were making a trip into Tibet we met a man who was willing to become our teacher of the Tibetan character. Heretofore we had not been able to get one owing to their prejudice against teaching foreigners their sacred language. This man, Karma by name, could read Tibetan fluently, but knew no Hindustani or Bhotiya, so we could not get meanings from him. But we obtained the key to the language, and have gone on studying it ever since. The Moravian mission, established in Little Tibet (British), had long ago published the New Testament in Tibetan, and the Scandinavian Alliance mission in Ghoom, Darjiling, have issued important publications in that language—translations of Christian hymns, catechisms, etc. So we find a Christian literature at hand. This has been very refreshing, after working among the Bhotiyas, who had no written language. We learned the Bhotiya

from intercourse with the people, and from writing it down in Hindi characters. The Bhotiya will probably be superseded by the Hindi, as the schools, both government and mission, are taught by the use of Hindi textbooks. We are glad and surprised to find that the Tibetan will furnish us with another vehicle to help give the Gospel to the Bhotiyas, for most of the men and many of the women understand colloquial Tibetan.

The Bhotiyas have been exceedingly backward in accepting Christianity. Other nationalities and tribes living in Bhot have furnished converts, Hindus, Nepalese Tibetans, and blacksmith Bhotiyas, have been baptized, but as yet there has been no break among the real Bhotiya caste, and they take pride in this. They are clannish, independent, and well-to-do. But the chief obstacle to their accepting the Savior is that they know they must give up their darling sins—sensual customs and demon worship. But Christ's sheep will yet hear his voice, and, undiscouraged, we labor on. We thought at first that the Bhotiyas would help give the Gospel to the Tibetans. Now it looks as tho the Tibetans would help convert the Bhotiyas. In our little community in Bhot we have five Tibetan Christians. Karma, who taught us Tibetan, was baptized with his wife one year ago. Two bright Tibetan Christian boys are under instruction. Their mother came to us, a widow, some eight years ago. She has learned to read her Hindi Testament, and has helped us in colloquial Tibetan, before we found any one who would teach us the characters. She has since remarried, and lives on a little farm in Bhot.

Work in Tibet has received a distinct impetus from Colonel Young-husband's expedition. Three free trading posts have been opened. Two are far south of us at Gyantse and Yatong. One, in which we are most interested, is situated at Gartok, only some eight or ten marches across our border. The government has not yet decided whether it will permit missionaries to go over to these trading posts or not. This year an English official and a party crossed the Lipu Pass to Gartok for inspection. Later my colleagues in the work in Bhot, Miss Eva Browne, and Miss Lucy Sullivan, of Pithoragarah, without permission crossed the pass, and, going two or three marches beyond Takalakot, visited the celebrated lakes—Lake Mansorowar and Rakas Tal. Miss Browne wrote on August 9th, while in Tibet:

There are Tibetan tents here and there all along the way. We saw no jokpas (robbers), except one man on horseback, who might have been one. Miss Sullivan and I, with our horses and two men, had been left behind. It is very surprising that the Tibetans, almost without exception, should show no resentment whatever at our intruding into their country. The *lama* of the *gomba* (monastery) here seems a very nice man. He has been at the tent a good deal to-day. I have given him and the monks Gospels and tracts, and also to the *lama* of one of the other monasteries here. There are nine monasteries around the lake. Others have also taken literature. I am distributing "The Word of the Cross."

The Christian world should not slacken in its intercession that the Gospel should have free course and be glorified in this, one of Buddha's strongholds.

RESCUE WORK AMONG TEMPLE CHILDREN IN INDIA*

BY AMY WILSON-CARMICHAEL

Author of "Things As They Are"

The story of the beginning of the work among Temple children is a very simple story. On March 7, 1901, our first Temple child was given to us. Before that, we knew there were Temple children, for we often saw them playing about the Temple women's houses. But we knew nothing more. After Pearl-eyes came she told us much about Temple life, and the desire to reach these little ones grew strong in us. We inquired among Christians and Hindus as to the best way to do something for them, but we were always told nothing had been done, or could be done, as the Temple women, sometimes the children's own mothers, oftener their adopted mothers, valued them far too highly to part with them. We found this true. Several times in our itinerating work we came across such children and tried hard to save them, but always in vain.

In the autumn of 1903, when my comrades, Mr. and Mrs. Walker, had to go to England, I was much alone with the Lord Jesus. It was then that the burden of the little Temple children pressed so heavily that one could not beat it any longer—"Lord, what wilt thou have me do?" And the answer came quite distinctly: "*Search for those little lost lambs with me.*" So the work began.

At first the difficulties seemed insurmountable. Very few were interested in the Temple children; nobody thought it possible to save them. No one knew how to set about it. The first encouragement was the quickened interest shown by one of our evangelists, who had been itinerating in North Tinnevely. When he returned, and I told him what the Lord Jesus had said to me, he looked very much surprised. He told me how for the first time in his life he had seen Temple women and children out in the

streets at night; how it had stirred his heart; and how he and the pastor who was traveling with him had felt the shame of it, and the sin. "The sight penetrated us, it *pierced* us," he said. By comparing dates I found that the week of my waiting upon God was the week when the pastor and evangelist saw this sorrowful sight. I had asked Him to lay the burden upon our Indian fellow workers, without whom one could not hope to do much; and He had done it. The evangelist wrote at once to the pastor, whose letter by return of post told us of a baby, who was taken to a Temple when she was only four hours old. He set to work to save that little one, and soon had the joy of sending her to us—our first Temple baby.

But still some of us were uncertain as to whether we were meant to give ourselves largely to this sort of work. and as I wanted all to be sure I asked for a sign. Just about that time we heard of a little Temple girl who could be redeemed for Rs. 100 (\$30.00). The circumstances were such that nothing could be done through legal proceedings. We could not refuse to redeem her, and we paid the Rs. 100. This was a very large sum to us, and as I looked over my account-book I found that I had never once received Rs. 100. I felt it would confirm the word that had come to me, in such a way that my Indian fellow workers would understand, if that sum exactly were sent to us. So I asked for it. A few days afterwards it came, that sum exactly. I wrote asking the giver how it was that she had sent exactly that. She answered that she had sat down to write a different sum, but had felt impelled to write the check for exactly Rs. 100. We always call that check our Gideon's fleece.

We found, as we got further and

* Condensed from the *Baptist Missionary Review*, India.

further into the work, that the trade in children is very extensive. An experienced American missionary, who is conversant with the facts, told me that little infants are constantly adopted by Temple women, and that if we are to save them we must be willing to take the trouble and expense involved in mothering such tiny things. A baby costs quite twice as much as a grown up person, and is much more than twice as much trouble! But God has given us our Indian fellow workers such love and patience and pity for these little ones, that they are willing to bear the weariness of broken nights, and the constant demand upon time and strength; and I think they do love these little ones "according to the love of the Lord." No other love is any use.

Sometimes children are dedicated to the Temple because of a vow. For instance, the father is ill, and the mother vows that if he recovers she will give one of her children to the god. He recovers, and the child is given. Sometimes the gift is hereditary. A certain child in a certain family all down the generations is regarded as belonging to the god. Sometimes a child is given in order to escape from some entanglement. A man marries out of caste and is outcasted; he soon tires of the inconvenience, gets rid of his wife, dedicates his child, is reincasted and marries again. Sometimes a poor widow or a deserted wife is faced by the impossibility of marrying her child suitably, so she "marries her to the god." Whenever a little child is without its proper protectors, especially if *the child is attractive, or shows promise of being afterward attractive, you have a child in danger.* All over South India there are men and women on the watch for such children. Any price from 75 cents upward may be paid. The sale of a child for such a purpose is illegal, but money is not passed in public, and the necessary proof is unobtainable. The woman who buys the child calls her her own daughter, and can easily get witnesses to prove the

relationship. It is impossible, as a rule, to prove that the owner's purpose is evil. In a recent case where the evidence was morally conclusive, the judge said that action was impossible, because of the impossibility of getting the necessary proof. It is not an easy question for government, but something more is needed than is provided at present, and when our government does move it will find itself backed up by the best men in India.

In the meantime there is much to do. It is true that until pressure is brought to bear upon those responsible (the priests and the Temple women), pressure either from outside or from inside, the trade in little children will go on. Pressure from outside, caused by a new and very carefully enforced law, seems distant. Pressure from inside, caused by a quickened national conscience, also seems distant. The reform movement moves but slowly in the villages. But it can not be that this whole generation of Temple children must be passed unreached. There are 12,000 Temple women in South India. Most of these women have adopted at least one child; many have adopted two. A child much over ten who has been for long under Temple influence is usually too old in Temple life to be counted a little child at all. She can not be put among ordinary children, unless she is an exceptionally simple-minded child. So that the next ten years must see a whole generation of little Temple children pass into Temple girls (and that means, humanly speaking, passing out of reach in a very real and awful way) unless within the next ten years we reach them while they are children—innocent little babies and innocent little girls. How are they to be reached?

The path is all untracked. Any suggestions will be welcome. At the outset we have to face strong opposition. If Satan can hold on to these little ones for a few more years, he knows he probably has them in a special sense for his own possession. Our plan is to tell every one we can induce

to listen about the Temple children, and about our readiness to take them if they can be found. We tell our Christians, pastors, schoolmasters, Bible women, workers of all sorts, our servants, fellow travelers in trains, or on the road—any one who will listen. We tell our Hindu friends, men and women, pressing upon them the wrong of the whole matter. Several of our children were brought to us through the intervention of Hindus.

But behind all, and through all, we pray. When we hear of a child we hold on to her by prayer. We are holding on for twelve little ones now, who seem absolutely out of reach. Three of them have been already "married to the god." Will all who feel moved to do it pray earnestly with us for the life of these young children—such dear little children often, that one wonders any one could have the heart to hurt them.

Our hope is that eventually each language area will have its own

Temple children's nursery, if it is found that in that particular district such children exist. These little ones require a special sort of mothering. When their background is considered, the reason is obvious. Till such nurseries are opened, we will welcome any little child and adopt her into our family, if the missionary interested in her is sure there is a real need to save her from danger. Sometimes, even where there are no large temples, it will be found that little children are obtained for wrong purposes. In North India the Society for the Protection of Children is at work, but in South India nothing is being done on a large scale, and there is room for all who love little children to do something for them. Those who are unable to give personal care can help to find them and send them to those to whom this special work has been given, and all can pray and help by that sort of sympathy which is help indeed.

PRACTICAL PRAYER FOR MISSIONS*

BY PROF. G. WARNECK, D.D.

Prayer is a mighty power in the Kingdom of God. What it has done in the past and is doing even now shall not be known in its entirety until that day when all secret things shall be made manifest. But even now we see some of its power revealed in the life and work of men who, according to the standard of God, are praying men. "Behold, he prayeth," was written upon the life of Paul since the hour of his conversion, and prayer was one of the chief characteristics of this successful missionary. The apostle who humbly could say of himself, "I labored more abundantly than they all," surely had a high opinion

concerning the power of prayer when he exhorts "that, *first of all*, supplications, prayers, intercessions, and giving of thanks, be made," and when he never grows tired to beseech again and again in the most urgent manner that the brethren strive together with him in their prayers to God for him, as if a battle was to be fought, in which only united prayer could give the victory.*

In missionary labor especially we need the strengthening which lies in prayer. A mighty work has been put into our hands by the command of Jesus to make disciples of all nations, and the difficulties connected with the fulfilling of this command, as well as the powers opposed to it, must bring to us such an overwhelming

* From an address delivered at the German Student Volunteer Convention, at Halle, April 29, 1905, and condensed in free translation by Rev. Louis Meyer from *Allgemeine Missions-Zeitschrift*.

* Rom. xv:30; Eph. vi:18-20; Col. iv:3; I. Thess. v:25; II. Thess. iii:1.

sense of the insufficiency of all human power that we should despair were not prayer put beside, or, rather, before, the work. Missionary labor must lead to prayer, and prayer for missions must upbear the work, if it is to be successful. Thus it becomes a question of the highest practical importance. What must be the characteristics of that prayer for missions which shall make the labor fruitful?

I. Who Should Pray for Missions?

1. Not every one can be asked to pray for missions. It is much more difficult to pray for missions than to contribute to their support. Jesus asked the "disciples" to pray the Lord of the harvest for laborers, and Paul besought the prayers of the "brethren." "Disciples" are followers, lovers, and imitators of Jesus; and the "brethren" were they who had faith in the Lord Jesus Christ as their Savior, and had received the spirit of adoption, whereby they cry, Abba, Father, who had communion one with the other, and on account of this communion took a lively and hearty interest in Paul's labors in behalf of the Kingdom of God, and whose hearts were stirred by his appeals for their prayers. *Such men, who have experienced the mercy of God in Jesus Christ, and who in their prayers enter the holy place, are ready to pray for missions.* You can not pray for missions except you lead a life of prayer, and you can live a life of prayer only when you have arrived at a life of communion with God. The aged Blumhardt once said: "How difficult it is to lead such a life that our Father in heaven says of us, 'Behold, he prayeth,' as it was said of Cornelius and Paul." The testimony of that man of God should drive us again and again to request: "Lord, teach us to pray."

2. Prayer for missions is intercessory prayer, and prayer for ourselves is without doubt much easier than prayer for others. An intercessory prayer which pleads in behalf of others so earnestly and gladly as if it

were for the offerer of the prayer himself, presupposes maturity in the Christian life, especially in Christian love, which gives a "priestly" heart. I can intercede only for that which I really love. That the name of God be glorified, His Kingdom be set up, His will be done, I can ask only when I desire with all my heart to see these things done. Likewise, missionary work must interest me personally, yea, must be loved by me with all my heart, before I can have a true desire for prayer for it. Prayer for missions can not be forced by general exhortations; it is born when increasing maturity in Christian life gives us a "priestly" heart.

3. Prayer for missions can be fruitful only when we have some knowledge of the missionary work. Many prayers, not only those for missions, are too general and too colorless, tho they may be quite long. Moody tells the story of a plain woman who in a meeting interrupted the long prayer of a man with the words: "Ask for something." Who prays truly must ask for something: that is a simple truth which is often forgotten. If we desire to pray really for missions we must not only have some general knowledge of the work, but also some special knowledge, so that we know what is needed and can remember certain needs, certain necessities, and certain persons. Such knowledge enables us to make our prayers pointed. Thus Paul exhorts "that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men," and then he specializes "for kings and for all that are in authority," and explains what should be asked for them. A Christian familiar with missionary work will not limit himself to "kings and all that are in authority," but he will choose a certain Christian or heathen government whose conduct at present is important. In like manner he will not pray for missionaries in general only, but for certain persons, known to him personally, or from reports, and specify their needs.

Paul asked, "Strive together with me in your prayers to God for me," and modern missionaries frequently repeat the request. A mighty strength is given by the consciousness: "Some one is praying for *me*," and it is a great comfort to the endangered and tempted lonely missionary that he knows he is *personally* remembered in prayer. The more we pray for a man whom we know, and for special cases with which we are familiar, the more serious, importunate, urgent, and, therefore, effective becomes our prayer for missions. But, thus, we have already entered upon the discussion of the second point:

II. The Contents of Prayer for Missions

According to Paul, who said, "In everything by prayer and supplication, with thanksgiving, let your request be made known unto God," everything which causes care or calls for thanksgiving, in the missionary life at home as well as upon the fields of missionary effort, should be remembered in our prayers for missions. However, there are certain principal things which should form the basis of our prayers for missions, and to these we must limit ourselves. We find them if we study the example of Jesus, who commanded missionary effort to commence, and of Paul, the greatest missionary of all times. In the prayers of these two I find five principal things, which should be remembered in a prayer for missions: The laborers, the native Christians, the governments of the missionary fields, the opponents of missionary work, and thanksgiving.

1. *The laborers.* To these belong the white missionaries, the native helpers, the leaders of the work, and the bearers of the missionary life at home. The double request should be for the sending and for the upholding of the laborers. The question of laborers is the vital question of missionary effort, and on the laborers, to a great extent, depends the success of the work.

(a) We can not create these men and women. God must give them. Jesus spent "all night in prayer to God" before he chose the twelve. His disciples were told to pray the Lord of the harvest that *He* send forth laborers. The apostles' prayer, "Thou, Lord, . . . shew whether of these two thou hast chosen." And the Church that was at Antioch prayed that the Holy Spirit separate the right men for the first great missionary journey. Our attention is here called to the fact that prayer for missions should not have reference to the number of laborers only. We have certainly a right—yea, rather a duty—to pray that the number of laborers be made proportionate to the greatness of the harvest, but we must be careful that it may not look as if we think that numbers are of greatest importance. In the vineyard of the Lord the quantity is less important than the quality. We need more laborers in many fields, but it is more important that we pray for men who are qualified through a deep spiritual life, are possessed of great learning, and are born leaders of men.

Prayer for native helpers is becoming of greater importance as the missionary work extends further and further. The Native Christian Church must be educated until she becomes independent. Thus we must pray for the giving of native laborers of personal faith and spiritual experience, together with moral firmness, who are so confirmed in their knowledge and clearness of the Christian religion that they are able to be teachers and shepherds of their countrymen.

The missionary leaders at home should not be forgotten in the prayer for missions. The men should be remembered who have so great responsibility, since their wisdom, energy, ability of organization and of government, and the measure of personal confidence which they possess, have so much to do with the efficiency of the work abroad and with the will-

ing, strong support of the work at home.

The Church at home should be remembered. The more instructed concerning missionary work her congregations are, the more they give and pray. The Church at home carries the whole missionary work. She furnishes the missionaries and the means for their support. Thus, prayer should be made that she be kept in the love of missionary effort, and that her readiness to give increase as the work progresses. Her pastors also should be remembered in the prayer for missions, for upon them depends, to a very great extent, the existence of the missionary spirit in the congregations.

(b) In our discussion of the prayer for the sending of the laborers, we necessarily touched frequently the prayer for the upholding of the laborers. These things can not be clearly separated. Yet a few words are necessary concerning the intercessory prayer for missionaries.

Upon four things Paul lays the most stress: First, there should be asked boldness, which can not be shaken by all sufferings and temptations of missionary life.* Second, prayer should be made that unto the missionaries be opened a door of utterance, so that the word of the Lord may have free course and be glorified in the lands and hearts of heathens.† Third, Paul asked that prayer be made that he and his fellow missionaries give no offense in anything, that the ministry be not blamed, and that in all things pertaining to Christian character they might approve themselves as the ministers of God.‡ Fourth, he beseeches Corinthians, Romans, Thessalonians, and other brethren to pray that he be preserved by the hand of God in all troubles and personal difficulties which were caused by unbelievers and by evil men.¶ All these supplications have the purpose of aiding the missionaries to bring forth fruit, and fruit that shall remain.

* See Acts iv: 29 and Eph. vi: 19. † See Col. iv: 3 and II Thess. iii. ‡ See II. Cor. vi: 3-10. ¶ See II. Cor. i: 8-12; Rom. xv: 31; II. Thess. iii: 2; Acts iv: 24, pp. xii: 5.

2. Next to the laborers sent out from the home countries, the native Christians form the principal subject of prayer for missions, and I am afraid that the importance of this subject is not yet known to the friends of missions. Study the numerous intercessory prayers of Paul for missions, and you will find that he prays not for the heathen, but for those already converted from heathenism; not for the conversion of the heathen, but for the strengthening of native Christians. He had a twofold reason for this. First, he knew from his own experience that in the young converts the good work has only commenced, so that they are still babes in Christ, and that in the midst of heathen surroundings they are exposed to strong temptations. Second, he had learned how much depended on their word of testimony concerning their faith and on their consistent walk and conversation, and he knew that their labors would contribute to the spread of the Gospel more, perhaps, than those of the missionaries sent from the home land.

Spreading the Gospel in enlarged measure through native Christians, and more through the congregations formed by them, than by paid native teachers, pastors, and lay missionaries, is to be devoutly desired and to be earnestly prayed for. The greatest testimony to the grand success of the missionary labors of the apostles is that they had founded a Church which was able to extend even when the direct sending of missionaries ceased toward the middle of the second century. This was possible because congregations of Christians existed who not only preached, but lived, the Gospel, and who were strictly separated from everything heathenish, and, in brotherly love and Christian charity and benevolence, bore testimony to Christ patient amidst sufferings and persecutions.

Two things Paul asked in his prayers for the native Christians and their congregations. First, he asked that

prayers shall be acceptable unto Him, they might grow in the knowledge of the Lord and in love to Him.* Second, he prayed that their walk should be worthy of their calling.†

3. The third principal subject mentioned by Paul in I. Tim. ii:2, is "kings and all that are in authority." This may surprise at first, but those in authority control, to a certain extent, the spread of the Kingdom of God in the world as well as the temporal well-being of their subjects. Therefore, they should have a prominent place in the prayer for all men. All civil government Paul would include in his petitions, the Christian as well as the heathen. He would not pray that they may use their worldly power for the spread of the Christian religion, but that they permit their subjects, especially those who are followers of Christ, to live a quiet and peaceable life. What an onward march of the Gospel we may look for when those in authority will grant religious liberty and equality to all their subjects! What an influence prayer for kings and all that are in authority should exert in times of war and of rumors of war!

4. But the opponents of missionary effort should not be forgotten in our prayers for missions. Paul speaks of them in many places.‡ Living men at home and abroad are the great instruments of the spread of the Gospel, and living men at home and abroad are greater hindrance to it than all resistance which is natural under the circumstances. If heathen oppose the Gospel, we need not be surprised, for they know not what they do. But if Christians oppose missionary effort we face an unnatural thing which is worse than all that Paul suffered from his opposers. The direct and indirect oppositions to missions by nominal Christians is the greatest modern hindrance to the success of missionary effort. At home they attack the work

insidiously and spread calumnies without number; abroad their evil life counterworks the preaching of the Gospel directly. Selfishness is a characteristic of our commercial and political relations with other nations, and especially with less civilized ones. And infidel literature is almost like a deluge pouring into heathendom from nominally Christian lands. We must fight against all these evil influences, but still more must we pray for the tens of thousands who, nominally Christians, live to-day in heathen lands, that they become converted and thus be made friends of the missionary work.

5. One most important thing is still to be added into the prayer for missions—thanksgiving. All prayers of Paul commence with that. He has much to ask, to exhort, to denounce and reprove, but first he gives thanks. Thanksgiving keeps from being overcome by the heavy burden, and it gives wings to prayer. Thanksgiving for the good things which we see in others, preserves from critical one-sidedness, and takes the sting from the reproof. Thanksgiving strengthens faith, and is the key to new benevolent acts of God; for "Whoso offereth the sacrifice of thanksgiving glorifieth me and prepareth a way that I may shew him the salvation of God" (Ps. 1:23, R. V., margin). And for what does Paul give thanks? For the faith of the Romans; for the faith and love of the Ephesians; for the faith, and labor of love, and patience of hope of the Thessalonians; for the fellowship in the Gospel with the Philippians; for the grace of God, for increase of all knowledge, for the charity, given to the Corinthians by Jesus Christ.

Missionary work needs laborers and contributors, but it needs praying friends most; praying friends whose intercessory prayers are unceasing, are based upon faith, and thus reach God. God grant us an increase of our faith. He teaches us to pray in the secret closet, by twos and threes, and in the solemn assembly of the congregation, in such a manner that our

* Eph. i:16-23; Phil. i:9-13; Col. i:9, 11.

† Phil. i:10, ff.; Col. i:10; II. Thess. i:11; iii:1.

‡ I. Cor. xvi:9; Rom. xv:31; II. Thess. iii:2; etc.

EDITORIALS

THE PRINTED WORD OF GOD

The celebration of a century of the history of Bible societies, has called attention anew to the remarkable progress made in the translation, circulation, and diffusion of Holy Scripture, and especially in their comparative cheapness.

In the first year of the British and Foreign Bible Society the issue did not exceed 5,000 copies; a century later it reached nearly 6,000,000. The American Bible Society, which began with an annual issue of 6,000, now puts forth 2,000,000. The National Bible Society of Scotland sends out 1,000,000 more. The aggregate from these three societies is 9,000,000 copies in a year, and nearly 300,000,000 copies during the century. Some seventy auxiliaries and nearly half a hundred other organizations help to multiply Bibles to over 10,000,000 annually.

Some facts, however, are more remarkable than this aggregate output, such as the interest awakened by the Scriptures in heathen lands, as among the Baganda. The story of the last twenty years in Uganda is one of the most remarkable ever written. The native Christians have built 600 churches at their own cost. Tens of thousands have bought copies of the Word of God, and hundreds of teachers and missionaries have been raised up from the leading men and women of the kingdom, even including the royal family. Perhaps even more remarkable than this are the vast numbers of "readers," so-called, who have shown such eagerness to pursue the Scriptures that great "reading houses" have been built, all through the kingdom, in which people might go to learn to read the Bible, as many as 40,000 having gathered in different places at a single hour of the day.

Meanwhile a remarkable utter-

ance has been made by the Pope of Rome. For centuries the Papal Church has opposed putting the Scriptures into the hands of the common people, on the ground that common folk are incapable of reading the Scriptures with true insight, and need, therefore, the priests of the infallible Church as interpreters. For some thirty or forty years, and pre-eminently since Victor Emmanuel entered Rome in 1870, and the temporal scepter fell from the hands of the Pope, there has been a change of policy in this matter, as is noticeable in a French edition of the Gospels, by Henri Lasserre, issued under the sanction of the Archbishop, and the reprinting of the whole New Testament by instalments in an Italian newspaper. Excellent translations and explanations of the Gospel in the Italian language are also being printed nowadays by the authority of the St. Jerome Association. It has recently become known that the translator of these works was Professor Cleventi, and the commentator Father Genochi. Soon after the present Pope entered upon his office, these two scholars were received at the Vatican, and when they requested the Pontiff to bestow his blessing on the new work, he answered:

Gladly do I give my blessing, and that with both hands and with a full heart, for I do not doubt that this work will produce the richest fruit and is already blessed by God. The more we read the Gospels the stronger our faith becomes. The Gospels are writings that are valuable for everybody and under all circumstances. I have lived among the common people, and know what they want and what pleases them. Tell them the simple Bible stories, and you will have attentive listeners and effect blessed results. Your purpose is to spread the Gospels. You are doing a noble work. Some people think that the peasants, with their plain, every-day way of thinking, would not profit by the reading of the Scriptures. This is incorrect. The average peasant is a shrewder thinker than we may suspect, and knows how to draw the correct lessons from the Scriptures, often even better than

many of the preachers. No matter how many prayer-books and books of devotion there may be for the priests, none is better than the Gospels. This is an unsurpassed book of devotion, the true bread of life. I grant an especial apostolic blessing upon all those who preach the Gospel, who hear and read it, whether on a Sunday or a weekday. I bestow my blessing on all the members of the St. Jerome Society and all who cooperate in the sacred work of spreading the Gospel.

The *Reformation*, one of the most pronounced Protestant journals of Germany, comments:

No Roman ecclesiastic has ever before spoken such words. If we consider the pious and evangelical notes that have been added to this popular edition of the Bible, we must recognize the fact that a new influence is at work in the Roman Catholic Church. Not a few priests in Italy seriously doubt the wisdom of the new policy in spreading the Scriptures among the common people. They refrain from participating in the papal blessing that has been pronounced on the venture, and, in consequence, there are many thousand copies of the cheap Gospel editions left unsold. But fully 250,000 have been sold. A new era has been inaugurated since the day when a Protestant missionary reported that he had examined the book-stores in fifty Italian cities, and found only one copy of the Bible complete—and that in ten folio volumes—and one copy of the four Gospels.

Let us hope that the gift of the Written Word to the common people may at last bring light to their minds and life to their hearts, so as to drive out superstition and formalism, and bring in their stead the knowledge of God and the power of the Spirit.

ONE OF LIVINGSTONE'S BODYGUARD

A letter to the editor, recently received from Mrs. J. A. Bailey, of the C. M. S. agency, Mombasa, British East Africa, gives some interesting details in regard to the last sickness of David Livingstone and the men who bore his body to the coast. Mrs. Taylor was led to write through reading in the "New Acts of the Apostles" the account of Livingstone's body-guard. It occurred to her that she might see "Matthew," and ask him a few details of that wonderful journey which had never

been given to the public. She writes:

Matthew Wellington was one of the six boys from Nasik who came over from India to help find David Livingstone in Africa. He is still alive, a hale and hearty man, probably between fifty and sixty years of age. He is an overseer in government employment, in the Public Works Department. I have known him since 1885, and his daughter Florence is a good girl—a teacher in our C. M. S. school on the mainland, Freretown. One son, Henry, the oldest, is no good, but John, the younger, is a steady lad. Ruth, the mother, is a capable woman, a good wife and mother.

Matthew, one Sunday morning after service, came and told me about the starting and the journey; the meeting and serving his master, Livingstone; his wonderful knowledge of country and people and languages. He spoke of his weariness of body sometimes, and his trouble to get food for the porters of his camp. He dwelt on the missionary's upright, pure, clean life, his keeping the Sabbath with prayer and reading with his men, and his feast at Christmas for them. He told of Livingstone's weakness and death, after journeying up to the very last, as long as he could ride a donkey or walk.

Matthew then described graphically the embalming and added the information that for fourteen days the body lay in the sun, then it was turned over and exposed for another fourteen days. He also told what I have never heard before: that the legs were doubled up from the knee to the body to make the burden less like a corpse in carrying it across country. This shows the ingenuity of the native mind in an emergency. The heart and viscera were all buried.

The chief thought in the boys' minds was to do everything according to their orders at Nasik, from the Royal Geographical Society's letter: "Bring him or find him, alive or dead, to the coast." This was their duty, and they stuck to the letter of the directions.

Matthew described the first coffin made at Bagamoyo, on the coast of the French mission, and then, so natural to a native mind, spoke of the glory of a coffin of lead or tin, and the outer wooden one with brass handles, at the Consulate of Zanzibar. He said that Jacob was a clever, intelligent boy, more so than any of the others, and no one grudged him the honor of the journey to England. He was afterward a teacher for the C. M. S. for a time, but is now dead.

Matthew has lived in Mombasa or Freretown ever since. He told me all these details in Terarhili, as I felt I should get the facts more fully in a native language than in English.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Day of Prayer for the Students

John R. Mott and Karl Fries have sent out, in behalf of the general committee of the World's Student Christian Federation, a call to observe Sunday, February 11, 1906, as the Universal Day of Prayer for Students. The Federation unites all the Christian student movements of the world, and through them embraces Christian unions and associations of students in nearly two thousand universities, colleges, and higher schools, and has a membership of over one hundred and five thousand students and professors. It has become the exponent of the voluntary Christian forces of the students of all lands and races.

A Splendid Record for the Y. M. C. A.

These are the opening words in *Association Men* for January: "Sixty cents a week measured the financial output, and twelve men the numerical strength of the Young Men's Christian Association sixty-two years ago. At the close of 1905, in North America alone, the records show a weekly expenditure of more than \$110,000, or \$7,000,000 yearly, contributed by the 400,000 members, and those who stand back of their organizations; many of these and of the 300,000 more members in 39 countries, in the spirit of the humble London clerk, who was laid away in St. Paul's Cathedral a few weeks ago, have been "willing to make a sacrifice" and carry the load of other men.

"The Greatest Migration in History"

The greatest migration of people in historic times has taken place within the memory of persons now living. Its principal goal has been the United States. In the years of recorded immigration, from 1820 to 1903, 21,092,614 have come, and more than one-half of them (11,395,141) since 1880. Every one has

not settled here permanently, but the vast majority have done so. If the census taker of 1900 had destroyed every one whom he enumerated in the New England States, New York, New Jersey, and Pennsylvania, the total immigration noted above would have re-peopled these states and Nevada besides. It could have put two people for every one found in 1900 in the nine South Atlantic States from Delaware to Florida, and 5 for every one found in the 11 Rocky Mountain and Pacific Coast States and Territories, with Alaska and Hawaii added. It has included more people than dwelt in the whole United Kingdom of Great Britain and Ireland in 1820, when our statistics began, and almost as many as were in the whole United States in 1850 (23,191,876).—SAMUEL MC-LANAHAN.

From Whence the Immigrants Come

During the year 1905, according to the annual report of the Commissioner of Emigration, the total number of alien arrivals was 1,026,499, grouped in 4 grand divisions, as follows: Slavic, 384,679; Teutonic, 221,019; Iberic, 213,801, and Keltic, 121,218. The Mongolic might also be added, with 17,921 representations. Here, certainly, is abundance of material upon which to expend all the home missionary wisdom and zeal which our churches can muster. This is the task on hand in a single city: Out of 59,196 children born in New York last year, Germans had 2,396, Irish 3,880, Italians 11,298, and Jews 16,610.

A Japanese Church by the Golden Gate

The first Japanese Congregational Church in America was organized by council in San Francisco, November 13th. Especially timely and helpful was the presence of Rev. H. Kozaki, president of the Association of Kumi-ai churches in Japan. The services of organization and recogni-

tion were partly in English and partly in Japanese. Dr. J. K. McLean was moderator of the council, presided over the details of organization, and welcomed the new church. Prayers were offered by Dr. Pond in English and Mr. Kozaki in Japanese. Five of the new members united on confession and were baptized by Mr. Kozaki. The others brought letters—four from Bethany Church, San Francisco, the rest from Congregational churches in Japan. The Lord's Supper was presided over by the two Japanese pastors, Mr. Kozaki, of Tokyo, and Mr. Okubo, of Oakland. The benediction was pronounced by the Chinese pastor, Mr. Jee Gam.

The new church starts off with 20 members, excellent leaders, and a great opportunity. San Francisco has about 10,000 Japanese, including 500 or 600 families, and in the State about 60,000. The stream of immigration is continuous. Many are to be permanent residents; many are already real or nominal Christians. There are 2 other Japanese churches in San Francisco—a Presbyterian and a Methodist.

Japanese Studying Theology in America

The statement is made, and seems to be authentic, that at least 40 Japanese students are to be found in various divinity schools in the United States, of whom 9 are taking a theological course in Union Seminary, in New York City; a larger number than the Doshisha holds, the Meiji-Gakuin, or any other "school of the prophets" in Japan.

What Women are Doing for Missions

The Woman's Foreign Missionary Society of the Methodist Episcopal Church passed the half-million mark some time since, and appropriated \$542,779 for the current year. Last year the Congregational women added no less than \$271,408 to the income of the American Board.

Jewish Mission of the M. E. Church (South)

After two years of tentative itinerant missionary work among the Jews in the Southern States, the Board of the M. E. Church South has decided that headquarters for the mission should be established in Atlanta, Ga. The North Georgia and the South Georgia Conference Boards of Missions have cheerfully appropriated money to pay the rent and other necessary expenses. Rev. Magath, the missionary in charge, reports many open doors and friendly welcomes among the Jews, and he is greatly encouraged by a number of conversions.

The Moravian Mission in Labrador

The Governor of Newfoundland, Sir William MacGregor, recently visited the Moravian stations on the Labrador coast and highly commended the self-sacrificing life and effective labors of the missionaries at Uviluktok. Zechariah, the chief Eskimo, responded to an address by the governor as follows:

All the Inuit know how much they have to be grateful to the missionary for. They can not show this in their faces, but they can show it in their hearts. They are grateful because they have been told the Gospel and to worship God in the heart. They are glad to know that Jesus Christ died to save them from all sin. They are very glad to see all the people of the Coast of Labrador are brothers and sisters to the Eskimos. They are very thankful in the name of the Lord to know that all can be brought safely and taught by the Lord.

Zechariah displayed very considerable emotion during his speech, and tears were in the eyes of many of the Eskimos. The whole congregation at the close rose and spontaneously broke out singing "God Save the King," Ambrose, the Eskimo organist, accompanying.

Isolation in Arctic Missions

Some idea of how much the missionaries of the C. M. S. on Blacklead Island, Cumberland Sound, are shut off from the outside world may be gathered from the fact that a let-

ter sent to Rev. E. J. Peck in September, 1903, has just been received by him. It was a year after his daughter's death before he learned the sad news. A fellow missionary who carried the tidings from England was obliged to spend the winter at Kikkerton, and passed through much privation and many perils before reaching the mission station. Mr. Peck in the meantime was without much-needed supplies all winter. The work is prospering, the New Testament is translated into the language, and Eskimos are being trained for native agents.

Hindu Coolies in British Guiana

We little apprehend how widely the system is in vogue of importing laborers from the Orient to serve for a term of years in a state of semi-slavery, with China and India the source of supply. These toilers are found in Trinidad to the number of 90,000, and of 120,000 in British Guiana. For years the Canadian Presbyterian Church has made these the objects of toil and prayer, and has been able to gather upward of 1,000 into Church fellowship, and 3,700 into Sunday-schools. The church-members contributed \$6,630 last year, or at the rate of \$6.53 per member.

EUROPE

Use To Be Made of the Arthington Fund

It is fully expected the London Society's share of this great gift will not fall short of \$1,500,000. The whole of this sum, it will be remembered, has to be spent within a period of twenty-five years. It is reckoned that, spending interest and capital together, this will put at the society's disposal an annual income of \$85,000 or \$90,000 throughout the twenty-five years. The committee in charge have decided to base any extension of work which the society may undertake by means of the Arthington Trust on existing missions of the society, rather than to undertake mis-

sions in entirely new regions. They have also decided:

1. That pioneering work among the unevangelized peoples by means of the Arthington bequest shall at present be limited to the further maintenance and development of the Awemba Mission in Central Africa, which was commenced by a generous gift from the late Mr. Arthington and has been entirely maintained since then by that gift; the establishment of a new station among the Matebele, and the development of the work in the Western District of the New Guinea Mission.

2. That half the residue of the amount annually available for expenditure be devoted to the further development of general mission work in such districts of the India and China missions, not exceeding 3 in each field, as may be selected because the need and the promise seem greatest.

3. That the other half of the money available be expended mainly in India and China, and be devoted to the erection and maintenance of mission hospitals and the support of medical missionaries and medical evangelists; to educational work,—special attention being given to that which relates to training of Christian workers in its various branches; and to the production of Christian literature.

The Centennial Bible Fund

It was indeed a great achievement when \$1,500,000 were secured for the British Foreign Bible Society in connection with its 100th anniversary. And it is interesting to note how world-wide was the response to the call for gifts. The substance of the facts is contained in this quotation from *The Bible in the World*:

Thus, for instance, £12,000 was sent by British North America, £6,600 came from Continental Europe, £4,000 from India, £5,500 from South Africa, £3,500 from New Zealand, £3,600 from Australia, £740 from Egypt, £720 from Russia, £6 from Japan, and £1,100 from China. The great bulk of the fund, as much as £220,000, came from England and Wales. Among the most striking contributions to the fund have been one gift of £10,000, one anonymous gift of £3,000, one gift of 2,500 guineas, one of £2,500, five of 2,000 guineas (one of which was anonymous), one anonymous gift of £2,000, thirteen gifts of 1,000 guineas (two anonymous), and ten of £1,000 (four anonymous). By far the greater part of the fund, however, has been raised by comparatively small gifts, often from poor people. The smallest separate contribution acknowledged at the

Bible House was 1½d. from a domestic servant.

A Student Missionary Campaign

This campaign is an annual enterprise of the Student Volunteer Missionary Union, which, since its formation in 1892, has seen 1,050 of its members, men and women, go out as missionaries; 1,200 more are now preparing for the foreign service, of whom 200 have joined during the past twelve months. The campaign is an effort to quicken interest and, if possible, secure missionary candidates among the members of the C. E. and kindred societies, irrespective of denomination, and with the purpose of strengthening the effective force of existing missionary societies.

Gossner Missionary Society

In the sixty-fourth year of its existence the Gossner Missionary Society, in Germany known as "Berlin II," reported 5,252 baptisms of heathen. The number of baptized Kols of Chota Nagpur, in India, for among them the society chiefly works, was 64,145 at the end of 1904, while there were 18,000 candidates for baptism (inquirers). The native Christians under the care of this society are very liberal givers and are filled with missionary zeal, so that they themselves spread the Gospel among their heathen neighbors.

Nurses for Constantinople

A feature of social organization in Constantinople is the host of physicians inhabiting the upper part of Pera, the European district of the city. Medicine appears to be the only career open to educated young men in that carefully restricted country, and Pera is the only place where a thoroughly ambitious or even self-respecting physician can engage in general practise. Consequently, other districts of the city are left to chance practitioners or to their ingenuity in devising substitutes for the forbidden telephone,

which will reach the medical district of Pera in time for an emergency. Another singular feature of the same situation is the lack of nurses. Many and many a patient in serious disease suffers and perhaps dies simply because a nurse willing and able to carry out the doctor's instructions can not be found.

The Turk accepts this situation as a predestined affliction. It has remained for Americans to try to remedy the scarcity of nurses. The American Hospital and Training School for Nurses in Constantinople has been incorporated under the laws of the State of New York. William Ives Washburn is president of the board of directors; Rev. Dr. George Washburn, late president of Robert College, is vice-president.

This Hospital and School for Nurses will be located in a part of Constantinople far from the district where doctors most congregate, and its work is already cut out for it. The enterprise is certain to render notable service to humanity from the start, if the modest support needed to put it into operation is forthcoming.

The Turk Hindering the Word

A correspondent of the London *Times* reports that for many months the British and Foreign Bible Society has had reason to complain of the hindrances which are placed in the way of its work by local officials in various parts of Turkey. Its colporteurs have been prevented from going about their work in Monastir, Mosul, Bagdad, and many other places. The worst cases have occurred at Castamuni and Scutari, in Albania, where the colporteurs have been kept waiting six months and more for the renewal of their licences, without which they can not travel. The British Embassy has made frequent representations on this subject; but as soon as one difficulty has been settled another has arisen,

until it would seem as if the Turkish government had made up its mind to cripple the activity of the society. In reply to the latest representations of the embassy, the Porte has acknowledged that the colportage of the Scriptures ought to be freely permitted, but claims the right to refuse to allow it in towns and districts where the circumstances are exceptional, and insists that every colporteur shall find a resident in the locality to go bail for his good behavior. The Bible Society objects to these restrictions, especially to the last.

Robert College Prospering

This famous institution upon the Bosphorus, a splendid monument to the foresight, zeal, and enterprize of Cyrus Hamlin, has recently completed its forty-second year (having been founded in 1863) with an enrollment of 342 students, representing no less than 15 races. Ten of the students were Turks, of whom 2 were withdrawn by command of the Sultan. The Armenians, Bulgarians, and Greeks have each a Y. M. C. A. For new buildings, etc., \$200,000 have been received within a twelve-month, and President Washburn is in this country endeavoring to add yet other large sums to its resources.

ASIA

The First Congregational Assembly in India

The churches of the London Missionary Society and the American Board of South India and Ceylon have recently held their first general assembly. This follows a similar union among Presbyterian missions. The assembly represented 132 Indian Christians reclaimed from idolatry. The Protestant Christians of Jaffna, Ceylon, number 4,500, and those of the Madura Mission of the American Board about 18,500. This new step toward union is another indication of the direction in which Christians are moving.

The Jubilee of Methodist Missions in India

It is fifty years since Dr. William Butler entered India as the first Methodist Episcopal missionary. The work has since grown to vast proportions, with five missionary bishops in charge, nearly 250 missionaries, and 3,000 native helpers. These have gathered over 150,000 converts, and have established schools, colleges, theological seminaries, hospitals, and orphanages. It is fitting that this semicentennial should be widely observed, and a great celebration is planned for both America and India. The last Sunday of May is designated as a day for addresses on the subject and offerings in support of the work.

Christian Growth in South India

"We publish," says *The Harvest Field* of Bangalore, "the annual statistical returns of the missionary bodies comprised in the South Indian Missionary Association. The growth under almost every head which the figures reveal will, we are sure, bring encouragement to all those who look for the Kingdom of God in South India. There is an increase of 202 in the number of evangelists and catechists and of more than 800 in the number of Christian teachers.

"We record the following increases in South India for the year 1904:

Communicants	Increase, 9,487
Baptized adherents (including communicants).....	" 29,051
Unbaptized adherents	" 10,567
Total Christian community	" 39,618

A comparison of the returns for 1904 with those for 1903 shows that of the total increase of 9,487 in the number of communicants, 8,934 are to be credited to 6 missions."

The Worth of Educational Missions

A suggestive record given in the *Indian Witness* by a missionary who writes of 5 "cases" met with during a recent tour in a North India mission. Space compels us to note only

one or two salient features of each case. (1) A Brahman Sadhu, educated in a mission school, a lawyer for fifteen years, disgusted with the world and with Hinduism, wants to live with Christians to learn of Christ. (2) A Mohammedan of good position, convinced of the truth of Christianity and associates with Christians, a serious "inquirer." (3) A young Banya, educated in an "unpromising" mission school, resolved while there to be a Christian, now, years after, has been baptized. (4) A young Khatri, educated in a mission school, but received apparently no conviction there, afterward met godly laymen who convinced him. On speaking somewhat timidly to his wife, she told him that she (educated herself in a mission school) knew Christianity to be true, and agreed to be baptized with him. (5) An inquirer, son of a teacher in a mission school, educated in it himself. Do not the facts show something of what the educational missionary is doing.—*C. M. S. Intelligencer*.

The Harvest Gathered by One Society

A century ago the Church Missionary Society (now the largest in the world) was just entering upon work in India, but now is able to report 164,300 Christian adherents. And yet "these are few compared with India's 300,000,000, the majority of whom are steeped in superstition."

The British Government and Buddhism in Ceylon

Ceylon missionaries are endeavoring to bring about a defeat of the British ordinance which appoints a government officer to assist Buddhist committees to manage temple funds and properties. The purpose is to secure honest administration, but the missionaries well point out that the practical effect will be to mix up the British officials with matters of temple worship, and the law will be construed by Buddhists to mean

that the British government stands sponsor for their religion. Previous legislation of a similar sort has already produced evil results.

Baptist Success in Burma

The Burma Baptist Mission, which has just completed its 40th year, has done useful work during the past year. Among other items of interest, the conference of missionaries voted to raise a fund for the erection of a memorial building in the Baptist college compound in memory of the late Dr. Cushing, who was president of the college for ten years. The amount needed is Rs. 50,000, which is expected to be subscribed during the year. The conference also voted to ask for 27 new workers for Burma. There are now 805 Baptist churches in the province, with a membership of upward of 52,000. These maintain 606 schools, and during the year just closed contributed over Rs. 3,800,000 for religious and educational purposes.

What a Bible Did in Burma

A man in Burma possessed a copy of the Psalms in Burmese which had been left behind by a traveler. Before he had finished reading the book he resolved to cast away his idols. For twenty years he worshiped the eternal God revealed to him in the Psalms, using the fifty-first Psalm as a daily prayer. Then a missionary appeared on the scene and gave him a copy of the New Testament. The story of salvation through Jesus Christ brought great joy to his heart, and he said: "For twenty years I walked by starlight; now I see the sun."

China's First Great Railway

The first railway to traverse a long distance in the Celestial Empire is the nearly completed road between Peking and Hankow to the south, a distance of 754½ miles. Trains, indeed, are running, but general travel is not yet encouraged.

The long bridge over the Yellow River, the principal difficulty of construction, is not yet finished, tho it is open to trains. It is 10,827 feet long, with 102 spans, and is 19.68 feet above the water. The river in flood time, however, may rise 13 feet above its ordinary level, tho it is 2 miles wide at the place where the bridge is. Moreover, the 40-foot screw piles on which the bridge rests do not by any means penetrate to the rock through the river silt. Therefore, the solidity and permanence of the structure are matters of some doubt.

Trains are to run from Peking to Hankow in 36 hours, and the novelty of night travel will be introduced, together with (once or twice a week) dining-cars and sleeping-cars. Telegraph and telephone are used in operating the road. The construction has proceeded with care and thoroughness. French is the language of the time-tables, the metric is the system of weights, and the Mexican dollar the basis of fares. Two cents for 3-5ths of a mile is the first-class fare, and 1-200th of a cent is the second and third-class rate for the same distance, so that to travel even over this unique road one does not need a very fat pocketbook. A most commendable feature is the total absence of advertising signs along the way.

This new railroad is of the highest importance. It is the long entering wedge of Western civilization. An army of conquering new ideas will ride into China on the back of the iron horse.

A Help to Sabbath-keeping Among Chinese

Business in China is carried on without the Sabbath rest, and Chinese converts are often tempted to think too little of the privilege and too much of the loss involved in abstaining from business or work on Sundays. The Rev. Dr. Squibbs wrote from Mien-chuh on August 15, 1905:

In order to stimulate a desire shown by

some of the Christians for the better observance of the Lord's Day, we have had some handsome tablets made, with gilded characters on black lacquer; those for "cash" shops or banks with a double inscription, namely, on one side, "To-morrow is Sunday, no business will be done"; and on the other, "To-day is Sunday, no business will be done." Those for ordinary houses of business with the latter inscription only. These tablets are to be presented to all Christians and catechumens who will undertake to stop all business on Sunday, and announce the fact to the public.

—C. M. S. Gleaner.

Attempts at Federation in China

A movement is well under way in the Celestial Empire, which also gives promise of success, to co-operate, especially in school work. In Peking a Congregational professor is found teaching in a Presbyterian seminary. In the same city a Presbyterian is teacher in the London Society's medical school. In Tung-chow a Presbyterian teaches in a Congregational college. In one case, Presbyterians and Baptists share in teaching.

A Great Opportunity in Japan

Rev. J. H. Pettee has recently written to the *Congregationalist* that the Doshisha, under its new principal, Mr. Niwa, is forging ahead in numbers and influence. With over 600 students this fall, the largest number for more than ten years, and with a hard-working, united band of teachers, it deserves the help of those who revere the name of Neesima and who believe in the power of Christian education.

What a splendid thing it would be if generous, large-hearted Americans would give at this juncture, as an expression of their satisfaction over Japan's heroic conduct in the peace negotiations, \$100,000 to each of these representative and thoroughly worthy Christian institutions in Japan:

The Doshisha, at Kyoto.
Kobe College, at Kobe (for girls).
The Orphanage, at Okayama.

The Y. M. C. A. (for buildings in various cities).

The list might be extended without difficulty, but this will do for a beginning.

AFRICA

British Influence in Egypt

Prof. H. M. Scott, of the Chicago Theological Seminary, after a sojourn in the land of the Nile, reports that "in 1882 the English found Egypt as Turkey is: they have made it in twenty years what we see. Sir Garnet Wolseley, General Gordon, Lord Kitchener and Lord Cramer were among the personalities producing this great change. With them came the great works for irrigation, postal savings banks, reduction of taxes, extinction of slavery, reformatories, asylums, hospitals, measures that freed the peasantry from the grip of money lenders, schools and all the agencies of Christian civilization. In 1887, there was spent for education \$315,000; in 1904, this amount reached \$1,020,000. The Cairo tramways carry 18,957,000 people a year; and Egypt exports 80,000,000 eggs annually.

The English language is spreading fast with the English occupation. There are now 12,000 boys in the English schools of Cairo. Five years ago 4,000 were taking French as their foreign language and one thousand English in the lower schools; now that relation is more than reversed. The same change is going on in Syria and Palestine. A bookseller in Beirut five years ago sold some 300 primers for English; this fall he sold about 5,000. Nearly every one under twenty can understand English. The whole East is feeling this new life in Egypt.

Mohammedan Converts in Algeria

A missionary, Miss Cox, of the North Africa Mission, writes that five young men recently came in to say that they had determined to fol-

low Christ. They belong to those who are often said to be unconvertible—Moslems. They had been impressed first in the mission school, but had left and subsequently sank deep into sin. Now they have returned after many days, ready to confess Christ, and did so publicly amid the taunts of their fellows. The spirit of inquiry is spreading, but the opposition is fierce. One night the path to the mission house was strewn with thorns, and, as many of the inquirers go barefoot, the result was a number of wounded feet.

The First Woman Graduate in Liberia

The College of West Africa, at Monrovia, Liberia, held its first commencement a few months since, on which occasion Miss Clavender L. Sherman was graduated, with the degree of Bachelor of Arts. Her oration on "Industrial Education the Hope of Liberia" is printed in the April number of *Liberia and West Africa*, and in form and subject-matter it is an admirable production. Miss Sherman entered the institution ten years ago, when it was known as Monrovia Seminary. She has passed through every grade, and has the honor of receiving the first college diploma ever granted to a woman in her country.

A New Mission Steamer on the Kongo

The steamer *Lapsley*, which was wrecked over a year ago, has now been replaced by another of the same name, built in Scotland and dedicated on December 16th. This is for the use of the American Presbyterian Mission (South), which was started fifteen years ago in the upper Kongo district and now has 4,000 church-members. The money for the *Lapsley* was raised by the Sunday-school children of the Southern Presbyterian Church. May the vessel live long to carry the missionaries and their message to the dark-skinned and unenlightened Africans.

Missionaries in the Kongo State

For the whole of the Kongo Free State, with its 900,000 square miles, and an estimated population of 30,000,000, there are—working under eight different societies—only 190 Protestant missionaries, and this number includes ordained men, doctors, missionaries' wives, and unmarried women. Supposing that the 190 were distributed over the whole State, and each had his or her own district, each would have a parish of 4,736 square miles, with about 150,000 souls to care for! At the same rate, there would be 217 Christian workers for the whole of England, and 30 for Scotland.

The Uganda Prime Minister

Apolo Kagwa is Prime Minister of Uganda. He is a tall, powerful man, thirty-five years old, and is one of three regents who have charge of the little king who some day will rule over this portion of Africa. When he was young he heard the Gospel from that dauntless missionary, "Mackay of Uganda," and since then he has been a faithful Christian. Every day he studies the Bible, has family prayer, and goes to the missionaries for help in teaching the people. Only twenty-five years ago he and his tribe—the Baganda—were veritable heathen. His life is in every way remarkable when viewed from that standpoint. "He built the first two-story house, he introduced sun-dried bricks, and afterward the telephone and electric bells. He himself owns and can run a sewing-machine, as well as a typewriter, and rides a bicycle. He is introducing among his people everything that will help in their advancement. He has written a fairly complete history of Uganda. What a marvel it is that such a man can be brought so to the front within the score and a half years since Stanley found the Baganda sunk in degraded heathenism!"

A Call from Central Sudan

Gradually the mission stations are penetrating the great unoccupied fields of Africa. Rev. F. H. Lacy, of the C. M. S., has recently returned from a tour among the Kadara and Gwari tribes, the latter one of the largest in northern Nigeria, and reports that it may be occupied at once. To delay is to invite Mohammedan aggression and consequent barriers to Christ. The Gwari are industrious and skilful. They seem to have no knowledge of God, but believe in spirits, good and bad, and worship their ancestors. Nothing has been done to give them the Gospel, except during Mr. Lacy's brief tour. Everywhere the people received the missionaries gladly, and seemed especially impressed by the news of a general resurrection day. None of them can read and their language has not yet been reduced to writing, but they wish to learn. There is no obstacle to the opening of a station in their midst, except the lack of men and money. Delay is dangerous.

A Burning Question

The British government has recently assumed the whole care of the Mission's Reserves in the Zulu Mission, and is taxing, at an exorbitant rate, the natives living in them. This greatly disturbs their friendly feeling for the government and hinders all movement toward self-support in the mission work. The government distrusts the Ethiopian movement, or anything which seems a step toward independence, and too often look jealously even upon native growth in intelligence and material prosperity, as these may lead to an increasing desire to throw off British control. The missionaries have the entire confidence of the government, for they try to inculcate a spirit of loyalty in their converts, but the old question of how soon a growing youth should think and act for him-

self is ever present in colonial as in family governments.

Kamerun Mission of the Berlin Baptists

The Missionary Society of the German Baptists, whose headquarters are in the immediate neighborhood of Berlin, has decided upon a forward movement into the interior of its field, Kamerun, West Africa. A number of missionaries, led by the experienced Kamerun missionary, Suvern, has left Berlin, and expected to start in December from Duala for Mushi, on the Mbam River, where the first station among the Bakwaks is to be opened. The distance between Duala and Mushi can be covered in about twelve days.

The Rhenish Mission in Southwest Africa

The reorganization of the missionary work of the Rhenish Society, in Southwest Africa, which suffered so severely on account of the outbreak among the Hereros, proceeds slowly. Missionary Danert, of Omaruru, writes that natives continually return and submit to the German government, almost 3,000 having come back thus far. The native Christians who remained faithful are especially trusted by the government, and their services in bringing in the rebels are most valuable. Many of the Christian Hereros who had joined the rebels have also returned in deep repentance. The German government gives the missionaries much valuable help in bringing the Gospel to the returned rebels.

ISLANDS OF THE SEA

The Dutch Government and Missions *

A remarkable testimony to the efficiency of Christian missions in Dutch East India has been given by the Dutch government in an official memorial. It is said: "Among the inhabitants of Nias, the Dyaks of Borneo, and other native races,

Christianity has caused the disappearance of slavery, bondage, head-hunting, cannibalism, human sacrifices, barbaric punishments, feasts, immorality, sorcery, drunkenness, and gambling, even in places where the Dutch government has been unable to exterminate one or the other. . . . In Nias, Sumatra, and Borneo, the chiefs even accept Christianity, so that it spreads more and more through all ranks of society. What change has been brought about in the state of society need not be explained in its particulars." Among the Battas, of Sumatra, the government has been able to withdraw its soldiers almost altogether from those districts where Christianity has gained the upper hand.

Mormons in the South Seas

The Tuamotu archipelago, in the South Seas, has become a possession of the Roman Catholics and the Mormons. Nominally these islands have been under the care of the Paris Society, but for three years they have been without any Protestant pastor, and the Protestants have practically disappeared. At Tubuai in the Austral group, about 500 miles south of Tahiti, Rev. Mr. Burnell, of the Paris Society, reports his astonishment at finding a preacher, a young man not yet ordained, engaged in a strenuous effort to build up a new parish in the midst of a considerable population of Mormons. He has already drawn about himself more than 20 Mormons, who declare their wish to obey the teachings of the Gospel of Christ.

MISCELLANEOUS

Can Christians Learn from Moslems?

Mohammed's law of alms was a stringent and rigid one. He ordered one-fortieth of the substance annually to be given in charity (that is, half the annual income). Every one is entitled to one day's warm hospitality and to three days' food and lodging. This is actually practised in

* See brief reference to this in *MISSIONARY REVIEW*, 1905, p. 907.

Cairo, with its 200,000 inhabitants. The Arab charities are like the rain upon the just and the unjust, and do not always suspect imposition. The Arab considers that it really is more blessed to give than to receive, and so the receiver confers the benefit. "Hear the words of Sadi, for words are all that are left as memorials of the wise man. To give peace to a single heart, by a single act, is more than a thousand head-bowings in prayer."

NOT "Like a Mighty Army"

The English Church Missionary Society, it is reported, has sent into the field since last summer no less than 200 missionaries, of whom 67 were new recruits, the rest being missionaries returning to their several fields of labor after furloughs. This would not seem a great number were the reinforcements to be sent to an army engaged in a war between nations. To prosecute their work the nations charter steamships and send out not merely regiments, but brigades and army corps. Though we sing about it, it is not true that "Like a mighty army moves the Church of God." Nevertheless, as things go, this increase in the force of the British Society is a notable fact, and it should be remembered that this addition is made in face of a deficit in the treasury of that society of over \$200,000.—*Missionary Herald*.

OBITUARY

Dr. James Stewart, of Lovedale, S. Africa

A noble leader in missionary work has been called from his sphere of service in the person of Dr. James Stewart, of Lovedale, South Africa.

As a missionary institute, Lovedale—of which he was so long head—has been looked to by churches and mis-

sionary societies as a great object-lesson in all-round organization of effort for the uplifting of uncivilized races. It was with a view to the following up of Dr. Livingstone's explorations, and the claiming for Christ of the regions thus opened, that Dr. Stewart made his first offer to the Foreign Mission Committee of the Free Church of Scotland. The serious delays occurred, and the committee was unable to accept the additional responsibilities, he went forward, with the result that the Livingstonia Mission was ultimately founded on the interdenominational basis on which it remains.

Rev. G. M. Bulloch, of Almora

On Friday, December 1st, there passed away at Almora, North India, one of the best-known and most beloved of the British (L. M. S.) missionaries, George McCullum Bulloch.

Born at Edinburgh on May 1, 1850, Mr. Bulloch was trained at Western College, and sailed for India in September, 1874. For fourteen years his station was Benares, but on the retirement of the Rev. J. H. Budden, in 1888, he was appointed to fill the vacancy at Almora, the place with which his name will always be associated.

As a missionary, there was no department of the mission in which Mr. Bulloch did not make his influence felt; but probably the work that lay nearest to his own heart was the care of the lepers in the asylum which had been built up by the efforts of his predecessor..

DONATIONS ACKNOWLEDGED

No. 339.	Industrial Mission, India	\$1.00
No. 340.	Industrial Mission, India	5.00
No. 341.	Industrial Mission, India	15.00
No. 342.	Industrial Mission, India	1.00
No. 343.	Industrial Mission, India	15.00

FOR THE MISSIONARY LIBRARY

THAT THEY ALL MAY BE ONE. By Amos R. Wells. 16mo, 209 pp. 75 cents. Funk & Wagnalls Co. 1905.

These twenty chapters are each a collection of paragraphs on Christian unity. It is not meant as a continuous discussion, but as a series of hints, more or less connected, upon the evils of sectarian division and the advantages of union.

In these days, when the tendency of the times is in the direction of a closer bond of fellowship between all disciples, we welcome any effort to promote agreement and cooperation. Whether Christians are ready for *organic union* or not, surely there may be *cooperative unity*. We yearn to see Augustine's famous motto practically exemplified: "In essentials, unity; in non-essentials, liberty; in all things, charity." Finney said that both Paul and Peter were conscientious in their differences, and, therefore, neither could yield. Fairchild answers that for that very reason either could afford to yield. We hope Professor Wells' book may be greatly used of God in answering the prayer of Christ.

FOREIGN MISSIONS. By G. Curry Martin, M.A., B.D. 16mo. 164 pp. 1s. 6d. National Council of Evangelical Free Churches, Memorial Hall, London, E. C. 1905.

Discussions of foreign missions in these days generally follow one or two lines. The most satisfactory class is composed of those which can view the general progress of the missionary enterprise as a whole, helping one to feel the full satisfaction derivable from its magnitude and its unity. The second line of missionary discussion, also necessary, but more limited in interest, concentrates attention upon the work of some one division of the Church, excluding from view, to a great extent, everything else in the foreign field.

This little book falls naturally into the second class of writings on missions. It is prepared with defi-

nite purpose of exhibiting that part of the missionary enterprise which is conducted by the non-Conformist Churches of the British Empire. It gladly acknowledges the magnificent service rendered by other Churches, but the limitation voluntarily adopted precludes mention of their work. The book is a very brief survey of work in the fields of which it treats, beginning with Carey and ending with the early days of 1905. Its style is interesting, its facts authentic, and, for the purpose in view, it seems to be well devised. The feature of the book, which limits its value to American readers, is the overshadowing influence of the fact that it is No. 12 of "Eras of non-Conformity," a series of 13 volumes, dealing with the history of the non-Conformist Churches of England. On the whole, its value in this country is not so great as the ability deserves which was applied to its compilation. The book has no particular place to fill, except in the extended history, of which it is the twelfth chapter.

MODERN INDIA. By William Eleroy Curtis. 513 pp. \$2.00. Fleming H. Revell Company. 1905.

This book contains a mixture of studies from life and digests of census and other governmental reports. The author knows how to see, study, and write. The few months he spent in India were well invested, and bring large dividends. He covers a large number of subjects, some of which are of widespread interest. People who want information concerning the government, the people, the languages, the religions, the causes and prevention of famines, and the most noted cities and buildings, may be heartily recommended to read this book. And most of it is the reverse of dry reading. Mr. Curtis understands popular interests, and skilfully interweaves valuable information with fascinating de-

scriptions of architecture or domestic life. His attitude toward Christian missions is unusually fair. He does not echo the prevalent note of newspaper correspondents, or of many of the official circles with which he evidently mingled. He observed for himself, and reported without bias.

The book is so good that it is a pity it is not better. Its chapters were first published in two or more daily newspapers. As letters, written rapidly, they need not be too closely criticized; but before putting them into permanent form, they should have been more carefully revised.

The order of chapters could be greatly improved, and some mistakes would have been corrected had the material been referred to those better acquainted with some of the topics treated. For example, on pages 106 and 107, the author states that in Bombay "80 per cent. of the dead are Brahmans," and "the Brahmans are holy men, and must be treated accordingly." In the former case he means Hindus, or adherents of Brahmanism, in the latter the priestly caste. When he treats of illiteracy, he states that only 1 in 50 of the men and 1 in 200 of the women can read. This means about $2\frac{1}{2}$ per cent. of the total, whereas more than 4 per cent. of the population are literate. But the data of the book are mainly authentic and up to date. No one who reads "Modern India" can doubt the redemptive influence of Christian missions, or the strength of the plea for a large increase of their forces. Numerous fine illustrations add to the attractiveness and value of the book.

NOTES ON INDIA. Pamphlet. 1s. Church Missionary Society, London. 1905.

These notes are compiled especially for missionary students or study classes, and contain a marvelous amount of information in very brief space. The subjects include: "The

Country, Races, and Languages," "The People and Their Homes," "Indian History and Religion," "Christianity in India," "Evangelistic, Pastoral, and Woman's Work." This is distinctively a text-book, with excellent bibliography and index.

AN INDIAN FAMILY. A game for painting and cutting out. By Dr. C. S. Vines. 1s. net. Church of England Z. M. S., London. 1905.

Great Britain is more advanced than America in missionary devices for the young children. This game is a sample of their publications. It will delight a child, and, with the help of mother or teacher, can be made delightfully instructive. Men, women, children, houses, implements and cattle are all ready to be cut out, painted, and set up according to instructions and illustrations. The game makes an excellent gift for children between four and ten years of age.

IMPORTANT ARTICLES IN CURRENT PERIODICALS

The London Missionary Society's *Chronicle* (December) contains a strong appeal for Industrial Missions in India. It is disguised under the title "What Doth It Profit?" and is written by Rev. S. J. Cowdy.

Extracts (in French) from the Commission's report on the Kongo administration are given in the (Baptist) *Missionary Herald* for December.

"The Place and Need of Controversy with Mohammedans," by Rev. W. A. Rice, is a strong feature in the *Church Missionary Intelligencer* (December).

Those who do not read German can profit by the publication, in the Moravian *Periodical Accounts* for December, of an English translation of a very valuable article on "Ethiopianism in South Africa," by Rev. K. Oxenfeld, which originally appeared in the *Allgemeine Missions-Zeitschrift* of July, 1905.

The *Allgemeine Missions-Zeitschrift* for December concludes a carefully prepared series of articles on the Missionary Activity of the Russian Church.

A valuable study in the Science of Missions is "Native Churches and their Organization," by Rev. E. Jacottet, of which the second instalment is given in the *Paris Journal des Missions* for December.

The *Baptist Missionary Magazine* for January has a strong group of articles on "The Making of the New China."



SOME OF THE NEW RECRUITS SENT OUT BY ONE OF THE FOREIGN MISSIONARY BOARDS LAST YEAR



NEW AMBASSADORS OF CHRIST IN FOREIGN FIELDS

These, and those on the other side of this page, are some of the three hundred young men and young women who have gone out as witnesses to Christ during 1905. These have gone into all parts of the world, being sent out by the Presbyterian Board (North), the American Baptist Missionary Union, the American Board, the Southern Baptist Convention, the Protestant Episcopal Missionary Society, the United Presbyterian Church, the Foreign Christian Missionary Society and the Methodist Episcopal Church (North). We believe that in no calling in life could there be found a nobler, more intelligent and attractive looking group of young people.

The Missionary Review of the World

VOL. XXIX. No. 3
Old Series

MARCH, 1906

VOL. XIX. No. 3
New Series

SIGNS OF THE TIMES

A NEW CRUSADE

The Church Missionary Society—that leader of the Lord's host—sounds its clarion call for five hundred more missionaries, and five hundred thousand pounds annually to support the work. The society's helpers have increased in 10 years more than three-fold. Its income is already larger than that of any other society. For years God has honored its policy of sending out in faith all applicants that show special fitness, trusting God, who sends the workers, to provide the means. They have had nearly 10,000 adult converts a year. Thus prayer has been wonderfully answered, first for open doors, then for men, then for money, and last for fruit. We believe the Church will respond to this new call.

THE CHRISTIAN ENDEAVOR JUBILEE

The Y. P. S. C. E. completes this year its silver jubilee, the first society having organized with forty members, February 2, 1881. The quarter century finds 67,000 societies, with about 4,000,000 members representing over

fifty nations and colonies and eighty tongues, forty publications, weekly or monthly, in fifteen languages, besides the departments in papers and magazines not controlled by the society. There are now national unions in twenty countries and over three thousand local unions. One hundred denominations are represented.

Such growth is unique, exceeding in rapidity even the Y. M. C. A., which had eclipsed any other organization in rapid spread until the Y. P. S. C. E. outran it. Dr. Clark, its founder, yet lives to sound the keynote of the second quarter century:

1. Deep religious devotion.
2. Service for all, and all for service.
3. Fellowship with Fidelity, Brotherhood with all, Loyalty to one's own.

This silver jubilee is to be observed by commemorative meetings and addresses in all parts of the globe, notably, of course, at Portland, Maine, the original center; Boston, the headquarters of the United Society; New York, the metropolis of the country,

etc. The meetings at Carnegie Hall will occupy three days, February 6-8, the last evening being specially given up to the anniversary proper.

GOOD NEWS FROM RATNAGIRI, INDIA

One result of the convention at Coonoor, South India, in May last, is that daily meetings were held for five months, asking for revival in the church at Ratnagiri. A prayer band formed in Ramabai's mission, at Mukti, was invited to visit Ratnagiri, and Miss Abrams came with ten girls on November 26. Rev. A. L. Wiley writes that at the *first meeting* there was a general breakdown, "with strong crying and tears." There were agonizing confessions of sin and public reparation of wrong, and restitution of money. Some confessions were appalling, as when a former Bible woman and orphanage matron confessed to false accounts and restored hundreds of rupees. Others confessed sins of the most dreadful sort. At 3 A.M. the children in the orphanage were still praying to God for blessing.

During the meetings the Spirit of God compelled confession. Some fell on the floor in awful distress before they would yield, and nearly all acknowledged sins against the seventh commandment. Some seemed possessed of a demon, and at times their name was legion, but they were cast out in the name of Jesus. In one week 110 had confessed sin and come into blessing and victory. Here, as in so many other revival scenes in these days, prayer and song, and confession and testimony seemed to move over a meeting like successive tidal waves, irresistible in their movement

and momentum. In the later meetings new departures were conspicuous, abandoning ensnaring habits, etc. One teacher brought out a new supply of 600 cigarettes to be taken out and burned, and many others renounced the tobacco habit. One night a "hallelujah chorus" associated with Psalm cxxxvi was sung for more than an hour. Here again the testimony of the most conservative witnesses is that there was order even in the confusion. These scenes remind us of the Welsh revival, and Mr. Wiley bears witness that the ethical fruits already apparent stamp the work as no mere transient excitement. God is marvelously working. Let us continue to pray.

THE SYRIAN CHRISTIANS IN INDIA

Another revival has occurred in Kunnankulum, a large Syrian town in Travancore containing over 8,000 inhabitants, all Syrian Christians. The results of the revival have been shown in a very practical manner. Wherever a true work of the Holy Spirit is done there is sure to be confession, repentance, restitution, unity, and love. In Wales that was manifested in the ending of personal animosities, the settling of social quarrels, the pacification of church disputes, and so in this case in Kunnankulum. The young men who have been especially moved belong to two opposite parties in the Syrian Church which have been most antagonistic and are even now involved in ecclesiastical lawsuits; but have united and formed themselves into a praying and preaching band, conducting services every evening. Surely these are signs that God has yet a place and a mission in India for

this ancient Syrian Church, and that He is about to breathe into the dry bones new life and power, and make them an exceeding great army to overcome by the word of their testimony.

PROGRESS IN BURMA

For years the average annual increase to the Baptist churches of Burma has been between 2,000 and 3,000. But last year witnessed the baptism of 7,000 converts. This large increase is chiefly the result of two wonderful movements. The one among the Karens, under the leadership of Ko San Ye, and the other, even more wonderful, among the Musos, on the outskirts of Burma. Over 1,500 of these people were baptized during the year. We give a more full account of this remarkable movement on another page.

The missionaries in conference felt their hearts strongly moved to pray for twenty-five single ladies to be sent within the next two years to meet most pressing needs in manning existing stations and opening new ones at strategic centers. The work among the Karens and Musos also calls for immediate reinforcement.

ANOTHER UNIVERSITY MISSION

The universities are now planning to have representatives in the foreign field directly connected with these institutions at home. "Joe" McCracken (1901, Med.) has gone to China to look into the medical work and found a medical school to represent in Canton the University of Pennsylvania. Dr. Andrew H. Woods ('99, Med.) already five years there, cooperates with Dr. McCracken. Fifteen hundred dollars has been pledged for the

year, and Dr. McCracken is a great favorite among the fellows, having been prominent not only in studies, but athletics and a "record man"—also president of the Christian Association, etc.

NEW RECRUITS AND THE STUDENT VOLUNTEER MOVEMENT

Within the twenty years of its existence (since 1886) it has sent out 3,000 missionaries, and about one-tenth of this grand aggregate in 1905 alone. This does not look much as tho the movement was a failure.

The demand for new workers has never been more imperative and pressing than now. The boards are urging all who are ready to go abroad to correspond without delay with the secretaries. Mr. T. P. Turner, General Secretary, 3 West Twenty-ninth Street, New York, will gladly act as medium of information as to the vacancies to be filled.

Some idea of the needs and their *locale* can be obtained from the following, and the demand is about half and half for married and unmarried men and women:

China needs 35: 10 evangelists, 3 medical missionaries, 12 for professorships, 1 for a training-school, 5 lady evangelists, 2 lady physicians, and 2 lady teachers.

Japan clamors for 12: 3 evangelists, 2 medical missionaries, 2 theological professors, 1 teacher, and 2 lady teachers and 2 lady evangelists.

India asks 17: 5 missionaries, 1 professor, 5 female physicians, 3 trained nurses, 2 women for orphanage work, and 1 for teacher.

Korea should have at once 8: 4 evangelists, a medical missionary, and

an industrial superintendent, and two women for evangelistic work.

Africa asks 8: 5 evangelists, 2 medical missionaries, and a colored woman as teacher. Similar needs which the Boards are proposing to supply exist in Ceylon, the Hawaiian Islands, Cuba, Puerto Rico, Syria, Brazil, Alaska, etc. For all that are ready to go there are *now* openings of every sort.

Canadian and American students, during the year 1904-5, contributed \$84,000 for missions, an increase of over ten thousand over the year before, and about seventy per cent. went through denominational channels.

CONVERSION OF A NOTED PRIEST IN SIAM

For many years Nan Boon Pan was a highly honored and popular priest. His prosperous temple is within the shadow of the Chieng Mai Church, and his pilgrimages to distant Buddhist shrines gave him distinction. He spent nights and days in meditation, seeking for light and satisfaction. When the late Laos king died, Boon Pan was chosen to sit at the king's head and do the last offices. When a prince of high rank recently entered his new palace, Boon Pan was chosen to pronounce a blessing upon the new domicile.

He became ill, and after native remedies and charms had been tried for months without avail, he came to the American Presbyterian Mission Hospital, in spite of the protestations of his friends and fellow priests. So anxious were the Buddhists of his village to prevent his coming under Christian influence that they threatened to remove him from the hospital

by force. By the blessing of God, Boon Pan was cured, and is now a joyful believer. A few weeks ago he publicly professed Christ and was baptized in the very village where for many years he was the leading spirit in Buddhist merit making.

CHRISTIAN ENDEAVOR IN INDIA

The seventh all-India Christian Endeavor Convention was held in Allahabad, December 20-22. India has now 613 societies and nearly 25,000 members. The delegates were full of enthusiasm, and reports show that the organization has been a means of great blessing to the native churches.

MARY REED HEALED OF LEPROSY

The *Bombay Guardian* sends the gladsome and encouraging news that Miss Mary Reed, of the Methodist Mission, who has been suffering from a mild form of leprosy and who has worked for so many years among the lepers in the Himalayas, is now quite healed from the malady. Miss Reed has been stationed in Bhot for the past year, filling the place made vacant by Dr. Sheldon's furlough to America.

RESULTS OF VICTORY IN JAPAN

Japan's victory over Russia was ascribed by the generals to the virtues of the emperor and the powerful presence of the spirits of the imperial ancestors. This seems to indicate a deliberate effort on the part of the government to emphasize the claims of Shintoism upon the Japanese people and thereby to strengthen the spirit of nationalism. Some years ago official announcement was made that Shintoism should no longer be regarded as a religion; it

was simply a convenient and patriotic method of commemorating the virtues of ancestors. One of the results of the war is apparently a revival of Shintoism, tho no official proclamation has reinstated it as a religion of Japan. In November, 1905, the Mikado made a pilgrimage to the shrines of Ise, and made offerings to the ancestral spirits. To emphasize the solemnity of the occasion, all the government offices and schools were closed. Bishop McKim writes that the Japanese leaders wish to show that "Christianity may be looked upon as a foreign religion which loyal Japanese should not accept." The work of the foreign missionary and of the native clergy will be more difficult until this phase of national emotionalism is passed.

During the war priests sold thousands of charms to soldiers to preserve life. It is a decided step in advance that in December last the Japanese government issued a proclamation forbidding all traffic in charms and divination on pain of fine or imprisonment. Thus another link is broken in the chain that binds them to superstition.

RELIGIOUS LIBERTY FOR BOLIVIA

All Christians will rejoice that in both houses of Parliament a bill has been passed granting religious liberty throughout Bolivia. As it means a change in the constitution, it must be passed again next year before it becomes a law. The state religion will still be the "Roman Catholic Apostolic," but instead of prohibiting, the law will *permit the public exercise of all other religions*. All who are interested in Bolivia's welfare should pray

for her at this juncture. There is no doubt that the Church of Rome will use its utmost influence to defeat the bill. Next August it should be presented again.

Rev. John L. Jarrett, a missionary, writes from La Paz that while the Christian and Missionary Alliance of New York, the Canadian Baptist Missionary Society, the British and Foreign Bible Society, the American Bible Society, and other independent workers have done work in the city, at present there is not a single worker there. Even now meetings can be held without much difficulty.

THE FAMINE IN JAPAN

Rev. John Batchelor, the veteran missionary to the Ainu, in Northern Japan, appeals for help for the native Christians and others who are in dire distress because of famine. In three provinces of Fukushima, Iwate and Miyagi, one million are said to be in a starving condition. This is due largely to the fact that thousands of farmers left their fields to engage in the war with Russia and consequently no crops were raised.*

A CHINESE GOVERNOR'S GIFT

The Governor of Hunan has recently given 2,000 taels (\$1,300) toward the China Inland Mission Hospital in Changsha. The change of attitude toward the foreigner that such a gift signifies is almost incredible. Thirty years ago the C. I. M. first attempted to work this province, and nineteen years ago one of its missionaries first entered the city of Changsha, but was soon escorted out again by the officials. So strenuously

* Christians in America are asked to send aid through their missionary societies or to Rev. H. Loomis, Yokohama, Japan.

have the officials and *litterati* opposed the incoming of the foreigner that it was not till 1901 that Dr. Keller and the evangelist Li succeeded in renting the first mission premises in that city.

To those who remember the repeated and frequently unsuccessful attempts which have been made to gain an entrance into this province, this news will call forth praise to God for the favor and consequently enlarged opportunity for useful service that this gift indicates.

THE FRENCH AND MISSIONS IN CHINA

A report of the Committee of Foreign Affairs of the French Chamber of Deputies recommends the abandonment of the practise of putting the power of France at the service of the Roman Catholic Mission in China. M. Gervais, Deputy for the Seine, gives as the reasons for the change of policy that "the biased protection of those elements for which the Chinese people have only mediocre esteem draws down upon the French Government on the part of the country and the mandarins the expression of the same feelings." The perception on the part of France of the truth that her prestige, so far from being enhanced, is materially lessened by her protection of these missions, is the surest way to a solution of difficulties which seriously complicate the missionary problem in every province of the Chinese Empire.

REFORMS FOR PERSIA

Word has been received from Teheran (via St. Petersburg) that a constitutional government for Persia is to be the outcome of the sudden exodus

of 1,000 merchants and Mullah priests from the Persian capital as a protest against the Shah's government.

It is reported that the insurgents went out to the village of Shah-Abdul-Azim, where the Shah presided over a representative assembly elected by the Mullahs, merchants, and landowners. The assembly is to be called the House of Justice, and is to exercise administrative and legislative powers.

It is too much to hope that so radical a change will become effective immediately, but reform is in the air and must surely come in Russia, Persia, and Turkey—three of the worst governments in the world.

A MOST NOTABLE DEATH

At half past five A. M., on Friday, February 9th, Rev. S. H. Hadley passed away at the Presbyterian Hospital, New York city. He had undergone an operation for appendicitis on the 31st of January, but never rallied. His departure will be lamented the world over. He was the Knight of the Slums, and was probably one of the most conspicuous winners of souls in his generation. He followed Jerry McAuley at No. 316 Water street, and had a hold upon the outcast classes unequalled by probably that of any other single man. A fuller notice of his life and career will follow later. But we cannot postpone at least a word of sincere tribute to this remarkable man. We have heard a score of times the melting story of his own conversion, but always with unabated interest. And his long suffering patience with the victims of drink and crime was the most Christ-like trait we have ever seen.

THE RELATION OF NATIONS TO MISSIONS

BY THE EDITOR-IN-CHIEF

Solemn and significant lessons are taught, in the Word of God, as to national responsibility and accountability, duty and destiny.

The three momentous words, which struck dismay to the breast of that Babylonian King, Belshazzar, were meant to stand as an eternal warning to all human governments, as the emblazoned in constellations upon the midnight sky, forever shining out anew, even when clouds have for a time obscured their lesson to the eyes of men. Those three august and awful words—all mathematical terms—are: "NUMBERED," "WEIGHED," "DIVIDED." Every nation has its limit of *time*, in opportunity, its limit of *law*, in destiny, bility, and its limit of *life*, in destiny. When its full number of days is reached, the scales of judgment exactly put to the test its moral history, and, if the wrong side preponderates, division—disintegration comes. National existence is forfeit and the scepter of authority passes into other hands.

History vindicates prophecy, and events establish this forecast of God's administration. Many a nation, like many a man, has had a chance to be great and good, and the momentum of circumstances has borne it along, as on a current, to the very point of supreme occasion; and yet after being thus driven on toward greatness, the individual or the nation has proved recreant to duty, and lost the chance of ages, leaving another to take the lead and possess the vantage-ground of opportunity.

Consequently the story of six thousand years of national life reveals only a continually shifting center of political power and prestige. Bible annals, tho only an outline, show this rapid transition from one power to another. Egypt succeeds to the ancient empire of the Hittites or the Hethites, first introduced to us in Abram's day; then Assyria and Babylon succeed Egypt in supremacy; then Persia; then Greece takes the world scepter, and, last of all, Rome. In more modern, post-biblical times, it is the same process—the Governor of the nations, numbering, weighing, dividing. From Italy the sway of mankind passes to Germany, under Karl the Great; then to Spain, then to Austria, then to France, under Louis Le Grand. Then Prussia, Great Britain and the United States become controllers of human history; and, of late, such Oriental nations as Japan and China are contesting the honor of at least a rival supremacy, rapidly coming to the front in the family of nations.

But there are signs that a weighing process is still going on, and that, if even these great powers, dominant in our own day, are not careful to break off unrighteousness and cease from complicity with corrupting and destroying vices, the mystic Hand may once more write the same three words of doom on the walls at Westminster and Washington, Berlin and St. Petersburg. The pressing question to-day is, whether the power, entrusted to these nations by God, is temporary

only, and the glory of these great peoples, also, may not become a thing of the past.

If the Bible teaches anything surely about nations, it is that "The Most High ruleth in the kingdom of men and giveth it to whomsoever He will"; and that He setteth up a Kingdom of His own, which shall never be destroyed, but shall subdue and break in pieces all other opposing kingdoms.

Here, then, as we conceive, are the two grand principles of *missions*, as pertinent to the ruling powers of this world: First, God's own Empire is destined to be universal and perpetual; and, second, all others will last only so long as He wills, and therefore only so long as they serve the end of His higher Kingdom. National continuance is, therefore, dependent, ultimately, not on extent of territory, wealth, arms, numbers or intelligence; but on subordination to His eternal purpose. It is ultimately a question of assistance or resistance. That a hostile and godless people, for a time, survive and thrive, is no sign that the Most High God has abandoned either His throne or His plan. It is a sign of their probation, not of His approbation. He is lengthening the period of His forbearance; but the "numbering" is going on, and the "weighing" will be exact when His hour comes. Whether the great world empire of Britain is to survive depends, therefore, not on her coal or iron mines, her millions of money or of men, her great army or navy; but on her doing the will of God. The existence of the Republic of the West hangs likewise not on her having the

world's granary and treasury between the seas, but on her falling into place in God's plan, and subserving His eternal purpose.

And what is that plan? Nothing less than a world's salvation. Nothing, therefore, will more surely lengthen out the true tranquility of a nation than a truly *missionary character and career*.

The Scriptures give amazing space to the history of one of the obscurest and most despised people of history—the Jews. Great world-monarchies are passed by with incidental mention, while this little tribe that, at this day, numbers in all less than *one hundredth* part of the world's population, fills the prophetic and historic horizon. And nothing is more remarkable than the kindred fact, that, while every effort has been made for over twenty centuries to exterminate this Jewish nation, or absorb it in others, it remains to this day separate and surviving, tho scattered and despised! God put in the hands of the Hebrews, early in history, the destinies of the world—made them custodians of His truth and covenant, and gave them a sacred mission. And, tho they had their dwelling, literally, in the midst of hostile powers, ready like vultures to destroy them—Egypt, Phenicia, Tyre and Sidon, Nineveh and Babylon, Moab and Edom, and Arabia, forming about Palestine a circle—a cordon—of foes, He kept them even from *division*, so long as they were not fundamentally untrue to Him and their mission; and, even now, He still preserves them because He has not done with them. As Adolph Saphir said, the Jews fur-

nish not only the "miracle of history, but the history of miracle."

On the front of the Royal Exchange, in London, are carved the sublime words:

"THE EARTH IS THE LORD'S AND THE
FULNESS THEREOF"

It may be that the recognition of His Lordship, still surviving all destructive influences of materialism and rationalism, is the preservative secret of Britain's empire; and that, if this motto ever practically gives place to the lordship of greed for gold and grabbing for territory, the numbering may be full and the weighing of judgment follow. The hope of America in these days, when the corruption of politicians and financiers has had such awful exposure, lies in the fact that there is a strong popular demand for a clean administration in government and in business. But, if ever such enormities as the slave traffic and the opium traffic, and the still worse traffic in virtue and honesty, become predominant, God's forbearance may well be at an end.

God's rule of this world is for man's uplifting, and the nations that would keep man down-trodden are the foes of His plan. They fling themselves madly upon Jehovah's Buckler, and this can mean nothing, when His forbearance is exhausted and their iniquity is full, but national disintegration. This is the lesson which may be read in God's Book, and seen illustrated in the annals of the Race, that companion book of history.

The important practical inquiry is therefore suggested, *how far nations,*

as such, may be expected to co-operate with the work of missions and general human emancipation?

All thought of *formal* governmental action, in promoting a world's evangelization may be dismissed as hopelessly impracticable. At times, no doubt, such action has been, and may be, taken, as when, in 1813, the modifications to the new charter of the East India Company were carried in Parliament. That story deserves to be told again, "lest we forget," and is a permanent lesson on the subject.

When, in 1793, William Wilberforce unsuccessfully sought to secure a modification of that company's original charter, there was a rebound toward even greater exclusiveness; the East India Company made more stringent its regulations as to the admission within its territories of merchants or others not of its own sending. A man without a "covenant," says Sir John Kaye,* was a dangerous person—doubly dangerous the man without a "covenant," and *with a Bible*. When Carey embarked in a company's ship, the discovery of that fact, and that he had no "license," caused him and his baggage to be put ashore just before sailing. And when a Danish ship landed him in India, having no license from the company to reside in Bengal, he could get a foothold only as an indigo planter, with Mr. Udny as security, a hundred and fifty miles from Calcutta, where in that capacity, for six years he lived, the sole representative in India of the British missionary spirit! It was that same East India Company that blocked

* History of Church Missionary Society, i: 96-104.

Mr. Haldane's way, when he had sold his estate of Airthrey, to devote himself and his property to missions; and thus the company prevented half a million dollars of money from going into India's evangelization. When, in 1799, four more Baptist missionaries would have joined Carey, they were at once ordered to leave the country—especially as a Calcutta paper had mistaken "Baptists" for "*Papists*"—and they had to take refuge in the Danish settlement of Serampore—called by Sir John Kaye a "sort of Alsatian receptacle for outcasts of all kinds." When the Danish governor was challenged to surrender these refugees, and refused, Carey saw his opportunity, and, leaving his indigo factory, joined them at Serampore—so that it was under the shelter of the Danish flag that the great Serampore work in India found its beginning.

Meanwhile, Claudius Buchanan, and his "Star in the East," was turning attention anew to the great world of opportunity in India. And when, in 1813, the time came for the renewal of the company's charter, Wilberforce, undismayed by the long struggles of nineteen years to get the slave-trade abolished, determined, after another nineteen years since his defeat in 1793, to undertake in Parliament to get the East India Company's new charter so amended as to *admit missionaries*. He pronounced it a shocking idea that England should leave 60,000,000 of her subjects in India to remain in a state of barbarism and ignorance, slaves of the most cruel and degrading superstition. This he regarded—the

slave-trade being now abolished—as the greatest by far of the nation's remaining sins.

The campaign opened April 12, 1812, with Wilberforce, Buchanan, Grant, Parry, and Pratt, etc., leading. A public meeting was held, at which four hundred gentlemen met, and many of them very influential. Eight hundred and fifty petitions were sent to Parliament. Powerful pamphlets were issued, and, altho vigorous opposition developed in Parliament, the cause of right won the day. In defense of the exclusive policy, arguments were presented so preposterous as now to awaken only ridicule for leaving the Hindus to the "benignant and softening influences" of their prevailing religion and morality, and against "disturbing and deforming institutions which appeared to have been the means ordained by Providence of making them virtuous and happy." (!!) Victory came at last to Wilberforce and his colleagues, June 22, 1813, at three o'clock in the morning—a triumph for which many good men had been *praying all night*. Parliament, in the new charter, opened the door to India for Christian missionaries! Then came to an end—and it was by *governmental action*, the bill receiving royal assent, July 21, what Prof. Seeley calls the period when Anglo-Indian life was "*Brahminized*"—when the "attempt was made to keep India as a kind of inviolate paradise into which no European—and especially no *missionary*—should be suffered to penetrate." Wilberforce calmly said: "I am persuaded that we have laid the foundation-stone of the grandest edifice that ever was raised in Asia."

This, we repeat, was governmental action, however brought about. It was Britain, as a nation, opening, before the Christian missionary, the two-leaved gates of her Indian empire. Did the God of nations acknowledge this act? Is it any accidental coincidence that, in the very autumn of *that same year*, Napoleon was totally put to rout by the allied armies at Leipsic, and the Iron Duke drove Soult across the Pyrenees, delivering Spain from invasion? Was it again any chance correspondence that, in the very month of April, the year after, when the East India Act first came into full force, the Corsican, who was the terror of Europe, was banished to Elba, and peace was proclaimed? Well does Eugene Stock, rehearsing these facts, add God's own words, "Them that honor Me will I honor."

These familiar incidents are spread once more before the reader as an example of how a nation, as such, may either hinder or help the cause of God; and that, too, without taking any offensively denominational, or even religious attitude, simply as a matter of advancing liberty, philanthropy, and political enfranchisement.

Perhaps it is not often that any nation, though nominally Christian, may be expected to become nursing father or mother to the Church of God. The secular spirit is very prevalent and somewhat imperious. There is a strong trend in favor of religious impartiality, by which is meant giving all religious faiths and customs an equal chance.

But surely two things may be hoped for as both possible and rea-

sonable: First, wherever there exists, within national territory, customs that are degrading and destructive, an enlightened government is justified in interference; and, secondly, governments may give help and protection to Christian missionaries as their subjects engaged in a lawful calling.

Of the former method of national interposition the suppression of the *suttee*, in India, is an example. Lord William Bentwick, in 1829, by a stroke of his pen, abolished this horrid, wholesale murder of widows, six thousand of whom had been thus burned alive in Bengal alone, in ten years! And, when the Brahmans remonstrated, and said, "You Britishers tell us to obey conscience, and our conscience tells us to burn widows," his calm answer was, "Do as your conscience bids you; only, I forewarn you that an Englishman's conscience tells him it is murder, and that those who connive at it should be hung. Obey your consciences and we will obey ours!" That stopped the horrors of the funeral pyre.

If there be any reason why, in any land, dominated by Great Britain or the United States, customs destructive of life, health and property, should not be abolished by law, the reason is not plain. Surely God's balances would not justify such a course on the part of a governing power as should encourage the continuance of such evils.

As to the aid and shelter given to missionaries prosecuting their legitimate calling in a peaceful way, it seems a simple necessity to good government that its flag and scepter shall be the guaranty of the safety

of its citizens, everywhere, while they are law-abiding. It is not necessarily waging Christ's war with carnal weapons, because the protection of good government is sought by its subjects; and it is our growing conviction that God would have an enlightened people, to whom He has given control over a conquered nation, or a dependency, to govern that land in the interests of both civil and religious liberty. England should not be forcing opium on China or cultivating it in India; nor making idols for the Hindus; Belgium should not wink at the atrocities of the rubber trade in the Kongo Free State; Russia should not persecute Jews or Stundists, or in any way despotically fetter the religious opinions and practises of her own subjects. These and like wrongs are a constant challenge to judgment and will finally provoke a retribution which may be swift, terrible, and final.

It is certainly a remarkable fact that to-day the most prosperous nations of the world are those that approach nearest, as nations, to the ideal of liberty, equality and fraternity—a motto which, as *Punch* long ago said, can not be safely displaced by "infantry, cavalry and artillery." Spain had her golden age when she was one of the supreme powers of Europe and the world. Early in the reign of Ferdinand and Isabella, which shines so luminous on the pages of Spanish history, Pope Sixtus IV. was appealed to, as to reorganizing the Inquisition (1478), the Crown appointing the inquisitors, and, in fact, controlling the tribunal—and it became a *state* institution; and, five

years later, began its iron rule under Torquemada, during whose sixteen years of office nearly nine thousand perished in the flames. In eight years following, under Deza, one thousand six hundred more. If these statements are exaggerated, as some think, it still remains true that the cruelty practised on helpless victims in secret conclaves, with no chance of fair trial, themselves racked into confession even when innocent, is absolutely appalling; and the rigor of this tribunal was not abated for two centuries. Is there any connection between these facts and the obvious political decline of Spain, until now, when this formerly great empire has become so insignificant in Europe that no nation fears her hostility or seeks her alliance!

The great nations of the world may well study political history. They may thus see that there is one Kingdom that no weapons can overthrow, and that other nations have no sure warrant for progress or even existence is they contravene God's laws, or refuse cooperation with His plans.

If direct Christian legislation and action is not practicable for secular powers, in their governmental capacity, it still remains true that hundreds of measures may be employed whereby all the interests of the most enlightened civil and religious freedom may be secured. Superstition may be gradually displaced by removing the ignorance which is its prop, and the tyranny of a corrupt priesthood will cease as individuals are lifted to the level of intelligence and independence.

TRAINING NATIVE PREACHERS IN INDIA

THE WORK OF THE RAMAPATAM THEOLOGICAL SEMINARY

BY REV. W. L. FERGUSON, RAMAPATAM, NELLORE DISTRICT, INDIA.
Missionary of the American Baptist Missionary Union

The providence of God in the founding and developing of a mission is signally manifest in the work of American Baptists among the Telugus, a race of people in Southern India, numbering about twenty millions. How marvelous that providence has been is not yet fully recognized, for the mission is still young, and its history can not be adequately interpreted and comprehended until time shall furnish a proper perspective. From the very first missionaries to India have had to lay siege to closed doors. William Carey was not allowed to labor in the territory controlled by the British East India Company, and Adoniram Judson was ordered to leave Madras. Mr. Day, the founder of the American Baptist Telugu Mission, tho coming at a later date and at a time when freedom of movement was practically unrestricted, nevertheless prospected for four years before he found a permanent place in which to begin his work—Nellore. If the government was no longer hostile, the people were. Every inch of ground had to be won. Caste and conservatism were so strong that Mr. Day and Mr. Jewett, who succeeded him, spent fully twenty-five years in what seemed to many at home a forlorn hope. Three times over was the question of abandoning this mission discussed by American Baptists in their May anniversaries, and three times over did the faith of a few men, who saw the invisible, conquer. The mission was not abandoned.

It is a remarkable fact that tho Mr. Day located at Nellore and preached there more frequently than elsewhere, the first convert to be baptized in the mission came from a region some eighty or ninety miles north of that city, from the vicinity of Ongole; and it is a fact that all through the twenty-five years of waiting and earnest seed sowing, the region whence this first convert came was the most responsive to the glad message, so that when a mission station was opened in Ongole, in 1886, and a missionary took up his residence there, a rich harvest was ready for the reaping. There were men in that district who had long been dissatisfied with idolatry, and not a few were ready to hear and embrace the truth.

The spot on which the mission bungalow in Ongole stands was once all covered with prickly pear. Surveying this site from the crest of a hill about a mile away, whither he and his helpers had gone for a sunrise prayer-meeting on New Year's morning, 1854, Lyman Jewett claimed that spot for God and predicted the time when the Lord's name would be widely known among the Telugus. It was twelve years before Ongole was occupied as a mission station. In the meantime a government official had built a bungalow for himself on the spot selected by Mr. Jewett; but being posted to another appointment, the official sold the property and in due course it came into possession of the mission. The money which paid for it came in answer to prayer. A man

in the Indian Territory, when acquainted with the need sent Mr. Jewett a sum just sufficient to buy the house and place it in repair, saying as he did so, that he had been wondering what disposition to make of these his Lord's funds.

No less remarkable was the providence by which the mission acquired its property in Ramapatam. Nellore was manned, Ongole was prospering, and the mission was being reinforced. A new station was desired between Nellore and Ongole. Ramapatam was about midway and was deemed the most suitable; but no property could be purchased. The missionaries prospected and sought the aid of the sub-collector of the government, whose headquarters were then in this village. Nothing suitable for mission purposes could be obtained. A location was sought elsewhere, with no immediate success, tho there seemed some prospect of acquiring something at a later date. Suddenly a note came from the sub-collector, saying that government had issued an order for the removal of his office to Ongole, and that the Ramapatam property, consisting of about one hundred acres of land, two bungalows and a number of smaller buildings, was for sale. In course of time the removal occurred, and the premises were sold to the mission for merely a nominal sum, rupees 3,000 (\$1,200)! The spot is ideal. It stands removed from the village just sufficiently to escape the annoyances and nuisances so common to Indian village life. It fronts the Bay of Bengal, whose waves break upon the sandy beach less than a mile away. It is one of the most healthful and delightful locations on the coast, and is

admirably adapted to the purposes of an educational institution.

Since being purchased by the mission, the property has been greatly changed and improved. The jail and the gallows connected with the sub-collectorate have disappeared, and with the exception of one bungalow and two tombs—one of a dog and the other of a horse—all marks of government occupation are gone. A beautiful two-storied brownstone building was erected in 1884 as the home of the seminary at a cost of \$15,000. It has ample classrooms on the ground floor and a large hall above, used as a chapel and place of general convocation both for the seminary and the native church. The residences of three American missionaries, the students' quadrangles, the homes of the native teachers, a day and boarding school and a dispensary complete the material equipment of this school of the prophets. Its income is derived in part from an endowment of some \$30,000 contributed by friends in America, and administered by the American Baptist Missionary Union.

The seminary was opened in 1873. The mission was then small, but signs were not wanting that an equipped ministry would be necessary in the near future. The great ingathering, whereby more than 10,000 converts were brought into the churches in about one year's time, occurred in 1878, and from that time to the present the seminary has not been able to supply men fast enough to meet the demands of the various fields. From three mission stations and about three thousand converts the mission has grown to some thirty stations,



PROFESSORS AND STUDENTS OF THE RAMAPATAM THEOLOGICAL SEMINARY, INDIA

stretching along the coast from Madras to Bapala, a distance of more than two hundred miles, and as far inland as Secunderabad, Palmur and Kurnool. Its converts number 55,500 and its adherents not far from a quarter of a million. It has nearly ten thousand pupils in its day and boarding schools, and an equal number in Sunday-schools. To supply a constituency growing both in numbers and intelligence is the task of the seminary.

The faculty is composed of missionaries and native ministers. In late years the number of students has averaged a little more than a hundred annually. Many of the men are married and their wives take the full course along with them. Since its founding not far from a thousand students have entered the seminary for longer or shorter periods. Converts from the Brahmans, Chetties, Sudras, Malas, Madigas, Yanadis and Eurasians have been in attendance upon its classes. The educational qualifications of those who enter are gradu-

ally increasing, thus allowing a stiffening of the course and a raising of the standard from time to time.

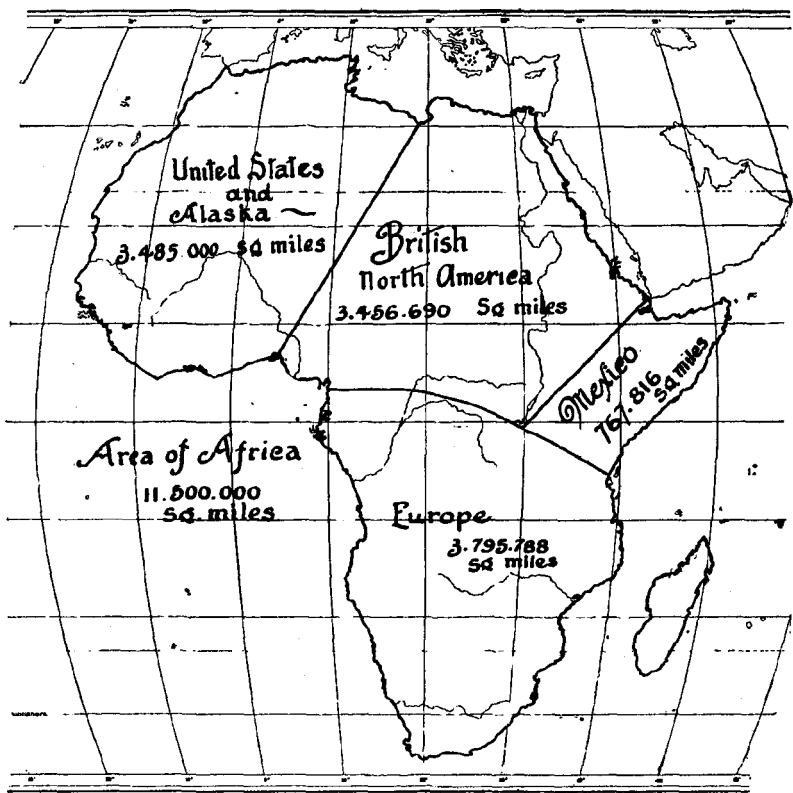
Candidates for graduation must pass four years in the institution. They usually come without any previous preparation in history and geography, and with a very imperfect knowledge of both the Old and the New Testaments. The first year is devoted mainly to making up these deficiencies and familiarizing the student with religious thought. The following years are spent in much the same studies as a student in an American theological institution would pursue, with perhaps this difference, that here less attention is paid to Church History, and Greek and Hebrew give place to the vernacular. The Bible has been, and is, the chief text-book. Works on Theology, Homiletics, Introduction to Old and New Testaments, Life of Christ, Life of Paul, Christian Evidences, Bible Geography, Church History, etc., have been prepared and are in constant use; but the Bible is not displaced by any of them.

Whatever else a student does or does not acquire in the way of knowledge, he is expected to know what his Bible teaches. Before he graduates he has been put through a course from Genesis to Revelation, inclusive, and he has passed an examination upon such books as Numbers, the Chronicles, Job and Ezekiel, in addition to those more commonly selected.

Like many other Eastern languages, the Telugu is poor in abstract, scientific, and theological terminology. One who attempts to teach other than the most rudimentary subjects is constantly hampered for expression. There are no proper words to express conscience, character, honesty, righteousness, law, evolution, person, etc. True, there are phrases by which some of these ideas may be conveyed, and there are terms which have a heathen significance, which must be taken up and infused with a new, a Christian meaning. It is remarkable that the Bible can be so perfectly translated—that its vocabulary is so simple as to find, with few exceptions, utterance in every tongue, while the works of men can not be so translated. One would despair were he to attempt to translate a modern scientific or philosophical work into Telugu, or to defend doctrinal statements in current Western theological terminology. There is no speech for giving utterance to it, or language in which it may be heard or understood, apart from those tongues in which it was

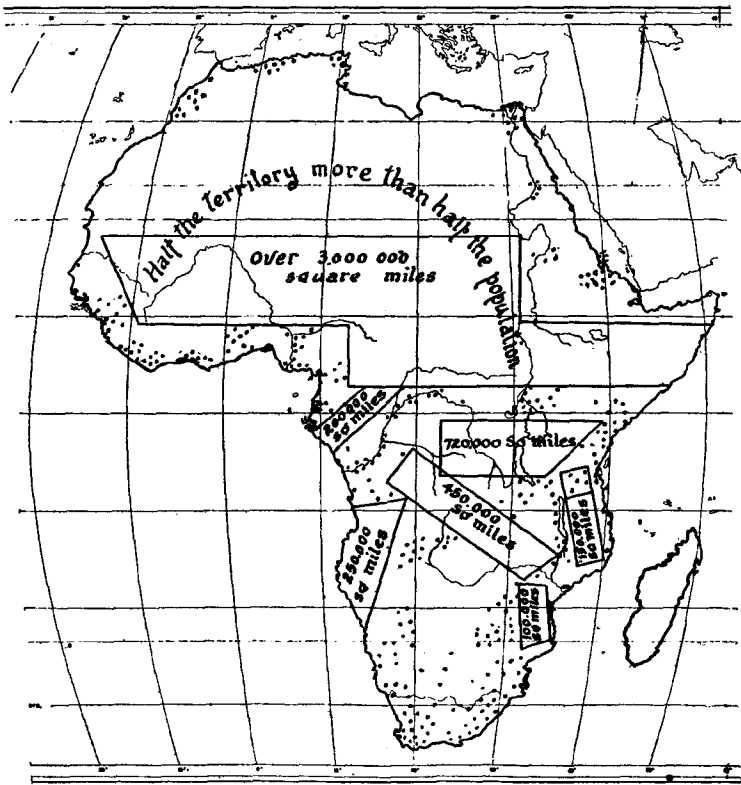
born. Both in preaching and teaching one finds that his tongue returns to the scriptural way of stating things, and the Scriptures have a self-interpreting and self-evidencing value which can not be replaced, at least in missions. And that is what is meant when it is said that the Bible is the chief text-book in this seminary.

There are many signs of promise ahead, not the least of which is the spirit of missions which is beginning to grip the Telugu Christians. Many pastors and students are finding a new message and many churches are beginning to feel the pulsings of a new life since distinct and united efforts have been put forth in home and foreign missions. The seminary seeks to foster zeal in these directions, and rejoices in that it is sending out into ever enlarging and whitening fields men and women able to tell the story of God's love. One can not boast of having achieved when he looks at the vastness of the task before him. After all that has been accomplished is told, it must be confessed that not much more than a beginning has been made in the conquest of India and its peoples. Gratitude is due for the blessings of the past and increased efforts are needed for the future. Both missions and missionary institutions are under a new debtorship because of what God has been pleased to work through them; for to whom much has been given, of them much shall be required.



From a map by the Wells Map Co., Chicago.

A STUDY IN COMPARATIVE AREAS



Map prepared by Prof. Wilson S. Naylor.

UNOCCUPIED MISSION FIELDS IN AFRICA
(The Dots represent Mission Stations)

UNOCCUPIED MISSION FIELDS IN AFRICA

BY PROFESSOR WILSON S. NAYLOR, APPLETON, WISCONSIN
Author of "Daybreak in the Dark Continent."

A map of Africa, indicating the various mission stations, gives the impression of an almost continuous line of Gospel light from the Senegal River, on the West Coast, south of the Sahara Desert, to the Cape of Good Hope, and thence along the East Coast to Zanzibar. North of this point the missions are widely separated from each other. Northwest Africa—Tunis, Algeria, Morocco—has also its centers of Gospel evangelization. So numerous are the stations south of the Zambesi River that the whole southern end of the continent would seem to have been captured for Christ. It is apparent, too, that in some sections lines of stations extend far into the interior, as up the Kongo and across Portuguese, German, and British East Africa to the lake district beyond. When one reflects that the vast majority of these stations have been established during the last half century there is some cause for encouragement. Here and there along the different coasts solitary stations had been planted as early as 1800, yet fifty years later scarcely more than a beginning had been made. John Louis Krapf had just begun his work on the East Coast at Mombasa, and had caught his vision of an Apostle Street of stations stretching across Africa from east to west and of another from north to south. His vision, even to ardent missionaries of that day, seemed to be only a fanciful dream, but reference to a map showing the mission stations of to-day sustains the statement that Krapf's dream is a well-nigh accomplished fact.

Only a Skirmish Line

We must not forget even now that the missionary forces in Africa form, at the most, scarcely more than a skirmish line around the continent. South Africa presents the only exception. There Christian civilization from foreign lands has reinforced the supreme efforts of the missionaries and established large Christian communities. It is true that up the Niger and the Kongo, and inland from Mombasa, Zanzibar, and Quilimane, on the East Coast, and also from the south and north, there are lines of stations, but at the most they are only pencils of light piercing the darkness of the interior regions. In round numbers, there are 1,000 principal mission stations in Africa, with 5,000 outstations.

It is difficult to estimate with any degree of accuracy how much territory on an average a mission station may be counted upon to evangelize. The number of workers, the density of population, and the varied difficulties unite to render the power of evangelization a varying quantity. It is patent that there remaineth yet very much land to be possessed.

Every Mission in Touch with Unoccupied Regions

Almost every mission station has contiguous territory that is unoccupied. The great problem of the mission fields in Africa, as elsewhere, is to maintain the work already established and at the same time to respond to the urgent needs in the immediate foreground. Often these unoccupied fields adjacent to mission stations ex-

pand into enormous blocks of territory in populous regions wholly untouched by missionary influences. In Portuguese East Africa, south of the Zambesi River, there is an irregular territory, averaging 200 miles in width and 500 in length and aggregating 100,000 square miles, without a single missionary. North of the Zambesi River, and also in Portuguese territory, lies another block 300 miles wide by 500 long, and containing 150,000 square miles, with no missionary. Then, starting from Tete, on the Zambesi, and extending westward far within the Kongo basin, there is a stretch of country 300 miles wide by 1,500 long, 450,000 square miles, with no missionary. In the very heart of the continent, with Luebo, on the Kassai River of the Kongo basin, indicating a western boundary, a line beyond the great lakes an eastern, one crossing the center of Victoria Nyanza a northern, and one at the southern end of Lake Tanganyika, a southern, a region 600 miles by 1,200 long and containing 720,000 square miles, is without a missionary. In the central Sudan, one of the most densely populated portions of Africa, are great states—Bornu, larger than New York, Cando, larger than Wisconsin, Kordofan, larger than Missouri, Bagirmi, a little smaller than Ohio, Kanem, larger than Kentucky, Wadai, larger than Montana, Adamawa, larger than Nevada, Darfur, larger than the combined areas of Colorado, Kansas, and Oklahoma—without a single missionary. Taking the parallel of latitude that would touch the northern bend of the Niger as the northern limit and that which would touch the northern

bend of the Kongo as the southern limit, and modifying these boundaries at either side of the continent so as to omit the mission stations on the West Coast and on the upper courses of the Nile, we find a territory about equal to that of the United States, and far more densely populated, without a single representative of the Gospel of Jesus Christ. With a mission station just established by the United Presbyterians of America on the Sobat River, of the Upper Nile basin, and with stations opened by the Church Missionary Society and the United Sudan Mission in the Niger basin, 1,500 miles to the west, the situation presented is as if the United States, with her 85,000,000 of people, had one missionary in Maine and another in Texas, and no Gospel influence between. A man might take his stand at the northern bend of the Kongo River, with his back to the southern portion of the continent, and, looking toward the horizon east, northeast, north, northwest and west, know that one-half of the continent and more than one-half of its population would thus be in the line of his vision without a single mission station intercepting; for the Nile and the Niger valleys and the coast lands of Morocco and Nigeria, where mission stations are established, need not be included in order that the territory be equal to half of the continent and the people therein to more than half of the population. If all of Africa and its population were divided equally among the present force of missionaries, each would have a parish of 3,700 square miles (nearly half as large as Massachusetts) and 48,000 people. A similar division among all

native workers would give each 700 square miles and 9,000 people.

Why These Fields are Unoccupied

Twenty years ago one of the chief reasons for the non-occupation of the interior regions was the opposition of the coast tribes, who claimed the privilege of being middlemen between the white traders and the natives of the interior. These coast tribes did no work, but exacted a "commission" on foreign goods, and allowed the natives of the interior to take the remainder. The coast tribes would use force or violence to prevent the white man from going inland. They feared that such direct contact between the foreign traders and the natives of the interior would "spoil prices," and that their easily earned commission would be lost. Dr. Robert H. Nassau, for over forty years a missionary in the Gabun district, in the early part of his career was thus prevented from extending his work. Missionaries in other sections were similarly checked. Since the occupation of Africa by the European powers, however, this monopoly of trade has been lost to coast tribes, so that that obstacle no longer exists.

Governmental opposition has had its share in causing non-occupation of fields. The Portuguese government naturally has favored Roman missionaries, and much has been done in one way or another to hinder the development of Protestant work within Portuguese territory. Aside from open hostility to the spread of the work, Portuguese officials have made requisition for soldiers from among the pupils of mission schools, and thus have often destroyed or scattered the

results of the work of years. It is believed, however, by missionaries in Portuguese territory, that Portugal is beginning to recognize the value of Protestant missionary work from a governmental standpoint.

The Kongo Independent State régime has been for years the greatest obstacle to the development of Protestant work within the Kongo basin. The Treaty of Berlin, which constituted the Kongo State, requires that religious liberty shall be granted throughout the State. Accordingly, the Belgian government professes to deal impartially with all sects and societies. At the same time, it is true that a government ruling made some years ago permits no new station in territory already occupied, and, under the spurious plea that the Roman missionaries already occupy whatever territory is applied for by Protestants, expansion has been prevented for many years past. A conference of the Protestant missionaries of the Kongo basin two years ago revealed the fact that there had been no new stations permitted for years. A recent letter from Dr. Bentley states that the English Baptists have at last been given the privilege of establishing one new station. The missionaries in the field believe that the Kongo Independent State is gradually being closed to Protestant effort. Eager to gather hope from any source, they occasionally catch at the straws of promise and profession of the Belgian government.

The French possessions in Africa are considered by some to be the most difficult for Protestants to enter because of the partiality of the French government to the Roman missionaries, and this may account for the

fact that the French possessions are largely without Protestant missionaries.

The Sudan is unoccupied by Protestant forces, partly, at least, because this region has just been opened to unrestricted foreign communication. Africa, east of the great lakes, is unoccupied partly because of the greater attraction in the lake district beyond. Missionaries have constantly passed by the coast region and to-day find it difficult to reach the natives whom the trader has diligently cultivated, and has corrupted with his debauching wares and example.

But neither the hostility of the natives, nor the deadliness of the climate, nor opposition of the European powers, can be given as fundamental reasons for the fields being unoccupied. The first may have deterred missionaries from entering certain regions for a time, but it has never been a permanent barrier to the opening of any region. The second may prevent some men from entering some sections of Africa, but it does not prevent all men from entering any section. *The great fundamental reason for the unoccupied fields of Africa is the lack of men and money to man the field and to expand the work.*

New and Projected Missions

Again referring to a map showing the mission stations, it may readily be appreciated that the missionary occupation is strategic so far as it goes. The continent is surrounded, and the races which are the keys to the extension of the Gospel to those beyond are being cultivated and won to an active participation in the work of Christian expansion. Every missionary

society operating in Africa has plans for projecting its work far beyond its present boundaries. The United Presbyterians have recently projected a mission in the Egyptian Sudan, and a large section adjacent is being reserved by the government for occupation by the Church Missionary Society. The latter society is also projecting missions along the Benue branch of the Niger, at the western extremity of the Sudan. The United Sudan Mission likewise is entering this mammoth field from the west. The Southern Presbyterian Board has two principal stations on the Kassai River and is 800 miles distant from any other Protestant mission. Their natural constituency would consist of about six or eight millions of people could they so man the field as adequately to furnish it with Gospel privileges. The Methodist Episcopal Church has strong bases at either side of the continent, in Angola on the west and Rhodesia on the east, and it has long been the hope that the work might so expand as to bridge the stretches of heathendom between these two centers. Bishop Hartzell writes recently that he has just made a trip to the north of Victoria Falls preparatory to the opening of a large industrial mission in that section. This is an important step toward the fulfillment of the dream shared by his co-workers that a line of stations is ultimately to extend across the continent. And so the enumeration of projected missions might be continued. The Baptists on the Kongo, the Congregationalists from South Africa, the Plymouth Brethren in Central Africa, the various British missions in east Central Africa, the

German missions east and west, all missions, everywhere, have what might be called their spheres of influence, or their "hinterland" territory, where they expect under the providence of God and with the gifts of men and money to expand their work.

It may not be amiss to suggest that any expansion of missionary work in Africa ought to be through regularly organized missionary agencies. Ephemeral efforts have been so many and have invariably resulted in such a waste of men and money that it would seem almost unnecessary to voice the caution. Certainly there are sufficient phases of Protestant effort operating in Africa to provide for almost every complexion of polity and doctrine. Then, too, the situations of the various societies are so strategic as to provide for the expansion of the work into every race and tribe. It ought, therefore, to be at once conceded that the best and most economical method of helping to make complete conquest of the continent is through those societies which are now on the field and which have experience and prestige in their various sections.

Receptivity of the Natives

It is a mistake to suppose that the untouched native is thirsting for the Gospel, yet when good and wise men settle among native peoples, the Divine Spirit begins his work. As a rule to-day, white men can settle anywhere in Africa. There is little reluctance on the part of the native to receive missionaries. Such an authority as Dr. Nassau says that there never has been. The natives welcome the white man because of his evident su-

periority and the supposed wealth that is to follow him. They like to have their children taught, for the white man's book and the knowledge that it gives increases the power and influence of a people. Some of them find and accept and love the truth.

Peculiar conditions affect the situation differently, and constitute varying degrees of receptivity in the different sections of the continent. For instance, in the Egyptian Sudan the British government does not permit Protestant teaching in or near Khartum, except under certain restrictions. Such a course is deemed necessary because of the agitated temper of the natives since the fall of Khartum and of the subsequent subjugation of the country by Kitchener. In the Kongo basin the atrocities instigated by the officials of the Kongo Independent State in order to increase the supply of rubber have greatly retarded the spread of the Gospel. Many thousands of the natives of the Kongo basin would be readily accessible to missionary effort were they not rendered unreachably because of the inhumanity of the representatives of the Belgian government. A few years ago the political situation in Rhodesia made it difficult to do missionary work. The British South African Company, as a governing organization, had been at war with the natives in the attempt to suppress an uprising, and it was years before missionaries could win their confidence and make them appreciate that they were not there to govern but to teach and uplift in every possible way. To-day in that section the missionary has no difficulty in reaching the native, and every mission has a constituency

beyond its capacity. In the Sudan the receptivity of the native depends upon his degree of loyalty to Mohammedanism.

In any section of Africa where the Roman Catholics are at work Protestant effort is made doubly difficult. The low standard of life allowed by them for acceptance into their fellowship reacts upon the more rigorous demands of Protestants. Some Roman missionaries permit polygamy, slavery, and the possession and use of fetiches. The Protestant missionary ordinarily requires that every applicant for admission into the Protestant fold be put upon long probation and under careful training. Thus the apparent receptivity of the native is greatly modified.

Debauching trade and corrupt civilization from foreign lands also have much to do in preventing the native from appreciating the value of the teaching and training of the missionary.

Still there is ample testimony to the readiness of the African to receive the Gospel if it is presented to him. The missionaries in Nyasaland, in Uganda, in the Kongo basin, in the Kameruns, and in other widely separated sections of the continent have abundant evidence that as soon as the native appreciates a little of the meaning of civilization and before he understands anything definitely about it, except that the white man's superiority is in some way connected with it, he is receptive to the Gospel. Mr. Verner says that if the Southern Presbyterian work on the Kassai River could be properly manned within ten years, the genuinely Christian membership of the mission would exceed the entire membership of the Presbyte-

rian Church of the United States. There are from six to eight millions of people in this section wholly dependent upon fifteen missionaries and their native helpers for Gospel teaching. Almost daily applications come to this little band of workers from representatives of tens and hundreds of thousands of people who are appealing for resident missionaries. This is typical of many sections of Africa.

Two years ago, in company with Bishop Hartzell, I spent my first Sunday in Africa, at Umtali, in eastern Rhodesia. As the company of missionaries proceeded to the native church for service the congregation of a hundred natives who had been converted within two years (a hundred others had been converted, but had gone to other sections in search of labor) came out to meet us, singing a splendid Zulu hymn as a welcome to the Bishop. Upon approaching our column they turned back and preceded us into the church. When we entered they had ceased to sing. Every one was kneeling, doubtless in genuine gratitude that since the Bishop's last visit to the station practically all of them had come to know the power of God unto salvation. I shall never forget the thrill that came to me as I heard that black congregation respond at the closing of the prayer with a deep-toned, musical "Amen." It seemed that it must be like that sound which John describes — a sound as of many waters, low and liquid and rich. Ever since it has rung in my memory as a lost chord that only in heaven I shall hear again. The whole scene is typical of the welcome that Africa accords all those who come to the help of her helpless

millions with the uplifting power of the Gospel of Christ.

Keeping Pace With the Work

It is impossible with the present supply of men and money to keep pace with the opening work in Africa. Letters from representatives of many different societies in different sections of the continent emphasize this fact. Almost invariably the writers say that their work absolutely needs double the number of missionaries adequately to man the fields they now occupy. The greatest need, as in all mission fields, is a sufficient force of native Christians trained for the evangelizing work of carrying the Gospel to their own tribesmen. To do this training requires an ever increasing force of missionaries. Thus the need is constantly beyond the utmost ability of the various stations to supply.

From almost every section of the continent the letters of missionaries are full of the importance of immediate and aggressive occupation of fields adjacent to their stations in order that there may not be increasing handicaps, or in order that aggressive work may not be altogether prohibited. In one section there is the importance of keeping pace with the corrupting trade and civilization of degenerate whites, in another the necessity of winning a tribe or a people before such influences have reached them and made them almost impervious to the Gospel message. Particularly in the Sudan it is urged that it is "now or never." Canon Sell writes: "There are times when it is very difficult to balance the competing claims of various parts of the mission field. I see no difficulty now. . . . Certain

parts of Africa form now, in military language, the objective, and are the strategical positions of the great mission field. . . . Parts of Africa in which the Moslem advance is imminent have for the present preeminent claim. The absorption of pagan races into Islam is so rapid and continuous that in a few years' time some may be quite lost to us. . . . I believe the Church has very little conception of the real state of the case. . . . The call to immediate and more extended operations is loud and clear. The conscience of the Church needs rousing to the very serious condition of affairs."*

The imminent necessity of haste can not be better expressed than by an old African chief: "Oh, white man! I can not remember when I did not know of your power and your learning. Why did you not come sooner? You have come now, and these eyes are too blind to see you, these ears are too deaf to hear you. If you have any message to give, give it to the young men. You are too late for me!"

Pioneer Missionary Qualities

Above every other quality those of genuine devotion to God and of love for men of whatever grade or color are the paramount requisites of a missionary to these unoccupied regions. The missionary soon becomes a kind of king in his community. He is appealed to for decisions upon all sorts of questions. Whether he will or not, his word, in a large degree, is law. If genuine love for men is not very deeply founded, one is likely to

* Quoted in a letter from a representative of the United Sudan Mission.

be affected by the importance to which he is elevated, and to become more or less of a tyrant. It is altogether too easy for the missionary who goes to Africa with the best of motives thus to be spoiled by these children of

nature. Aside from this all important requisite thorough education and the finest culture are prime qualities for one who would help to Christianize the unoccupied fields of the Dark Continent.

AN INCIDENT IN WEST CHINA

BY MISS ANNA HENRY, M. D., CHENTU, CHINA
Missionary of the Canadian Methodist Church

In 1901 when we returned to Chentu after the Boxer disturbances and reopened the medical work, an elderly woman presented herself one day for the position of hospital cook. She was a country woman, and had fairly large feet—and these were the main reasons why I engaged her. She had never seen a foreigner before, and was altogether a typical example of the dense ignorance of the Chinese woman.

She seemed to think that learning to read was one of the requirements of keeping her position, and it was pathetic to see the old creature, when her work was done, get her primer, and again and again go over the first pages. The more advanced patients were set to teach the new ones, and they all rehearsed their lessons to me.

Well, this old lady, Mrs. Shea, kept at it until she learned to read the simpler parts of the Gospels, and it was wonderful how her mind expanded as day by day she was taught the Gospel truths. She renounced idolatry and was baptized. She was now bright and happy, but as she was timid and reticent we sometimes wondered what progress she was making in the Christian life.

One day we got a simple booklet, "The Gospel in Rhyme," and having

first thoroughly mastered it, with the teacher's aid, I took it into the wards and read it to the patients. I had hardly finished it before Mrs. Shea came eagerly to me, and said: "Oh, Li E Sen [my Chinese name], please teach me that. I can learn that, and then tell it to others; for I can not get words to say what I want to." She learned it off by heart, and later if I happened to use a line here or there from that booklet several voices of newcomers, as well as the old, would repeat two or three lines more.

Then one day this old lady asked for a holiday, to go to her country home once again. It was in the spring of 1903. An epidemic was sweeping over our city, and thirty thousand bodies, we were told, were carried outside the city gates.

When Mrs. Shea returned she looked worn and sad, and I said to her: "Well, Mrs. Shea, how did you enjoy your visit? Tell me about it."

Her lips trembled, and then she burst into tears and said: "When I got to my daughter's home I found she had been dead two days, her husband lay dying, their six little children had no one to look after them, and two of them died. But, oh, Li e Sen," she said, "I wanted to tell them of the true God, and they were dead!"

THE MISSIONARY OPPORTUNITY IN THE VISAYAN ISLANDS

BY REV. CHARLES W. BRIGGS, ILOILO, PANAY, P. I.
Missionary of the American Baptist Missionary Union

In the Visayas, as in most of the world, the Gospel has been welcomed first by the peasants. The first preaching was naturally in Spanish, which only upper-class Filipinos understand. The peasants know only their own vernacular, a language hitherto but little reduced to writing, and, consequently, more difficult to acquire than Castilian.

The first missionaries came to the Visayan Islands with definite hopes and plans to evangelize the better-educated natives, who had become enlightened enough to throw off the religious yoke imposed by the friars. This liberal-minded, leading class seemed to offer the greatest opportunity, and plans and expectations accordingly took little account of the peasants.

But God, who directs the great missionary enterprise in all lands, did not thus leave out of account these neglected Visayans, for the missionaries soon found that the peasants were the only ones who would attend the services, and the only ones to whom the Gospel appealed. Since the opening of the work, in 1900, practically all evangelical services have been conducted in the Visayan language and for the peasants. Work for the upper class has not been neglected, nor has it been entirely without its fruit, but it has never assumed large proportions.

The peasants welcomed the Gospel, because they were religiously neglected, needy, and soul-hungry,

and were marvelously prepared. The upper-class Filipino has had most of the religious attention of the friars, for during several decades the chief interest of priests was in industrial and economic directions. These upper-class Visayans have passed through the successive stages of catechist, of devout and credulous Catholic observance, of discovery of falsehood and imposition in the name of religion, and of consequent reaction to infidelity and an oversatiety in religion. The peasants, however, could not afford to be strict Catholics, for weddings, masses, and other sacraments were expensive, and only in the case of individual friars, who subordinated lucre to spiritual matters, did they receive any sincere religious ministrations from their priests. The result is that they have developed a genuine humility and a hunger for spiritual bread. They are more blessed because they are "Poor in spirit," "Mourners," "Meek," "Hungry and thirsty for righteousness." Of late, also, they "have been persecuted for righteousness' sake" and "reviled and persecuted and had all manner of evil said against them falsely for Jesus' sake." In consequence, therefore, as Jesus said would always be the case, "theirs is the Kingdom of Heaven." The Gospel is adapted to such people, finds them out and draws them with its magnetic beauty, and they in their turn recognize its merits and accept it almost at once.



THE ROMAN CATHOLIC CATHEDRAL AND CONVENT, KABATNAN, PANAY, PHILIPPINE ISLANDS

The Malay, with all his characteristic indolence and reputed worthlessness, probably has as deep and genuine a religious nature as any race in the world. Certain it is that these poor peasants are passionately religious. Due to their lack of initiative, however, they never have and never could have developed a religion of their own. The Spanish Catholic occupation of the Philippines for centuries has also made it impossible for these peasants to become proselytes to any of the great religions of Asia. We have, in consequence, the anomaly of a religious people without a religion. True, they were listed as Roman Catholic Christians, but that was practically their only claim to a share in the consolation that faith might have supplied to their hungry hearts.

The Visayan peasants belong to three social classes. The social unit is the *barrio*, or small village. The individual is not the unit, for individuals and personalities have as yet barely begun to develop. The home

is not the unit, for homes hardly exist among the peasants.

When the Spaniards first came, they found the natives living in small communities or *barrios*, each *barrio* under a *datto* or head man, and possibly all the *barrios* in a given district acknowledging a sort of fealty to a great *datto* or petty king. The social transformation introduced into these conditions by the Spaniards, particularly by the friars, was to modify the *barrio* system by introducing two institutions—the town and the great plantation.

In rearing a town a church and convent were first erected, and then neighboring *barrios* were fused with the new settlement and moved into it until often one contained many thousand inhabitants. Compulsory measures were always necessary to preserve the population in the towns, for the natives preferred the *barrio* system. Each *barrio* was generally a community of blood relatives. Further, the head man, whose authority was patriarchal and more or less

despotic, was largely responsible for the sustenance of the barrio, while on moving into the towns the natives had to shoulder individual responsibility, always distasteful to the native.

The other modifying factor introduced by the Spaniards was the plantation or *hacienda*. The feudal system of Spain of the sixteenth century found Visayan soil fertile for its transplanting. Barrios were broken up in one way or another and moved to the sugar or rice hacienda, where the planter displaced the head man or datto and availed himself of the dependent nature of the peasants, who became his peons.

In the process of time these institutions developed three distinct classes of Visayan peasants, widely differentiated the one from the other. And the social, moral and religious condition, and even the very fiber

for the peasants are now different in each of the three great classes.

In the towns the natives were gathered under the power and influence of a Spanish friar. They became Roman Catholics, some of them very devout. The great stone church, often the only imposing and enduring building in the town, was the one all-controlling factor in these towns. Here the children received what training the priests chose to dole out to them; here they were compelled by law to attend masses and festivals, and here centered the government. If this had been all, the town-dwelling peasant need not have been so worthless as he is, but in all these towns vice centered. Well-nigh as prominent a factor with the Church in the economy of the peasants' life was the great cock-pit. In some cases these were owned by the priests, and were always open for

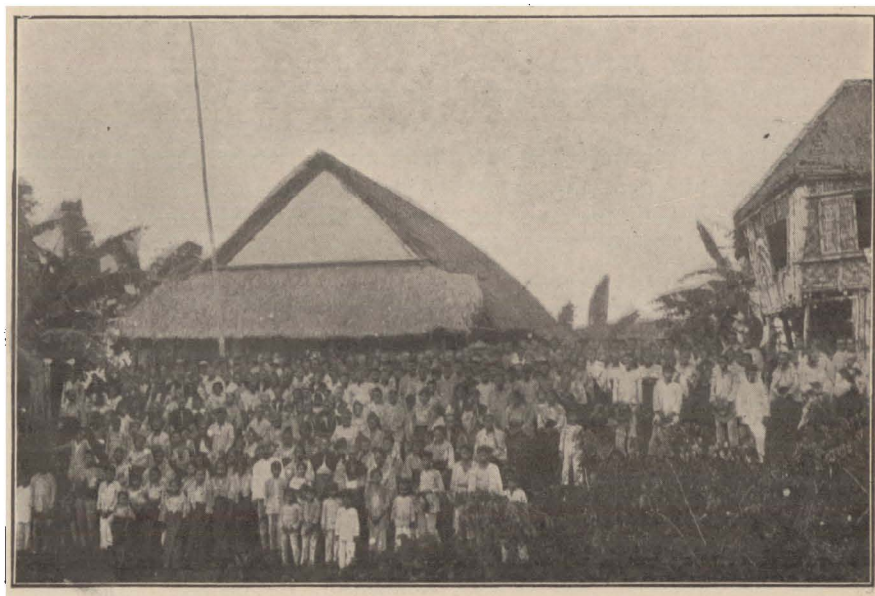


Photo by W. A. Briggs

THE BAPTIST CHURCH IN PANIWAY, PANAY, PHILIPPINE ISLANDS

gambling on Sundays and on all Church festival days—some one hundred such holidays occurring annually. *Tuba* and *vino* drinking multiplied unduly in the towns, and social immorality too commonly had its chief example parading before the people as “Christ’s plenipotentiary”—the friar. As a result, the peasants in the towns retrograded in every respect. In has become an adage with the Spaniard that the Filipino does not thrive on civilization; that you ruin him by trying to make anything of him. So far as the wide example of these towns is concerned, the statement is too true. There is scarcely a more worthless, vile and hopeless class of heathen in the world than this town-dwelling peasant class. They are in the toils of all the fanaticism, ignorance, superstitious idolatry and vice that a town of this sort could develop. Their priest still controls them and leads them to hate and fight the missionary to the limits of the law, and it is well-nigh impossible to evangelize them at all.

The plantation peasants are less vicious. They are generally industrious, underpaid and ignorant, but rarely notoriously vicious. The plantation owner is either a Spaniard or a mestizo, a Roman Catholic of the Spanish type, and with the so-called missionary zeal that has always characterized the Spaniard, insistent that all his dependents become Catholics too. He knows nothing of tolerance, and less yet of the claims and truth of the evangelical Gospel. Since his babyhood he has been taught to believe that all Protestants are worse than pagans and utterly without

hope of heaven, and always teaching dangerous doctrines to undermine a Romanist’s faith. His power over all the peasants on his hacienda is absolute, or was until the intervention of American ideas of government began to undermine his authority. But most of the haciendas are yet unreached by the tide of change that began to rise in 1898. A planter thus holds in his power from fifty to three hundred families of peasants. The missionary’s task is manifestly a difficult one, for he must win the Catholic planter before he can do any effective evangelizing of the peasants.

In the island of Panay at least half of the peasant population still live in the barrios—for the most part in the interior of the island. They are generally independent of the towns and of the upper-class mestizos and Spaniards—independent industrially, socially, morally and religiously. The head families of the barrio commonly own the land in the vicinity of their barrio, and all barrio-dwelling peasants are a simple, industrious farmer class, with the virtues commonly pertaining to an honest, frugal, rural people.

Religious conditions in the barrios are very different from those on the hacienda or in the town. The barrio-dwellers are very poor, and so offered no inducements to a revenue-seeking clergy. Since the earlier zeal of the friars became cool, they neglected the great barrio country, with its hundreds of thousands of souls. Many of the barrios still count themselves Papist, but their Romanism is distinct from that found in the towns. They are more

rational, honest-minded, straightforward and ready to learn new truth and willing to let it supplant their former faith. A friar, in describing these barrio people to one of the first missionaries, said: "They are like sheep, and may easily be led wherever any leader may choose to take them." But this is not true. They are simple-minded and credulous to a certain extent, but they have learned that many would-be

Here, as in Christ's time, it was in the fulness of time that the evangel was first preached. Their preparation was twofold. For many decades a suspicion had been developing among these peasants toward the Roman Church and the government it represented. This spirit of rebellion naturally called down upon the barrios the furious and cruel hand of the despotic power exercised by the friars. The dreaded *guardia civil*



Photo by W. A. Briggs

THE CENTRAL SCHOOL, ILAÍLO, PANAY, PHILIPPINE ISLANDS

leaders are false, and so their credulity is wholesomely tempered with caution. A frugal, honest, simple-hearted people generally have a faculty of knowing the difference between a friend and an enemy, between sincerity and hypocrisy.

Remarkable Preparation

These barrio peasants were marvelously prepared for the coming of Protestantism long before a Protestant missionary ever seriously considered coming to them with the Gospel.

raided the barrio country, and the peasants retaliated by raiding the towns and making it unsafe for officials and papal propagandists to go into the barrio country unarmed. In some districts near the towns the power of the friars was so great that the peasants were compelled to pay a feigned subservience to the authorities, while in the more distant sections and in the mountain regions the peasants were practically never reduced to submission. These con-

ditions during the several decades preceding the famous revolution in 1896 were breeding a spirit of Protestantism that became very intense. They identified their oppressors and their priests with the Roman Catholic faith. Thus they had broken with their Romanism and were in a Protestant attitude waiting for competent leaders, and the first missionaries found it relatively easy to gain an immense following from these most desirable of all the inhabitants of the Visayan islands.

The Story of Padre Juan

These ignorant peasants were inevitably exploited by various demagogues, who, under politico-religious pretenses, led them into all sorts of superstitions and secret organizations. But, wonderful to tell, one of their leaders was a man of Apostolic mould and power. His name is now universally known as Padre Juan, or "Father" or "Priest" John. His story is as fascinating as his work and influence were remarkable.

Padre Juan was a native Roman Catholic priest, a native of southern Luzon, who came to Panay some forty years ago. He was sent by the friars as a missionary to the barrios in the interior of Panay. But the friars soon heard disturbing rumors about Padre Juan, to the effect that he had become a demagogue, was looked upon as a miracle-worker by the peasants, and that he was stirring up sedition and teaching false doctrines. After a fruitless search for him by the *guardia civil*, he was eventually captured, reduced to imprisonment and finally sent to the penal station in Paragua island, where he eventually died of fever. This is the

friars' version. But the peasants say that Padre Juan came to them as a leader sent from God; that he brought with him a Bible which he continually read and taught to them, and that he told them Christ was their only Savior, and that images and saints and masses were idolatrous and wicked. He loved the peasants and they loved him in return, and followed him in great crowds, and the whole barrio and mountain region believed in him. Then, strangest of all, he told them that some day true teachers would come to them, white men, but different from the friars, and that they would know the true teachers because they would bring the Bible—God's own Word—to all the people! Then Padre Juan was captured, and all the peasants were the more mercilessly punished by the friar government, because they persisted in believing in his teaching. They endured all and looked forward to the fulfilling of their hope for true teachers. These things happened thirty or forty years ago.

When the first missionaries began to preach in the Jaro market, the great central gathering place for the barrio peasants, the people came in small numbers to hear the new white teacher, and the fact that he continually used the Book which he told them to be God's Word. They went back to their barrios and told what they had seen. Some of the older people remembered Padre Juan or had heard of him and recalled his prediction. Others came down to hear again the new teachers and to make inquiry. The conviction became general that the true teachers had finally arrived, and from that time the



Photo by W. A. Briggs

A SUNDAY AFTERNOON BIBLE SCHOOL IN BACOLOD, NEGROS, PHILIPPINE ISLANDS

Protestant services were thronged by earnest peasants. The missionaries knew nothing of these traditions at that time, and marveled at these multitudes in a Roman Catholic country, who came calling themselves already Protestants, and saying that they believed God's Word even tho they were ignorant and humble, and that they wished to have it explained to them and to be organized and protected by the new teachers.

Before our work had been prosecuted nine months in the Jaro market, a great petition signed by more than thirteen thousand names was brought to the missionaries, the petition stating that all the undersigned were Protestants, wished to be evangelized and organized and protected as Protestants. This list, at first looked upon with caution lest it be but the fruitage of a moment of excitement on the part of a peasant people not knowing what they were asking for, was found to be as genu-

ine as such a document could possibly be. The list is now in America at the Baptist Mission Rooms, in Tremont Temple, Boston.

Thus it was that the barrio peasants were prepared for the Gospel. Padre Juan's name is already as nearly buried in oblivion as his friar enemies could succeed in burying it. He may have been one of the Filipinos of that generation who was educated abroad. Be that as it may, he had manifestly come into touch with the truth as it is in Jesus, and resorted to this means of planting it as best he could where it might be bearing fruitage when the great rising tide of missions, which he was spiritual sensitive enough to feel, would flood these islands. We can only guess at who he really was, and where he got his Bible and his knowledge of the Gospel. We wonder and thank God for the greatness of his soul, regret the tragedy of his short career, and then write of the

Philippines as was written of Galilee and Judea: "There was a man who came from God, whose name was John; and he came to bear witness to the Light." John, the forerunner, was here, and hundreds of his followers are to-day baptized Christians. Another planted, and we have entered into his harvest.

The story of this great peasant multitude and of the work as it has progressed among them, the obstacles that have been met, the delays in entering into the open doors until some of them have already begun to close, of the spiritual destitution and ignorance and sin still rampant among the Protestant-minded people in the great barrio country—this is too long to tell here. Work has been done, native churches have been organized, several of these peasants are now earnest consecrated preach-

ers of the Scriptures to their own people; the New Testament has been translated into the dialect, printed and distributed far and wide, and in a word, in five short, swift years a mighty structure has already been built up on the foundation that was here laid before our coming.

Misunderstandings have arisen, and many barrios that formerly showed signs of becoming Protestant have failed to identify themselves with us, because of petty persecution, false reports and the common obstacles that develop as such a work proceeds. Other barrios that were papal are now Protestant in earnest, and monthly the work broadens out.

Padre Juan's story is romantic, but one must not overlook the inevitable. No minister could, in four or five brief years, lead a great ig-



CEREMONIES ON JOHN THE BAPTIST DAY, ILOILO, PHILIPPINE ISLANDS



Photo by W. A. Briggs

BAPTISMAL SERVICE AT THE ORGANIZATION OF A CHURCH IN THE JUNGLE, SOUTH COPIZ PROVINCE, PANAY, PHILIPPINE ISLANDS

norant peasant multitude, into all the truth. And during the thirty or forty years since his capture, a whole generation has passed and another has taken its place. Only the traditions of Padre Juan and of his message remain, and these are often confusing and adulterated. A great multitude of peasants are ready for the Gospel, due to their strange history and the remarkable way in which God led them long ago. But centuries of darkness and error, of hungering and reaching out for the light, but meanwhile of wandering in the darkness, have left their blight upon the people. A long, difficult task confronts those who would lead them out into the fulness of the liberty of the sons of God. More of

them believe the preached word than we have as yet been able to baptize, organize and lead into the knowledge of the Scriptures. Generations must pass before the barrio country can become thoroughly Christian, grounded in the truth that Christ left us to teach. Schools, hospitals, living examples of Christianity, and generations of faithful teaching line upon line and precept upon precept must follow, before the end for which we work can possibly be realized. But on no mission field is there brighter promise of the relatively speedy triumph of the Gospel, of the regeneration and sanctification of the whole mass, than is met with to-day in the great barrio country in central and northern Panay.

MISSIONS ON THE ISTHMUS OF PANAMA

BY REV. THOMAS B. NEELY, D.D.

Missionary Bishop of the Methodist Episcopal Church (North)

Panama has heretofore been a barred gate. Now the bolts are to be shot back, and the nations of the East and the West are to have an open way for intercommunication. The benefits of this passage are also to be shared by the nations of the North and the South. The narrow isthmus has been a barrier against the commerce of the two greatest oceans, but now the barrier is to be broken down, the mountains are to be plowed through, and the waters of the two oceans are to mingle together at such a depth as to permit the largest vessels to sail from sea to sea.

The Panama Canal, which has been the desire of the centuries, before many years is to become a realization. The engineering skill, the mechanical genius, and wealth of the American people, and the power of the United States government, are pledged to see that the work is completed.

Before the great task is finished there will be great changes in the Canal Zone and in its immediate vicinity, and these changes will exert an influence for good or for evil in many directions. With the physical changes there will be mental, political, and moral changes. It is for American Christians to see that they are uplifting.

The canal will bring commerce, the commerce will cause increased local business, the increased business will mean an increased population, and this increased population will make its impress on the adjacent country and upon those who pass through in ships.

The population of the future Panama Zone will probably include many races of varied languages and of differing religions. The Roman Catholic Spaniard and the Spaniard whose blood is blended with that of other races will be there; the negro both Roman and Protestant, the pagan Chinese, people from northern and southern Europe and the West India islands will be there, but dominating all, at least in an intellectual and political sense, will be the American from the United States.

What will be the moral and religious state of this conglomerate mass? Will the Isthmus be a place where there are no ten commandments? A visitor to-day would incline to think that it already has become Godless, as one sees the myriad of drinking-places, hears the profanity, and learns of the gambling and other forms of vice which are indulged in day and night.

What is to become of the young Americans who go there by order of the United States authorities, or who seek employment in the Canal Zone? They have already gone there by hundreds, but are for the most part without churches or even moral places to which they can resort after the toil of the day has ended.

These sojourners in Panama are Americans and the American churches should take care of them. They need the American type of Christianity; and, if they have not access to it they most surely will lower their moral and religious standards and become degenerate. To protect

them we must give them an American Protestant environment.

The United States government will control the Canal Zone and exert an influence on the country near by, but something more is needed than the American government can directly give. The Christian Church of the United States, under the protection of the Stars and Stripes, must follow them with the Gospel of Christ and with the stated services of the Christian Church.

But besides the Americans many others will need the same uplifting influences. The canal will be not only a great commercial opportunity, but a missionary opportunity.

We landed on the Isthmus of Panama in the midst of a tropical rain, which comes down with a great splash instead of in successive drops of water. This experience is a fairly regular introduction to the tropics, even in the early part of January, which is called the "dry season."

We land at Colon, which was once called Aspinwall. Colon is very low, in more than one sense. The land is below the level of high tide, but is protected by a coral reef over which the sea breaks. When the rain falls the town becomes a series of pools, and there is nothing inviting to one who knows the comforts of a wholesome American city.

The population is of a miscellaneous character, the majority being colored people from the West India islands. There is a Wesleyan church for the colored people, and the preacher belongs to the conference of which Jamaica is a part. There is also a little church, erected years ago by the railroad company, and now used for

Church of England services. Colored people attend, but few whites ever worship with them.

A short drive or an easy walk takes us to the mouth of the unfinished canal. Here on a little higher ground we find a pretty little town called Cristobal. It is a sort of suburb of Colon. Reading the two names together, we have Cristobal Colon, which is, of course, only another way of saying Christopher Columbus, and thus the memory of the great discoverer is preserved.

Cristobal is the place of residence for persons having in charge the construction of the canal or the government of the Canal Zone. After a while the level of Colon is to be lifted and the town will become more inviting and healthful.

All across the Isthmus are to be seen remains of the work of the French. They left very much to be done, but in all fairness it must be said that they also accomplished very much. Here and there are cuts, some of which are quite deep, at different points are stations and clusters of neat little houses, and all across the Isthmus are rails, engines, and machines of different kinds, some of which are being utilized.

Unfortunately there are also to be found the remains of those who perished by the way, and these sacrifices were not a few, but under the management of the United States engineers the sanitary conditions are to be improved.

The French went to work at once to dig and paid little attention to other matters, but the Americans, while not forgetting to dig are giving their first attention to making the Isthmus

healthful, by decreasing the causes of malaria and especially by endeavoring to exterminate the mosquito which carries the malaria and yellow fever. Here and there along the line men are busy digging little canals or drains to carry off the water that otherwise would stagnate or furnish a breeding-place for the little filmy-winged mischief makers.

Already wonders have been wrought and portions of the Isthmus have been made quite healthful. More extensive work of the same sort is being carried on from the city of Panama. It is being drained, and pure drinking-water is to be brought in from the mountains.

As a result both of the sanitary and construction work many people are coming to the Isthmus. The population is being greatly increased. The American is there, and tho the Americans may not constitute a majority in a numerical sense, there can be no doubt that the American and the American tongue will dominate. Even the multitudes of Jamaica negroes will reinforce the Americans, for they speak English and are Protestants.

The moral and religious conditions of the Isthmus are, at present, distressing. We found during our visit that the Roman Catholic Church has a general occupancy of the Isthmus and touches the original population, but does not accomplish for the people what Christianity should. Protestantism is represented by the Wesleyans and Anglicans, both of which bodies have followed the colored people from Jamaica. The Salvation Army from the same island had started work, but the efforts of these three bodies

seemed practically limited to the colored people. The white people, unless in very exceptional instances, do not attend their services. Practically no church work was being done by Protestants among the Spanish Americans, and no American Protestant Church was doing anything for the American engineers, officers, marines, and others who have been drawn to the Isthmus by the projected canal. The rank and file of the American workers had no church, no reading-room, no safe resort after their day's work.

Should our countrymen thus be neglected and permitted to go to ruin? While on the Isthmus, I preempted the territory, so to speak, by making the Isthmus a Methodist Episcopal Appointment, providing for a Sunday-school and literature, and appointing as preacher in charge a man who has had many years of experience in South America. The city of Panama, on the one side, and Colon on the other, were made the extremes of this Methodist Episcopal circuit, and the points within the extremes were to be furnished likewise with stated religious services. Our preacher is now at work on the Isthmus, and a teacher has also been placed in the city of Panama and has opened a school of high grade for Americans. It is hoped in a short time that the corps of workers will be increased. The Protestant Episcopal Church and the Army and Navy branch of the Young Men's Christian Association have also opened work to stem the tide of materialism and sensualism which threaten to overwhelm this little republic.

INDUSTRIAL SCHOOLS AS AN AID TO MISSIONS

BY BOOKER T. WASHINGTON

Principal of Tuskegee Normal and Industrial Institute

In the task of building up and Christianizing the weaker races of the world, it has long seemed to me that the missionary organizations have made too little use of the simpler forms of machinery as a means of education and a preparation for the introduction of the Christian religion. Few realize how effective, for instance, the plow is as a means of bringing home to the comprehension of the backward races the practical character of the Christian religion. The plow means industry, and a more effective and fruitful cultivation of the soil. The cultivation of the soil is usually the first method by which the more primitive races are induced to take up systematic labor and a more settled form of existence, therefore anything which furthers agriculture and makes labor more productive, tends to encourage habits of industry and thrift, and so lays the basis for a higher form of civilization.

I believe we do not always recognize to what extent our moral and intellectual ideals are embodied in the tools we employ in the ordinary pursuits of life, and to what extent our higher civilization and the religious and spiritual life that has grown up with it is dependent upon the material conditions that these tools have brought into existence.

At a recent Negro Conference at Tuskegee we insisted upon the necessity of getting land, of improving houses, because, as one of our farmers put it, "We want something to hold the family together." It is im-

possible to build up even the primary virtues of ordinary home life in a people who live in a one-room cabin, or who have no permanent place of abode, no common possession to preserve and increase which the members of the family are willing to unite their common efforts. It is because the elements of Christian civilization are so embodied in these material things that they may become the medium of education among more primitive peoples than ours. They present our social and moral ideas in a form that even savage men can comprehend.

The anecdote of the South African chief, who was invited to witness the operation of the first plow introduced into his region, is interesting in this connection. After looking for some moments at the strange implement tearing up the soil, he turned to one of his followers and said: "This is a good thing the white man has brought us. It is worth more than ten wives." No explanation was needed to make this man understand the importance of the plow in the social economy of his people, and he expressed his appreciation of its value in terms that may seem strange to us, but were perfectly intelligible to those familiar with the customs and conditions of life in that region.

Rev. W. H. Hollister, the man who introduced the first plow among the natives of Kolar, India, has for some years past been the head of an industrial training school, which he has conducted as part of the mission work at

that place. The account which he gave me of the introduction of the first plow at Kolar, and of the beneficent influence it has had upon the community, deserves a place in the literature which tells the workings of those silent and constructive forces that are making the world better.

From conversations with missionaries and from our own Tuskegee students who have gone out to Africa as teachers, I learn the conditions that the missionary encounters among the weaker races are not wholly unlike those that we meet in the Southern States to-day. In both cases we have to deal with races that need moral and intellectual training, but who need, also, the material and social conditions which will support and provide a basis for a higher civilization, into which this sort of teaching seems to invite them to enter. They need to learn habits of industry, individual initiative, and to acquire the notions of property that preserve to the individual the fruits of his labor. Without these the weaker races must inevitably fall behind, and perhaps perish, in the severe competition with the stronger races. From this competition, on some terms or other, there is no escape. Since the white race has penetrated into Central Africa there is no place where the weaker races have not come under the influence and domination of the stronger races. It is part of the task of the missionary to make those influences a blessing rather than, what they too often have been, a curse. There are parts of Africa to-day in which the Christian missionary organizations seem to be all that stand between the natives and the forces

that are ruthlessly crushing out their existence.

If the missionary societies are to continue to perform the task which their natural relation to the native peoples seems to impose, I believe that they must be prepared to extend the work of the industrial missions. The essential element of industrial training is not the bare teaching of industries, "but the education of the hand along with the head and the heart. This kind of training is peculiarly adapted to the task of missions, because it was among them that the need first manifested itself.

At Lovedale, South Africa, one of the first important industrial schools was established. Here, as elsewhere in the mission field, the industrial training was first introduced without any especial encouragement from home organizations. Hampton and Tuskegee, and other industrial schools in America, have no doubt given a new impetus to the extension of industrial missions, because they have been able to give an illustration on a large scale of the value of this sort of training. But it is worth remembering that the necessity for these schools was first demonstrated in the foreign mission field.

In an advanced civilization, such as we have in the United States, where the influence of the Church and the home and school mutually sustain each other, there is, perhaps, an advantage in separating the religious and moral training from the intellectual and technical education that fits for daily practical life. But among a primitive people, whose lives are simpler than ours, to try to make this separation seems to me unwise,

even if it were possible. The education that brings to a backward people the wants and ideals of a higher and more complex civilization must somehow or other give them also the courage, the moral force, and the material means to pursue them.

Otherwise it seems inevitable that these people should be reduced to a position of helpless dependence upon their teachers, and therefore fail to develop into strong, self-supporting Christians. We owe it as a debt to all our fellow-men to help them.



A COUNTRY FARMHOUSE IN BRAZIL

In these the missionaries hold their service in pioneer work

A RELIGIOUS AWAKENING IN BRAZIL

BY REV. GEORGE C. LENINGTON.

It is a glad hour in the missionary work in Brazil when the workers can note that the efforts of the pioneers, now almost all gone, are issuing in large accessions from the distorted form of religion which prevails throughout Latin America. This growth of spiritual Christianity shows itself in all the ways natural to the action of the Holy Spirit on human hearts. Three may be mentioned—numerical growth, deepening spiritual life, and increasing religious activity.

The Numerical Growth

Prominent among the acts of almost every ecclesiastical gathering convened in Brazil during the past year or two is the granting of authority to organize new churches. Presbyteries are called upon to establish church organizations in two or three places at every meeting. The itinerating worker of the far interior comes down to the conference thankfully asking that another authorized center of Christian light be set on the very

frontier of his field. A map showing the churches of the country would have to be revised every few months to show the location of all these bodies. Chapels are growing fast as the first fruits of many of these infant groups. And in the towns edifices are being put up that vie in number even with the long-established state shrines; for the movement toward the Light is not confined to the rural parishes. Sao Paulo, the literary center of the republic, has six missionary evangelical churches. The development is yet more strikingly manifest in the capital, Rio de Janeiro. The Presbyterians alone have eleven preaching-places in the city and its immediate suburbs, five of which are under separate church organization. North and south, from the Amazon to the Parana, those who desire to follow the Savior as spiritual disciples are laying deep the foundations of permanent, aggressive advance.

Naturally the large number of new churches involves new "believers," as the Brazilian Christians call themselves. Mr. Eliezer dos Sanctos Saraiva, whose father was the most distinguished convert ever made in Brazil, being a doctor of laws by the University of Coimbra and author of the only complete Latin lexicon in the Portuguese language, is publishing a monthly in the interests of the national Christian Endeavor Society. As general secretary of this society he secures each month a report from most of the ministers of the evangelical churches, giving the additions to the Church on confession of faith. To those who have been familiar with the almost imperceptible growth of the Christian Church in Brazil, it will

come as a joyful surprise that over 600 were thus received during the first three months of 1905, and over 1,350 before July 1. A missionary in close touch with the entire field asserts that the past year has seen over three thousand persons added to the Evangelical Church in the greatest republic of the southern continent.

The Deepening Spiritual Life

There is always danger when large numbers are coming into the Church that the whole body will become lax in its spiritual life. A close study of the Brazilian Church during this unprecedented ingathering seems to bring nothing of that sort to light. One of the very expressions of the awakening is an apparent eagerness to more faithfully perform each duty. Sunday-schools are crowded by the old and young, reaching out eager hearts for the teaching of the Bible. Churches, whose pastors must be absent over Sunday, fill their places of worship with souls hanging on the words of an elder as he leads them in prayer or reads the Word. They honor the message of God, and He is honoring them in all their ways.

In spite of a financial crisis, said to be the worst in the history of the nation, money is being poured into the work of advancing the Kingdom in a manner supposed impossible a few years ago. Not only are the churches paying their own expenses, but also paying for dozens of evangelists, who are being sent far and near. Schools, suitable church edifices, mission chapels are rising in almost every state in the union where evangelical work is being done. Large sums are being given for allied benevolences,

such as evangelical hospitals, Y. M. C. A. building, etc. Calls for charity hitherto undreamed of in Brazil are met most amply. The Church is giving in the midst of her poverty.

More notable yet, as indicating desire for being "faithful in that which is least," is the assumption of its burden by the Brazilian Church of evangelizing their fellow countrymen. Young men in some of the churches pledge themselves to give part of each Sunday afternoon for the purpose of holding Gospel meetings in various parts of the city or near villages. In one of the southern churches several young men publish a weekly paper to spread the knowledge of Christ. Much like the army in the days of Ranavalona II. of Madagascar, the officers and privates in the Brazilian ranks who have accepted the Savior bear their lights to the distant garrison towns. One of the lieutenants let the rays of his light shine so brightly that there is now a church in a new state, where the Gospel had never been preached, directly due to the effort of this man. A Home Mission Board administers annually thousands of dollars in sending messengers of peace into new regions. Every church, no matter how weak, feels a sacred obligation to give for this cause. An ever-increasing corps of religious periodicals is pouring the oil of Truth into thousands of homes. To a very large extent individuals and churches pay for extra subscriptions, that the paper may be sent broadcast.

The Increasing Activity

The churches are fast learning the advantage of organizations and societies to carry on their enterprises.

Women's societies are rapidly bringing the women into their accustomed sphere of activity. Social gatherings take their place in attracting outsiders. The Young People's Society of Christian Endeavor is spreading into all the evangelical churches, with its promise of training for young workers. In a recent letter, the secretary, Mr. Saraiva, tells of its rapid increase: "Seventy-five societies, with



AN EVANGELICAL CHURCH IN BRAZIL

2,500 members, mark the high point of expansion reached after only three years of active effort." He is sanguine that the one hundredth society will soon have been organized. To the unconcealed astonishment of Brazilian men the training of this organization is giving the Brazilian young women power to take their places as outspoken workers in the kingdom. It means that the church-members will no longer leave the religious work all in the hands of the officers, but will each find ways of doing his share. The Young Men's Christian Association has not yet established many branches, but in the city of Rio de Janeiro their work has gone so far as to arouse the Roman Catholic Church to institute a similar work. The beautiful, complete building in which the various activities of this

organization are carried on, stands before the entire Brazilian Church as a model for the effort of young men to reach their fellows and friends for the Christ.

Another notable work of the Church is that connected with the theological seminaries. From the farthest confines of the land come the gifts of the Christians for these institutions. Five of them have arisen in different parts of the country. One, in the great educational city Sao Paulo, is housed in a building which would put to shame many of the seminaries of this country, having cost tens of thousands of dollars and being entirely paid for by the Brazilian Church. It does its work in close connection with the magnificent college course furnished by the Protestant McKenzie College.

So remarkable has Church activity become that the results in places are scarcely credible. The members of one church, especially the young people under the impulse of their Christian Endeavor organization, have taken up work in outlying places with such vigorous hand that in the past five years they have seen four new churches come into being, one over forty miles from the home church. In a similar way the oldest evangelical church of the land is opening up places of preaching and mission work in a number of districts in the capital city, giving over \$10,000 last year for all purposes—most of the money being for missions and benevolent purposes. The activity of the "believers" in the Land of the Southern Cross compares excellently well with that in any of the old and well-established churches of Christendom.

There can be no doubt in the mind of any one that this awakening in the great country to the south is directly due to the loving work of the Holy Spirit. Let there be nothing said that will minimize in the least His action. But it is perhaps well to consider the apparent means which He uses.

Some Causes of Progress

There are many reasons for this development of the Church, but three of the most striking will suffice for mention. As in Japan, the leaders of the largest denominational Church in Brazil are looking forward eagerly to a national Church, or, at least, one which receives no direction nor control from without. Owing to the vast regions which are yet without any Christian teaching, the Brazilian ministers feel that there is still large room for foreign missionaries in their land. But they also are of the opinion that these workers should confine their efforts to churches and districts where the people are entirely unable to support the work in their behalf. While this spirit may have much of danger in it, it undoubtedly possesses the true element of progress. And the powerful exertion of the Church to meet the demands of this principle by supporting large numbers of evangelists in new regions, is bringing its legitimate reward in remarkable growth. Dozens of churches to-day are entirely self-supporting, and at the same time giving largely to the Home Mission cause.

As intimated by the statement concerning theological seminaries, a potent factor in the Brazilian awakening is the large number, and ever-increas-

ing, of well-equipped ministers who are being sent out into all parts of the country. Taught in the mission schools and colleges, they receive a thorough theological training, not only from the study of books, but also by practical experience in the mission chapels and country districts. Ordination is delayed until actual work shows fitness for the ministry. Among them have appeared some very able scholars. But the toil of the actual reaping now to be done forbids too close incarceration in the study. Yet works of high grade sometimes appear from their pens. Orators many of them are, in the truest sense. Of the same blood which gave Cicero to fame, they naturally possess many forensic traits which are barred to the Anglo-Saxon. On the whole, a body of ministers well calculated to fire any church with zeal.

Much might be said of the political and national currents and eddies as affecting the Church changes. Fascinating as would be such a study, let one more direct cause for the religious expansion fill our meed. France has but just served notice in unmistakable fashion to religious orders that the twentieth century demands for its labor men who possess, and who strive for, individuality. With execrations and groans the new wards of the United States in the Philippine Islands spewed out the

friars who had enslaved them. Cast forth from other lands, thousands of these men and women have poured into the republics of South America, relying upon the religious liberty which they cursed but so short a time before. They are described by the secular papers of Brazil as "harpies," "robbers," etc. Bands of boys hoot behind them as they pass along the streets. The animosity displayed against them in this vulgar manner by the arabs of the street shows itself in more serious-minded people by their turning to a form of religion that makes such anachronisms impossible. Their medieval methods and standards have served to make the word "Philipino" proverbial for any one who is undesirable because of untruthfulness or greediness. With wisdom and clearness of sight which might well be emulated elsewhere, the Brazilians in large numbers are rejecting a system of religion which only gets rid of such abnormal growths when compelled by outside forces to do so.

Word comes that the host of spiritual Christians in the Southern Republic numbers nearly 25,000. But the land is larger in extent than the United States without its dependencies and holds twenty million people. Is it not a *Deus vult* that we give them every possible measure of assistance?

THE CONVERSION OF A KONGO CHIEF

BY REV. W. H. LESLIE, BANZA, MANTEKE, KONGO STATE
Missionary of the American Baptist Missionary Union

On the border of Portuguese Kongo there is a village where two native evangelists have been faithfully preaching the Gospel for eighteen months in the face of much opposition. When visiting the village nine months ago I found one or two young men who had been won from their heathenism, but the other inhabitants of the village, including the chief, were openly or secretly opposing the work.

One of Chief Nkoyi's children, a bright little fellow of four or five years, was very sick with pneumonia, and I was half-heartedly called to treat it only when it was beyond human help. The wives of the chief glowered at us as we crossed the courtyard to where the father was dejectedly holding the child. A large fetish, with unseeing eyes and unhearing ears, was standing helplessly by; there were also some smaller ones stuck in the wall. We warned the father that the child was probably past help, but that we would make an effort to help it. The child died next morning, but our sympathy seemed to reach the bereaved father's heart.

In the same village, within sight of our tent, was a "house of the dead," where the body of the young man who was heir to the chieftainship lay uncovered in a shallow grave. The widows crouched at either end of the excavation mourning, altho he had been dead two months. At dusk these poor women crept away on hands and knees, vanishing like weird specters in the gloom, to return again under

cover of darkness and renew their vigil over the putrid corpse. A band of native drums and horns played night and morning to honor the dead.

As the light of the truth began to pierce the old chief's heart his faith in his fetishes began to waver, and on discovering that rats had taken up their abode inside of the large fetish and appropriated its scanty garment of palm fiber to make their nest, he became utterly disgusted with it and proposed its destruction. However, his wives and relatives objected because of fear and the enormous sum of money it had cost. But he refused to sell it, and early one morning gathered the great thing in his arms and carried it to where the dying embers of last night's fire lay, to burn it. On the way he felt a sharp pain in his side, and on putting the fetish down he saw a venomous snake glide from under what the rats had left of its cloth. He put his hand to his side and found two drops of fresh blood. He roused his sleeping wives, but they were indifferent and helpless—it was as they had expected, the spirit in the fetish was angry; so he hurried across the village to the evangelists' house, and, calling them up, explained his trouble and asked for medicine. There was nothing for snake poison among the few simple remedies they had, but they remembered hearing of a case in which doses of hot palm oil and exercise during the period of numbness helped overcome the poison, so praying very earnestly for the Lord's help, they gave the oil and began



Photo by W. H. Leslie.

A NATIVE BAND AT THE "HOUSE OF THE DEAD," KONGO FREE STATE

walking the man around. Soon an awe-stricken crowd gathered to watch the vengence of *their fetish* bring death to him for his disregard of it.

Through intense pain and numbness, they helped and encouraged him to keep walking, and in time the pain

and numbness began to lessen, and with joy and thankfulness they realized that he was out of danger. The imminent danger and timely rescue brought him to a decision for Christ, and weakened the faith of the villagers in their fetishes.

WORK AMONG THE CHINESE INSANE*

BY REV. CHARLES C. SELDEN, M.D., CANTON, CHINA

The illustrious surgeon, Dr. J. G. Kerr, beloved and honored by both Chinese and foreigners, labored forty-seven years for the physical, mental, and spiritual good of the Chinese in Canton. While engaged in general medical and surgical practise as a

missionary of the Presbyterian Board, he was impressed with the need of work for the large numbers of insane in that part of China. Obstacles and disappointments met him on every hand, but, undaunted in his firm conviction that something must be done

* Condensed by the author from an address before the Canton Conference.

for this unhappy class, and that he was the one to whom it was given to do it, he undertook to begin an institution which was to be the first and, thus far, the only asylum for insane in the great empire of China.

In 1892 Dr. Kerr bought, with his own means, about three acres of land, and in 1897, with the help of others, erected two buildings capable of holding fifty patients, the first of whom was received February, 1898. Before his death he saw both buildings filled. They are now crowded, there being nearly seventy inmates. Dr. Kerr died in 1901, and during his last illness he gave his beloved institution over into my hands as a sacred trust. A very important link in the chain of God's mercies became evident when, it being imperative that we come home on furlough, another physician was found ready to go out—Dr. H. W. Boyd; for it is not every one who is ready to undertake this kind of work.

The John G. Kerr Refuge for Insane* (Cantonese, Wai Oi I Yuen) is still, as at the beginning, an entirely independent institution. The current expenses are practically met by the income from the inmates. The rich patients rent rooms, and so make up for the poor who have nothing or little to pay. To one who knows of the large asylums for insane in America, crowded with their hundreds of patients, an asylum of less than seventy inmates will seem very small, but in China it is not a matter of need, but of accommodation. A letter received recently from Dr. Boyd says

that he is now obliged to turn away patients because of lack of room. A building fund has already been started. This being the first asylum in the empire, it is our aim to make it a model institution, hoping that the new China will build others of like pattern.

Numbers and Condition of the Insane

The insane constitute a very helpless class in China. There are now native foundling houses, and leper homes, and homes for old men, and hospitals for all sorts of physical ills—such as they all are—but no provision has been made by the Chinese for the insane. If caught upon the street doing anything out of the way, they are arrested and thrown into prison as if they were criminals. As to the actual or proportionate number there is no way to determine, as no statistics are collected by the government. All say, when asked: "There are many." The more violent are kept chained in the homes and are not allowed to go abroad, so that few know about them. But there are no restrictions put upon them by the government so long as they are not found stealing or doing violence, and they may go about at will. In Hongkong there are supposed to be five hundred insane Chinese. They are detained for a short time only at the asylum of the colony, unless they are real Hongkong Chinese. By far the greater number are sent up to Canton in squads as they collect, and are delivered over to the magistrates. Those who have friends are given into their charge, and others are allowed to go at large if peaceable; otherwise they are locked up in prison.

* The Board of Trustees consists of: Rev. H. V. Noyes, D.D.; Mrs. J. G. Kerr, Rev. J. J. Boggs, Mr. Lei Yok Tin.

If the member of a household becomes insane and unmanageable or troublesome, the common custom is to chain the person to a post or heavy stone in the house. I saw a woman in Canton who had thus been chained about the neck for fifteen years. The chains used for the men are sometimes very heavy. One man was brought to the Refuge chained, neck, hands, and feet. We set him free very soon. He recovered rapidly and went out a well man, save for one hand, which was nearly paralyzed because of the tight binding it had undergone before coming to the Refuge. Many of these poor creatures bear the marks of the whippings or poundings they have received, or of the fetters that have been on hands or feet. Two have come in, the one a slave girl, the other an old man, with thumbs badly burned. This mode of torture is inflicted by placing upon the thumbnails a little piece of wicking soaked in oil or kerosene, which is then lighted and made to remain in place. The object of this is to determine whether the victim is only obstinate and disobedient or really insane. It is also used sometimes as a remedy to drive out the insane spirit. On the street they are mocked and laughed at. One woman had been followed by rowdies and stoned from one end of the street to the other, when, happily, she was brought to the Refuge by the district watchman. In the family they are often confined in dark rooms. If they tear their clothes and other things, the closest relatives sometimes disown them.

But this is not always the case; we often see exhibitions of true affec-

tion on the part of the family for their insane, particularly if the unfortunate one is a son. I have seen the eyes of a man of forty-five years fill with tears on learning that his insane but beloved wife had died of cholera. And no less evident, in many cases, is the heart-joy over the recovery of a son or other member of the household.

One good-looking young woman was left at the Refuge for months after she was all well. We learned that her husband had said that any one might have her for one hundred dollars (about fifty dollars, United States money). Another, a girl of sixteen, was offered for sale for twenty dollars. A mother came to see her son, who had been in the Refuge for two months, afflicted with melancholia. Seeing he was not well, she wished to give him to me as a slave. A feeling of horror came over me at the idea, and I encouraged the mother to wait and visit her son a month later. When she came he was improved, and eventually was wholly restored in mind.

It is the belief among the idol worshippers that the insane are under the influence of the evil one. This was the accepted belief in the time of our Lord in the land of His birth. The Chinese also believe that the immediate cause of insanity is the presence of mucus choking up the "sam" (the organs within the chest, which may mean the heart or lungs, or even the stomach, so indefinite is their knowledge of what really exists there).

Remedies, Chinese and Christian

One remedy used by the Chinese doctors for insanity is the oil of aleurites cordata. It is administered in the form of little cakes containing

the oil. This brings on very violent and repeated distressing vomiting. The aim of the physician is to make his patient throw off the mucus which causes his insanity. We had a very unpleasant experience in the Refuge with some of these cakes, which were smuggled in by a disobedient private attendant.

A harmful habit common among the people is that of speaking of the patient's disease while in his presence as freely as if speaking of rheumatism or fever. Another difficulty we meet with in treating certain cases is in regulating visits of friends. It is hard to make them understand that such patients should be kept very quiet. Until the time has come when the people have been educated up to this view, we must allow much which would not be permitted at home, for fear that we may arouse their suspicion.

In our own treatment we depend chiefly upon the regular, quiet life of the asylum; the absence of over-restraint; looking after the general well-being of the patients; occupation, when possible, for hands and minds. As soon as we can manage it we mean to make more use of the bath as a curative measure. Of course, some cases call for special treatment; but in many all that seems necessary is to get them away from their old conditions and look after their health, teach them, and restrain them when necessary. One method of restraint we have found very effectual in cases of those who are determined to go about undressed in cold weather, or who will not lie down when ill, or such as are maniacal and should be kept quiet, is to cover them with an iron netting

which is fastened down tightly to the beds. Inside of this cage the man or woman is perfectly comfortable, can turn from side to side, and eat food, but can not raise themselves into a sitting or standing posture.

The patients are also far better for having employment for hands and minds. When they are at work they have not time to do unreasonable things. Those for whom no work can be found go out twice daily for exercise, and between times may do about as they please, the doors being open most of the day. We have a short daily religious service, and also, occasionally, a stereopticon exhibition and some special music for the attendants and such patients as would not create too much disturbance.

Classes of Patients

The patients come from the yamen and from the street, and from every walk of life between. One man has been, until a year before, deputy lieutenant-general. Another was the nephew of the then district magistrate. Besides these there have been others of the mandarin class from the yamens. At present an ex-viceroy of one of the provinces is an inmate. We have had also many students. Only about one-third of the patients are women. This can not be taken, however, to mean that this is the proportion among those outside the Refuge, as men are more likely to be brought to us than women. The patients speak many different dialects. There is a great disadvantage in this, because I can not myself judge as to the working of their minds as indicated by their speech. I must depend very largely upon my assistant, and often it hap-

pens that he, too, can not understand. We have old men and maidens. One little girl of twelve years was brought to us suffering from the agitative form of melancholia. Happily she soon became well.

There are many different forms of insanity. Three of the patients have thought they were Chinese kings, or some high magistrate. The king repeatedly asked when he would be allowed to go out. I suppose he meant to administer state affairs. He recovered fully, abdicated, and went home. He had been a hard drinker, and his friends asked me to caution him to leave drink alone. The use of alcohol is, however, not a common cause of insanity among this people, as the Chinese are quite temperate in its use.

One very painful case was that of a woman who thought thieves were breaking into her house. She would say: "Thèrè they are now." She would sometimes carry all of her things around with her in a bundle, go about from one room to another in vain attempt to get away from this robber who was following her. One day I heard her crying as if in great pain and very excitedly, and found her lying face down holding under her bundle of clothes, and crying: "He has struck me! he has struck me!" General paresis and other forms of insanity occur also at home.

Many patients are very destructive. Clothes and bed-clothing are torn to shreds; even cloths made of strong canvas are torn open and removed. It is necessary to have repairs going on most of the time on the building. Besides the really insane, we always have some imbeciles.

There have been among the inmates a goodly number of Christians, because Christians more widely know of the institution, and are willing to send their insane to us. One man had been connected with the Chinese legation at Washington. He was for several years in the Refuge, with no hope of recovery. He was in good health physically, and very glad to talk, especially in English. He was very solicitous for our health, and always had some advice to give about what to eat or how to dress warmly. One day I said to him, as often I did: "How are you to-day?" "Oh!" he said, "very well; I am always very well. Your medicine is very good. I advise you to take a great deal of it yourself." This same man I found once staying a great deal in his room and loath to go out to walk. One day I caught hold of his hand and pulled him gently, urging him to come out into the yard. "No," he said, "my feet are so short and my hands are so long I really can not go out."

It is not pleasant work. You could not imagine anything more revolting to one who knows anything of refinement than some of the problems we have to solve there. Visitors do not see these cases. They would not wish to. Mrs. Selden wrote me from China before I had left for the home land:

"You must expect when you reach here to find much that is distasteful. But remember that the Lord Jesus, the most refined of all men, left His beautiful home in heaven and came to live in this world of sin."

One man, a barrister-at-law, educated in England, had with his knowledge of English and law learned also to be profane. It was painful to hear

the oaths he would utter in English as loudly as he could shout as he walked upon the veranda.

Some Results, Mental and Spiritual

Altogether there have entered the Refuge since its opening, 1898, until January 1, 1904 (later statistics not at hand), nearly six years, 287. Of these, still in Refuge, January, 1904, 63. Left the institution during that time, 224. The cured (not including such as have later returned because of relapse), 87, or 39 per cent.; improved, 46, or 20 per cent.; not improved, 29, or 13 per cent.; died, 47, or 21 per cent.; doubtful cases (probably not insane, or doubtful as to cure, etc.), 15, or 7 per cent. Total, 224, or 100 per cent.

Unhappily, we can not control the patients and their surroundings after they leave us. It so happens that, returning to the same conditions under which they first became insane, they sometimes relapse. But judging from the number that return, they are very few.

An account of the work done for the insane would not be complete without telling of the effect made to give them the Gospel. Every morning we have a service, when a passage from the Holy Scriptures is read and explained. This is followed by singing and prayer. Sunday afternoon we have Sunday-school, in which we use the International Lessons. To these services come all the attendants and about one-third of the patients. We expect all who are well enough behaved not to seriously disturb, to meet with us. For this there are two

reasons. They may be able to hear and understand some of the truth explained, and it gives them something to do; for they are far better off when employed. There are, moreover, always one or more who have recovered and are fully able to understand the "Jesus doctrine" as it is explained. Often, too, friends of patients or others who have come in to get medicine for other diseases are present, making usually a company of fifty.

We have reason to believe that two of those that have recovered from their insanity have been converted. Among them one woman has, with her husband and children, since united with one of the churches. And from what other patients have said, we know they also are convinced that the teaching is good which we preach and practise.

But it is not only for the sake of the patients, but also for the sake of the attendants, that we have these services, hoping God may use us to bring these all to His feet, and may daily build up in the faith those who are already Christians. Of several, we may say that they were surely sent to us by the Master Himself to help in this work for their insane.

Thus our endeavor is to make this asylum not only a philanthropic but also a decidedly evangelistic agency. While doing the medical work, we wish to be so closely identified with the evangelistic that the Chinese shall perceive for themselves that we are here doing this work because we are Christians, and because we wish them to believe God and be saved.

THE CHRIST OF THE ANDES *

The placing of the colossal statue of Christ on the Andean border between Chile and the Argentine Republic on March 13, 1904, was a unique and impressive event.

Six years ago these two prosperous and high-spirited republics of South America were on the verge of war. They were increasing their armaments to the utmost of their ability, and each were building two gigantic warships of the latest pattern in the shipyards of Europe. They were spending immense sums of money upon these preparations, the amount, as reported at the time, being five dollars annually per capita of their population.

The dispute which brought them so near to open conflict was the revival of the old question, which had caused much bloodshed in the past, about the boundary between them on the Andes—a controversy involving the question of the title to about eighty thousand square miles of territory. The dispute had been rendered more acute by the discovery that in the Patagonian section the boundary was not continuously marked by mountain crests, and that there were valuable rivers in the region sending their waters through the hills to the sea on the Chilean side. This discovery had caused Chile to put forward unexpected claims to certain parts of the region.

The British ministers residing at Buenos Ayres and Santiago used their good offices with the two governments to secure a peaceful settlement of the dispute. This effort was powerfully supported by Dr. Marcolino Benevente, Bishop of San Juan de Cuyo, Argentina, and Dr. Ramon Angel Jara, Bishop of San Carlos de Ancud, Chile. On Easter Sunday, 1900, during the festival of the Roman Church at Buenos Ayres, Bishop Benevente made a fervent appeal in behalf of peace, and proposed that a statue of Christ be placed on the Andean bor-

der between the two countries, where it might be seen by all comers and goers, and prevent, if possible, any recurrence of animosity and strife between the two republics. The two bishops traveled through their countries addressing crowds of men in the towns and villages. They were sustained by the local clergy and by the women, who labored enthusiastically for the policy of peace. Petitions were sent to the legislatures, and through these the executives were reached.

The result was that a treaty was entered into by the two governments, submitting the controversy to the arbitration of the King of England. He entrusted the case to eminent jurists and expert geographers, who examined it carefully, and in due time submitted their decision, awarding a part of the disputed territory to one of the republics and a part to the other. The decision was cheerfully accepted by both.

Much gratified with the outcome of the arbitration, and urged forward by a powerful popular movement, the two governments then went further, and in June, 1903, concluded a treaty by the terms of which they pledged themselves for a period of five years to submit all controversies arising between them to arbitration, the first general arbitration treaty ever concluded. In a further treaty they agreed to reduce their armies to the proportions of police forces, to stop the building of the great battleships then under construction, and to diminish the naval armaments which they already possessed.

The provisions of these treaties, which have now been in force nearly two years, were carried out as fast as practicable. The land forces have been reduced, the heavy ordnance taken off the war vessels, and several of the vessels of the marine turned over to the commercial fleets. Work on the four great warships was imme-

* From the *Boston Advocate of Peace*.

diately arrested, and some of them have been sold. One or two of them went into the Japanese fleet off Port Arthur, in spite of the fact that both governments had, in the treaty, pledged themselves not to sell any ships to nations engaged in war. The vessels were bought under disguise by a firm in New York, and then turned over to Japan, after which neither of the governments would sell any vessels to either Russia or Japan.

The results of this disarmament have been most remarkable. With the money saved by the lessening of military and naval expenses, internal and coast improvements have been made. Good roads have been constructed. Chile has turned an arsenal into a school for manual training. She has also built a much-needed breakwater in the harbor of Valparaiso, and commenced systematically the improvement of her commercial facilities along the coast. One or two of Argentina's previous war vessels have gone into her commercial fleet, and are now plying back and forth across the Atlantic in honorable and lucrative business. Contracts have recently been let for the building of a railway through the heart of the Andes, which will bind Buenos Ayres and Santiago together in the most intimate relations of trade and travel.

But more significant than any of these material results has been the change in the attitude of the Argentines and Chileans toward each other. All the old bitterness and distrust have passed away, and the most cordial good feeling and confidence have taken their place.

The suggestion of Bishop Benavente as to the erection of a statue of Christ on the boundary at Puente del Inca was quickly carried into execution. As early as 1901, on the initiative of Señora de Costa, President of the Christian Mothers' Association of Buenos Ayres (one of the largest women's organizations in the world), the women of Buenos Ayres, who had already manifested the deep-

est interest in the new movement, undertook the task of securing funds and having a statue created. The work was entrusted to the young Argentine sculptor, Mateo Alonzo. When his design was accepted, the statue was cast at the arsenal of Buenos Ayres from old cannon taken from the ancient fortress outside of the city.

It was more than a year from the time that it was cast until it was placed in its destined position. In May, 1903, the Chilean representatives, bearing the treaties for final ratification, came by sea to Buenos Ayres. They were met down the river and escorted to the city by a large fleet of gaily decked steamers. For two weeks there was a round of festivities. While these were going on, Señora de Costa invited all the dignitaries present—cabinet officials, foreign ministers, newspaper men, bishops, generals, admirals, etc.—to inspect the statue of Christ in the courtyard of the college, and standing at its foot with the distinguished audience about her, she pleaded that it might be placed on the highest accessible point of the Andes between the two countries.

It was not till in February, 1904, that the final steps were taken for its erection. It was carried by rail in huge crates from Buenos Ayres to Mendoza, then on gun carriages up the mountains, the soldiers and sailors themselves taking the ropes in critical places, where there was danger of the mules stumbling. Hundreds of persons had come up the night before and encamped on the ground to be present at the ceremony. The Argentines ranged themselves on the soil of Chile and the Chileans on the Argentine side. There was music and the booming of guns, whose echoes resounded through the mountains. The moment of unveiling was one of solemn silence. The statue was then dedicated to the whole world as a practical lesson of peace and goodwill. As the sun went down, the cere-

monies of the day, March 13, 1904, were closed with a prayer that love and kindness might penetrate the hearts of men everywhere.

The base of the statue is of granite, and on this rests a granite sphere, weighing some fourteen tons, on which the outlines of the world are sketched. The bronze figure of Christ twenty-six feet in height stands above, and in his left hand is a cross five feet higher. The right hand is stretched out in blessing. On the granite base are two bronze tablets, one of them given by the Working Men's Union of Buenos Ayres, the other by the Working Women. One records the creation and erection of

the statue; the other bears the words:

Sooner shall these mountains crumble into dust than Argentina and Chile break the vows to which they have pledged themselves at the feet of Christ.

But taking it all in all, the long quarrel of seventy years which it closed, the arbitration of the boundary dispute, the general treaty of arbitration and the practical disarmament which preceded it, the remarkable transformation of public opinion expressed in its consummation, and the sublime prophecy of peace for the future which it gives not only for Chile and Argentina, but for the whole world, the erection of the Christ of the Andes stands without parallel among the events of recent years.

THE AWAKENING AT KENG TUNG*

BY REV. W. M. YOUNG, KENG TUNG, BURMA
Missionary of the American Baptist Missionary Union

Keng Tung, the youngest station in Burma, was intended primarily as a mission to the Shans. The station is on the extreme eastern frontier of Burma, about 350 miles from the railroad and 200 miles from Mongnai. We arrived here April 26, 1901. After a careful study of the field we decided to make a strong effort for the non-Buddhist hill people. They seemed to present virgin soil that gave promise of a bountiful harvest. These hill people are called by the Shans, Muhsös, Kwes and Kaws, but they call themselves Lahu, and that is the better name for designating them.

The late Dr. Cushing and Mrs. Cushing made a tour through Keng Tung in 1869-70. They met and preached to some of the Lahu people and gained much valuable information. For thirty years Dr. Cushing had his heart set on seeing a mission opened in Keng Tung, and thought the Lahu tribes would accept Christianity as readily as the Karens had. We

soon saw that these hill people closely resembled the Karens in simplicity of life, manners, and customs. Some government writers had classed them as Karens. But the Karens and Lahu are different branches of the same people. Some of the Karen traditions were very difficult to understand, but the Lahu traditions supplement them and clear up most of the difficulties. The Lahu people speak of their brethren who went to the south. They had a prophecy of their return and believe that the Karens coming to preach the Gospel is the fulfilment of this prophecy. All are agreed that the original home of the Lahu is Mong Men, in China, about 300 or 400 miles north from Keng Tung.

The Lahu people extend from the Salween River on the west to the Cambodia River on the east, and the population of the Lahu tribes in Keng Tung State, according to the last census report, was about 50,000. The Lahu population of the differ-

* From the *Baptist Missionary Review*. We have already referred to this remarkable work, but it is of such interest and importance that we give Mr. Young's account in full.—EDITORS.

ent branches is much larger in China than in Burma, but no statistics are available. The Lahu Na or Black Muhsös are no doubt the dominating branch of the Lahu people.

Preparation for the Christ

The traditions among all branches of the Lahu are wonderfully clear. Like the Karens, all branches of the Lahu believe they had a written language and the true Law of God at one time. The Lahu Akhah traditions state that the Law was written on a buffalo skin and in time of famine they used the parchment for curry. The Lahu account of the Creation, Fall, Flood, the promise of a Savior, corresponds very closely with the Biblical account. Their teaching against evil doing is almost identical with the Decalog; they give more precepts, but the substance is the same. Their traditions say: "God dwelt among men; he has ascended to heaven; he will return again; all who refuse to receive him and forsake all evil will be cast into hell when he comes." Two accounts seem to refer to the Ascension of Christ: "Many generations ago there lived a very holy man, he ascended to heaven with a Book which he promised to deliver to the Foreigner, and he said the Foreigner would bring them the knowledge of the true God." "A holy angel named Truth was preaching to the Lahu people; on account of opposition on the part of the Shans and others who refused to receive his teaching, he ascended to heaven, leaving the assurance that the Foreigner would bring them the knowledge of the true God."

These clear traditions, coupled with the fact that they were earnestly longing for the Foreigner to bring them the knowledge of the true God, are a wonderful help in presenting the Gospel. Some things indicate that these people have come into contact with Christianity at some time. Their traditions no doubt date back many generations. They have been kept alive by traveling teachers who have had

a wonderful influence. The general trend of their teaching has been good, but most of them claimed supernatural power. Many of them believed that God had spoken directly to them. There was an apparent awakening, or revival, a few years ago among these people. Their teachers became more active. They began to build chapels; there was a general feeling throughout the country that the time had come when the Foreigner would bring them the true Law. Some people reported some dreams at that time that increased the longing. The striking coincidence in the whole matter is, the new movement among the people began just about the time that we opened work here. For the first time I have found many people who seemed to be living up to all the light they had, and they were earnestly seeking for more light.

These clear traditions and the teaching of their leaders had kept them from idolatry and held them to a pure Monotheism. Their teaching was strong against the use of liquor, and while some villages were besotted with drink, most of the tribe had kept free from the curse, except the Lahu Akhah. The latter nearly all drink. Near the larger Shan towns they have become more corrupt. The revival that started about five years ago led many to give up drink, before they had heard the Gospel. The family life has been remarkably pure and they are pure monogamists.

The Awakening

When we first arrived in Keng Tung we began work as best we could for the hill people. In April, 1903, the first Lahuna came to us professing faith. Two men came in about three days' journey; they seemed deeply in earnest. The glow on their faces showed that they were able to take in the sweet message of salvation. They said they had been believers for about one year. One man,

the head man of his village, an exceptionally bright man, had been to the mission before. I had preached to him frequently in the bazaar. They returned home after that visit, but one man came back in a few days to make more careful inquiry. At that time we learned something of their traditions and that many of them believed that our coming with the Gospel was the fulfilment of their traditions and hopes.

At that time the Lahu Na came to us in large numbers. We built a guest house on the compound, and at first it looked as tho there would be a large ingathering soon. The local Shan officials soon opposed them strongly and made many threats that put an apparent check to the work. Very few of these people came to the compound for over a year. The check was only apparent, however. Several of the Lahu leaders had visited the mission and received the truth. They were pondering over the message received, and asking the questions: "Is not this the fulfilment of our traditions and hopes? The Foreigner was to bring us the knowledge of the true God, the Foreigner has come with a message of salvation. Our traditions say, 'God dwelt among men, that he ascended to heaven, that he would come again.' These men teach that Jesus dwelt among men, that he was the Son of God and the only Savior, that he ascended to heaven and he would return again." So the seed sown was bearing fruit to eternal life.

The latter part of October, 1904, the first convert came in and stopped a few days for instruction, and was received for baptism. At the same time two traveling teachers came, one from China and the other from the north part of this State. They had a large number of followers. All received the Gospel eagerly and joyfully. They told us their traditions, and one leader said: "I have been seeking for the true God for fourteen

years, and have just found him." We told them the Karen traditions, and how the Karens had received the Gospel; it made a profound impression on them. All professed to believe the Gospel fully. The next day I baptized the first convert, October 30. Four days later the leaders returned again and another leader with a large following also came. The last group received the Gospel even more eagerly than the first. From that time on every fifth day—that is, big bazaar days—the people came in large crowds. There were some most touching and pathetic scenes. One of the leaders with a large number of followers prostrated himself before us in the chapel. The leader acted as spokesman. He said, "We are but children; we can not read; you are our father and mother; you have the true law; whatever father and mother teach us we will do; you show us the true path and we will walk therein." It was difficult to restrain the tears as we told them the Gospel message.

We began touring at once in their villages. It was wonderful how the people received the message of life. As we went to some of the villages it was more like an ovation than like mission work on a frontier station. We pressed the work with all vigor. The native helpers became most enthusiastic. It brought out the best there was in them. They developed wonderfully in preaching ability. On November 23, 1904, we baptized thirty, including several of their leaders, and by the end of the month we had baptized 110.

We then planned a mass-meeting about the close of the year. The Lahu Christians were strongly missionary, and were anxious to go to their brethren as evangelists. We sent men two and two, to all parts of the State, to ask the people to come in for a mass-meeting about Christmas. The meetings were a success beyond our highest expectations. Representatives came in from about

one hundred villages from all parts of the State. They manifested the same interest from all parts of the country. In five days we baptized 170, making a total of 358 for the year. All but one were baptized after November 22.

We had only planned a few days' meeting, but the people began to come and they continued to come for months. From the twentieth of December till the middle of May it was seldom that we had less than 100 on the compound. We often had 300 and sometimes 500 at once. They came from all parts of this State and some from east of the Cambodia River. Many came from far over in China. We usually had services morning, afternoon, and evening on the compound. We often had two and three services going at the same time. We kept as many trained helpers out touring as could be spared from the work on the compound. Many of the Lahuna were touring steadily till the heavy rains stopped them in May.

It was very pathetic to see old people coming in fifteen or twenty days' journey. Often two groups would enter at the same moment from opposite sides of the compound. Some of them had been more than twenty days on the trip. There was a steady increase in attendance at the compound through January, February, March, and April. The first half of April we reached high-water mark. At least five hundred were present at once. We baptized 260 the first eight days of the month, and 469 during the month. The crowds continued to come till the middle of May, when the rains stopped them. From November 23, 1904, to May 15, 1905, we baptized 1,623; since then we have had comparatively few baptisms. It is probable that fully as many are awaiting baptism in the villages that have been visited as have been baptized up to date.

It is impossible to tell the full extent of the open door in China. The

most thrilling things in connection with the whole movement were the reports brought back by men who made a tour into China and the Wa country. The Was have been known as the wildest tribe in Burma and south-west China. A Wa leader who had learned the Lahu traditions concerning God went among his own people and had a wonderful influence. He sent down several delegations to visit our mission, and in December he sent a small pony as a pledge of their good faith, urging us to come up at once, as great numbers were ready to receive the message of salvation. As we could not go, we sent three men on an extended tour. They spent about six weeks in the Wa country. They report many thousands ready to receive the Word. They took down the names of villages, with the number of houses, where they said they were anxious to receive the Gospel. The list they gave footed over thirty thousand houses. Many who were head-hunters three years ago are now ready to follow the Master. If reports can be relied on as given, this will prove one of the marvels of modern missions. They sent down two more small ponies as presents and urged us to come at once, or in case we could not, if we would come to Mong Len, in China, that is about half way, they promised to come in large numbers to meet us there. The Was who have been baptized are sturdy, fine men. I have two in school now, noble fellows. We also have some Lahuna from the original home of the Lahu, Mong Men. They are strong, earnest Christian men. If they are representative, they are certainly a fine people.

There are so many tribes in Keng Tung that it seemed a polyglot State. It seemed that it would make work very difficult. Now we find that the people divide into three classes, the Shans, the Lahu, and the Wa. There are several branches of each class. There are very few people outside these three divisions. The large number of tribes will prove a key to many

people outside the State, and prove a blessing rather than a hindrance from present outlook.

Our success so far has been largely among the Lahuna and Lahushi tribes. A number of Lahu Akhah have been baptized, and we hope to see a large

ingathering from them next year. The different branches of the Was in this State (some are Buddhists and some are evil spirit worshipers) give a most promising field. We have garnered the first fruits of several tribes. The harvest will follow soon.

CITY MISSION WORK IN NEW YORK *

BY REV. A. F. SCHAUFFLER, D.D.

President of the "New York City Mission and Tract Society"

There is not another city in the world that has difficulties as great as New York, and especially the Borough of Manhattan, where we are greatly overcrowded. There is not a city in China that compares in overcrowding with that part of New York. Take, for example, the East Side, south of Fourteenth Street, north of Rivington Street, east of Fourth Avenue and the Bowery. That is so densely crowded that if all of what is called Greater New York were equally crowded you could put in the 76,000,000 people of the United States and still have room for 7,000,000 more. That is pretty startling. I sampled four blocks east of Third Avenue and found an average of 2,500 per block, the blocks being about 700 feet long and 200 feet wide. Take it down on Chrystie and Rivington Streets and some of the streets in that vicinity. If all the people on both sides of the street were to take it into their heads to come into the streets at the same time they could not find standing room between wall and wall. That is why on a hot night if you are down that way you have to take your choice between abandoning the sidewalk and stepping on babies. I generally get off the sidewalk. It is awful to have humanity compacted together in that inhuman way.

Furthermore, there are difficulties there such as exist nowhere else in

the world in the massing of distinct populations. Here are more Jews than in any other city in the world. Then we have the Italian population between the Bowery and Broadway, numbering tens and scores of thousands; we have scores of thousands of Germans, and within a generation all of these nationalities are by God's grace to be made over into good American Christian citizens. No other nation ever had such a problem as that to solve before. Immigration in the last twelve years into America has far outnumbered the downpour of the hosts from the North that upset the Roman Empire. Less than a million upset the Roman Empire. We have received within the last twenty years more than 12,000,000. Yet we are not to become *foreigners*, but the foreigners are to become *we*.

The Bowery crowd is known the world over. It is always the same, and it is never the same. Never long the same set, but always the same kind. Go down to any of those Bowery missions and you will find a young or middle-aged crowd—fellows who are living their life at a 2:40 pace. Here and there may be a gray head, but it is the exception. People have an idea that the Bowery crowd is an uneducated crowd. That is not true. In the Bowery you will find college men, university men, professional men, and, sad to say, you will find

* From the *City Mission Monthly*.

former ministers of the Gospel—there in their fifteen-cent lodging-house, if they can afford it; if not, the seven-cent or five-cent lodging-house. Intelligent, unintelligent; educated, uneducated; once rich, never rich; one tremendous flock of wrecked humanity packed together.

When I first went there I had twenty-five men to one woman, and occasionally a hundred men to one woman in my congregation, and sometimes I used to be afraid they were going to pitch me out of the windows. If I said something they did not like some one would say: "That is a — lie!" Then some one else would reply: "That's no lie; you shut up your jaw!" If a man suggested that I hold my peace, some one else would rejoin: "You shut up! You know he is saying the truth!"

One set in particular of five men I remember very well. One was a former physician at the Binghamton Inebriate Institution; one a university man from Cambridge; one the brother of a multi-millionaire in New York; one a dry-goods man who had been receiving \$5,000 a year; and one a Yankee jack-of-all trades—all intelligent, all five on the Bowery from the same cause, DRINK.

I said to one of them: "Thompson, how do you fellows live?" "Well, we hang out at Ed. Henry's." That was a saloon in which no man was allowed to sit down, because if a man once sat down there was no getting him up. He said: "The doctor is a good deal of an elocutionist and he speaks a piece, 'To Be or Not to Be, That Is the Question.' The coal-heavers can not do that sort of thing and they like it. Of course they ask the doctor to have a drink, and the doctor says: 'Well, I have some friends here,' so the five of us step up and take a drink. You don't suppose we mingle with those coal-heavers, do you? No; but we get a lot of drinks that way. By and by the doctor gets out to see some of his brothers in the profession. He

goes to them and says: 'I was in Binghamton Inebriate Asylum, and now I am hard up and need a suit of clothes. Five dollars will get me a suit at some second-hand store. Won't you help me?' The man gives him five dollars, and he comes down and we blow it, and so he goes his rounds. Then I go to my brother's friends: 'You know my brother. Won't you give me a little help?' Then the doctor begins his rounds again, and so we work it without doing a stroke of work."

"How much do you drink a day?" I asked.

"When I drink moderately, I take thirty drinks."

Another line of work we try to do is in the tenement houses. This is far more encouraging, because it is among those who are still surrounded by family life. It is largely among the children, and with children there is almost always more hope. It is hard to teach an old dog new tricks, and it is very hard to break an old sinner away from his sinful life. It is easier to reach children than it is to reach adults who have grown hardened in sin.

What is the evolution of a little city mission church such as I have the privilege of watching over—three, four, five or six of them? First, it is a little visitation in the tenement houses and finding the people spiritually destitute, and then starting a little Sunday-school. Then if the school is handled right there are conversions; then the formation of a little prayer-meeting and preaching service. As the work grows there is an enlargement. We get a whole floor which we make into a little chapel. One of our stations just now is in that process. Then, as the work increases, an institutional church is built, with a gymnasium, library, kindergarten, outing club, etc., to reach the threefold nature of a man, for a man lives in his body, but he has a mind and he is a spirit. So it begins with a small Sunday-school, a prayer-meeting, a little

station, an organized church, and then a large structure with its regular appointments.

Our City Mission was the first to put trained nurses into the homes of the poor, for there are many forms of sickness you can not send to a hospital. The mother with a lot of little children can not leave her home, and the nurse must minister to her in her home or she will not be ministered to. Then there are bruises, scalds, burns, hurts, and children's diseases, where the trained nurse coming into the home is really a kind of good Samaritan, a modern edition of the old Samaritan, whose coming brings mental cheer and spiritual light. I know of no house-to-house ministrations on earth that can surpass that of the trained Christian nurse. I say *Christian* because there are organizations that send nurses into homes where the nurses are forbidden to minister at all to the spiritual. I wish them God-speed as far as they go, but I am sorry they do not go further, because the highest is the spiritual, and as the nurse goes, whether to Gentile or to Jew, she can uplift more than by ministering only to their body and mind. She can reach their third story, the highest in man's nature, and there open up spiritual truth, the providence of God, His watch—care, and love, whether the patient be Jew or Gentile. Therefore, we take this stand, and we never shall recede from it, not by one inch, that wherever we go God's love goes, the love of Jesus Christ goes, so that we can declare to them at every opportunity the whole Gospel of the Grace of God.

In one of our churches we minister very largely to the children of Jewish parents. My brother is one of the superintendents in the public schools of New York, and he says that Jewish parents are the only ones who, if a boy in the public school is slow and is at the end of his class, will hire a private tutor at home to coach that boy, for they think the Jewish boy must

lead his class. We have the descendants of Abraham at the De Witt Memorial Church in very large numbers. When we began work there and used to sing, the word "Jesus" was struck out with a pencil everywhere throughout the book. When we sang "What a Friend We Have in Jesus," they would sing all except when they came to the word "Jesus." On the De Witt Memorial Church, too, there was a great cross, and as the minister was coming home late one night—the cross was lighted by gas and was burning—he saw a Jew shaking his fist at the cross and cursing the whole business. But now that we have the children there it is different.

We do not take a child whose mother refuses to let it come, and yet they know we are going to teach the story of the Lord. One of our missionaries prepared a dialogue for Jewish girls in our sewing-school.

Twenty girls were seated on the platform, sewing and talking about all kinds of things.

Another girl comes in and asks: "Girls, have you heard the news? They say a Prophet has come among our people, Jesus from Nazareth. It is remarkable that He should come from Nazareth, but they say He does, and is doing wonderful things."

"Tell us all about it."

Then she tells the story about this Prophet of Nazareth.

One of the girls says: "Oh, yes, don't you remember God said to Moses, 'A prophet like unto thee shall the Lord raise up'?"

Then another one replies: "Yes, Isaiah speaks in the ninth chapter about some one to come to be called Wonderful, Counsellor."

Another girl comes in, and they say: "Have you any news, Ruth?"

"Oh, yes; the Prophet has been arrested and all the chief priests are against Him." Then she tells the story of the arrest and trial.

Another girl enters and says: "An awful thing has taken place. You

know that man from Nazareth who has done so much good? They say He is crucified; He is hanging on a cross outside the walls."

In comes another girl. "More wonderful things than ever have happened. They say the grave is empty and that He is risen from the dead."

Then another answers: "That is what the Psalmist says—'Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.'"

As I heard those Jewish girls reciting those truths with intelligence and spirit, and realized that they were of the stock of Abraham who were talking about the Messiah, it nearly broke me down. Those girls never can be what they have been before. All that is needed now is the baptism of the Spirit to break the darkness and bring them into the light.

What is needed is not men and women who go down to the poor to minister only to their bodies or to their minds alone. That work is good; but we need those who will minister to the whole man. You can clothe a man from head to foot and not change him morally one particle. He will pawn everything you have given him and then come for another suit. But if you change a man's heart the suit will take care of itself. When a man is changed internally, externalities begin to change; but if you do not change him internally, "the sow returns to her wallowing in the mire."

Some time ago I received a letter from President Hall, of Clark University, on the subject of conversion from the psychological standpoint. He wanted me to gather a lot of statements from John Jaeger, S. H. Hadley, and others. These men would not understand the questions he asked. One was this: "What was your mental concept as to the process through which you would have to pass in case you were converted?" Mental concept! Another question was: "Describe in detail the moral

crises through which you have passed, and if you have had more than one momentous crisis, let us have the story." What would John Jaeger know about "moral crises"? I sent them out and received two answers; that was all. One was from S. H. Hadley saying:

"I do not understand these questions. Enclosed you will find a tract entitled 'My First and Last Drink.' Maybe that will do." It was the story of how he began and closed his drinking life.

The other reply was from John Jaeger. Before he was converted he was the terror of his wife, children, and of the neighborhood. He answered: "What is this? I can't understand it?"

"They want to know how you were converted."

"Oh, well, there is a lady at the mission; she can tell; I can't write it out." That is all the material I gathered for the Clark University psychological method of conversion. I wrote to Dr. Hall: "What you should do is to come down to some rescue mission, and this is what you will hear:

"Brothers, when I came in here six months ago I did not have a shirt to my back; my children were afraid of me; my wife did not know where I was half the time, and here I found Jesus, praised be His Name. Now I am back with my wife and children, I have a white shirt, and \$10 in the bank."

That is the psychology of it. The fact is there has been a revolution worked in that man by Divine grace. That is why in city mission work it is not an evolution as much as a revolution that breaks up the old and implants the new, and nourishes it until it brings forth fruit. Glory to God's Name: this is the theme and end and aim of all mission work, whether it is in the city or country; the bringing of men again into living communion with God and establishing and perfecting Christ's likeness in the heart of man and woman and child.

EDITORIALS

FIGHTING AGAINST ODDS IN TURKEY

We who are surrounded by the fruits of Christian civilization can scarcely realize the regenerating force exerted by a Christian college in Turkish dominions. The Syrian Protestant College in Beirut, for example, has not only the 750 students as its sphere of influence, but it is the inspiration for scores of institutions which are patterned after its principles, ideals, and methods. A missionary of long experience in Syria writes:

Missions in Turkey are embarrassed by the drain of emigration more than by all other drawbacks and hindrances. This is a factor against which energy has no antidote. Persecution we can bear; opposition we can overcome; stubborn unbelief we can enlighten; stolid indifference we can interest; but what can we do with *nothing*? Multiplication of a minus quantity only increases the deficit. We have hoped for the reflex influence of the emigrants, or their return laden with new ideas and inspiration, but with few exceptions we have had none of these offsets to the loss. Our only consolation is that He who sent us here is in some mysterious way at the bottom of this movement. His mill grinds slowly, but it never ceases and is never out of order. At least He can improve the situation to exercise our faith in the infinite and far-reaching wisdom of God, who knows the end from the beginning.

This is a side of the problem which many Christians at home have overlooked. It is similar to that of some home churches whose members migrate to more desirable localities.

THE AWAKENING OF THE MOSLEM

When American missionaries first entered Turkey the great mass of the people knew neither how to read nor to write. The missionaries saw that no reform could be introduced without inaugurating some system of education, and as a result Christian schools and colleges were founded. This work has progressed until to-day there are scattered throughout the Turkish Empire from Salonica in Eastern Turkey and from the Black Sea to Arabia, well organized, modern

educational institutions, including kindergarten schools, the intermediate, boarding-schools for both young men and young women, colleges for both sexes, and theological seminaries. The American Board alone has been instrumental in starting nine collegiate institutions, two of which are exclusively for women. Two institutions, Robert College, in Constantinople, and the Syrian Protestant College, at Beirut, Syria, are independent. In them are trained men and women who are rapidly coming to the front in the empire as leaders in educational, religious, and industrial reform. The medical school in connection with the Syrian Protestant College in Beirut trains physicians for all parts of the empire.

Including the preparatory departments, there are not less than six thousand pupils studying in connection with these collegiate institutions, and all under Christian training. Besides these American institutions there are many schools of lower grade which have been brought into existence through the efforts in the cause of education by the American schools. The Mohammedans themselves have been compelled to greatly improve their entire educational system.

Dr. James L. Barton says: "A large part of the intellectual awakening of Turkey is due to the press. When mission work began there was not a paper or periodical in the entire empire. At present, in the chief languages spoken in the country, there are annually issued from the mission presses at Beirut and at Constantinople some sixty millions of pages of Christian literature, the Bible in whole and in part, and periodicals. As a Christianizing and civilizing force in the empire, nothing ranks above the power of the Christian press.

The three branches of missionary work, education, and medical work have all wrought a revolution in the Turkish Empire which is operating to-day with a mighty force."

THE SALVATION ARMY LAND SCHEME

The Salvation Army has, perhaps, come nearest to the actual practical solution of the problem of the unemployed poor. General Booth's scheme is briefly epitomized by himself as "*bringing the landless man into contact with the manless land.*" Nearly twenty years ago he concluded that the best and wisest plan was to settle those who were without homes and work upon land that needed tillage, and could furnish homes and industrial employment for willing hands; and he and his son Bramwell have been ever since studying and experimenting along these lines. The experiments made on a small scale have been so successful as to encourage others on a larger basis. Mr. George Herring contributes \$500,000 toward financing such a scheme of home colonization. The conditions of the grant are three: (1) A portion of the money is to be expended at once in an initiatory effort. (2) The entire amount is to be paid again in twenty-five instalments to the King's Hospital Fund. (3) The Salvation Army is to control, conduct, and supervise the effort. "This," said the General, "involves the provision for each settler of about five acres and a cottage when required, the finding of stock, seed, implements and other means necessary to the cultivation of the land." The expenses for all this it is proposed to charge to the settler, and to be paid by him in instalments extending over a term of years, at the end of which the holding is his own.

THE CRISIS OF DECISION FOR CHRIST

In view of Dr. Torrey's wide and successful evangelistic campaign, and the recent criticism of his methods as those of special propaganda of narrow theological views, it may be worth while to put on record his plan of after-meeting work, as he himself explained it in Toronto. It may also suggest to mission workers, at home and abroad, useful hints as to methods

of dealing with inquirers, in the peculiar crisis of decision upon which so much turns. When those who respond to the invitation, come forward to the front seats, there meet the body of trained workers, a card is handed to each, bearing the title, "God's Sure Promise," John i:12, being printed in full, and, underneath, are six items, each fortified by a text, as follows:

I Believe God's Testimony

Concerning Jesus Christ, that my iniquity was laid upon Him (Isaiah liii:6), that He bore my sins in His body on the Cross (I. Peter ii:24), and that He hath redeemed me from the curse of the law of God (which I had broken) by becoming a curse for me (Gal. iii:13).

I Do Now Accept Jesus

as my Sin-bearer and Savior, and believe what God tells me in His Word, that all my sins are forgiven, because Jesus died in my place (Acts xiii:38-39).

I Also Believe God's Testimony

concerning Jesus Christ, that He is both Lord and Christ (anointed King); and I do now receive Him to be my Lord and King (Acts ii:36).

I Yield to Him

the control of all I am and all I have—my thoughts, my words, my actions. Lord Jesus, Thou art my Lord; I belong to Thee. I surrender all to Thee.

I Purpose to Confess My Lord Jesus

before the world, as I shall have opportunity (Rom. x:9-10), and to live to please Him in all that I do each day (Gal. i:10).

I Will Take No Man

for my example, but Jesus only (I. John ii:6, Matt. xvii:5-8).

Having Thus Received Jesus Christ

I know on the authority of God's sure word of promise that I am a child of God (John i:12), and that I have everlasting life (John iii:36).

Certainly in all this there is a plain, straightforward dealing with an inquiring soul, on a thoroughly Scripture basis, and if any one can improve it, let him try and give the results to others. We feel sure many will be glad of hints so helpful.

UNION OF CANADIAN CHRISTIANS

The "United Church of Canada" is pronounced by some a movement so extraordinary as to find no parallel for centuries. The joint committee of Presbyterian, Congregational, and

Methodist Churches have published a report that the Toronto *Globe* pronounces "the most remarkable ecclesiastical document issued in Protestant Christendom since the Reformation." This committee finds, neither "in doctrine, policy, institutions or spirit," any "insuperable obstacle to organic union." All indications point to the formation of "The United Church of Canada." A common creed has been formulated, and plans are on foot for adjusting all diverse elements in church polity and administration. If the present outlook proves prophetic, the new Church will embrace one-third of the whole population of Canada—or about 1,800,000 members.

BOOKER WASHINGTON AND TUSKEGEE

On January 22 a mass-meeting was held in Carnegie Hall, New York, in aid of the Tuskegee Institute. It was the silver jubilee, the work having begun in 1881, in a shanty, with thirty pupils, which has grown into a great educational center for the colored folk, with more than eight buildings and 2,300 acres. It has sent out in these twenty-five years more than 6,000 graduates to teach their race and to show them, in themselves, what an education can do to uplift them and capacitate them for true citizenship. It now enrolls 1,300 pupils, and has an endowment fund of over a million dollars. But, like a healthy boy that outgrows his clothes, because he is so vigorous, this work clamors for more money and will get it, for it commends itself to the good judgment even of practical business men. Dr. Washington asks nearly two million dollars more, and Carnegie Hall was packed to greet him, and such well-known men as Joseph H. Choate, Robt. C. Ogden, and Mark Twain lent him their open support, while the "first families of New York" crowded the boxes. A special train in April is to take visitors to Tuskegee, for the

celebration of the anniversary, and speeches are promised from Secretary Taft, President Eliot, Bishop of Galloway, and Andrew Carnegie.

The American people are proud of Booker Washington, who has all the capacity of a *statesman*. He has faced a problem that brought perplexity and dismay to great men, in Church and State; and it is not too much to say that he *is solving it*. The illiteracy of the Southern negroes has, since the war of forty years ago, been reduced by *one-half*. So says Secretary Murphy, of the Southern Education Board, and Dr. Washington has been a conspicuous factor in this immense reduction. No graduate of Tuskegee is in any penitentiary or asylum, and the demand for these educated negroes far exceeds the possible supply. Negro doctors, lawyers, teachers, and preachers have gone forth, and better still, perhaps, men and women fitted for all *industrial* employments, trained as farmers, dairymen, tradesmen, for self-support and teaching others self-support.

One hope we cherish for Tuskegee—that in all this growth and success this work of Dr. Washington may not be *unduly secularized*. The danger is that institutions that become popular and are largely endowed become morally lax and religiously broad, losing their evangelical character, as some others have done, which originally were nurseries of piety and missions, but have become hothouses of skepticism and liberalism. If Tuskegee can hold its evangelical character intact, all disciples of Christ will both delight in its success and contribute to it. We desire, above all, that a race so naturally religious as the negro may be directed toward a truly *Christian* development and service. Dr. Washington's work should be followed with much believing prayer. It may prove a grand factor not only in the evangelization of the colored people of the South, but in missions in the Dark Continent.

MISSIONARIES ON FURLOUGH

"Yorkshire," a writer in the Bombay *Guardian*, not himself a missionary, discusses this subject rationally and sympathetically. He says: "Missionary problems are nowadays so much to the front that it is somewhat surprising attention has not been directed to the personal needs of missionaries, particularly those on furlough." He says: "Societies do not, as a rule, profess to pay salaries according to the value of the worker, but only subsistence allowances. In the case of India, however, the basis of calculation is on the scale of prices forty years ago," and much the same for the United States, if it be true that within eight years the cost of living has increased more than 33 per cent. The writer calls attention to the fact that, "In some cases salaries stop when the mission field is left, and are replaced by home allowances on a smaller scale, so that the missionaries' income has to be supplemented at the expense of the wear and tear of deputation work, or some other labor, while he is supposed to be enjoying a well-earned rest. The missionary needs quite as much at home, as a rule, as in the field. "The knack of housekeeping at home has been lost. Many helps are lacking which those have who have a fixed habitation. Allowances should recognize the fact that holiday-time means not bare subsistence, but a little freer margin." Friends are to be visited, and sometimes entertained, and those long deprived of home enjoyments should have something to secure a little recreation for themselves and family. "Yorkshire" pleads for generous and considerate treatment at home as partial compensation for years of expatriation, often under lonely and trying circumstances. "A man should have at least as much at home as abroad, and systematic care is required to make the worker's stay at home pleasant. Much could be done at very small cost by a little kindly thought

and planning. Societies are careful to give the outgoing missionary a good send-off. Are they equally careful to greet the home-coming man?" The missionary may return from far up in the Himalayas, or from the jungles of India, or from inland China, or the depths of the Dark Continent, hungering for home and friends and Christian cheer. Through illness he may be physically depressed, melancholy changes may await him in the homeland. A little study and delicate art in missionary societies and their supporters might lift shadows and scatter sunshine. "Do societies ever think that among the refined men and women who have borne the heat and burden of the day are those to whom books, pictures, music, the art and brightness of life are among the most precious enjoyments? Do they ever ask, How can we make their holiday really restful and happy?"

T. J. SCOTT.

D. M. STEARNS AND "KINGDOM TIDINGS"

This brother writes that a remark made to him by the editor-in-chief, about sixteen years ago, has been bearing increasing fruit until this day. He says:

"So far as I can remember, it was a remark made to me by you, on the train from Scranton to New York, that started all this work, or, at least, gave it tremendous impetus. Your words were to this effect: 'My brother, remember that your parish is not your *field*; the field, as our Lord tells us, is *the world*, and your church is the *working force to work the field*; and committed to you by God to train for Him, that through them He may till the field.'"

That remark, almost forgotten by the man who casually made it, stirred up Mr. Stearns to plan an activity that, instead of being limited to his small parish, should aim to make his church people his coworkers in the larger world-field. Such blessing has followed his larger labors that through

his Bible classes, held in different cities in less than sixteen years, the amount collected for missions reached \$270,000, and now exceeds \$300,000.

A great principle is involved in this change of base, which is of far more importance than even these results. It concerns the fundamental conception of the *nature and mission* of the Church of God. Most congregations of believers regard themselves as the minister's field, and expect the bulk of his labor to be bestowed on his church. He is taxed with a hundred needless attentions, which exhaust time and strength and which only tend to keep disciples in a sort of infancy that needs constant nursing. The true conception is that the church is his body of coworkers, whom he is to lead into the wider field of the world, and help to make useful in witnessing for Christ and winning souls. This makes the church not a nursery of hothouse plants to be watched over perpetually, but a body of sowers, going forth with the seed of the Kingdom to secure a world-wide harvest.

A MEMORIAL TO SIR GEORGE WILLIAMS

Exeter Hall, in London, has been the center of the Y. M. C. A. work of that metropolis, and the principal place of meeting for every great philanthropic and missionary organization of which that city is the center. But it has long been inadequate. The lower hall will hold but about four hundred, and the upper hall is densely crowded with three thousand. London needs a great meeting-place for religious gatherings, such as those that make the Church Missionary Society, China Inland Mission, British and Foreign Bible Society, etc., a world-wide attraction. It is proposed to build, as a memorial to Sir George Williams, the great founder and father of the Y. M. C. A., a structure that shall be adequate to the needs both of this organization and the colossal "anniversaries" that make London famous.

A site is being sought near the present location, and a building is projected that is to cost half a million dollars. All branches of the work will find there a home educative, recreative, official, and religious. The upper stories are to be fitted up as a hostel, with dormitories, for three hundred men. The proposal already meets most cordial encouragement.

It should be added to the recent notice of Sir George Williams' death, that his body was laid to rest in St. Paul's Cathedral, side by side with many of Britain's noblest dead—a singular tribute of the nation to his nobility and unselfish service.

A correspondent writes, as an illustration of the strange ways of God's working, and of the powerful and often unconscious influence of one Christian's life, that years ago he learned on good authority, that in early life young Williams was associated with sceptics, and reading infidel books; and, but for one influence that he could not resist, might himself have become atheistic,—the quiet consistent life of a banker's clerk in Exeter. The writer has never learned the name of that clerk, who also never knew the influence he had on Williams; but to that, under God, we owe Sir George, and the wonderful work of the Y. M. C. A. throughout the world.

EDITORIAL TOUR

The Managing Editor, with his wife, sailed, Feb. 3, for the East. After touching at Constantinople and visiting Palestine, they expect to reach Cairo, March 31st, and land again at New York about the middle of May. Their object is mainly conference with missionaries, especially as to the work among Mohammedans. Correspondents may address them care of Thos. Cook & Sons, Cairo, up to March 20, and from the 20th to 30th, care of the same parties, Naples. These dates refer to mailing letters. We ask the prayers of readers in their behalf, that the objects of their tour may be secured, and they be returned in safety.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The Task Before America

The January number of *World Wide Missions* has a picture of an immigrant steamer, headed for our ports, with the decks seemingly black with the packed-in humanity. The list of nationalities who are pouring in upon us is suggestive, even in its catalog. Here is the list of them as they run: Italian, Hebrew, Polish, German, Scandinavian, Irish, Slovak, English, Magyar, Croatian, Slovenian, Lithuanian, Finnish, Scotch, Ruthenian, Greek, Bohemian, Moravian, French, Japanese, Dutch, Flemish, Rumanian, Cuban, Bulgarian, Servian, Montenegrin, Spanish, Korean, Portuguese, Syrian, Russian, African, Dalmatian, Bosnian, Herzegovinian, Welsh, Turkish, Chinese, Armenian.

The Outlook for the Indian

According to Indian Commissioner F. E. Luepp in his last annual report:

The commonest mistake made by his white well-wishers in dealing with the Indian is the assumption that he is simply a white man with red skin. The next commonest is the assumption that because he is a non-Caucasian he is to be classed indiscriminately with other non-Caucasians, like the negro, for instance. The truth is that the Indian has as distinct an individuality as any type of man who ever lived, and he will never be judged aright till we learn to measure him by his own standards, as we whites would wish to be measured if some more powerful race were to usurp dominion over us.

Moreover, as fast as an Indian of either mixed or full blood is capable of taking care of himself, it is our duty to set him upon his feet and sever forever the ties which bind him either to his tribe, in the communal sense, or to the Government. This principle must become operative in respect to both land and money. We must end the un-American absurdity of keeping one class of our people in the condition of so many undivided portions of a common lump. Each Indian must be recognized as an individual and so treated, just as each white man.

Finally, we must strive in every way possible to make the Indian an active factor in the upbuilding of the community in which he is going to live. The theory, too commonly cherished on the frontier, that he is a sort of necessary nuisance surviv-

ing from a remote period, like the sagebush and the giant cactus, must be dispelled, and the way to dispel it is to turn him into a positive benefit.

There are now 112,000 Indians who have adopted the white man's dress in full, and 44,000 in part; 65,000 speak the English language, 27,000 live in houses, 31,000 are church communicants, and there are 300 church buildings. It is gratifying to know that the time is not far distant when a majority of the Indians will be self-supporting and self-respecting citizens.

Good Live Indians

Times of refreshing are reported among the red men of North America, especially in the Indian Territory. Not only among the younger, but even the more aged, a spirit of inquiry has been manifest and many have been converted. Rev. S. R. Keam, after nearly twenty years' work among them, says he has never seen any such state of demand for the Gospel as now, unconverted people sending up to the preacher, while in the pulpit, a written request for continuance of the meeting and more preaching.

Good Work for Sailors

The whole number of new Loan Libraries sent to sea from the rooms of the American Seamen's Friend Society in New York and at Boston, Mass., from 1858-9, to April 1, 1905, was 11,217; and the reshipments of same for the same period were 13,695; the total aggregating 24,912. The number of volumes in these libraries was 599,585, and they were accessible, by shipment and reshipment, to 432,446 men. Ten hundred and seventy-four libraries, with 39,252 volumes, were placed upon vessels in the United States Navy, and in Naval Hospitals, and were accessible to 128,613 men. One hundred and sixty-two libraries were placed in stations of the United States Life Saving Service, containing 6,336 volumes, accessible to 1,327 keepers and surfmen.

The Lutheran Church and Missions

The Lutheran Church in America and Europe is active in foreign mission work. There are 36 Lutheran societies having 1,800 men and women as missionaries in the field. These are assisted by 8,840 native helpers, 563,000 native Christians, and 167,000 pupils in the mission schools are the object and result of their labors, which is done at the expense of \$2,586,000. Ten of these societies are American; they employ 90 missionaries and 830 native helpers, call 40,000 native Christians theirs, have 18,500 pupils in their schools, and devote about \$150,000, or one-eleventh of the benevolent contributions, to the maintenance of their work.

An Admiral in a New Role

Rear-Admiral McCalla, of the United States Navy, has just set an example that is rather out of the line of the ordinary disposition of gifts. With the prize-money received by him from the Spanish-American War he has purchased a site for a building for the benefit of the men of the navy at Mare Island Navy-yard, California, and Mrs. McCalla has raised a considerable amount toward the cost of a \$65,000 building on the site, which she and the admiral have leased to the Young Men's Christian Association, to be conducted in connection with its several naval branches.

Protestant Episcopal Missions

The foreign missions of the Protestant Episcopal Church deserve a better showing than even they have in Mr. Speers' article in January. It appears that the total of \$391,000 which he names for the fiscal year represents only the gifts meeting the actual appropriations of the Board. When legacies and other amounts given for specific purposes are included, it raises the total to nearly \$570,000, and, including the offering of the Woman's Auxiliary, etc., the total would mount to about

\$770,000. The secretary, Mr. Wood, also adds that in 1892, for every dollar sent abroad, the Church spent for home \$47.97. In 1905, \$19.30. The increase in the amount given, 'as compared with 1892, is 178 per cent. The average gift per member increased from 49½ to 95 cents, and the percentage of cost for administration has fallen from 71-6 to 51-5.

Twenty-five Years of Christian Endeavor

The twenty-fifth anniversary of the organization of the first society in Portland, Me., was duly celebrated February 2, all the world over by the nearly 70,000 societies, by the 3,500,000 members and by numerous Endeavor Unions, local, county, and national. During the last two years 46 States and Territories of the United States and 3 provinces of Canada have gained more than ten per cent. in the number of their societies. Hawaii has gains of 116 per cent. Christian Endeavor has obtained a foothold in the Philippines. Nearly 2,000 societies have reported an increase of 25 per cent. in local membership. Ten thousand societies have reported a total of \$500,000 in gifts to the mission boards of their denominations, to their local churches, and to miscellaneous causes. The next all-European convention will be held from July 28th to August 1st, at Geneva, Switzerland, in connection with the World's Christian Endeavor Convention. A strenuous effort is being made to secure from every member the gift of twenty-five cents.

Hawaii's Place in the Progress of the Kingdom

Some fifty years ago the United States government sent Commodore Dupont to the Pacific world, and in his report to Congress he said of Hawaii: "It is impossible to estimate too highly the value or importance of the Sandwich Islands, whether from a commercial or military point of view." No naval man of to-day thinks of disputing this proposition; the nation

that holds the Hawaiian Islands dominates the Pacific. The commercial future of the Islands is guaranteed by their strategic location as the sole transshipment center in the great ocean of the twentieth century. The mighty proportions of the intercontinental trade between Asia, Australia and the Americas, those vast unexplored lands whose peoples are to rule the future, no prophet can foresee. The Panama Canal will make Hawaii the focal point of it all. Can we go farther to-day than Dupont did, and add to his deduction that "it is impossible to estimate too highly the value or importance of Hawaii from the standpoint of the Kingdom of God."

—REV. DOREMUS SCUDDER.

A Gospel Launch in the Philippines

A launch, 38 feet long, has entered service of the Presbyterian Mission in the Philippines. It is named "Mabuting Balita" (*Good News*) and is propelled by an eleven horse-power gasoline engine. The fittings are all first class, and there is every promise that it will be of great service in carrying the bearers of good tidings to thousands of men and women in inaccessible corners of the Philippines.

The World's Oldest Missionary

Mrs. Mary E. Parker, who with her husband went out to the Sandwich Islands in 1832, celebrated her hundredth birthday in Honolulu, December 9th last. Says the *Missionary Herald*: "The large company of friends who greeted her on this centennial day found her with eyesight somewhat impaired, but otherwise in the possession of her faculties. With a strong voice she replied to the salutations brought her, narrating incidents of the early days which no one save herself is now alive to recall. Letters and messages by cable reached her, not only from the islands, but from the States, overflowing with congratulations and words of highest esteem."

EUROPE

A Successor to Hudson Taylor

A successor to the late J. Hudson Taylor is found in the person of Mr. D. E. Hoste. Says *China's Millions*: "Mr. Hoste was a member of the well-known 'Cambridge Band,' which went out to China in 1885, and he served for many years in the north of China, in the province of Shan-si. When Mr. Taylor's health failed, in 1900, he asked Mr. Hoste to act in his behalf in China, and in 1903 he appointed him to full responsibility of the office of General Director. Thus gradually and easily was the transfer of authority made from Mr. Taylor to his successor, and it is not too much to say, in spite of all that Mr. Taylor was to the mission, that the change took place without the least break in the bands of love which bound the mission together, or in the harmonization of its service. Mr. Hoste was publicly welcomed in December in Great Britain, and it is his hope to visit the United States and Canada as he returns to China, probably in March next.

The London "Times" on Dr. Barnado

Says the *Times* in a recent issue: "It is impossible to take a general view of Dr. Barnado's life-work without being astonished alike by its magnitude, and by its diversity, and by the enormous amount of otherwise hopeless misery against which he has contended single-handed with success. He may be justly ranked among the greatest public benefactors whom England has in recent times numbered among her citizens. With no adventitious aid from fortune or from connections, with no aim but to relieve misery and to prevent sin and suffering, he has raised up a noble monument of philanthropy and of public usefulness. Notwithstanding the inroads of disease, he remained bravely at his post, and his premature death was no doubt largely due to his devotion. We trust that the children whom he loved so well will still be cared for by those upon whom his re-

sponsibilities have descended, and that the nation will not suffer either his example to be lost or the continuance of his work to be imperilled."

Mission Work in South-East Europe

The Missionary Association for South-East Europe was founded in Kattowitz, Silesia, Germany, in 1904. Its purpose is to send the Gospel to the Slavs and Gipsies of South-East Europe, at the same time preaching the Gospel to every creature. The first year, 1904-5, of the preparatory school for its missionaries brought four consecrated young men, so that the Association seems to have no lack of future laborers. An interesting paper, "Confidential News," is published by the Association.

Romanizing the New Testament

We are pained to read that Rev. Joseph Vital, superintendent of the Italian Theological School of Yonkers, in a recent article in *The Converted Catholic*, expresses his judgment "that the Italian New Testament issued by the Society of St. Jerome, and somewhat widely circulated in inexpensive editions during the last few years, is a very subtle and deceitful perversion of the Word of God. There are sufficient notes in it, he says, to destroy the simple meaning of the Scripture and to make it obscure and even an upholder of superstition. His translation of certain paragraphs in the edition of the Gospel to which he refers certainly bears this out. They show a desire to emphasize the primacy of Peter, the existence of purgatory, the infallibility of the Church, and the value of the intercession of Mary, etc. If these statements are correct, no wonder the Papacy uttered no word of protest when it appeared.

Bicentenary of the Danish-Halle Mission

On Nov. 29, 1905 two centuries have passed since Bartholomew Ziegenbalg and Henrik Plutschau left Copenhagen as the first Protestant missionaries to far-away India, where they landed after a long sea-journey

on July 9, 1706, and immediately entered upon the preaching of the Gospel in Tranquebar. The Danish-Halle Mission ceased to exist in 1847, yet the bicentenary was celebrated in a worthy manner by the Danish Missionary Society in Copenhagen on Nov. 29 and 30, 1905. Delegates of missionary societies and friends of foreign missions gathered from all parts of Denmark, while many European missionary societies sent special representatives. The opening services were held in the celebrated "Frauenkirche." The Bishop of Seeland preached the sermon, and the King of Denmark, accompanied by other members of the royal family, showed his interest in the celebration by his presence. All the foreign delegates made addresses at the succeeding meetings, and the whole celebration was most interesting and inspiring. It was closed with a so-called sending-out-service, in which two ordained missionaries and three lady workers were solemnly set apart for the service of the Lord in the field of the Danish Missionary Society in India.

Number of German Missionaries Who Went to Their Fields of Labor in 1905

The steady progress of Christian missionary effort may be seen best in the continuous increase of missionary laborers. In spite of many discouragements and the arduous hardships which await them, 235 Protestant missionary laborers (missionaries, their wives, and deaconesses) went out, respectively, returned to the foreign field from Germany in 1905. Of these 235 laborers the Basel Evangelical Missionary Society sent 71, the Rhenish Missionary Society 33, the Moravian Missions 28, the Berlin Missionary Society 25, the Leipzig Missionary Society 25, etc. Only 129 of these laborers, however, were missionaries going out to the foreign field for the first time. Large as the figure 235 may seem in itself, it becomes rather insignificant when compared with the numbers of missionary

laborers sent by English and American societies in 1905. Thus the Church Missionary Society alone sent forth in the fall of 1905 about 200 missionary laborers. Seventy-two of these 200 were new laborers, viz.: 24 ordained missionaries, 6 physicians, 9 lay-workers, 9 missionaries' wives, 6 brides-to-be of missionaries, and 18 deaconesses.

German Medical Mission Union

The Medical Mission Union of Stuttgart, Germany, was founded in 1898, its chief purpose being to collect funds for the support of medical missionaries, especially those of the Basel Society. In 1905 the Union was enabled to contribute more than seven thousand dollars to the medical work of the Basel Society alone, but it has also done other most important work. After consultation with all the leading missionary societies of Germany, it has established "Fundamental principles for those who desire to become medical missionaries." It has also taken steps for the founding of a Medical Missionary Institute, after the pattern of the London Livingstone College, for the study of tropical diseases. The Institute will probably be located in Tübingen, the university town of Wurtemberg.

The Danish Missionary Society

One of the few missionary societies which are not troubled with a deficit, is the Danish Missionary Society. From its financial report for 1904, which has just been published in *Dansk Missions-Blad*, we learn that its income during that year was \$46,217, while its expenses were \$45,017. The Society was founded in 1821, and has its chief work in India, among the Tamils and the Santals, and in Manchuria (since 1896). In Greenland, which has become Christian, and whose Church is self-supporting, the Society only superintends the work and has very little expense. It employs 27 missionary laborers, and reports much encouragement in every part of its field, but especially in Manchuria.

ASIA

Good Work for Syrian Girls

The following gives an interesting glimpse of life at the Girls' High School, Brumana, under the care of the British Friends. It is an extract from a letter, dated October 31st: "These children are very interesting, and so eager to learn. My great fear always is that they think almost too much about it. In the transition state of Syria, at present there is a great danger of education becoming an absolute idol. The girls here do all the house-work; everything except the actual washing—they would waste too much water and soap, so it is really more economical to have women for that—but they do the folding, starching, and ironing. We do so want to make them all-around, and keep them simple. At the same time we must keep up our standard, and give them the best education we can. Life is very interesting out here; it is such a mixture; away in the villages there is well-nigh heathen darkness; in the towns and places near them, like Brumana, there is more enlightenment. In our work we get both sides.

Missionary Progress in Persia

Christian missions in Persia are looked upon with a friendly eye by the present Shah. The Persians received Mohammedanism as part of a foreign yoke, and this circumstance is not forgotten by educated Persians. They dislike fanaticism and their great politeness and hospitality render them always ready for religious conversation, and consequently more accessible to Christian influence than Mohammedans in general. The country people also are accessible, and missionaries meet with many real seekers after truth. The missionary prospect in Persia is now a bright one. The medical mission, begun in 1879 by the Church Missionary Society, has already accomplished great things. Persian princes and governors use and protect the medical missionaries, who are also well received

among all ranks of the population. Last year 25 adults were baptized by the C.M.S., which now numbers 284 baptized converts. This rate of progress is not fast, but in all Mohammedan lands the word is *slowly! slowly!* The present Shah has removed many restrictions, but the free circulation of the Bible is still forbidden; personal exceptions alone are allowed. Much will depend on whether English or Russian influence prevails in Persia. Russia's defeat in the East will have its effect all over Asia.

—*Nordisk Missions-Tidskrift.*

A Mohammedan on Mohammedanism

Says the *Christian*: That remarkable book, "With the Pilgrims to Mecca,"—published last summer—ought not to pass away with the season without some permanent note being taken of its extraordinary admissions. These admissions are the more significant as they are made by a Moslem of the highest education, who went to Mecca to gain the distinction of being a *Hadji*. Other books on Mecca have appeared, written chiefly by Europeans who risked their lives in disguising themselves as pilgrims. This book shows Mecca through the sympathetic eyes of a "believer." He has not a good word to say for the priests, whom he accuses of invincible ignorance. He is scornful of the superstitions which curse Mecca. He shows us crowds of people fighting like wild animals, and trampling each other to death. Even in the very midst of the "holy" ceremonies there was a blood feud, followed by shooting. Cheating and lying went on during the pilgrimage; and, to crown all, poor cholera victims were left to die and to rot without any aid from man. It is a remarkably frank picture of life at Mecca. We are surprised that more notice has not been taken of it. Those who talk so glibly about "comparative religions" and who find in all of them (save the Gospel) some good, should read this vivid narrative of Mohammedanism *in practise* in its own "holy shrine," by Hadji Khan.

Baptisms at Changteh, China

Hunan, the formerly anti-foreign province, is being wonderfully opened to the Gospel of Christ. Mr. Clinton, of the China Inland Mission, writes of many encouraging conversions. One is a farmer, 51 years of age, who walks two miles to church every Sunday, rain or shine. Another is a soldier, 46 years of age, who announced in soldier fashion: "My decision is, I will follow Jesus." One, a landowner, 44 years of age, came to himself and to God after recovering from what was believed to be his death-bed. His whole family have followed him into the Church.

Li Uin-Chang, an ornament maker, 42 years of age, and Fu Hong-sing, a bricklayer, 40 years of age, are two other recent converts. Many more are mentioned by name, some won in the preaching services, some in the hospital, others by personal visitation. All these mean diligent work by the missionaries and readiness to endure persecution on the part of the converts. They became not only learners, but missionaries to their neighbors.

The Canton Christian College

Some people at home may feel discouraged by the recent massacre in China and the reports of an anti-foreign movement, but the missionaries on the firing-line are full of hope and courage.

The year 1905 saw great accessions to the churches and a larger number of students in the Christian schools than ever before. It seems pitiable, for lack of room and teachers, to be turning away earnest seekers after truth who are desirous to go to our schools and colleges. The Canton Christian College is the only higher educational institution under Christian control with missionary purpose in South China. It draws on a population of fifty millions.

The first permanent building for the college is now being erected, and the trustees are planning for a great Christian university covering sixty

acres of land on the banks of the Pearl River. They wish to make accommodations for 2,000 students. Now is the time to help China by providing Christian leaders, preachers, teachers, and writers.

Revival Among Students

Bishop Bashford writes from Fushan that to the Anglo-Chinese College a great revival has been vouchsafed, in which out of 300 students (nearly one-third of whom were already Christians) well-nigh every one either confessed Christ or expressed a purpose so to do.

Phenomenal Church Growth

The development of the work at Kiehyang, South China, illustrates the way the Gospel plant grows and spreads. It is a good example of what the mission station is and stands for.

Central station established 1896; formerly an out-station in Dr. Ashmore's field. In 1896 the local church record showed a membership of 22. The members at that time were poor and did not contribute toward the support of the local church. Today the local church has a membership of over 200, who not only support their own church work and school, but also maintain 2 missions in the city and 2 places of prayer, besides contributing toward the maintenance of the native missionary society. Working from Kiehyang as a center, 62 points in the Kiehyang field have been occupied. These have been divided into 4 classes:

1. Gospel centers—15. These have been developed into regular New Testament churches.
2. Mission centers aided from station appropriations—9. These are not yet regular churches; but nearly self-supporting.
3. Places of prayer—26. In towns or villages where Christians have banded themselves together for weekly or nightly prayer meetings; to develop into mission centers and later into local churches.
4. Mission centers opened by the Kiehyang missionary society—12. This society is supported wholly by the native churches.

—*Baptist Missionary Magazine*.

Japanese Eager to Hear the Word

Rev. J. H. DeForest writes as follows in *Missionary Herald*: "Words cannot express the joy of my soul over what I have witnessed during

my six weeks' tour of over 2,000 miles, touching at Tokyo and Osaka, speaking in 5 of the great cities and towns of beautiful Shikoku, then swinging around to Shimonoseki, where, with Dr. Pettee, I spoke in 4 famous cities and towns that border on the Inland Sea. Wherever we went there were, with two or three exceptions, audiences beyond the capacity of the house. It seemed to make no difference whether I spoke on "Manchurian Experiences" or "How to Become a Christian" or "The Fatherhood of God," there was the same eager listening. Declining repeated invitations to speak in public halls and schools, I confined myself mainly to the churches where, without giving offense to any, I could speak on square out and out Christian themes. I made even the terrible battlefields of Manchuria speak loud for the God of righteousness and the progress of the race. At one meeting there were 17 decisions for Christ, and at another I did the strangest thing of my life—baptized 2 college students with 3 *ex-convicts* and a number of workmen, while another baptized *ex-convict* led the services."

The Church of Christ in Japan—

A Correction

Rev. Henry N. Cobb, D.D., secretary of the Foreign Mission Board of the Reformed Church, calls attention to an error on page 72 of the January issue, where, by some inadvertence, the Nihon Kirisuto Kokwai, or Church of Christ in Japan, is represented as recently formed, whereas it is the oldest Protestant Christian body in the kingdom, and set the example which other union schemes have followed. Witness the *United Church of Christ in Japan*, formed in 1877, and the Council of Missions, formed the same year, and the Daikwai Synod of 1881. In 1890 the word "United" was dropped, and the larger body of united churches has since been known by the old name.

A Brighter Outlook for Doshisha

The thirtieth anniversary of the founding of the Doshisha College at Kyoto, Japan, was celebrated December 8 under conditions which promise to make it the beginning of a new era. Certain misunderstandings which had separated the alumni into factions has been cleared away, and on their nomination five new members have been added to the board of trustees. All parties among the alumni are thus united in cordial support of the school under the present administration, which is heartily indorsed by the mission. Increased financial support is assured for all the departments and mutual relations are established between the divinity department and the *Kumi-ai* churches, which will be of great advantage to both.

Hindu Gifts for Africa's Redemption

An India missionary—not a Methodist—recently sent through one of our Methodist workers a special gift of 75 rupees (\$25) which had been raised by native Christians in Central India for use in our missions in Africa. This gift was the outcome of the missionary's telling his workers and congregation the substance of an article he had read concerning Methodist missions in Africa. These Christians of Central India at once decided to lay aside for this gift two pice from every rupee of their income—the equivalent of one from every 30 cents. The average daily wages of these people is 10 cents, upon which they support their families.—*World Wide Missions*.

Some Much-Enduring Missionaries

Two of the stations of "Little Tibet," or Western Himalaya, lie among the high valleys on the northern frontier of India. The third advance post is Leh, the capital of Ladak, in the territories of the Maharajah of Kashmir, and there are various other stations. Passing through rivers, or over them on swaying bridges made of twigs; crossing glaciers with dangerous ice hanging from steep rocky precipices;

traversing partly snowed-up passes, 14,000 to 18,000 feet high—such have been the experiences of Moravian Gospel-pioneers in this trying field. Recent reports tell of excellent work by the native helpers, of souls won for Christ. Twenty-one European missionaries are engaged along the border, and most of these are quite conversant with the Tibetan language. In a stirring letter on the financial position, Dr. Shawe writes: "You at home are the ones who 'hold the ropes.' *Hold them tight!* Here, in the mission field, we cannot but feel that the ropes are getting slack."

Pundita Ramabai Opening Missions

This most fervid Hindu saint, tho already caring for more than 1,500 young widows, writes that the Lord has laid it on her heart to open 20 mission stations in different villages to which she may send her Christian girls to preach the Gospel. She asks for experienced workers from America and England, who will be willing to bear the hardships of village life in order to be leaders in this form of redemptive work.

Thousands Starving in India

The following appeal by Dr. J. E. Scott, presiding elder of Ajmere District, Northwest India Conference, does not need to be reinforced by a single word. Dr. Scott says: "As you know, famine has been upon us now nearly a year, and is gradually growing worse. The latest report from the government shows that there are now about 40,000 persons on the government relief, and it is well known that their wage is so low that the people must be literally starving before they will come on the works. I have just returned from one place where there are more than 6,000 persons building a dam, working all day for from one to two cents a day, and living practically out-of-doors, without fire or clothing, in what is to them severe winter. I have a colony of 100 Christians there who are almost naked.

There are 5,000 Christians in Rajputana to-day who are not only hungry, but starving. If it does not rain in another two months, we shall have a full year of famine."

—*World Wide Missions.*

AFRICA

Boer Work for Missions

It is sometimes affirmed that the Dutch Reformed Church of South Africa is a non-missionary body. But not so. Thus, there are 4 training schools for missionaries in South Africa. The school at Wellington was opened in 1877, and since then has sent out 70 men to do missionary work. The Dutch Reformed Church Synod contributes £200 per annum toward salaries for professors, and in every church there is an annual collection for the institute. At Worcester there is a preparatory training college, for the last three years £4,000 per annum having been subscribed toward its maintenance, and 170 men recently sent in their names desiring to be trained for missionary work. There are also training schools at Umtata and Emandhleni, Natal. The annual collection for foreign missions in October of last year amounted to £3,214, while private donations and special collections average annually from £1,500 to £2,000. There are 76 missionaries now at work, of whom 41 are stationed in Cape Colony. The community known as the "Dopper Church," though numbering only 13,000 communicants, supports 3 mission stations.

Educational Progress in Natal

In this province of South Africa organized education under government control, whether for black or white, is only a thing of yesterday. The present system goes no further back than 1878, while we have to come down to 1885 before we find the Natal Government interesting themselves officially in native education. Up till 1885 it was mainly matter for private concern, and missionary faith and charity. Twenty

years ago there were in operation in Natal 64 native schools, attended by nearly 3,000 children. On these schools the government, in 1885, expended £2,500. There are now 180 native schools with an enrolment of about 12,000 pupils; while the total government grant in aid of native education, of all kinds, is close on £7,000. Of the 180 schools now in active operation 30 are boarding schools. The whole teaching staff connected with all the native schools and institutions is 80 European and a little over 200 native masters and teachers.

Bibles for the Rand Coolies

Our colporteur at Johannesburg describes his visit last summer to the mines and compounds on the Rand, where he came across the fruits of missionary labor in far-off places.

"At one compound we were surrounded by bright, interesting 'boys,' lately arrived from Livingstonia, who almost bought us out of English Bibles. Many of these Blantyre boys are Christians, and are waiting for Bibles and Testaments in their own tongue—as are also the Hereros from Namaqualand. We expect to receive these books soon. As a rule, we had free access to all the compounds. In some we found the Chinese indifferent, but there were exceptions. In one of the largest we were welcomed with evident pleasure, and we sold in almost every room at least one Chinese Testament. In one part a little crowd, evidently most of them Christians, surrounded me, some of them singing in Chinese, "O depth of mercy, can it be That Jesus bled and died for me?" The gladness on their faces indicated that they knew something of the true meaning of such words.

—*Bible in the World.*

A High School in Uganda

After a discussion at the conference of lady missionaries in Mengo in June, 1904, as to what was best to be done for the daughters of the chiefs, it was decided to start a High School for girls. This was subsequently open-

ed at Gayaza under the care of Miss A. L. Allen and Miss E. Hattersley. There are 22 boarders, 16 of whom are daughters of chiefs, the remainder being daughters of Baganda clergymen. In *Uganda Notes* for November, Miss Allen gives the first annual report of the school, in which she writes:—

An important chief remarked recently that we were like a man with a broken arm: we had our boys taken care of and educated, but we had no one to care for and teach our girls. Now our arm is mended. On another occasion he said, "When the school was first started every one was afraid to send their daughters because they said the Europeans made the girls forget how to cultivate. Now they all want to send them, as they see they cultivate every morning." They do all their own house-work themselves, and so have not much time for idling, for it is felt very strongly that the main object is not to fill their minds with too much book-learning, but to teach them to live good and useful and Christian lives.

There are two buildings in course of erection, one a schoolroom, which is nearly finished; it is built of brick with an iron roof. The other a boarding-house to hold 30 girls, which it is hoped the chiefs will partly pay for, or even eventually wholly subscribe the money, the entrance fee for each scholar being Rs. 50.

A Friend of the Kongo in America

Our coeditor, Rev. F. B. Meyer, sends a cordial commendation of Mr. J. H. Harris, who is now visiting America in behalf of the suffering millions of the Kongo Free State. Mr. Harris and his wife have been in the Kongo rubber district, and know from their own observation the truth concerning these Belgian atrocities. We extend a welcome to these friends, and bespeak for them a cordial reception from Christian friends in America.

Vacation Work of a Missionary

Rev. W. M. Morrison, of the Upper Kongo Mission of the Presbyterian Church South, while on his furlough, has been engaged in making a grammar and a dictionary for the study of the Bantu language. In several differing dialects, this one language is used by tribes of natives

throughout a great area of interior Africa, south of the fifth parallel of north latitude. His dictionary will contain the words of the Baluba and Lulua dialects of the Bantu language, and will be of use among people using other dialects. It is estimated that it gives, for the first time, a written language to a population of some 5,000,000. To aid him, he has had with him a bright young native. His difficult task now approaches completion.

A Zulu's Work for Zulus

There is no more encouraging work in South Africa than that carried on by Mr. and Mrs. John L. Dube, of Incwadi. As native Zulus, educated in America, they are doing a work for their race similar to that of Booker T. Washington at Tuskegee. But their aims and methods are even more religious and missionary. Mr. Dube supports himself by acting as pastor of the Inando church. At the same time he and his wife and brother conduct an industrial mission school at Incwadi. This work has been highly commended by Professor Darwin and other members of the British Association, which recently sent a committee to South Africa. Professor Darwin declares their work to be one of the most interesting and remarkable things he had seen during his visit. Money has recently been given for the erection of a new dormitory. There is now no adequate accommodation for the members who wish to take advantage of the opportunities offered at the school.

ISLANDS OF THE SEA

New Hebrides Then and Now

Nothing more spectacular could well be named than the recent session of a Presbyterian Synod on the very spot at Dillon's Bay, Erromanga, where in 1836, seventy years ago, John Williams was killed and eaten by the savages, the session being also opened with prayer by a son of the murderer, who for years has been an elder in the church in that locality.

One Man's Toil in Sumatra

At a recent Conference of European missionary societies, held at Bremen, some remarkable facts were given concerning the results achieved in certain mission fields with which English friends of missions are not generally familiar. The Foreign Secretary of the Rhenish Society, for instance, told of a tribe in Sumatra which was, until a few years ago, entirely given up to cannibalism, and where the sacrifice of human beings was no rare occurrence. When the first missionary settled among this tribe, he was asked by the natives how soon he would be going away. "I shall not go away," he replied; "I have come to stay."

"Do you know that you are like a grain of corn thrown on a beaten path, which the birds will soon eat up! You had better go away."

"He who has thrown me on the path," replied the missionary, "can keep me from harm."

As the result of this one man's labors, the station to-day is the center of 7 communities, in which the Christians number fully 3,000, and almost the whole population of the district is under the influence of the church.

Fruits of Toil in the Philippines

Says Rev. J. A. LeRoy, a recent visitor to the islands, in the *Congregationalist*: "The result of 5 years of active proselyting is that the various Protestant denominations represented in the Philippines (the Presbyterian, Congregational, Methodist Episcopal, Baptist, United Brethren and Disciples—the Protestant Episcopal not undertaking actively to proselyte among the Filipinos) only claim a maximum number of 18,000 converts. And probably no Protestant missionary would claim that more than a small proportion of this number is at all adequately trained in the principles of Protestantism, or of religion. Over 100 little Protestant chapels have been erected, nearly all simple structures of cane and thatch.

During the visit of the Taft party to the islands some 65 Filipino lay preachers of the Presbyterian denomination were gathered in a summer convention at Manila, and during the summer about 250 Filipino lay preachers of all Protestant denominations were thus gathered together. Some 20,000,000 pages of religious literature, mostly in the dialects, have been distributed throughout the islands by Protestant workers since American occupation. Seminaries for native preachers and training schools for deaconesses and other women workers are being organized."

MISCELLANEOUS

Masculinity in Missions

A pithy editorial in the October issue of *All the World* announces this as the special keynote of its pages:

The King's business is not to be treated as a feminine pastime, but men must be summoned to do their part, and that right manfully. The time past should be sufficient to relegate the responsibility of the men to their wives and sisters. A new era in this regard is already here.

Like our valued exchange, we also plan for a monthly menu of food adapted to manly men as well as womanly women of all ages, and we count on the cooperation of this class among our readers. Missions are more than romance, more than heroics; they exemplify the most manly heroism.

—*Baptist Missionary Magazine*,

A New Way of Giving to Missions

The Willoughby Avenue Chapel, Brooklyn, under the careful guidance of Rev. S. W. King, has again assumed increasing responsibilities leading to self-support. Naturally, conditions during its period of development have been such as to prevent frequent or large benevolent contributions. Mr. King seems now to have found a way in which his people may become more largely represented in the missionary work of the denomination by the following plan: At each communion service, every person whose anniversary of uniting with

the church occurs, is given an opportunity to celebrate the event by making a missionary offering in proportion to the years of membership. During the previous week they receive a card of simple explanation, and an envelope which reads, "Membership Anniversary Missionary Thank Offering." The plan has almost doubled the missionary gifts.

The Most Important Articles in Current Missionary Magazines

Missionary Society Secretaries and others interested in India ought to ruminate over Rev. J. F. Hewitt's article "The Missionary Objective in India" in the *Church Missionary Intelligencer* for January. The problem is, Where should effort be concentrated? The answer of the article is: First on evangelistic preaching, and second, on common schools for the children of the masses. This answer is very cogently deduced from the fact that to this day more than 218,000,000 of the people of India can neither read nor write, and shed the written Gospel as India rubber sheds rain.

World Wide Missions for February, under the title "Lessons from a Missionary Photograph," gives a fine description of the polyglot and cosmopolitan qualities of the Methodist mission press at that great strategic point—Singapore. *The Woman's Missionary Friend* for February has a similar article of value by Mary C. Meek, dealing with the medley of races found a little farther north in the Federated Malay States.

The Missionary Herald for February contains one article that everybody will wish to read: "Six Wonderful Weeks in Japan," by Dr. DeForest. *Life and Light* for February, in "The Great Menace to Christianity in Africa," gives an exceedingly well written article by Mrs. A. G. West on Mohammedanism in the Dark Continent. The most of the articles about Africa in the magazines of this month

are of limited interest, but this one is of importance to all.

The Assembly Herald (February) devotes its foreign missions section to China, with Mr. Fitch's "Attitude of Chinese Scholars toward Christianity" and Dr. Fenn's "The Root that Cleaves to the Rock" as particularly worth reading.

These brief notes aim to mention the most important articles only. Of course, there is always abundance of interesting material in all of the missionary magazines that must be read by the constituency of each, and by others too—if they have time.

In Home Missions the *Assembly Herald* gives a valuable statistical table of Presbyterian missions among the Indians throughout the United States in connection with its reports from workers in this department.

The Home Missionary for February contains one article, "Will it Pay," which ought to stir the blood of the most jaded New Yorker, with its revelation of the extent to which the city is slipping from the grasp of the American nation, and from the purview of the Christian Church. Yet one-tenth of the population of the whole country is located within 25 miles of this city.

OBITUARY

Dr. W. Holman Bentley of Africa

This distinguished author and English Baptist missionary of the Kongo State recently passed away (December 27, 1905), in Bristol, England, after 27 years of service in Central Africa. He was born in Suffolk, England, and went to Africa as a result of the appeals of Thomas Comber. He was stationed at Wathen during most of his missionary life, and did efficient service in educational, linguistic, and evangelistic lines. He is widely known as the author of "Pioneering on the Congo."

FOR THE MISSIONARY LIBRARY

BOOK REVIEWS

RELIGIONS OF MISSION FIELDS AS VIEWED BY PROTESTANT MISSIONARIES. 12mo, 300 pp. Cloth, 50 cents. Paper, 35 cents. Student Volunteer Movement, New York.

Men who have studied the various religions where they flourish are the men best capable of giving a correct and complete view of their practical meaning and outcome. The present volume is of unique value, because each religion is described by a man who has had intimate acquaintance with it in its followers. Islam, for instance, is described by Dr. Zwemer, of Arabia; Judaism, by Rev. Louis Meyer, a Christian Hebrew, and Hinduism, by Rev. C. A. R. Janvier, formerly of India. The chapters are pithy, readable, and illuminating. At times something is lost by an attempt to cover too much ground, as when the religion of the Africans is described by one who has seen it only in one district. We regret that Greek Catholicism has been omitted. We know of no better book for the study of comparative religion. It makes an excellent text-book.

MAPS OF AFRICA. Published by the Wells Missionary Map Co., 3612 Prairie Avenue, Chicago, 1905.

These are six excellent maps to accompany the study of Africa and its mission fields. On the whole, they are accurate and up to date. Number 1 shows the political division of the continent. Number 2 pictures graphically the comparative areas by showing how large a space in the great continent would be filled by the United States and other countries. Number 3 indicates the great mountain, lake, river, and railroad systems, and Number 4 the location of the principal races. Number 5 shows the prevalent religions, and Number 6 the great mission fields of the various denominations. In this last we find the least accuracy, because of many important omissions. For example, the Church Missionary Society is en-

tirely omitted in Uganda, and the Congo Balolo Mission on the Kongo. The location of the Presbyterian (South) Mission is incorrect, and the name "Christian" is so indefinite as to be unintelligible to many. The South Africa General Mission is also omitted altogether, and the L. M. S. in Madagascar. The size of the maps is about three feet square. They are worth having.

THE EGYPTIAN SUDAN. By J. Kelley Giffen, D.D. 12mo, 252 pp. Illustrated. \$1.00, net. Fleming H. Revell Co. 1905.

There has been a poverty of literature on upper Egypt. Most of those in print refer to military campaigns and explorations. Here we have one by a man interested in the people, and their temporal and eternal welfare. Dr. Giffen is a missionary of the United Presbyterian Board and his book is of special value from a missionary standpoint, even tho there is comparative little in it that tells of mission work—because as yet there is little to tell. The author's descriptions are of very particular interest and his conclusions reliable.

DARK AND STORMY DAYS AT KUMASI, 1900. By Rev. F. Remseyer and Rev. Paul Steiner. 12mo, 240 pp.

FOUR YEARS' CAPTIVITY IN ASHANTI. By Rev. P. Steiner. S. W. Partridge & Co., London.

These two books tell of trials and imprisonments born by members of the Basel Mission, in Ashanti, West Africa. Their hardships have turned out for the furtherance of the Gospel, for now flourishing missions have been established where formerly only hostility greeted the Gospel messengers. Too little is known in America of these missions.

RIVER SAND AND SUN. By Minna Gollock. Illustrated. 8vo, 184 pp. 3s. 6d. Church Missionary Society, London. 1905.

The C. M. S. always gives us bright, readable sketches of mission lands and mission work for young people. Here we have pictures of the Egypt mission, well illustrated from photo-

graphs and graphically described by a facile pen. Life in a girls' school and many other mission scenes bring us into close touch with the way missionaries are working.

THE PEN OF BRAHMA. By Beatrice M. Harband. 12mo, 320 pp. Illustrated. \$1.25, net. Fleming H. Revell Co. 1905.

These pen pictures give little "peeps into Hindu hearts and homes." For the most part they are sad glimpses of darkness, ignorance, and sin, and show the great need of giving Christ to India. Some of them are sermonettes in story form, but all are readable and give an insight into the creeds and customs of poverty-stricken India. Such chapters as that on the "Village Idols" makes good material for missionary readings and talks to young people.

LIFE IN WEST CHINA. By R. J. Davidson and I. Mason. Illustrated. 8vo, 248 pp. Headley Brothers, London. 1905.

The province of Szchuan is one of the least known to Westerners, but it is important and full of interest. Two missionaries who have lived there describe their life and that of the Chinese in this province, but they also tell of the geography, history, society, government, and religions of Szchuan. Missionary work is well pictured in its various phases, and maps and photographs give the narrative vividness and added force.

CHILGOOPIE THE GLAD. By Jean Perry. 12mo, 144 pp. S. W. Partridge & Co., London. 1905.

The story of child life always strikes a sympathetic chord in human hearts. The story of Korea and her children is no exception, for Miss Perry has told many interesting facts and pictured a number of little incidents connected with the life of the children and the work of the missionaries.

WITH TOMMY TOMPKINS IN KOREA. By Mrs. H. G. Underwood. Illustrated. 12mo, 326 pp. \$1.25, net. Fleming H. Revell Co. 1905.

A cordial welcome will be given this volume, by the author of "Fifteen

Years Among the Topknots." Unlike the author's first venture, this is a piece of fiction, and tells the story of an American boy and his family in Korea. It is full of life, and at the same time bristling with information relative to the customs and characteristics of Korean boys and girls, men and women. Incidentally, the book shows how many blessings an American child has that Korean boys and girls never know.

SCHOOLMATES. By Lewis H. Gaunt. Illustrated. 8vo, 191 pp. 2s. 6d. London Missionary Society. 1905.

The story of the studies and pastimes of other boys and girls has a fascination for every student and friend of children. Mr. Gaunt's book is written for young people, and tells of boy and girl life in Madagascar, China, India, Africa, Gilbert Islands, and elsewhere. Their studies are mentioned, their games described, and their homes pictured. Looking at the pictures, one is inevitably tempted to feast on the text. Here is a good opportunity to become acquainted with schoolmates in other lands.

IN THE LAND OF THE NORTH. The Evangelization of the Jews in Russia. By Samuel Wilkinson. 8vo, 105 pp. Marshall Brothers, London. 1905.

No man can better describe the conditions and work among the Jews of Russia than Rev. Samuel Wilkinson, of the Mildmay Mission. He has the heart, the brain, the spirit, and the experience to enable him to give real and glowing facts. This is an appropriate moment for the publication of such a book, and we welcome it. Mr. Wilkinson takes up the question from the Biblical, political, and missionary viewpoints, and gives facts to prove statements.

INDIAN AND SPANISH NEIGHBORS. By Julia H. Johnston. 12mo, 194 pp. 50 and 25 cents. Fleming H. Revell Co. 1905.

Fortunately home missionary books are increasing. The present addition to the list is one of the Home Missionary Study Course, especially designed for women's societies. The

subjects are by no means treated exhaustively, even in outline. The section on American Indians takes up some general topics relating to the origin, language, religion, and customs of the Indian, and deals more fully with the educational problem, but does not show the extent of evangelistic work or the work that remains to be done. The Spanish section includes notes on work in the Southwest, in Cuba, and Puerto Rico.

CHAPTERS FROM THE NEW ACTS. By W. M. Smith. The First Missionary Journey of the World Evangelization Company to Africa. 1904-5. 12mo, 140 pp. World Evangelization Co., Alliance, O. 50c.

Mr. Smith is the recording secretary of this company. On Nov. 4th, 1904, a party of seven, including the author, left for Africa, and returned to Alliance, June 16, after seven months and twelve days of absence. Only 67 pages are occupied with the visit to Africa itself. There is nothing original or striking in this simple narrative. But it emphasizes Africa's deep need of the Gospel, especially as to Northern Nigeria and adjacent parts. The two chapters on "The Black Man's Letter" and the "White Man's Letter" are the most interesting. The little book is meant to lay much stress on faith, prayer and gifts.

A DIVINE FORECAST OF JEWISH HISTORY. By David Baron. Morgan & Scott, London. Small 12mo. 90 pp.

We know of no converted Jew who stands ahead of the author of this book, either in personal character or attainments; in spirit or service. This precious book, all too short, is a proof of the supernatural in Scripture. It treats in succession "Israel's Unique History," "Apostasy,—the less and the greater," "Punishment," "Testimony," and "Future." It is redolent with the spirit of a devout and scholarly student of the Bible, who is at the same time a lover of his own nation, and has "built them a synagogue" of the true sort, in the beautiful center of Jewish work in London. We had the joy of hearing, at Mildway in 1904,

the outline of which this is the expansion. This book is a tonic to faith, both in the scriptures and in the providential mission of the Jewish nation, as well as in God as the administrator of history. Read it and give it away. Such a book, small as it is, is an apologetic in itself. It is a sufficient answer to any who doubt or deny the supernatural element in Old Testament Scripture, or the forecast of a final restoration of the Jew as seen in the eleventh chapter of Romans. This argument is absolutely unanswerable, and it is handled by a master.

NEW BOOKS

RELIGIONS OF THE MISSION FIELD. As Viewed by Protestant Missionaries. 12mo, 300 pp. Cloth, 50 cents. Student Volunteer Movement, New York. 1905.

IN THE LAND OF THE NORTH. The Evangelization of the Jews in Russia. By Samuel Wilkinson. 8vo, 105 pp. Marshall Bros., London. 1905.

LIFE IN WEST CHINA. By R. J. Davidson and Isaac Mason. Illustrated. 8vo, 248 pp. 3s. 6d. Headley Brothers, London. 1905.

THE OPEN CHURCH. How to Reach the Masses. By Rev. J. E. McCulloch. 12mo, 213 pp. \$2.00, net. Fleming H. Revell Co., New York. 1905.

CHILGOOPIE THE GLAD. A Story of Korea. Illustrated. By Jean Perry. 12mo, 144 pp. 1 s. 6d. S. W. Partridge & Co., London. 1905.

THE SUNDAY-SCHOOL MISSIONARY SPEAKER. Compiled by James Mudge, D.D. Pamphlet. Missionary Society of the M. E. Church, New York. 1905.

THE AMERICAN BOARD ALMANAC. 1906.

CALENDAR. 1906. Christian Woman's Board of Missions. Indianapolis, Indiana.

THE DIVINE MAN. An Epic Poem. By Joseph Ware. 8vo, 278 pp. The True-light Pub. Co., Mechanicsburg, Ohio. 1905.

THE FAR EAST. By Archibald Little. 7s. 6d., net. Clarendon Press, Boston. 1905.

JAMES LEGGE—MISSIONARY AND SCHOLAR. By Miss Legge. 3s. 6d. Religious Tract Society, London. 1905.

THE IMPERIAL DRUG TRADE. By Joshua Rowntree. 5s., net. Methuen & Co., London. 1905.

KWANG-TONG; OR, FIVE YEARS IN SOUTH CHINA. By J. A. Turner. 2s., net. Partridge & Co., London. 1905.



ACTUAL TERMINUS OF THE GREAT SOUTHERN RAILWAY, LA PLAZA CONSTITUTEON, ARGENTINA

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SIGNS OF THE TIMES

HUDSON TAYLOR'S STARTLING PROPHECY

"BRETHREN, I HAVE A CONVICTION WHICH I BELIEVE IS OF THE LORD, THAT, IN THE NEXT TEN YEARS, THERE WILL, OCCUR ONE OF THE BLOODIEST WARS IN THE WORLD'S HISTORY. IN THIS WAR RUSSIA WILL BE THE LEADER ON THE ONE SIDE. THE SENTIMENT OF THE CHRISTIAN NATIONS WILL GENERALLY BE AGAINST RUSSIA. CONTEMPORANEOUS WITH THIS CONFLICT, THERE SHALL BURST OUT A REVIVAL, SUCH AS WAS NEVER KNOWN IN THE CHRISTIAN CHURCH, AND WHICH SHALL SPREAD THROUGHOUT THE WORLD, TURNING MANY UNTO RIGHTEOUSNESS. AND, MY BRETHREN, IT IS MORE-OVER MY CONVICTION, THAT IMMEDIATELY FOLLOWING THIS MIGHTY OUTPOURING OF THE HOLY SPIRIT, THE LORD HIMSELF WILL COME."

These words are so remarkable, that, when printed in the December number of *The Institute Tie*, at Chicago, as having been uttered by J. Hudson Taylor, in China, *ten years before*, they created not only intense and widespread interest, but led to careful tracing to their source, to see if they could be relied on as authentic.

Mr. A. P. Fitt, Mr. Moody's son-in-law, and successor in the work at

the Chicago Bible Institute, favors us with a complete history of this prediction, which should accompany, in full, the prophecy itself, in order to an intelligent conviction of its value. The correspondence will be found in the editorial department.

SIGNAL EVENTS AND SIGNS OF GOD

Turn to whatever quarter we will, the horizon blazes with signal lights. How few are watching them and reading their true significance! Is it indeed possible to see their real, Divine meaning without illumined vision? Elisha prayed for his servant: "Lord, open his eyes that he may see!" and immediately that servant became a *seer*. The hitherto invisible guard of angels that encompassed the prophet burst on his clarified vision. God sets his signals on the historic horizon, but they become *signals* only to the clear eyes of His own watchers.

Certainly stupendous changes are taking place from sunrise to sunset, and from pole to pole. Great upheavals, political and social; civil and ec-

clesiastical revolutions; battles of the ages coming apparently to their hour of decisive crisis. Do we read the lessons of history aright? And, if not, how shall we meet the duty of the hour? No man can afford in these days an hour's spiritual sleep or sloth, for the pace of events is at lightning speed. A decade of years now sees changes that a century did not witness in the time of Alfred the Great, or a thousand years in the days of Abraham.

THE SUNRISE KINGDOM

Japan has in fifty years come out of seclusion and hiding as a hermit nation, and taken her place among the foremost nations of the world. There has never been any like instance of rapid progress. Forty millions of people made the Chinese empire with four hundred millions, sue for peace, and actually made the Russian empire, with over one hundred millions, stagger. There is not a power on earth to-day that would like to cope with the Sunrise Kingdom. And Japan offers the grandest opportunity for missions that the Orient supplies. If that nation, so impressible, could be thoroughly evangelized and made a missionary people, it might become the witnessing nation of the East, and mold the continent of Asia!

THE CELESTIAL EMPIRE

China is awaking and becoming conscious of her girthhood. When a sleeping giant does wake, everything depends on how he uses his strength. It may be turned to constructive or destructive ends. Which shall it be? When Spenser pictured Talus, the Iron Man, in his *Faerie Queene*, As-

træa's groom, whom the goddess gave to Sir Artegal—this Man of Iron, "unmovable and resistless without end," "swift as a swallow, and as a lion strong," who bore in his hand a huge iron flail "with which he threshed out falsehood and did truth unfold," he was meant to represent Power, or the Executive of a State. But suppose the iron flail be used as the weapon of ignorance and bigotry! Talus, as a blind monster, laying about him with wild fury, and heedless of what he lays low! Yet that is precisely the "Yellow Peril" of to-day—conscious energy, misdirected, uncontrolled, and furious with fanaticism and revenge.

THE LAND OF THE HINDUS

India is, next to China, the "world" of Asia. Twenty-five years ago Britain boasted of her 253,000,000 of subjects in the land of the Hindus. How long could an island nation of about as many people as Japan hold in subjection that great Asiatic empire, if India was once roused? Britain is deservedly proud of her great educational system, in India, and its effectiveness in breaking the bonds of ancient superstition. But even idolatry is better than atheism, for atheism is the mother of anarchy. Young Hindu students find the light of science making their past religious beliefs untenable; but what if while they burn their idols they do not find the true God! What if British civilization is only constructing a new Frankenstein out of the fragments of an exploded superstition—an educated community without a soul! a monster with muscular strength, passions of tropical heat, intellectual acumen—and arming it with the keenest weapons of intelligence, but "no

breath of Divinity!" Powerful for evil, but with no celestial motive, unconscious of moral defect and deformity, because measuring everything by a purely mental standard, and, like Mrs. Shelley's creation, using its energies to avenge itself on the very power that gave it being.

THE CRESCENT AND THE GREEN FLAG

There is Islam. What a significant factor in the world's annals. It is nearly thirteen hundred years since the first Hegira, and Mecca is scarce approached. Nowhere is the Koran displaced by the Bible, and the famous "Eastern question" pivots about the Saracen. No ruler is so hated as the Sultan, yet the whole world stands in awe of him. Islam still counts its 216,000,000. Its methods are Jesuitical for subtlety and secrecy, and rival the Janizaries for fanaticism and blind obedience to authority. There are signs to the observant, that Islam is getting ready for a new campaign of aggressive warfare. Even now missionaries that propose a conference as to work among Moslems, dare not announce publicly the time and place of meeting.

REALM OF THE DEATH-SHADE

Africa is even yet the "Dark Continent." Exploration has let in light on her interior, but only evangelization can illumine Africa's moral state. European nations are slicing up her territory among them, but it is in the interests of domain and greed—not, alas! for the Gospel's sake. And the Kongo Free State, over which we rejoiced twenty years ago, as the great International Conference at Berlin in

1884, saw sixteen nations represented to erect a new state in the valley of the Kongo—is the greatest disgrace of modern civilization, where nameless horrors are forever linked with the rubber trade, and due, not to native Africans, but to those who undertake their "development!" Yet in Uganda, in that same Dark Continent, there has been a transformation under the Gospel's power, that probably has for rapidity no rival in mission history.

LESSONS IN GOD'S SCHOOL

Here are a few of the Signs of the Times, and what do they mean? If we are not wholly blind ourselves to God's signals, they are a call—a challenge—to *two grand movements* on the part of His people—*preaching* and *praying*. Nothing but the Gospel can meet the crises of these various peoples—controlling the Talus and inspiring the Frankenstein of the Orient; turning Mecca into a Calvary, and the Darkness of Africa into Day. We must send more men and women to the front, and we must give more money to furnish the sinews of war. Fifteen thousand missionaries, even reinforced by five times as many native helpers, can not cope with nine hundred millions of heathen. A paltry eighteen million dollars can not even keep the work where it is, far less provide for expansion. We must not send a little band of workers into the midst of foes, sixty thousand times as many, and even then not *keep open the line of communication!*

THE CALL TO PRAYER

If God's voice is just now emphasizing anything, it is *prayer*. Less than four years ago, prayer circles began

to multiply with strange rapidity and spontaneity. Always in history God has led His own supplicants to unite in definite prayer, when He was ready to pour out new blessing, and during these past four years there has been a remarkable union for definite blessing—namely, a new and universal *Rain of the Spirit*.

And with what result! In at least *forty* different widely scattered centers marvelous revivals have kindled, unprecedented in power and results, in the memory of man. Beginning in Wales, then the fire began to spread, not only in various parts of Great Britain, but almost simultaneously in fifteen or twenty places in the United States; then conspicuously in India, at between twenty and thirty points; then in Germany, Sweden, and Norway; at various points in Africa, particularly Uganda, Livingstonia, in the Kongo Balolo missions, and in Madagascar; in Australia and Tasmania, in some parts of China and Korea, etc. Before these lines reach the reader, there will be other reports, probably making this list very inadequate.

In these days of naturalism, God is offsetting this awful tendency by manifestations too obviously supernatural to allow of any human explanation. He is answering doubt by giving new proofs of its unreasonableness. If the Church will only *pray*, and pray in reality and in faith, these signs will multiply, and these revival fires will spread, and with resistless energy. Obstacles to the Gospel that no power of man could either surmount or remove, will burn up, melt away, and not only individual hearts yield to Christ, but systems of error give way before the Advance of Jehovah.

"HAVE YOU CAUGHT THE PRAYER PASSION?"

So asks a prayer circular, recently issued in India, and it is an all-important question. Of all the helps to world-wide missions, and world-wide revival, *prayer* easily takes precedence and preeminence. Indeed, on that depend all the rest, going, giving, preaching, winning souls. This circular urges *frequent* prayer, at morning, evening, noon; *prolonged* prayer, free from hurry and preoccupation; *intense* prayer, begotten of devout meditation on poor India's need and the Gospel's power.

That such prayer is the commanding need of the hour, is plain from the fact that, wherever great blessing is coming in India, men are found who have given themselves up to prayer in a new way. They have been led to see that work—even Christian work, may degenerate into machinery, into routine, and prove a hindrance instead of a help to true service. One missionary laid aside his studies of the language for twelve months that he might absorb himself in the single matter of seeking from God both his message and his unction. He gave himself literally to prayer and Bible study, and when, afterward, he turned attention to the vernacular, he felt himself aided of God to master it with such rapidity as more than made up for a year's delay. In the Punjab, prayer has wrought such change in the *lives* of disciples, that even those who can neither read nor write have won souls and taught others how to pray, and four native pastors have come to such a new sense of privilege in service as to resign all *pay* for their preaching!

This "prayer passion," thus urgently pressed upon the attention of Christian workers a year ago, accounts for the outpourings of blessing since, so that as this new year advances, the sacred flood is descending "*in places almost beyond counting!*" The reports come from so many points that we can do no more than mention them: The Punjab, Belgaum, Neemuch, Surandai, (Tinnevely) Meerut, Bellary, Penukonda (Aranlapur) Asansol, Benares, Ratnagiri, etc. Four marked features appear: A deep conviction of sin, even where the outward life has been blameless; prolonged fasting and intercession, sometimes for hours and even days; prayer meetings of new spontaneity and power; multiplied conversion, accompanied with deep emotion.

HOMAGE TO SATAN

A poor maniac over in Michigan has erected a statue of Satan in his front yard. He boasts being an infidel and the devil's good friend. Those who know him are willing to admit that his conduct does not belie the character.

Some one adds, "We can not understand the necessity of raising a statue of stone to His Majesty of Hell. He has monuments already everywhere, not excepting Detroit. Wherever there is a wrecked life, or a blasted hope, Satan has reared his monument. The life deeds of no great one are in more evidence than are his. There is no hamlet in Christendom or heathendom that is not filled with his repellent effigy. A monument to Satan, indeed! We would subscribe to a fund that would build him a tomb and help hasten the day when he will be locked therein for at least a thousand years."

THE HAYSTACK CENTENNIAL

In 1806, five students at Williamstown, Mass., led by Samuel J. Mills, meeting for prayer in behalf of missions, and privately because of opposition, sought shelter under a haystack during a thunder storm. That haystack is now commemorated by a marble monument, but the event has its grandest memorial in the whole work of modern missions. On Jan. 23, the A.B.C.F.M. began in fifty cities a campaign in behalf of missions, primarily to reach laymen. Dr. Arthur H. Smith, returned from China for the purpose, leads the campaign. The exact anniversary is to be kept in Williamstown in October. This whole movement should be accompanied by prayer.

FALSE FAITHS AND THE CHRIST

Dagon (I. Sam. v.) the Philistine God, was represented with a human head and arms, and a dolphin's tail. In his right hand, a fish, head upward; in his left, another, head downward. This ingenious emblem signified that Aon—the abbreviated name, (Dag-aon—the fish-aon) began his course on land, in the east (the front) figured by the human forepart; and ended it, in the sea, in the west (the back) figured by the hind part,—the fish tail; that it reaches its greatest elevation at the right hand (south) as implied in the fish directed upward, and sank below the horizon, at his left, (north) as expressed by the fish turned down. This is a curious symbolic expression of the supposed universality of this pagan religion. Yet, to-day, not a worshiper or temple of this great Philistine god remains. But the Christ of God is marching on.

His Cross reaches its arms east and west and points to Heaven while it stands on earth. In Him, Heaven and earth meet, and from the rising of the sun even to the going down of the same, His name shall be great among the nations. All other faiths fade out of human history, but the Gospel of the Cross is winning new triumphs, and before it every Dagon is doomed to fall.

SCIENTIFIC MURDER

The recent discussions, in the daily papers, of the subject of *Euthanasia*—the legitimacy of quietly administering a fatal dose of drugs, to those who are acutely suffering and can not apparently be restored to health,—reveal the appalling practical Atheism of the age. That it should be calmly argued that human beings are thus deliberately to assume the responsibility of cutting life's mystic thread, when in their opinion, consideration for the patient and those who attend upon the sick demands it, is an astonishing proof of how little God is taken into account as a present God. Life is His gift, and it is His alone to take it. No man can tell when death is inevitable, nor when the ends of suffering are accomplished. If such scientific *murder* is justifiable, so is *suicide* when life becomes intolerable. All the sacred sanctions which invest human life are gone, when such a theory is espoused. Practically there is no God—or He is too far off to be of use. Man becomes the victim of blind forces, which are fatalistic. Science comes in, to act as the judge, determining when existence is no more worth the price of prolonging it. Such a theory, if permitted to

rule, would, of course, be the death-blow to missions. Nay, more, carried to its logical conclusion, it would justify the extermination of at least one-third of the race, whose present conditions, physical, mental, and moral, would perpetuate misery to themselves and others, and to mere science present an insoluble problem. The Word of God teaches us that even *animal* life begins and ends with a Divine fiat; (Psalm civ.: 29-30) and that *human* suffering is disciplinary, and that, as the assayer sits by, and watches the metal in the crucible, lest, by a single degree the heat exceeds its need, or is by a moment unduly prolonged, God watches the souls He purifies by suffering. (Mal. iii.: 3.) We can not withhold a solemn protest against this modern and atrocious doctrine. Were it otherwise defensible, man, at his best, is but a fallible judge of the conditions justifying such an act; and to sanction it by law or custom would be to put into the hands of the worst and most unprincipled a terrific weapon of destruction. It would be impossible to draw safe lines of discrimination, as to when and where such euthanasia would be permissible. The awful scepter of life and death must be left in Divine hands.

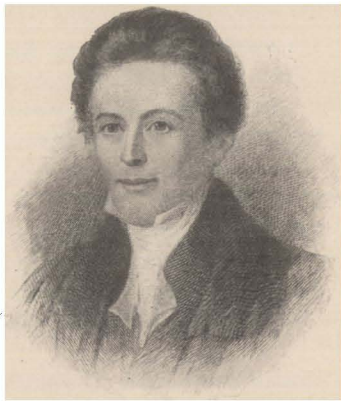
OPIUM PROHIBITED IN AUSTRALIA

Altho it means a heavy loss in revenue, all the Australian States have prohibited the sale and growth of opium in their commonwealth. Queensland alone cuts off an income of \$80,000 yearly. This is a good example for the mother government to follow in her Indian Empire.

BEACON LIGHTS IN MISSION HISTORY

ALEXANDER DUFF

BY THE EDITOR-IN-CHIEF



REV. ALEXANDER DUFF AT THIRTY

This famous Scotchman not only ranks among the foremost missionaries of his own century, but among the foremost leaders, not over twenty in number, who have marched in the van of missionary enterprise since the days of Paul—such as Zinzendorf and Schwartz, Moffat and Morrison, Livingstone and Carey, John Williams and John Wilson, Hepburn and Verbeck, Mackay, of Formosa, and Mackay of Uganda, Scudder and Riggs, Judson and Martyn,—the princes of the Lord's Host.

Duff was doubly a pioneer—the first missionary of the Church of Scotland in India; and the leader in the higher education of the Brahmans.

He traced the inspiration of his missionary career to three notable men; first, Dr. Inglis, Convener of Missions in the Scotch Church, who twice proposed to him the foreign field; second, Dr. Chalmers, his teacher at Edinburgh, whose great intellectuality and spirituality were fired with marvelous missionary fervor, and who was doubtless

the commanding personality of his day. But farther back still, he remembered how the preaching of Charles Simeon, passing through Moulin, his birthplace, kindled a revival flame that swept over the whole neighborhood. Among the converts were those who became Duff's parents, and never ceased to feel the sway of the seraphic Simeon's character and words; and under their training the young child turned toward a ministry of mercy and love. Thus the evangelistic ardor of Simeon left behind the kindling coals of a missionary spirit, which were kept glowing by the prayers and meditations of these young parents on the destitution of a lost world; an example of the minute causes and seeming accidents to which a heroic life of labor may ultimately be traced as a stream to its spring.

Duff shone conspicuous as a missionary orator, educator, organizer, author and editor. As an orator, he was unique, and will be known through the ages as the great missionary advocate. His addresses were no models of graceful and elegant elocution. He had no rules, or, if he had, they could not rule him. He had neither studied the art of the declaimer, nor would have been accepted as a model in any school of rhetoric. Oratory has its code of laws, but he broke the whole decalog at once. His gestures were irregular, uncouth, spasmodic, awkward, and grotesque. His muscles shared his mental tension, and became rigid. He twitched the forearm, hitched the shoulder, swung his

long arm around his coat-tails, catching and holding them up with the right, leaving the left free to do his pounding, this being his peculiar form of emphasis, or, as has been playfully said, of expounding his theme.

He was a master of *climax*. His long sentences turned like a corkscrew, boring deeper and deeper at every new turn and twist, until, as when a cork is withdrawn, feeling burst forth in tears, sighs, or shouts of applause.

For hours he held his hearers entranced and enwrapped, while his words flowed as in a torrent of fire, sweeping everything before them like a volcanic flood. His marvelous memory, both ready and retentive, was a field marshal, arranging facts so that, at his command, they stood up in ranks and regiments to obey his will and capture the enemy. His brilliant imagination dared the loftiest flights, while avoiding absurd and fanciful extremes; and a contagious enthusiasm imparted to his whole being an indescribable glow and warmth which spread to his audience as fire kindles fire.

He expended in speaking so vast an amount of vital force that his addresses exhausted him sometimes to the point of peril; and yet he neither roared nor ranted; it was not like the thunder, but like the flash, or a series of flashes, of the lightning.

To take down his speeches was next to impossible: it was like trying to report a sunset, or a display of aurora splendors, or a shower of meteors, or a storm at sea when cyclonic winds lift mountain waves and heave water-spouts. The reporters found themselves resting upon their elbows, their mouths agape, their eyes fixed on

him, oblivious of notes, in the fascination of his eloquence.

His mission tour in the United States in 1854 is still vividly remembered by any survivors who heard him. He swept over the land like a prairie fire, awakening intense and burning enthusiasm for missions. Tho it was still the primitive period of the young republic, when the development of new territory absorbed attention, his addresses widened the horizon of his hearers, and gave such impulse to missions abroad as has since been imparted by no single speaker.

In Scotland the work he did for missions in his home visits in 1834 and 1849, and from 1863, when he was obliged to abandon India altogether, was such as few others have ever done. On Indian affairs and Christian missions he was a first class authority, and the service rendered to the home Church was doubtless fully as great as to the vast Oriental empire beside the Ganges. He shone as an organizer, his immense influence getting the Scotchmen into line and developing praying and giving to new proportions. But especially was the effect felt in self-giving and the consecration of family life, so that children were begotten and bred for a missionary career. In his last address before the assembly in 1850, his thrilling appeal was probably without a parallel, before or since.

As to his methods of preparation, a friend once confessed himself puzzled to understand how such finished and artistic oratory was possible in addresses apparently impromptu. Duff explained that when he had any particular address in view, he first thoroughly studied and mastered all the

details of the subject, leaving to the moment the word-clothing of his thoughts. If, however, any parts required special care and delicacy in handling, he carefully went over them in mind, until even the forms of expression took definite shape.

His election, on two occasions, to the moderator's chair was one sign of his hold upon fellow believers in his native land. No man, since Paul, has done more to kindle and feed the fires of world-wide missions; and as the result of his expressed wish and will, the property left by him was invested so as to maintain the "Duff Missionary Lectureship"—since filled by Dr. Thomas Smith, Sir Monier Williams, Dr. Fleming Stevenson, Dr. Marshall Lang, Dr. Stewart, and others, including the writer.

As a *man*, Duff blended the fervor of Simeon, the fearlessness of Knox, the force of Chalmers, and the fire of Erskine.

As an *educator*, he struck out a pioneer path. He found many native Hindus open to instruction, and his aim was, first, to undermine their superstitions by showing them how untenable and unscientific was the teaching inseparable from their religion; and, then, to lead them to adopt Christianity as a substitute for their abandoned faith. He was, therefore, not a teacher of purely religious truth alone, but used the science and learning of the Occident as a forerunner to prepare the way for the Gospel.

New methods, like new coin, are handled with suspicion; and he had to meet not only misrepresentation, but antagonism; but the storm of opposition only rooted the young plant more firmly, as fierce winds do the

cedars of Lebanon. It was scarcely three years after he had begun his work, before even the native princes and scholars gave it support and sanction; and, when the disruption of the Scotch Church threw his college into other hands, identifying himself with the young Free Church, he started anew, organizing on a larger scale his whole work, educational and missionary.

He was warmly seconded in effort by Macaulay, and Sir Chas. Trevelyan, who gave as his opinion that the conversion of India will at last take place suddenly and at wholesale.

"The country will have Christian instruction infused into it by direct missionary education, and induced by books of various kinds and in all the conceivable ways in which knowledge is communicated. Then at last, when society is completely saturated with the knowledge, they will come over by thousands. The plan is like undermining a fortress preparing for a collapse."

Bishop Cotton, of Calcutta, in his Metropolitan charge, says:

"It was the special glory of Alexander Duff that, arriving in the midst of a great intellectual movement, of a completely atheistical character, he at once resolved to make that character Christian. When the new generation of Bengalese,—and too many, alas! of their European friends and teachers,—were talking of Christianity as an obsolete superstition, Duff suddenly burst upon the scene with his unhesitating faith, his indomitable energy, his varied erudition, and his never-failing stream of fervid eloquence, to teach them that the Gospel was not dead or sleeping, not the ally of ignorance or error, not ashamed or

unable to vindicate its claims to universal reverence, but that, then, as always, it was marching forward in the van of civilization, and that the Church of it was still the Light of the World."

It is certain that the work which he did in India can never be undone unless those whom he left behind are faithful to his example.

He was another Peter, the Hermit, trumpeting forth the signal of a new crusade, both urging and leading God's people onward in a more heroic campaign. During a whole generation he carried the assault against the citadel of idolatry and superstition in India, not only instituting new methods of education, but founding missions, and not in India only, but in Syria and the New Hebrides; moving hundreds to give themselves as missionaries, and thousands to give, who could not go.

Much of the influence of Chalmers reappears in Duff's career. As early as 1812, before the Dundee Missionary Society, his great teacher had held up the Word of God and the Messenger of Christ as God's double method for spreading the Gospel; and two years after, before the Scottish Propagation Society, had given similar testimony to the value of missions. Duff had heard Chalmers and the impression which could never be effaced, was deepened by closer contact with him as a professor in the university, and as a personal friend and counsellor. When Duff first gave himself to the ministry, at about the age of 21, he had not determined to go abroad. The death of John Urquhart, in 1828, his school-fellow and friend, brought him to the crisis of decision.

He married Miss Annie Scott Drysdale, who proved a great blessing and help. Like many others, they met

trial on the way to the field. Even the winds and waves seemed against them. They were twice wrecked; once near Africa, and once near India, and it is significant that, while he lost his library, *he saved his Bible*. On disembarking, he took refuge in a village temple with only this Bible and Psalm book, and so began his work.

When he proposed his school in Calcutta, no one among his advisers, but Carey, openly approved; and yet he persisted. He got his inspiration to a missionary life partly, no doubt, from the Students' Society formed at St. Andrews as early as 1824-25, which did for him somewhat what the Haystack Meetings at Williams College did for Mills and Judson and their little band; or the meetings at Lincoln College, three-quarters of a century before for the Wesleys and Whitefield, the "Holy Club."

Here is another pregnant lesson. It is always worth while for even a few who are like-minded, to *get together for joint prayer and spiritual culture*. The promise is to "two or three,"—the smallest possible company. The only condition is "gathered together in My Name," and then the divine promise is "*there am I*, in the midst of them." There is always a *Third Person* present, even with two thus meeting. *All the greatest spiritual movements have had small beginnings!* The power of the "Holy Club" and of the "Haystack Meeting" is to-day not spent, but more pervasive than ever. The "Student Volunteer" movement started with half a dozen in Cambridge in 1884, and with about a score in Mt. Hermon in 1886, yet to-day it is belting the globe!

Dr. Duff's work as an *author* was

mostly limited by his great life work; he wrote, however, not only on missions, but on germane themes, such as the Jesuits, the Indian Rebellion, etc., and *The Calcutta Review* was mainly established through his editorial work.

His life story is easily outlined. Born at Pitlockry, in Perthshire, in 1806, he died in 1878, at 72. His university course at St. Andrews was such that he was often referred to as its most illustrious student. His missionary career, begun at the age of 23, fills the rest of his life—nearly *forty-nine years*. In fact, Duff gave a *half century* to missions; for, fifty years before his death, his decision in favor of the mission field had reached its crisis; and, although he finally returned to England in 1863, the last sixteen years were as truly and effectively given to the work of missions as those spent on the field. For convenience sake we may divide his life into *three periods*:

1. The Preparatory. 1806-1829.
2. The Actual Work Abroad. 1829-1863.
3. The Church-Educating and Organizing Period. 1863-1878.

God only knows which of the two latter had the most important and permanent bearing on missions. The last fifteen years, he, like Elisha, was casting in salt at the fountain, purifying the mission stream at its source, and turning many little rills of prayer, sympathy and benevolence into one great and deepening bed of missionary interest and activity. God first prepared him to go to India—then made him a mighty power for building up a great educational system there; and finally sent him home, to train the Christians of his own land

in the knowledge of missions, and stimulate their prayers and gifts.

As Convener of the Foreign Missions Committee he was the heart of all the mission work of the Free Church. During the fourteen years he occupied that post, he enlarged all the Church activities, especially in Africa, and established missions already in operation.

He set before him three objects:

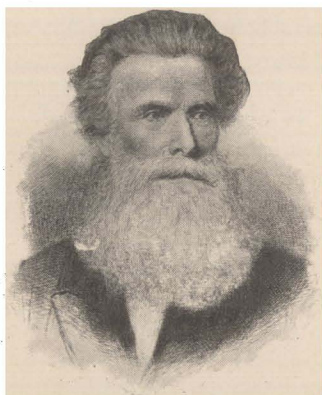
1. To organize a missionary institution for practical training of candidates.
2. A *Quarterly Review*, to furnish reliable missionary information.
3. A professorship of evangelical and evangelistic theology.

Ten thousand pounds were promptly raised for the new chair, and he was unanimously elected to fill it, and notwithstanding all his other duties, he could not decline, tho he would not use the salary, except to establish the missionary institute he hoped to found.

When, in 1843, at the disruption of the Scotch Church, the missionaries had to range themselves on one side or the other, he cast in his lot with the *Free Church*, tho this involved the surrender to other hands of all the work he had so grandly begun in India. But, entirely undiscouraged and undaunted, he undertook, as has been said, to start anew, and carried his educational work to a greater success than ever before. He might have contended, that, as the work was of his own planting and nourishing, it should remain under his control; but with the spirit of Isaac, at the wells for which others strove, he did not press his rights, but magnanimously surrendered all claims in the spirit of a peace-maker. But the Lord did not

suffer his work to decline in consequence, and the result was, as in Isaac's case, only another and deeper well of learning, digged in India's soil.

Duff was singularly open to the appeal of *facts*, and oppressed with a



DR. ALEXANDER DUFF AT SEVENTY

world's destitution. The needs of India—a little world itself—grew on his mind and heart. He thought, for instance, of her 130,000,000 women and girls. To give each a Bible at the rate of 24,000 a day, or 1,000 an hour, day and night—16 a minute—would take nearly sixteen years!

Duff lived in an age more fitted to develop great missionaries. Hawthorne, in his new dream of the Pilgrim's Progress—his Celestial Railroad—satirically writes: "He found, on visiting the City of Destruction, in a dream, that there was now a railroad between that place and the celestial city, so that a pilgrim's progress was by no means the stern experience it used to be.

The Slough of Despond was converted into firm ground. There was no need of any stopping at the House of the Interpreter. The Hill Diffi-

culty had been tunneled through, and the Valley of Humiliation had been leveled up; and, between the townsmen of Vanity Fair and the pilgrims, there was now a very good understanding and considerable traffic.

The silver mine of Demas also was worked by the pilgrims to great advantage; and Doubting Castle was quite an airy-looking edifice, built in the most modern style. There was even a steam ferry-boat over the bridgeless river, to which, however, there was this one drawback—that no one knew whether it ever reached the city on the other side or not; for at that moment the dreamer awoke and had, therefore, no more to relate."

One of the greatest obstacles to all true missionary consecration is the fact that we are living in an age of *worldliness*. The secular spirit in the Church has almost stifled the simplicity of primitive days. The days of Duff—more than half a century ago, were much more primitive than our own—the habits of the average disciple far more frugal. A household lived on what it now takes to keep *one* single man or woman. Scotch families of a dozen sometimes lived in comfort on less than £200 a year, and out of such families came educated men and women. Church buildings then were plain, inexpensive, and the ministers lived among the common folk, with modest manses and glebes—cultivating the soil to eke out a subsistence, and the churches had no costly choirs or organs, garniture or furniture, and no ungodly "trustees" cursed the house of God by nourishing a secular spirit.

Still worse, this age is one of *doubt* and of its bold *proclamation* by so-called preachers and teach-

ers—an age of *rationalism*, with a determined effort to eliminate the supernatural from the Word of God, and from the life of the saint; an age of *prayerlessness*, when the spiritual energy is taken out of supplication by the doctrine of the reign of immutable natural laws, a fixed order in the universe of morals as well as matter; an age of *unrest*, when even disciples consider it legitimate to be absorbed like the world in ceaseless pursuit of the baubles of ambition and avarice and the pleasures of appetite; an age of *selfishness*, when loud-voiced indulgence prevails, and benevolence is crowded into the background, or stifled by habits of self-seeking and pleasing; an age of *formality*, when ritualism is endangering all true heart religion, substituting a gilded and spectacular ceremonial for heart piety and pure worship.

How can such an age develop heroic missionaries like Duff! When the appeals of such are heard, as now and then, like stray meteors, they flash across our firmament, the effect is almost as transient and evanescent as a meteoric flash itself. We must go back to some such church life as prevailed in the generation past, or, best of all, in apostolic days, if we are to have more such men as Burns, Bowen, and Brainerd, Payson, McCheyne, and Müller—no two of whom were alike, yet in different spheres left on the world a mighty and lasting impression.

We all need to learn a lesson which Duff learned early, that we must *die to self if we are to live to God*. Paul said, "*I die daily*"—"always bearing about in the body the *dying of the*

Lord Jesus." There is the *process* of dying. This means that, in everything in which the will of God crosses my will, I say "*Thy will be done*." Our Lord was "crucified through weakness," *i. e.*, in consequence of weakness—crucified in consequence of his voluntary consent to be weak, helpless, unresisting. We are to abandon all self-will, and be meek and quiet to the point of absolute *unresistingness*, before the will of God. If we die *daily*, *i. e.*, daily accept anew this humiliating death process, with all its painfulness, the life of Jesus will daily be made manifest in our mortal flesh, and *more* and *more* manifest. This dying is *daily*—never wholly completed, so that we are *dead*—because the self-life is so subtle, manifold, and evasive, that it constantly reappears—is never eliminated. All its forms need rebuke and destruction. But as we cut off one form, others seem to spring up, as by magic. The fact is, however, that we are only getting more discerning and clear-eyed to detect the self-life. Some of its forms are so subtle that they escape us—some of them assume such disguises that we actually mistake vice for virtue. It is a long—a life-long struggle—before the life of self-abnegation is made to be manifest in our mortal flesh.

The power of *passion for souls* is, after all, the indispensable impulse of a missionary career. When Duff realized that he was saved, he at once realized that he was *saved to save*, and besought God to take him and make him a blessing. And only some such mighty passion for souls will make other missionaries of Duff's type!

THE UNBAPTIZED VOLUNTEER MISSIONARY; SOME OF HIS WORK AND ITS RESULT

BY THE REV. JACOB CHAMBERLAIN, M.D., D.D., COONNOOR, INDIA

In the cool season of 1861-2 my Assistant Catechist at Palmaner, which was then my station, came to me, saying that a cousin of his, not a Christian, was passing through the place on a business trip for the purchase of plowing oxen, and had stopped to see him and asked if he might bring him to see me, and if I would like to talk with him. He soon came with him, and we had a long and earnest talk as they sat together on a rug at the end of my study table.

The cousin's name was Kornapati Souri. He was a young *ryot*, or farmer, living in a village near Madras City. He had attended a school among the Roman Catholics near his native village, obtaining a good primary education, and was the leading man among the cultivators of his village, and the one always selected on account of his education, intelligence, and probity, to conduct any case of theirs before government officials, or in suits in the courts; and they had now united in sending him up to the Zemindary, or Native Kingdom, of Punganur, just beyond Palmaner, to purchase oxen for them all for the coming season's work, they agreeing to do all his farm work in his absence.

I was much drawn toward him. He seemed honest, so genuine and sincere. He had learned considerable elementary Christian truth from the Roman Catholics, and as I earnestly talked with him, he acknowledged his personal need of a Divine Redeemer who could and would actually take away his sins.

I pressed the claims of Jesus Christ as such a Redeemer upon his immediate attention. He seemed much affected, and readily promised to call and have another conversation on his return from his expedition, and left, taking with him *the Gospel of John* and some practical Christian tracts, to read in his evenings and his leisure hours while gone.

Ten days later, returning with six or eight yoke of plow-bullocks, he spent a night at Palmaner, and came to see me, himself reopening our conversation about the Divine Redeemer. We talked long and earnestly into the night, and when, after a prayer with and for him, he took his leave, intending to drive on his purchased bullocks in the early morning, he gave me a promise with tears in his eyes, that he would try and find that Redeemer as his own, and I felt sure that he meant what he said, for he seemed like Nathaniel to be "one in whom there was no guile."

A couple of months later he came up again to purchase more bullocks, and came directly to see me. As he came into my study and took his seat on the rug, his countenance fairly beamed, as he said, "I have found Jesus Christ as my own Redeemer, He has taken away all my sins, and I am His." It was a joy now to talk with him of his new-found Savior, that Redeemer who was so precious to us both. "And now," I said to him, "what are you going to do for that dear Savior who has done so much for you?"

"I," said he, "what can I do for Him?" "You can make Him known to others, and get them also to accept Him," said I. "How can I do that?" said he. "I am not a catechist, nor a preacher. I am only an uneducated young farmer. I could not preach. I do not see what I can do."

"Well," said I, "you are going to be out a fortnight in the Zemindary of Punganur, going from village to village purchasing cattle. You can not talk cattle all day and all night; you will have to stop somewhere to get your dinner, and when night comes, you will have to stop in some one's house for the night; and, while you are thus stopping in the houses of those who have never heard of your Redeemer, can you not tell them about Him and about the joy and peace that you have found in committing yourself entirely into His hands? I will give you some more of the Gospels and some tracts that help explain them, and you can read them to the people and tell them all about that blessed Redeemer, can you not? Is it right for you, is it fair to Him, for you to do less than that?"

"No sir, it is not. I'll do it, and do all I can in each house where I have a meal or spend the night."

I gave him the promised books and told him that I would be praying for him, that God would give him wisdom, and courage, and faith to do all he could for his new-found Jesus, and he took his leave and went on his journey.

When he came back with his purchase of oxen, he came right to my study and said with evident gladness, "I have done it. I have read these books in many houses, and talked evenings after my day's examining

and bargaining for the bullocks offered me; and often the people from other houses would come where I was spending the night, and sit and listen until it was very late, as I read from the books that brought me to Jesus; and, in the morning before I would start on to another village, some of them would come and ask me questions about what I had read the night before. I wish I knew more about the Bible and better how to answer their questions, for I do want them to know and love my Savior. May I take some of these books with me to my village so as to study them more and have them to show and read to people wherever I go?"

"By all means," said I. "Fill your wallet, and not only read them to people, but give a copy to any that want one, and will promise to read it."

He filled his wallet which he carried at his side slung over his shoulder, and went away driving his oxen before him on the way to his village a hundred miles east.

I did not hear from him nor of him for several months, and then as I was wishing to open a little primary school at Palmaner, I called his cousin, my assistant catechist, and asked him to write to him, and inquire if he would leave his farming and come to me as teacher of the primary school, and spend his spare time in studying the Bible and pursuing his education, in which I would be glad to help him.

He came up at once to see me. He had a wife and one little son. His wife fully sympathized with his new found joy and faith. I could offer him, as teacher of the little school, only eight rupees per month at first (then equivalent to four dollars). But he said that with economy they could

live upon that, and he wanted very much to obtain more education and have a chance to study the whole Bible. So he brought up his wife and child, and became our school-teacher.

I asked him where he had been during the intervening months. He said that in his village they had wanted some heavier, stronger oxen than he had found for sale in our direction, so the village people had put together several hundred rupees and asked him to go a long way north where such cattle were to be had, and buy oxen for them which they could use for cart-oxen as well as for plowing. He had tied the rupees in two long belt bags around his waist under his clothing, and walked all the long way up to the Bezwada Taluq (country), 250 miles north from Madras, where he had heard that the kind of oxen they wanted were to be had at a reasonable price, and, there in the town of Raghavapur and its surrounding villages, he had been able, in the course of two weeks or so, to purchase all the oxen he desired, and with the aid of coolies he hired, had driven them down through the back country to his own village without any mishap.

He told me that he had there pursued the same course as in his second expedition near Palmaner, reading the Gospels and tracts each evening to the people in whatever village he passed the night, and that the people about Raghavapur had listened more closely and asked more interested questions than the people near Palmaner. He seemed very happy over the seed he had been enabled to sow on that trip, and said he often prayed that it might spring up and bear fruit.

He had not yet been baptized, but

now asked that he might be, before he entered upon his duties as teacher; and, after his family came in. May, 1862, he was baptized, himself asking that the name of the Evangelist John, by whose Gospel he had been brought to accept Jesus Christ as his Savior, might be given to him, and he was baptized as John Souri, and he and his wife were received into the little newly formed church at Palmaner. He took hold of his duties as teacher of the little primary school with zeal and devotion, and out of school hours he was diligent in his study of the whole Word of God, and of such secular subjects as would better fit him for a mission helper, and his conduct was that of a mature and zealous Christian.

The next year in June I was making arrangements for a long preaching and Bible distributing tour up through the Dominions of Nizam of Hyderabad, through a region up to that time never visited by a missionary, and of whose inhabitants little was known. It would be so long and arduous and perhaps dangerous a trip, that I did not feel justified in ordering any particular native assistants to accompany me, but called for four volunteers. He at once begged to be allowed to be one of the four, and he had so won my esteem that I willingly accepted him, and nobly did he merit the confidence I had put in him. The trip was not without its hardships and not without its dangers, but his courage never failed and he was never weary of surmounting hardships.

If the carts with our boxes of Scriptures and books and equipage became stuck in the mire, it was he, with his farmer's experience, and his knowledge of the management of oxen, who

would strip off his preacher's coat and go in and get them out, and when in the north of Hyderabad, north of Warangal, we came to a place in the dense teak forests where we were told that the previous week one of the drivers of carts that were endeavoring to go through the jungle by that narrow cart track, had been taken off by a tiger, he jumped on to the pole of the first cart, and taking the whip and the driving ropes, fearlessly drove it, with the others following, through the forest, out into the next clearing. He was one of the four assistants who were with me on that pivotal day when, in the most desperate circumstances, we received that marvelous answer to prayer which saved us as recorded in the first chapter of the little book "In The Tiger Jungle." All the way through and around home after a tour of 145 days, he was my mainstay in all difficulties, nor did he quail when he saw the angry mob in one town gather up stones to stone us.

Once, indeed, he succumbed to the sun and jungle fever so that I had to have him tied up in a blanket to a long bamboo and carried one stage by coolies, but God spared him to me and he reached his home again safely, and after some months recovered from the jungle fever he had brought back with him, and went with me to establish our new station at Madanapalle, where he was one of my most efficient and tireless touring and preaching assistants, having zealously pushed on his studies all the time.

Some years passed by. In August, 1873, the Telugu Bible Revision Committee met at Madanapalle. On our "Missionary Sunday" I had asked one of the committee, the Rev. Thomas Y. Darling, the C. M. S. Missionary

at Bezwada, to give an account of a wonderful ingathering which had taken place a few years before in the region some little distance west of Bezwada.

I had heard him give this account in the American Lutheran Mission Church at Rajahmundry, at a missionary meeting in connection with our Bible Revision Committee's previous session at that place, and it had so impressed us all that I had asked him to repeat it in our church when we should meet at Madanapalle.

Mr. Darling had, at Rajahmundry, told us how, some years previously, some men had appeared at his house at Bezwada one day asking if he were the man who knew about and told about the Divine Redeemer *Yesu Kristu*; and begging him, if so, to come with them to their village some twenty or thirty miles west, for they all wanted to learn more about Him, and join His religion. They brought with them a copy of the Gospel of John to show what they wanted. Although it was the hot season and not suitable for touring, they were so earnest that he could not refuse them, but took his tent and went with them at once.

He told us that, to his utter surprise, he found a score or two of heads of families who knew a great deal about Christianity, and, on inquiry, learned that some years before, in April, 1862, (as near as he could make out), a young man from far to the south had come there, and had brought a lot of these books, which he had read and explained to them evenings, while spending his days buying oxen in all the villages around, and that they had been ever since trying to find some one who could tell them more about this "new way of getting rid of sin"

through the help of this Divine Redeemer, *Yesu Kristu*, whom that young man had taught them to love, and to pray to.

Mr. Darling told us that he remained with them for many days and instructed them, and that, before he left them, he baptized between twenty and thirty heads of families and many more were nearly ready for baptism. They could not tell him who that cattle buyer was, nor how to find him, for they had themselves in vain tried to find him and ask him to come back and tell them more about this wonderful Savior, but had not succeeded in tracing him, and that now, having casually learned that he, Mr. Darling, knew and told people about the same *Yesu Kristu*, they had journeyed to him and asked him to come and instruct them.

Mr. Darling said, the work in that region had steadily gone on until it was one of the best developed mission stations and congregations in their mission, and that, all these years he had been trying in vain to find some clue to the man who had in such a peculiar way started this movement which was still spreading, or to find from what mission he had come, and was still hoping that, at some time and in some way, he might find him and let him know about the fruit of his volunteer work for Christ.

This was in brief the story that Mr. Darling had told at Rajahmundry, and which at my request, he repeated at Madanapalle, as an incentive to our people to do similar work whenever opportunity occurred.

As soon as the service closed, the rest of us walked up to our bungalow, which was not far off, while Mr. Darling waited to have a little talk

with some of our people who seemed so intensely interested.

After some little time, coming directly into my study, he caught my hand in his own, all trembling with joyous excitement, saying, "Rejoice with me! I have found him. This is one of the happiest days of my life. I have found my man that I have been so long hunting for! It is your assistant, John Souri." "How do you know?" said I. "I stopped," said he, "to answer some questions which the others asked about the story I had told, and soon your catechist, John Souri, asked in a very modest way: 'When was it that that young man was in those villages buying oxen?' I told him that it was, as near as I could make it out, about April, 1862. 'And what were the names of the villages?' I told him and added, 'why, do you know anything about it?' 'I *think* I do, for I spent a fortnight in villages of these names in that Taluq in March or April in 1862, and each evening I gathered all the people I could, and told them what a Savior I had found, and read to them from the Gospels, and explained them as well as I could, and when I came away I gave them a number of Gospels and tracts to read after I had gone, so that they would not forget, but I never knew that any of those people had become Christians.'

"I grasped his hand," continued Mr. Darling, "and said, thank God, I have at last found the man I have so long been seeking for, and thank Him still more for the fruit that He has caused to spring up and grow and ripen from the seed which you then sowed.' He seemed much affected, and the tears stood in his eyes as he said, 'I tried to sow the good seed,

but had no idea that God would so use it.' Did *you* know this before?" said Mr. Darling to me. I replied, "I knew that he had been up to that Taluq purchasing oxen at that time, for it was just after that he came to me and was baptized, and told me that he had, while on that trip, fulfilled his previous promise to me and told the people evenings what a Savior he had found, and read to them from the Gospels I had put in his hands, but I had forgotten the names of the villages; and, when I heard your story in Rajahmandry it did not occur to me that these might be the same villages. But I thank God for this indication of how His word 'does not return unto Him void,' but does, even now, 'accomplish that which He pleases.'"

A few years later, after further study and manifesting eminent fitness, he was ordained to the ministry as

Rev. John Souri, and became co-pastor of the Madanapalle church, having charge of the village congregations, scattered through that Taluq, of many of which he had been the chief means of their coming over to Christianity. He fulfilled a very fruitful and blessed ministry until December, 1902, when he was promoted to higher service in the immediate presence of the King. Many scores or hundreds of redeemed souls will meet or have met him in glory, telling him that he was under God, the means of their being there. But no period of his ministry on earth was more fruitful or did more for the salvation of the Telugus, than the fortnight he passed buying oxen and reading and teaching the Gospels in that northern Taluq in 1862, when he was an as yet "unbaptized volunteer missionary worker."

May we not add, that nothing helps any coworker with God to find his place, more surely than believing prayer, coupled with complete self-surrender.

One of the "seven wonders" of mission history is the *preadaptation of workers to their work*—undiscovered by themselves, until their new environment developed or revealed it. William Carey's boyish passion for strange tongues, John Williams' training in ironmongery; Verbeck's unique and manysided preparation for the developing the new Japan; Judson's unconscious discipline for laying foundations in Burmah; John E. Clough's

training as a civil engineer that made him the needful man in the famine of 1877; Dr. Gamewell's knowledge of military engineering that thrust him to the front in the siege of Peking by the Boxers; and hundreds of like examples show that what is most needed is to believe that God has for every believer a foreordained work and, if trusted and obeyed, will, in His own time and way, bring the work and the workman together. (Ephesians ii. :10.) "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."



NEW WATER HOUSE, ARGENTINA

ARGENTINE PROGRESS

BY REV. A. MURRAY MILNE, OF BUENOS AYRES, ARGENTINA

The object of this paper is to present some of the more prominent features of development in Argentina, as witnessed by the writer during the last forty years, from three different stand-points,—the material, intellectual, and religious.

That more information concerning Argentina is needful in the United States, no less than in England, is seen in various ways. For instance, hardly does a mail from the United States or England reach us, that does not bring some correspondence, addressed something like a letter just to hand, posted at Washington, Oct. 20, 1904—"Rev. ——— Buenos Ayres, *Brazil*;" and this is from an International Bureau.

Area

Argentina is situated in the extremity of South America, and, lying altogether within the temperate zone, occupies the choicest portion of the con-

tinent, and has one of the finest climates in the world. It has an estimated area of 1,212,986 square miles, and a population of 5,160,986. Next to Brazil with its 3,218,166 square miles, and its population of about 17,000,000, it is the largest and most populous country in South America.

A very large proportion of it consists of vast plains of rich alluvial land that extended from the east up to the foot of the Cordilleras, which, like a gigantic wall from one to four miles high, divide it in its whole extent on the west from Chile. Not far from the boundary, about two degrees north from the parallel of Buenos Ayres, is situated Mount Aconcagua, which rises to an elevation 23,910 feet. It should be noted that this is the highest mountain in the Western Hemisphere and is distinctly in Argentina, not in Chile, as it is usually given in English and American books.

While at some points the spurs of the Andes extend a long way toward the Atlantic coast, it is nevertheless true that the great mass of Argentina is flat. Thus the great transcontinental railroad which will very soon connect Buenos Ayres with Valparaiso on the Pacific coast, runs all the way to Mendoza, a distance of six hundred miles, almost without a curve, and without a single tunnel.

As late as thirty years ago some 120,000 square miles of these Pampas were occupied by perhaps 50,000 Indians, nearly all of whom have been exterminated. In the extreme north of the republic, between the rivers Bermejo and Pilcomayo, a few thousand remain, but in the Pampas there are none, and in Patagonia and Tierra del Fuego there are not to be found more than 2,000, and these respectively represent three distinct tribes and languages. It is not improbable that fleeing from annihilation some of them crossed the Cordilleras and joined the Araucanians in Chile, where the aborigines are treated more humanely. In Argentina their lands have been given away to government officials, or sold to the public at about five per cent. of the price they would yield to-day.

At that time land could be stocked with horses and cattle at four and six dollars a head. Little attention was given to breeding, the most valuable part of the animal being its hide. To-day stock-raising is considered of the utmost importance, the very finest of the prize cattle from Scotland and England being imported for breeding. Only a few days ago one of these imported animals was sold at auction in this city for \$16,000 U. S. gold. The very latest agricul-

tural machinery from the United States and England has been largely imported for years, and the demand is rapidly increasing. Forty years ago our bread was made from flour imported from the United States and Chile, as late as 1875 no less than 21,620 tons of grain having been imported. Last year the export of grain from Argentina was 4,378,000 tons. The exportation of frozen meat was commenced about twenty years ago and is being greatly developed. In 1898, 5,867 tons of beef and 59,834 tons of mutton were exported. In 1903 the figures were 85,520 and 78,149 tons. Forty years ago the commerce of Argentina was \$49,000,000. In 1903 it was \$352,000,000. In 1863 the number of immigrants that landed at Buenos Ayres was 10,000; in 1903 over 120,000 came to our shores.

In 1864, when Argentina had but 61 miles of railroad open to traffic, the produce of the country had to be brought to market, and merchandise conveyed to the interior, by trains of immense bullock carts. To-day Argentina has about 12,000 miles of railroad with a rolling stock of about 50,000 cars of all classes, while the aggregate capital invested exceeds five hundred and sixty million dollars.

Forty years ago there were but three steamers a month that called at Buenos Ayres, and owing to the shallow water, these had to discharge and load some ten or twelve miles from land. Passengers were disembarked on large whale-boats, and often had to be transferred to row-boats, and when the water happened to be very low, they were conveyed by carts. To-day we have more than seventy regular steamers from foreign ports, representing more than twenty different lines.

Over 1,500 acres of land have been reclaimed from the river Plate and large docks built at a cost of thirty-six million dollars gold, but even these are not commodious enough to meet the increasing demand, and it has been determined to invest ten million more in enlargement.

In most parts well-water is brackish and unfit for drinking. Until some thirty years ago the water-supply for the city of Buenos Ayres with its 200,000 inhabitants, depended mainly on rain-water, collected from the roofs of the houses into large underground cisterns, called *aljibes*, supplemented by river-water distributed from door to door by water-carts. Some years later, when part of the city was supplied with pipe-water, the pressure to convey it to the houses was furnished by a water-tank in Plaza Lorea; this, of course, has now disappeared since the building of the new water-house about ten years ago.

The street-car service of Buenos Ayres covers about three hundred

miles and is said to be the best in the world.

Comparing the increase in cultivated area from the years 1860 to 1900, with that of other countries:*

	1860	1880	1888	1900
Argentina	1.	3.5	7.	16.8
Australia	1.	3.3	4.7	12.2
United States	1.	1.8	2.2	4.4
Canada	1.	1.3	1.6	3.7
Brazil	1.	2.	2.	3.
Argelia	1.	1.2	1.3	1.3
Egypt	1.	1.3	1.3	1.5
Europe	1.	1.16	1.18	1.24

The Argentine harvest in wheat and linseed compared with other countries in million hectoliters:

COUNTRIES.	Wheat.			Linseed	
	1888	1896	1900	1897	1899
Europe	485.6	548.5	536.5	11.	7.3
United States ..	160.6	155.2	189.7	4.	7.3
India	90.9	74.9	56.5	3.2	4.4
Argentina	8.	15.3	36.7	2.5	3.2
Australia	9.	9.4	18.2	....	....
Canada	13.1	14.9	16.	.07	.13
Argelia	8.4	8.7	8.3	....	....
Japan	23.6	6.5	7.3	....	....
Mexico	3.6	7.9	5.5	.13	.07
Egypt	6.5	4.4	5.	....	....
Chile	5.8	4.4	4.4	....	....



PEDDLING WATER IN ARGENTINA

* Copied from *The Standard*, Buenos Ayres, March 8, 1903.

The accompanying diagram is copied from the Official Bulletin of Argentine Demography:

Intellectual Progress

Where there is material progress, it is obvious, and appeals to all even when but moderate; much more does it arrest attention when it has been extraordinary, as has been the case in Argentina. Intellectual progress on the other hand is occult and not easy to tabulate. Nevertheless there is no lack of data from which legitimate deductions may be drawn to illustrate the intellectual advancement of Argentina.

The postal communication per hundred inhabitants is to-day ten times what it was forty years ago. Up to 1869, when public instruction was largely in the hands of the Roman Catholic clergy, only twenty-one per cent. of the adult male population could read; to-day the average is thirty-eight per cent. Just here it is interesting to note the reflex influence of the United States on this country. Our great educationalist and statesman, Ex-President Sarmiento, elected while Resident Minister at Washington, familiarized himself with the United States system of public instruction, and was so captivated by it that when he returned to take up the Administration (1868-1874) he adopted the American system bodily. He established normal colleges and high schools in all the provincial capitals and equipped the former with selected teachers from the United States.

As late as twenty years ago the ratio of children at school did not exceed four and a half per cent. of the population; seventeen years later, 1900, it had risen to ninety-four per thousand, a trifle more than double.

Education in the government institutions is free and primary instruction is compulsory between the ages of six and fourteen. Religion is forbidden in the public schools, but it may be taught to children whose parents desire it, on Saturdays by Roman Catholic priests or by Protestant ministers of the Gospel.

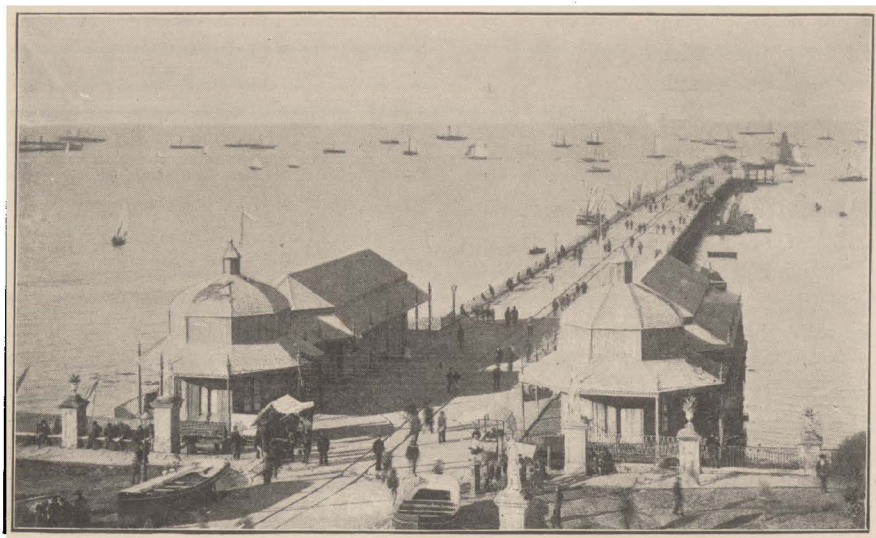
During the last twenty years the number of public schools has been doubled and the number of children attending them tripled. A course of five years in the national college prepares for the university of Buenos Ayres, Cordoba, or La Plata, in either of which a further course of seven years is necessary for a degree as doctor in medicine, and six years for doctor in law. There are shorter courses for some branches, but to graduate as doctor in natural or exact science an extended course is required. Facilities for technical education are especially advanced throughout the country.*

Religious Progress

In all lands where Roman Catholicism is the official religion and left unopposed by the preaching of the Gospel, morals are lax; this, at least, is true of all the countries of South America.

Protestant preaching in Argentina dates back to 1820, since which time it has been maintained with little or no interruption. Forty years ago there were in this country half a dozen ministers of the Gospel,—two Methodists, two Scotch Presbyterians, one Anglican, and one German Lutheran. They were foreign pastors of foreign flocks, and none of them could preach in Spanish, indeed those of them who belonged to the State religion of their

* Figures culled from official and other published data.



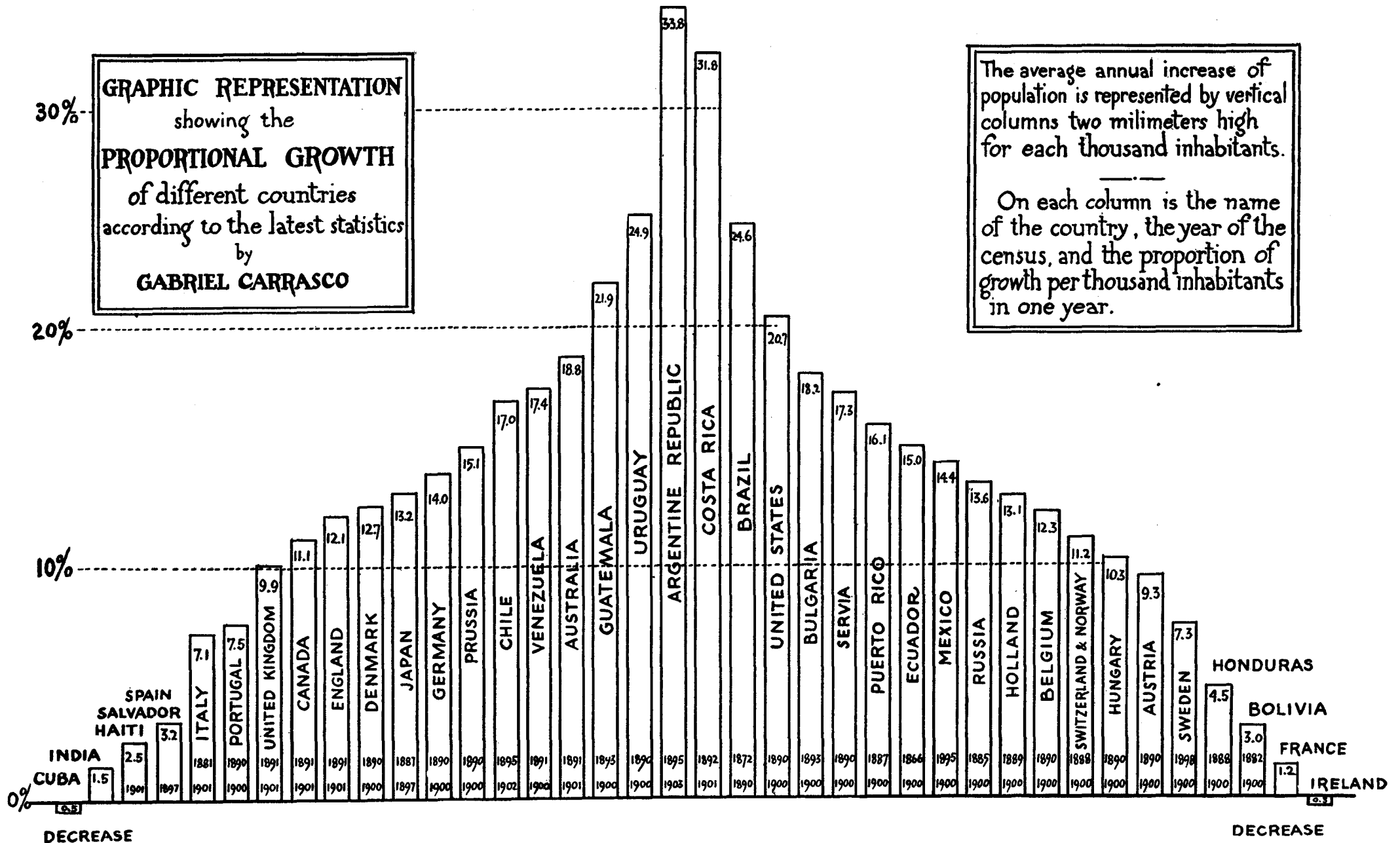
PASSENGER PIER OF THIRTY YEARS AGO,
Where all passengers had to land

respective countries, did not consider it right to preach in Spanish, tho this was already in demand through the circulation of the Scriptures. Thirty-seven years ago the honor of being the first herald of the Gospel in Argentina in the language of the country, fell to the lot of one of foreign birth but brought up and converted in Buenos Ayres and equipped for his great and glorious work by a collegiate course in the United States. From 1867 Spanish preaching has been maintained by the M. E. Church and has continued to expand, penetrating the adjacent countries.

In 1882 the Missionary Conference was organized, and continued to assemble as such year by year, till 1893, when in union with the missionaries of the same communion in Chile, the South America Annual Conference was organized. By 1901 the numbers had grown to admit of a division, desirable on account of distance, difficult transit, and other reasons. That

year the Western South America Conference was organized, and this again has been divided. The number of ordained ministers in the South American Conference is thirty-one, of which number five have their sphere of labor outside of Argentina. With two exceptions all preach in Spanish. The published statistics, which are as follows, embrace also the work in Uruguay on the opposite side of the River Plate: Members 4,300, local preachers 40. Sunday-schools 77, teachers 300, scholars over 5,000. There are some ten day-schools, with over 1,000 pupils, under the auspices of the Missionary Society of the M. E. Church. Bishop Neeley is on his way to Buenos Ayres as resident General Superintendent.

The Anglican Church has a resident Bishop and some twelve or more ordained ministers, of which number two preach in Spanish. Indeed, it is only in recent times that this forward step was taken by the Church of Eng-



land in South America. The first Spanish preacher of that communion was Rev. William C. Morris, who some six years ago commenced at once to preach the Gospel, and to give primary instruction to the children of the poor, with a group of about a dozen. The development of his free school has been quite phenomenal, and has arrested the attention of the government, from which he now receives a monthly subvention of a thousand dollars currency—\$440 U. S. It is now some time since the number of children enrolled was over 2,700. An Argentine gentleman, who was one of his first coadjutors, paymaster of the chamber of deputies, caught the enthusiasm and commenced an independent work of a like nature, disposing of his property to carry out his schemes. One house he transformed into a school, another he sold and built a church with the proceeds; two other schools he accommodates in rented houses. His pupils number more than 300, and he also has secured a monthly subvention from public funds for his educational work.

The Scotch Presbyterian Church has four ordained ministers, but so far they have not taken up Spanish evangelization; it may be, however, that a prosperous Spanish Sunday-school, recently established, may yet prove an initial step to Spanish preaching.

Besides a number of independent evangelists, and others representing the smaller organizations, there are many missionaries who practise baptism by immersion, as the Christian and Missionary Alliance, the Regions Beyond Missionary Union, the "Brethren," Baptists of the Southern Convention, Canadian Baptists, and Bap-

tists from Switzerland, etc. Together these must form an aggregate of 50 preachers, and have a membership of over 1,000. Nearly all of them have Sunday-schools, and many of them day-schools, from which the missionaries, in many cases, derive their support.

The Salvation Army has an efficient staff of workers in the Capital, and in many of the large towns, and generally are appreciated for their self-denying work.

There are permanent preaching stations in ten of the provinces of Argentina, but there are yet three provinces and ten territories, well prepared by the distribution of the Scriptures, still unoccupied. Within the limits of this agency we could name hundreds of places still waiting for and ready to receive the Gospel preacher.

The Argentine Constitution gives ample toleration. Permission is freely given to preach in the public parks by the authorities, and they do not allow preachers having such permission to be interrupted or molested in any way.

To the writer, who distinctly remembers the place and circumstance when, for the first time he heard one express a desire for the preaching of the Gospel in Spanish, what is now being witnessed every Sunday in the public parks, is something more than he then had faith to grasp.

Bible Work

As the Word of God is the one foundation on which the Gospel rests, so the circulation of the Scriptures in the language of the people is the true pioneer of all effective evangelization.

Copies of the Scriptures in Spanish had been distributed in Argentina

by both the great Bible Societies as early as 1821. From time to time a stray copy of the Bible or New Testament with the imprint, New York, 1819 and 1821, is met with in second-hand book stores. We have met with more than one who have spoken of the deep impression made on them by the reading of some of those copies. One of these, none other than Ex-President Sarmiento, told the writer that when a youth living with an uncle who was a parish priest, he read one of these Bibles with such deep interest that his uncle, who himself in those days would have been considered a liberal man, was concerned for the faith of his young nephew. It is not improbable that to this early perusal of the Scriptures we are indebted for the liberal and far-reaching views of that distinguished Argentine statesman. In two of his most important works he makes special reference to the beneficent and transforming power of the Bible.

Visits had been made at different times by representatives of the American and British and Foreign Bible Societies, but nothing permanent was established until 1860, when the first resident agent of the B. & F. B. S. came to Buenos Ayres and opened a Bible Depot. Sometime later colportage was commenced, but in 1864 it had not extended in Argentina beyond the limits of Buenos Ayres.

About that time in a manner altogether providential, it appeared that the time had come for the American Bible Society to carry into execution a purpose expressed in its earliest Annual Report, regarding work in these countries, and the establishing of this agency was resolved upon.

We are unable to determine just

what proportion of the distribution has been made within the limits of Argentina, but give in round figures the entire circulation for the four decades, which will serve to illustrate the rate of progress, notwithstanding the fact that many of the books were sold in other of the Republics embraced in the field.

1864—1873 .. 40,000 copies

1874—1883 .. 100,000 "

1884—1893 .. 240,000 "

1894—1903 .. 320,000 "

700,000 "

Up to the close of 1902, including the distribution of early years, this agency of the B. & F. B. S. had put into circulation 376,000 copies. Thus considerably more than a million copies, including integral parts, have been circulated by these agencies. Probably more than seven-eighths of these books were sold as the result of personal persuasion by the colporteurs. Every book sold represents seven visits made, and twelve persons on whose attention the Book has been urged.

It is altogether unquestionable that Bible colportage prepares the way and creates a demand for the preaching of the Gospel. It is the pioneer and coadjutor of all missionary work, and having no distinctive line of teaching under which to group believers, it is the rival of none.

Many cases have come under our notice where the simple reading of the Bible has led to conscious pardon and rest of soul. We possess a picture of nine persons—one family—living about a hundred and twenty miles south of Buenos Ayres, who through the reading of a single copy of the Scriptures, have become exemplary evangelical Christians.



A. E. AND L. RUSKIN AND HOUSEHOLD

WOMEN OF THE UPPER KONGO

BY MRS. A. E. RUSKIN, BONGANDANGA, KONGO FREE STATE

It is most difficult to give a true picture of the life of a woman on the Upper Kongo, because her position is, in every way, so foreign to civilized ideas of what it should be, that if the picture be a true one, the reader may consider it overdrawn.

Our mission station, Bongandanga, is situated in the midst of the Abir rubber concession, in the "District de l'Equateur," Kongo Free State, and the conditions described are such as obtain under that rule. There are four tribes with which we come in contact: the Ngombe, on the north bank of the Lofoli river; the Mongo, on the south bank and inland; the Bafoto, or elephant hunters, who live chiefly in the forest, and the Baenga, or river people, who come here from farther down the river.

Physically, our women are generally rather above the medium height, well built, and robust. They are not black,

but chocolate color, and a few very light brown, the lightest, the Bafoto, of a yellowish hue. The Ngombe are the handsomest, and the darkest in color; while the Mongo and Baenga come in between. Many have really pleasant faces, but very few would reach our ideals of beauty. Their freedom of movement and lack of clothing tends to develop the figure, and gives a natural and graceful carriage to the younger women, which might well be envied by the more civilized. But, tho generally strong, these women are susceptible to the ordinary aches and pains of womanhood, and the coughs and colds, chills and fevers, to which others are liable in this climate.

Mentally, Kongo women are on a low plane. As children we can teach them to read and write, but, when grown up, it seems a hopeless task to teach them anything. They have

very little thought, and practically no forethought. The most important subjects that attract attention pertain to the family with whom the woman is connected either by birth or marriage—her children, garden, cooking, and the beautifying of her person. Savage tho she be, she gives a good deal of attention to appearance and fashion, even tho she has very little dress, Mongo women wearing only a few leaves and beads, while the Ngombe women generally are content with the beads, minus leaves. But happily those of both tribes who live near us, and have dealings with the whites, are improving in this respect; many wear the native grass petticoat, or European cloth, tho the improvement is due oftener to pride than to modesty. Almost all the women are clever at their own modes of hair-dressing, and have quite a variety of styles, some of which will be seen in the accompanying photographs. After being plaited, the hair is generally smeared well with palm oil and “ngola” (powdered camwood) and scented with the powder of a sweet smelling nut, named “baimi.” Brass anklets, some small, some reaching almost to the knee, are much in request; as also are armlets, and even very heavy necklets. These at times cause terrible sores, but apparently pride feels no pains, for they are not discarded. These ornaments are not the property of the wearer, but of her husband, and are taken from her at his will.

The strangest thing about these women, mentally, is, that they have no desire to rise higher, or to be in any way different. The answer to whatever we say to them on the subject is: “This is our way; our grandmothers did so, and our mothers learn-

ed from them; they taught us their ways, and so we do as they taught us. Your way may be good for you, but we prefer our own.”

As to religion, as we understand it, the Mongo native has none. All, both men and women, are bound by a system of superstition, fetichism, and witchcraft, and a strong belief in spirits, whom they seek to appease and render favorable to themselves by means of charms, and sometimes sacrifice; there is no thought of God as a person, or any real idea of worship. They believe in a system of good, and one of evil; but the good is rarely mentioned. Everything that goes wrong, even death itself, (for to a native death is abnormal), is traced to witchcraft. These beliefs, as may be imagined, bring no joy or peace, but rather misery, ignorance, discord, and endless palavers.

From birth, when the “bote” (charm) is tied around the neck to ward off sickness, to death, the native is a slave to charms and superstitions. Many kinds of food and certain portions of animals are tabooed to women, but it is significant that these are always the best parts, preferred by the men. All believe that if the taboo is broken, even by accident or in ignorance, some terrible calamity or sickness, perhaps death, will follow. In times of mourning, the women must shave their heads, wear only a few leaves, and sit on the ground. If the mourning is for a husband or brother, the woman abstains from all meats, and some other foods, for a considerable time: for is it not the husband who provides the wife with meat? When a woman dies, her husband abstains from fish, as it is her duty to provide him with this diet.

There is a vague belief in a future state, and to a certain extent in transmigration. A very notorious person may, after death, become a leopard, crocodile, or chimpanzee, and will then wreak vengeance upon those who offended him in his former state. It is considered impossible to kill an animal thus inhabited by the spirit of a man. This superstition so paralyzes the people, that much property may be damaged and many lives lost as a result. They do not attempt to kill the beasts, and even let them go when in their power. The greatest sufferers are naturally the women and children, who are more frequently attacked.

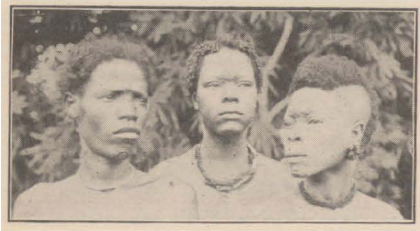
As then there is nothing in the religion of these people to uplift the soul, and nothing either present or future to fear as the consequences of sin, it is not strange that, morally, they are little better than the beasts in their forests. Public opinion, as it exists, is all on the side of wrong; and tho certain acts are considered nominally bad, the wrong is far more in being *found out* than in the *doing*. Stealing is quite general, and when caught, the culprit always says, "O no, I did not steal it; I only took it." Every one appears very shocked, and all commence to scold him, but tho they would not say so, it is because he was found out. Lying and cheating are so usual that to lie is easier to many than to speak the truth; hence the continual suspicion and quarrels amongst the natives.

Purity of life is practically unknown; there is no such thing as a single life; and a woman is only allowed to be a widow for a few days or weeks at most. Polygamy is everywhere practised, and polyandry is not by any means unknown; so that

in order to have anything approaching Christian family life, the whole social system must be reformed, and the root of the whole social problem as it affects the women in this part of the Kongo, is the marriage system.

To show a woman's position in the household, it is needful only to give a glimpse of her daily life. There is no late rising in this country; the sun and everyone else is up before six o'clock. Very soon the slumbering fires are burning and the food left over from yesterday is warmed up and taken to the husband, who helps himself, and gives the children their share, each wife providing sufficient for her own children. Then the women pick up their knives and baskets and away they go to the gardens, beguiling the way with gossip on various topics. Arrived at the gardens, which are merely clearings in the forest, with the undergrowth burnt down, the manioca, yams, maize, plantains, etc., planted in its place, they begin to weed, sow seed, and dig the manioca and yams needed for food. Men do no gardening, except to clear the forest. About 11 o'clock the women come back to their huts, heavily laden and tired out. After an hour or two of rest, the manioca must be peeled and taken to the river to be steeped in its waters four or five days, to remove the poison which exists in the raw root. A basketful of steeped manioca is brought back, then water must be fetched from the spring and firewood from the bush, and the time has come to cook the evening meal. If the husband has been successful at the hunt, there will be meat for supper; or the children may have caught a few mud fish, or better still, at the right season of the year, there will be

caterpillars, or palmerworms, the greatest delicacy obtainable. These, with a little salt, obtained from the white man for an egg, toko (cooked manioc), greens, palmnuts, or yams, form a plentiful evening meal, when procurable; but more often there are



THREE BONGANDANGA WOMEN, MONGO TRIBE

but one or two dishes, and sometimes no meat for weeks. Supper over, the family chat together over the fire for a while, and about 7 or 8 o'clock all retire to rest; except at full moon, when they indulge in dances, some of which are so immoral as to be indescribable.

On such a day as I have described, there have been no palavers, as the family are at peace with one another. Often enough it is far otherwise; quarrels are carried on for many days, the wife refuses to give her husband food, and the whole family, perhaps the whole town, is in an uproar, taking sides about it; even fighting, if that is considered the best way to settle it.

Imagine a baby girl born to one of these women; we hear the news, and a day or two later go to visit her. We find her sitting in the hut with the baby, which is shown around and duly praised and talked about, as a more civilized baby would be. We present a packet of salt, and are asked to give the baby a name. This is a matter of politeness, as in all proba-

bility it has one already. The innocent of clothing, the health charm is around the baby's neck to insure strength to her. There is always rejoicing over a girl baby, as she will bring riches to her father when she marries. Before she reaches the age of five years she will be betrothed to some one, perhaps old enough to be her father. This man passes over to the father some brass rods and other riches, and the child is reckoned as his wife. For a time she lives with her mother, paying visits to, and receiving visits from, the husband; but when about ten years of age she goes to live at his home. Often this is the beginning of trouble. The girl has had no voice in the matter, and does not get on well with her husband. They quarrel, she says she will not stay there, and goes home. The husband calls for his pledge money back, and the girl is given to another man as his wife. This may take place several times; the result is a complication of palavers, and much trouble over money matters.

By the time she is fifteen, or a little more, this girl may have become a mother, but as society is at present, children seem no tie between husbands and wives. Very little, if any, true love exists, and there is constant suspicion of each other's fidelity, too often well founded, and frequent disputes and quarrels. While these last the wife either punishes the husband by starving him, or goes off home for a time, staying either until her anger is appeased, when she walks back as tho nothing had happened, or until her husband takes her a present of a fowl, salt, or finery, and so wins her favor for a time, and she returns with him. But when this happens fre-

quently, he gets tired of it and gives his wife permission to call another husband. As soon as possible the wife gets a friend to go and call her lover, as it is not good form to go one's self. The friend who goes is called a "bonengi," and is dressed up in all the finery she possesses or can borrow, her body smeared with camwood powder, her hair dressed fashionably, beads, anklets, and bracelets piled upon her, and she starts off to the house of her friend's paramour. Having arrived, she sits down in the house, and after the customary salutations are exchanged, begins to talk about all kinds of subjects, and at last, as though it is quite an afterthought, says: "O, so-and-so has sent me to call you to take her as your wife!" The statement gives no surprise, for everyone has known the purpose of the visit, and probably the sender; as not infrequently these things are arranged privately beforehand.

If the woman is known to be a bad character, the man may refuse; but generally he says, "Very well, take this spear to her husband, as an earnest. I will come and settle the palaver." If the husband accepts the spear, he is bound to enter into negotiations with the other man as to the disposal of his wife. The new husband passes over to the old one sufficient money to cover the original pledge money paid to the father, and the various presents which have since been given. When this sum is paid in whole or in part, and satisfactory agreement made as to the remainder, the woman becomes the wife of the man she called, and goes to his home.

If a husband dies, the wives are reckoned in the inheritance, and are divided among the heirs, like other



TWO BONGANDANGA WOMEN, NGOMBE TRIBE

goods and chattels, without any respect to their own wishes or ideas of propriety. Occasionally a woman is left a widow in old age, and none of the heirs care to take her as an inheritance. Then, if she has a son, he will take her to live with him, and she will be treated with a certain kind of veneration as his mother, especially if he be a chief. These are the only conditions under which a Mongo woman ever enjoys the respect of her people; and very few ever live to attain this position. The majority do not reach any great age, and should an aged widow have no son to care for her, she becomes an outcast: useless, valueless, and therefore uncared for in life or death. After the death of such a woman, it is difficult to find anyone willing to bury the corpse. Everything is done with unseemly haste, with no pretense at sorrow or mourning; and that is the end; there is no one to care. If the dead woman was the wife, daughter, or mother of a chief, there is a great show of mourning made by the family and professional mourners, with ringing of bells and crying. At intervals one hears the mourners chat and gossip, and laugh heartily, but soon they return to their orthodox wail. At night there are unnameable dances, cursing of the corpse, and often a feast. If a man buries his wife, he lays himself open to the accusation of having kill-

ed her; so the corpse must be taken off to the home of the woman. It is rolled in cloth and native mats, and fastened on two sticks which rest on the shoulders of the bearers, who run as fast as they can, and are followed by friends and relatives, who wail and call out: "You are going home! You are going home!" Another dance is indulged in at night, and the body



NATIVE WOMAN, MONGO TRIBE, BARINGA DISTRICT

buried in the forest on the morrow. After the interment, all goes on as usual; her few possessions are divided, and there is scarcely another mention made of her name. And, humanly speaking, that is the end.

Could anything be more sad or shameful than the condition of these sisters of ours? The reader will surely ask, "What is being done for them? Are you not trying to lift them up from these terrible surroundings?" Yes, we are trying to do the only thing which can do any good—telling them of Jesus, who died for them, and lives to save them. We visit them in their homes, and hold service in the

towns, which they attend in very good numbers, and listen intelligently; they come to the Sunday services at the station, and so have frequent opportunities of hearing the Word of God. We also try to show them by our lives, as well as our lips, what a Christian life should be, and may be, so as to raise their ideals, not to an European, but to a Christian standard. There are two great difficulties in our way. One is indifference. As we tell of Jesus and His love, the women seem interested and listen well, but when we come to apply the truth and speak of individual sins, there is a general assent, and the subject is adroitly turned.

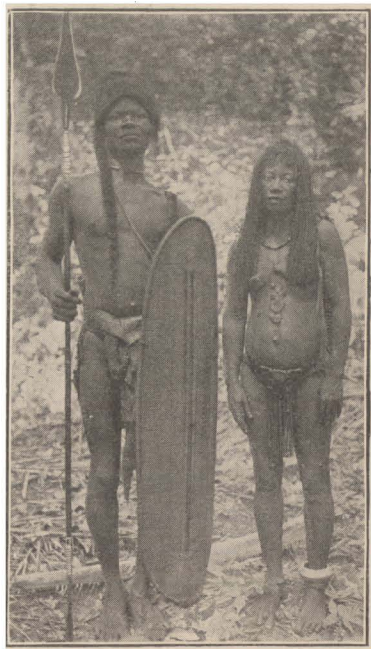
As has been said, they are quite content with the present state of things; they have no desire to become like us. For instance, they always walk behind the men, and carry all the heavy loads. One day a missionary took the load off a woman's shoulders and gave it to her husband, explaining that we thought that the better way. The woman became very angry, saying: "That is not our way; why do you give me shame? That will not do, white man." She took the burden from her husband, shouldered it again, and walked off as before. The same thing happens with regard to every one of their customs, by which they are so bound.

But in spite of these difficulties, some do become interested, and for four years a most successful women's meeting was held here weekly. During the last two and a half years, owing to the attitude of the administration, all our work has suffered, not least the work among the women. Several women are members of a class for enquirers, at which they re-

ceive special instruction, and from which, after long probation, they are received into church fellowship if they prove consistent in life. There are five women in church fellowship at present, but several have passed into the glory land, who lived for Jesus here, and are now serving Him there.

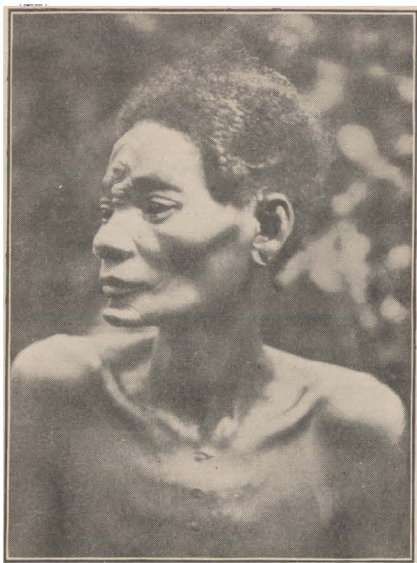
The name of one of these converts is Bosali; she is about thirty years of age. In her early days she lived just such a life as has been described above; was betrothed, married, and became the mother of one little boy. After this she quarreled with her husband and called a man named Elongama, who lived near the mission. At first there was much jealousy between Bosali and a former wife, Bofaiya. This led to palavers, and Bosali became so troublesome in the town that she earned for herself the name of "Efele," (whirlwind). Reasoning with her seemed of no avail, and for a long time she would not attend the meetings and laughed at all who did. At last, to everyone's surprise, she began to come regularly, and gradually a change came over her, and we saw with joy that what all else had failed to do, the Gospel was doing. Not long after, Bofaiya died, leaving a little girl about a year old, and three older children. Bosali became a mother to them all, and under her care they thrive well. In October, 1902, Bosali was baptized and received into church fellowship; and fortunately for her, her husband, tho not in sympathy with her, did not oppose her Christianity, knowing it made her a better wife. Bosali has her failings, and has made mistakes, but we believe she lives up to her light, and testifies to other women by lip and life.

Just now she is passing through a testing time. Her husband has died, his goods have been divided, and here is the trial—what about his wife? Custom says she must become the



MAN AND WIFE, BARINGA

wife of a lad to whom she has been a mother all these years, and his relatives are determined to enforce it. She feels it is wrong, and has refused; she went away to her mother, only to be fetched back. She asked to be allowed to call a more suitable husband, but his pledge was refused, and she is not allowed to go to him. She says: "I am God's child. I want to do what is right, but they will not let me. What can I do?" She is powerless, and so are we, except that we can pray, and our God is a prayer-answering God. Will not others join with us in prayer that a way may be opened to put an end to this terrible and degrading system?



MONGI, A NATIVE OF BONGANDANGA;
Monggo tribal marks on forehead and chin

Another of our members is named Boluka. She was the wife of our evangelist, Bamboli, who died of smallpox, Christmas, 1901. He had no son to inherit, so his younger brother, Bolombi, came and took his wife, and she went to live with him near Ikau, our next mission station,

120 miles away. We have seen and heard of her frequently, and the news has always been good. Three months ago we saw them both, looking so happy, and Bolombi told us how he had been brought to Jesus. He saw that the old deeds were wrong, and so put away his four other wives, who were not Christians; and now, he and Boluka are both members of the church at Ikau, to which she was transferred when she left here. He is also seeking to start a school in his own town, to teach the children to read. Let us praise God for Boluka's influence, and ask that many more may be raised up to do a similar work.

Our greatest need is *prayer*; prayer for an out-pouring of the Holy Spirit on all our work, that He may convict of sin and lead to the Savior. Nothing but sound conversion will change the state of things. There is, in what we have written, no over statement, and these things are taking place every day. God *has* saved some; He *can* save to-day, and we believe He *will* save many more of these women for his own glory!



WOMEN'S DANCE; TAKING POSITIONS

THE UNOCCUPIED DISTRICTS OF INDIA

BY ARTHUR NEVE, F.R.C.S.E., C.M.S., KASHMIR

The Northwest

One of the most rising sea-ports in India, tho it has not yet attained a first rank, is Karachi. It remained for long undeveloped, with an indifferent harbor, tho a fine bay, and with a restricted commerce, for want of communications. Indeed, these are still incomplete, for there is no railway communication with the adjoining Bombay presidency. The reason of this is not far to seek, for Eastern Sindh might be called the Sahara of India, and vast as is the area of Sindh, the population is very sparse, except along the narrow, fertile strip, bordering the Indus and its tributaries. In olden days the Indus flotilla supplied the chief line of communications, and the towns clung to the banks of the fertilizing river.

The Church Missionary Society occupied Karachi in 1850, and Haiderabad, the chief town of upper Sindh, six years later. The first missionary, who still survives, was the Rev. J. Sheldon. But it has from the first been an undermanned mission; a sort of appendage of the Punjab, and the outward success has been very small. Probably at no time has the clerical staff of the mission exceeded five, and it has often been reduced to three, or even two. This is not what can be termed effective occupation for such a large province with a scattered population. There are schools to be superintended, two or three small congregations to be pastored, and other routine duties, which must greatly restrict the opportunities of effective aggressive evangelistic work, even in Karachi City, Haiderabad, or Sukkur; so that other towns such as Shikarpur, and Khaipur, Larkhana and Rohri

are quite neglected. If this is the case with the towns, how great must be the spiritual destitution of the villages! The Shikarpur district has 1,000,000 souls; the Haiderabad district 750,000.

It would be about 350 miles in a direct line due east from Karachi before any other mission station was reached; the line would pass through Thar and Pakar, skirting the great Rann of Cutch, and through part of Southern Rajputana. To the north-west from Haiderabad, a line would pass through the absolutely unoccupied native states of Jeysulmir and Bickaneer, 600 miles distant, before arriving within the sphere of the American Presbyterian Mission, which works the Ferozpur districts. The greater part of this region is a sandy, semi-desert. Jeysulmir has a population of only 110,000 in an area of 16,500 square miles, and Bickaneer a population of 500,000 in 22,000 square miles.

Adjoining these and stretching for 300 miles along the south bank of the Sutlej river, is the more populous state of Bahawalpur, in which there is no European missionary, altho it is on the main line of railway to the Punjab, and is intersected by the direct line to Bhatinda and Delhi. It would only distract attention from the bolder and more salient facts, if I were to mention all the smaller towns in this great neglected province. Here are *three and a half million* people, of whom not *one-tenth* can, as yet, be reached by the existing methods of evangelistic work. There is not a single medical missionary, not a single purely itinerant missionary, and it is probable that of the present staff of four only two can preach in Sindhi,

which is the dialect universally spoken throughout the province.

A striking passage in the last annual letter of the Rev. A. E. Redman shows how the burden and the need is realized by those on the spot. Writing from Sukkur, where he is quite alone with a congregation of only 56 native Christians (and these have come almost entirely from other parts), he says:

"My station has a population of 30,000 non-Christians. As I write, I lift my eyes and without rising from my chair I see, separated from us only by the Indus, another town of 9,500. Travel north-west only twenty miles by road and you will arrive at Shikarpur, and be in the midst of 50,000 people. Travel on ten miles thence, and you will be in another town of 6,500. Or, start from Sukkur by rail, journey about two and a half hours, and you will be in the 'garden of Sindh,' populated by 14,500, all 'hiding themselves from the presence of the Lord God.' The whole area of the district is 8,000 square miles, and the population 1,018,000. Among it all there is neither mission school nor institution of any kind."

It surely needs no further words to intensify the significance of these facts. Are there none to whom they appeal as a personal call? I can not doubt that the C. M. S. would welcome the advent of the missionaries of any other evangelical society, which would guarantee continuity in the work and observe the true principles of inter-mission comity. Probably it would be the wisest plan to arrange a territorial division of the Hinterland, and in a town the size of Kadir there must be room for fresh effort.

The lapse of a century has blotted out much of the romance of Southern India, and in spite of a few gallant episodes, it is difficult to realize the romantic amidst the dreary sand wastes of Sindh; but when the lofty mountain barriers of India, shadowy and half hidden by dust haze, quiver on the horizon, they seem to draw out the soul to tell of never seen, unimagined charms. Their romance is a living one, for beyond are the *closed lands*, where Llamaism or Mohammedanism endeavor to cling to the tenth century, and to shut out not only Christianity, but all light, and civilization, and progress.

Surely, Britain owes a great depth of gratitude to Him who ordained that the Indian Wardens of the Marches should be such men as Abbott, of Hazara, Edwardes, of Peshawar, Reynell-Taylor, and Nicholson, to mention but a few of the chivalrous names that will ever live in Indian annals.

The regions of the frontier from Beluchistan to the Pamirs, have, within the last two years, been consolidated as one territory, under the name North-West Frontier Province, and with a flexible semi-patriarchal organization, suited to the wild, warlike tribes, chiefly bigoted Mohammedans of Pathan origin, which occupy the valleys of the Suleman range, the Hindu Kush, and the Black Mountains. It is a sway free from red tape—the rule of a stern sword of justice, wielded by a soldier of the true knightly type, Hon. Col. Deane. Political relations are controlled, roads guarded by local militia, trade must be free, but—among themselves they are at liberty, at least in the outlying districts, to "run their own show." Their domestic concerns are left strict-

ly alone. It is an arrangement that, in most places, prevents the missionary from "following the flag."

Here and there from thirty to fifty years ago, the C. M. S. planted its isolated stations. The points chosen were strategically sound; Peshawar commanding the mouth of the Khyber; Bannu the Kurram valley; Dera Ismail Khan, and Tank looking into South Wazeristan and the Gomul valley; further south, Dera Ghazi Khan for the southern Derajat and the Beluchis. But the outlook—how vast! Nothing beyond on the west till we come to the scanty missions in Persia, and then, too, how far apart from one another; and alas! how scantily manned. True, that of recent years the medical staff has grown, but the clerical has been weakened more and more by transfers and withdrawals. All these mission stations are Trans-Indus, and most emphatically *there is room for an equal number of Cis-Indus mission stations*, with their base on the railway.

Hazara

A more attractive field of work is the Hazara district—wedge-shaped, its base on the main line of the N. W. railway from Rawal Pindi to Attock on the Indus, and its apex tapering away to the north between Kashmir and Chilas. Many of the mountains are above the line of perpetual snow, and feed glaciers; the upper valleys are rich pasture "alps," for the flocks of the Gujars and Lyeds of Khajan. Even the nearer mountains, those close to the railway, are forest-clad on their northern slopes, and between them lie the broad, fertile plains of Agror, Mansehra, Abbotabad, and Khanpur.

The older population consists of Gujars, Kharals, and Dhunds, with a scanty sprinkling of other Mohammedan tribes, and still fewer Hindus; these last only to be met with in the towns. Pushtu is commonly spoken, but the local dialect is known as "Hazara," and is akin to western Punjab. Abbotabad has been fitfully worked by the C. M. S., and occasional tours have been made by missionaries through the heart of the district; while ladies of the C. of E. Zenana Society work at Abbotabad. But, as a whole, this great attractive district with 700,000 village people, and its four or five small towns, must be classed as one of the "unoccupied fields of India."

North of Peshawar is the populous Swat valley; beyond that, Bajaur, and then again Chitral, where there is a permanent British garrison. But to missionary effort the door seems as much closed there as in the petty republics along the Indus, such as Tangir and Darel, or in the chaotic tribes of the Black Mountains. Bigotry is strong, and it is only a few years since the moullahs preached a "Jihad," and thousands of these fanatical Moslems poured down the mountain gorges, confident that they would sweep away the infidel English. All through these wild mountains of the north-west, it is much the same; and tho here and there the Imperial Power may be represented by a young British subaltern, and a petty escort of Sikhs, or local militia, yet is the rule of the lightest description, and there can be little doubt that the advent of the missionary, if it did not of itself produce a religious conflagration, would be *made the pretext* for the first tumult that arose from whatsoever cause.

The Dard Tribes

The people of Chitral, Gilgit, Hunza, Nagyr, Astor, and Chilas belong to the Dard race, and are far less bigoted than the Pathans. But they belong to rival sects, Suni, Shiah, and Manlais, and each valley seems to speak a different dialect.

Many years ago I advocated the sending of a band of evangelists, who should travel over this wide and wild mountain region, studying its dialects, and going here or there, according to the openings they might find. Since then the adjoining district of Baltistan has been taken up by a brave little company of Swedes, women as well as men, connected with the Scandinavian Alliance. Still further up the Indus valley, at Khalatse, as well as at Leb, the Moravians have taken up work. And so the unoccupied field is less extensive, but also simplified by the start of work among the Thibetan tribes. But the C. M. S. has been unable to extend its Kashmir work, and the Dard races remain practically untouched. In view of the political difficulties, and the nature of the country, with its scanty, scattered peoples, and remembering the needs of more accessible and densely populated regions of Africa and China, I should hesitate to push the claims of the place "where three empires meet."

Poonch

Between Kashmir proper and the district of Rawalpindi, and occupying the outer hills and valleys of the Pir Panjal range, is the small feudatory state of Poonch. The population is about 50,000, of which a large proportion are Gujars, or cattle-herders, living in scattered mountain hamlets. Except Poonch, where lives the Raja

Bulder Sing, there is no other town. Much of the country is strikingly beautiful, and also healthy; for if the rice-growing valleys are somewhat hot and malarious in the late summer, the uplands are bracing and cool, and at such seasons the valleys are almost deserted. In winter the snow seldom lies below 4,000 feet. Special permission would be needed to reside in the state, but no adequate ground could be alleged for refusing it. In times past the northern valleys of the state have been visited at rare intervals by the Kashmir missionaries, and the southern skirts of the state are touched by the American U. P. mission.

Rajaori

A mission center for working this populous region might well be placed at Rajaori, itinerating from the Sheli river on the west, the Aknur and the Chenab on the east, where it would come into touch with the Scotch Church mission at Jammusia, and Lalkote. Even in this district, measuring some ninety miles from east to west, and thirty miles from north to south, the population is not homogeneous, and several dialects are met with, but these are all akin, as Mr. Grahame Bailey, a talented linguist of the Scotch mission, has shown.

It is to be regretted that this district can not be occupied by one of the two societies now working on its southern borders; but both are, alas! too undermanned to attempt such an extension. Still there are manifest tokens of God's blessing upon their labors, and as the native churches grow in numbers and zeal, surely we may expect that He will call some of Punjab Christians to the noble task of being the pioneer evangelists to their hill-brethren.

On the same subject we have a paper from J. Tunbridge, C. M. S. missionary, Kangra district, Punjab.

Kulu

This country is situated in the mid-Himalayas, and forms one of the six subdivisions of the Kangra district of the Punjab. It consists of a series of narrow valleys, shut in by huge mountains. The inhabitants are almost exclusively Hindus, numbering 119,000 in 1901, covering an area of 6,374 square miles. There are 360 Hindu temples in the land, some 150 being endowed by lands given by pious Hindus, and mostly dedicated to local deities. The people are purely agricultural; very simple in habits; ignorant, superstitious, and clannish. They are fond of truth, but in parts of the country only. Lax marriage relations and immorality are their predominant sins.

A small community of about fifty Christians on private land of an American lady, occupies Ani, at one extreme out-of-the-way corner on the borders of Suket native state; but as this is not evangelistic or aggressive, and is a private concern, it can scarcely be termed a mission. Missionaries from Kotgarh and Kangra (C. M. S.) have made occasional tours in Kulu and found themselves everywhere warmly welcomed, especially when accompanied by a medicine chest and magic lantern. The people have unbounded faith in the missionary's healing powers. A medical missionary years ago labored in the country, and is gratefully remembered still. Several attempts have been made to occupy Kulu, but no one has remained in possession. From personal acquaintance, extending over more than ten years, the writer is convinced that the land is ripe for the Gospel.

It is healthy; the rainfall is about forty-five inches only; snow falls in winter and blocks all passes but one. English fruits of all kinds flourish, and there is a small European community. Being under British rule, it is a well-ordered and peaceful country. The Church Missionary Society has neither the men nor the means to take up the work. There is a large floating population in spring and autumn, traveling to and from Central Asia, via Lahaul and Leh, and of pilgrims from the plains, who visit the springs and sacred shrines of Kulu.

Mandi and Suket

These are two native states in the Punjab Kangra district adjoining Kulu, and under British protection. The populations are about 170,000 and 55,000, respectively, and their areas, 1,131 and 403 square miles. The country is mostly sub-Himalayan, but some of the hills run up to 10,000 feet adjoining the Kulu borders.

The people of both states are almost solely agricultural, tho in Mandi there is much unworked mineral wealth, salt being the only thing they export. As in most native states, idolatry and superstition reign supreme. The very occasional visits of outside missionaries alone disturb the slumber of ages. Secret believers of very high caste and position have long existed in one of the states. Many others are reading God's Word and teaching their children its truths. The Rajah of one state is very bigoted, but the young Rajah of the other has been educated in the Punjab Chiefs' College, Lahore, so should be more enlightened than his late father. The people are everywhere accessible; only a resident missionary is needed.

MISSIONARY EDUCATION IN THE SUNDAY-SCHOOL

BY WILLIAM BYRON FORBUSH, PH. D.

Author of "The Boy Problem," "The Boy's Life of Christ," etc.

The place of missions in the Sunday-school at present is unsatisfactory. Education in missions is no definite part of the school curriculum. Giving is too general to arouse interest or sacrifice, and is sometimes not clearly differentiated from the paying for quarterlies. Missionary money often goes to minor or miscellaneous causes which, failing to secure attention elsewhere, besiege the Sunday-school. Yet here is the central place in the Church for missionary education, because all the young people at some age are here, and there are fewer castes and cliques in the Sunday-school than in any of the other young people's organizations.

The effort in all the grades should not be so much to secure a quarterly missionary lesson, or a supplemental missionary lesson, as to suffuse among all the spirit of the Kingdom.

Let us premise that the school has adopted a simple schedule of benevolences which is confined to the leading missionary societies for which its own denomination is responsible and has been assigned to the care of definite missionaries or definite children under missionary training.

The Primary Room

The theme of study in the Beginners' and Primary Classes is almost universally "God's Love and Care," and the "Duties of a Young Child of God." The methods are the story, object-lessons, and physical activities.

Missionary education comes more easily into these grades because the

new courses are more elastic than those in "the main room" of the school. In many of them God's love for all men and the physical wants of other peoples are already taught as a natural integral part of the course. The child-life of many lands is a ready topic of interest, the folly of idolatry is shown as God's real nature is revealed, and some information is communicated as to the sorrows of infanticide, child slavery, Indian widowhood, and famine. Stories, curios, pictures, and costumes illustrate the teaching. The Orient pictures and the missionary postcards mentioned in the last article will be found useful to give to the children to take home.

The giving in this grade, as in the home at this age, will be directly for hunger and need. If it is necessary to break away from the scheme of benevolence of the rest of the school in order to make this prominent, such undenominational work as that of the Grenfell Association for Labrador or of the Ramabai Association in India is appropriate. If the giving is to a child, her portrait must be constantly in the room. Giving, as in ancient Israel, is to be a joyous act, one to which trumpets are the appropriate accompaniment. The birthday thank-offering is, therefore, of especial propriety, a missionary gift. The children should have carefully explained to them where and how the money goes. The route between their own pockets and the collection box and the heathen is not always clear, and they have often some latent incredulity as to its safe arrival.

The Childhood Grades

Here the theme of study in the model school is the Law of God, and the story of God's people in the Old Testament is the favorite text-book. The ages here are from eight to twelve. In the large school the child is in an intermediate room, in the small school he is already, by ten years of age, out in the main room. This fact modifies any advice upon the subject.

The ideal methods of Bible study now are by the use of continued Bible stories, small pictures in the class, and travel study. Mission study, which is never to be separated from Bible study, comes in naturally now as an extension of the story of God's people into other lands, by a comparison of habits of the Bible people with the Orientals of to-day, among whom the Gospel is being preached, and by a comparison of Bible heroes with later heroes of the Cross. As this is the adventure period of life it is worth while to note that it is the adventures of missionaries rather than their personalities that make an impression, and, as it is the geography period rather than the history period, that it is many striking facts and much color rather than a historical order of events that are important.

This raises the question both in this grade and in the main school as to whether we are to depend upon what missionary instruction the teachers may do in the regular courses as they realize that the Bible is throughout a missionary book, or whether we must have quarterly or supplemental weekly lessons. President John F. Goucher suggests the first three months of every year as "the natural time for the special study of missions. It is just after the anniversary of Christ's advent,

when God sent Jesus on His mission to save the world."

The teachers, it must be confessed, can not be trusted to do this work if it is only incidental to a regular Bible course. Some do not want to do it and most do not know how. The lesson-helps, which they read, do not emphasize the missionary appeal. I think this much must be led by the school officers and be special and anniversary in character. Miss Brain suggests "Hero Sunday," which is excellent. The whole hour should be given to the matter. The room should be decorated. If there is an orchestra in the school, now is the time for it to discourse music. The Mission Band, or other society of young people that meets week days, should help prepare the program. If there is a special offering, there should be preliminary information about it, and envelopes for home collections should be distributed beforehand. Everything should be done, not primarily for the sake of any missionary cause, however important, but for the sake of a session so inherently interesting that the children shall anticipate its recurrence. It can not be too strongly emphasized that the heart of missionary pedagogy for children is interest. As Secretary Conklin says, he would not ask for an offering from a church of adults until the people themselves cared enough to propose it, so I would not ask gifts from a Sunday-school until I had taken pains enough to be sure that the children were eager to give.

The Adolescent Grades

All this that has been said about missionary teaching on special days applies, of course, principally to the main room of the school, in which the

adolescent grades are found. Some particular remarks are to be made about these grades, however. Here the theme of study is the Gospel, and the Lives of Christ and of the Christian Heroes are the usual text-book. This is the history period, and the young are ready now to get a consecutive sweep of history. The study of the book of Acts ought to be followed by its continuation in the History of the Church and of missions. This should become an integral part of the curriculum. This is the hero period. The Crusading Idea is prevalent, but it is best illustrated not in the historic Crusades, but in the pioneerings of the Cross. Now it is the man more than the adventurer who counts, and as the youth learns through biography to define who the Christian is, he must learn to see also who the missionary is, and that he is the same man. This is the great conversion period, and the essential attainment to be desired is not an emotional, selfish experience, but a recognition of the brotherhood of the family of God.

The class now is the great social integer of the school, in which the gang spirit is rife, and if there is a class treasury the teacher may find it wise to foster class objects of benevolence.

As the week-day extension of the junior grades was the mission band, so now the week-day extension of the school is the Christian Endeavor Society, is the boys' club, or girls' guild, in which the teacher will desire to find himself with his whole class.

Among the Adults

Here is where many churches will locate their mission study classes when they find that in their crowded life

there is no free evening for the work. The progressive school will develop out of this its missionary normal course and class, to furnish teachers for the school. Here will be found the broad outlook which bends toward Christian unity, in a study of men and fields more than of "the Board" and "the Cause."

Helps for Missionary Study in the Sunday-school

The material is meager, but it is coming fast.

Some of the Beginners' courses, notably those published by the Baptists, contain missionary material.

"Missionary Chalk Talks for Primary Classes," published by the Presbyterian Women's Foreign Board.

The Young People's Missionary Movement, 156 Fifth avenue, New York, publishes a dozen illustrated post cards on Japan with a dozen brief lessons printed on the back.

I have found only two courses definitely designed for use in the main room. One is an excellent handbook of six studies, designed to be used in the classes as preliminary to a lesson from the platform, entitled, "Missionary Studies for the Sunday-school." It is written by George Harvey Trull, and is published by the Foreign Missions Library, New York. A second series in two grades is in preparation.

Another course, designed for platform use, is called "Missionary Programs. Series No. 1." It has just been issued by the Young People's Missionary Movement. For study of missions in special countries the best handbooks are those that have been prepared for junior mission bands. "Japan for Juniors," by Katherine R. Crowell, published by the Woman's Board of the Presbyterian Church, 20 cents, is the best of a particularly good series. The Congregational Woman's Board of Boston have a less elementary series on different countries, at 5 cents each.

For a biographical course Beach's "Knights of the Labarum," and Shelton's "Heroes of the Cross in America," published by the Student Volunteer Movement, would be suitable. A selected course might

be made by using the leaflet biographies that have been published by different boards and publishers. The best are "The Soldier and Servant Series," published by the Church (Episcopal) Missions Publishing Co., Hartford, 5 and 10 cents, and "Missionary Annals," published by Fleming H. Revell Co., New York, 15 cents.

For the senior students or the mission study class in the school the books of the Student Volunteer Movement, the Young People's Forward Mission Study Committee, and the Women's United Study Committee are appropriate.

For teaching missions on special days by the stereopticon there is a series of "Stereopticon Lectures on Foreign Mission Lands," published by the Foreign Missions Library. Price, 10 cents. The Presbyterian Home Board has a series on domestic missions, of which "Our Country in Pictures" is an excellent example. The accompanying lantern slides may be rented at the same place.

A Missionary Museum

Every Sunday-school should have a museum as well as a library. This should have at least three departments, the Old Testament, the Life of Christ, and Missions. For a description of the way to fill the Scripture sections a booklet by the present author, published at three cents by the Pilgrim Press, Boston, may be secured, and some of the suggestions as to manual methods will be helpful for the missionary section.

While the whole school is to be enlisted in the collection of articles for the missionary museum, separate classes may be made curators for special countries. As many things as possible should be gathered at home. Picture post cards, photographs, pictures cut from the missionary magazines and curios given or loaned by friends who are travelers will make a good beginning.

Missionaries are very busy, but they are able in the course of time to pick up a good many little things for such a collection. Money both for purchasing and forwarding should promptly be sent in advance.

In northern India and some other countries little clay figures are made representing the dress and occupations of various people. They are easily broken, but are cheaply replaced. Articles of handicraft are comparatively more expensive than culinary and household articles, though they are all less expensive than corresponding articles in America.

Post cards can be obtained in all large cities, but views of places and persons and incidents in a special field can only be obtained with a camera. Dr. Wilton Merle Smith, the great benefactions of whose church are so well known, testifies that nothing, not even letters, counted as much as the camera in helping the interest of his people in the work. This church frequently invests considerable money in obtaining photographs for lantern slides. The Sunday-school should see that its missionary has a good camera, in warm climates a plate camera.

Many missionary fields now have local missionary, religious and Christian Endeavor magazines, which will be worth subscribing for, like *The India Christian Endeavor*.

This museum, collected by cooperative effort, should be publicly dedicated, and opened for exhibition to adults. It will instantly and permanently affect the whole Church in its interest in the affairs of the Kingdom.*

* For guidance in gathering and displaying either a missionary museum or a loan collection from the board we must turn to the Church Missionary Society of London, which has carried the latter feature to great success. The handbook is entitled "Manual for Stewards at Missionary Loan Exhibitions."

AN AMERICAN MISSIONARY STATESMAN

THE LIFE AND WORK OF DR. DIVIE BETHUNE McCARTEE

BY ELI T. SHEPPARD, LL.B.*

The long and eminently useful career of Dr. McCartee in China and Japan, affords one of the most conspicuous and happy illustrations of the priceless value of high personal character, joined with comprehensive ideals, in the field of missionary effort. Students of missionary work, the world over, have been struck with the immense influence and subduing force of personal character in every department of that work. Not only the vigor, but the very existence, of American Protestant missions in the Far East seem to center about the personality of a few individuals like Drs. S. Wells Williams, W. A. P. Martin, McCartee, Hepburn, Verbeck, and Brown, — men supremely endowed with force of character combined with unselfish zeal and undying enthusiasm.

The history of American missionary enterprises, in both China and Japan, since the middle of the nineteenth century, affords a striking illustration of this providential fact, that, at the most critical epochs in those countries, men like these have been at hand; and their influence has been singularly instrumental in shaping the course of events, momentous in history.

During his fifty-six years of connection with China and Japan, terminated by his death in San Francisco in 1900, Dr. McCartee gained such

practical knowledge of the language, literature, laws, institutions, and religions of these countries, as only comes from long and intimate study and friendly contact. He believed the inward corruption and downward tendencies of Oriental life could be arrested only by Christianity; but that zeal and preaching alone would not effect these desired ends. Christianity must be not only preached but exemplified in many ways to produce a fundamental change in the national life of a people possessing an antique and petrified civilization, culture, and philosophy. The work of undermining the existing colossal fabric of misbelief, demands some methods different, perhaps, from those which may be successfully employed among races more rude and barbarous.

He did not think these highly civilized Asiatics would "fall like ripe fruit before the first breath of the Gospel." No one could be more assured than he, of the supreme importance of individual conversion in order to national regeneration; or more assiduous during the greater portion of his life in the East, in sowing broadcast the Gospel seed by direct evangelization, the printed page and informal converse. But, like his friend, S. Wells Williams,[†] he felt that many "subsidiary means" must be employed by Christianity to secure the

* Col. E. T. Sheppard, U. S. Consul at Tientsin from 1869 to 1876, was then, upon recommendation of President Grant, appointed by the Emperor of Japan as Adviser in International Law to the Japanese Foreign Office. This position he held until some time in 1880, when, on account of ill health, he resigned, and since then has resided in San Francisco. He is the author of valuable treatises upon consular service and extra-territorial jurisdiction. One of these, discussing the history, principles, practice, and abuse of *Extrajurisdiction*, was published first as a series of articles in the *Japan Weekly Mail* in 1879. They were republished by the government of Japan, and translated into Chinese by Dr. William A. P. Martin, then of Peking. A second pamphlet is made up of lectures on the *American Consular Service*, delivered before the College of Commerce of the University of California in March, 1901, and published by the University Press. Col. Sheppard has also issued an important address on the *Future of the Pacific Ocean*. All these writings are peculiarly pertinent to the present relations of the United States with the Far East, and deserve to be issued together in a permanent and accessible form.

H. W. RANKIN.

[†] See "Life of S. Wells Williams," p. 180.

real advance of its own principles, and their incorporation in the social organism. Scientific agencies, legitimate commerce, the telegraph, railway, school and college, newspaper, hospital, and the very presence of foreigners could all be made to serve the interests of the Gospel. Dr. McCartee was no believer, however, in what is known in the Orient as "the gunboat policy", nor did he countenance any form of compulsion as a Christianizing adjunct; but was conscientiously opposed to such a reliance upon the "worldly arm of flesh."

"American missionaries," said he, "will make slow progress in China, so long as they continue to invoke the interposition of their consuls, or call for the presence of gunboats on every trivial occasion. This gunboat policy only serves to deepen the hatred and distrust of the Chinese toward foreigners generally, and missionaries in particular, by reminding them that the missionary is forced upon them."*

Some years later, an inverted echo of this sentiment came from the Tsung-li-Yamen at Peking: "Take away your missionaries and your opium," said Prince Kung, "and we can live together in peace." On another occasion, Dr. McCartee expressed, on the subject of extra-territoriality in China, views sensible and just.

"It is the boast of Christian nations, that their citizens living in China and Japan carry with them their own national laws and customs, are exempt from the local laws and customs, and are accountable only to the jurisdiction of their respective consuls. In

too many instances this doctrine of extra-territoriality is abused, with the result that the local laws and municipal regulations of the Chinese are flagrantly disregarded by foreigners in the country. This assumption of foreign national superiority is exceedingly galling to the Chinese government and people, and it is a frequent reminder to them that their country is in danger of passing permanently under the dominion of foreign nations."

Dr. McCartee was well versed in the literature and principles of international law, and his words recall the eloquent historic opinion on this subject, once pronounced by the greatest Lord Chancellor of England:

"When the Roman citizen carried with him his rights of citizenship, and boasted that he could plead in all the courts of the world, '*Civis Romanus Sum*,' his boast was founded, not on any legal principle, but upon the fact that his barbarian countrymen had overrun the world with their arms, and reduced all laws to silence, and annihilated the independence of foreign nations."

Dr. McCartee was not alone in thinking it anomalous, that after twenty centuries the maxim which the pagan Roman regarded as "the badge of universal subjection which their warriors had fixed upon mankind," should be adopted as the maxim of Christian nations in their intercourse with non-Christian states.†

Dr. McCartee was liberal minded, widely cultivated, widely experienced among men, yet unmistakably animated by religious aims. He regarded Christianity as primarily a religious force, establishing, first of all, normal

* Comp. Circular Letter addressed to all the Consuls of the United States in China, by the former minister to China, George F. Seward, dated Peking, March 3, 1875.

† Dr. McCartee had no doubt that as a provisional measure only, and pending the reorganization of native administration, extra-territorial and consular jurisdiction in a country like China was a necessity to justice. But he wished the provisional character of the practise to be plainly avowed by foreign governments, and understood by natives, as an incentive to native reform; while his indignation at the great abuse of the system by foreigners was quite in sympathy with that of the Japanese and Chinese.

relations between man and his Maker; but, by this very fact, also preeminently a civilizing force, creating the best possible conditions between man and man. The missionary he thought of as emphatically the advance herald of a higher and better civilization, one that is or may be dominated by Christian ideals. Stationed at the outposts of the pagan and Mohammedan world, and representing the spiritual side of life, he should hold aloft in one hand the Book of Life, and in the other the torch of science; not that these are of equal value, but must go together. There should indeed be a suitable division of labor, according with the fitness of men. There is work for the cleric, and for laymen, and for women, too. But in many ways, the missionary enterprise must be prepared to lend a hand in helping up less favored nations. It should follow up the precepts of the Gospel by introducing a knowledge of arts and sciences, and exemplify the social ethics of Christianity in whatever kind of work the exigencies of a particular field demand.

Dr. McCartee's life-work was, perhaps, the most lucid and satisfactory illustration of his own ideal. From the beginning of his active career, in 1844, as a missionary doctor in Ningpo, until the close of his long life, we see him constantly reappearing in fields and forms of usefulness other than those conventionally dedicated to missionary labor; but always working definitely in one direction. His old colleague at Ningpo, Dr. Martin, says of him in a recent letter:*

"I never knew any man who combined in so high a degree the labors

of an author, preacher, and medical practitioner. In the earlier days of the opening of the ports, his services as a physician were called for on all sides; not by missionaries and Chinese alone, but by the mercantile community and foreign shipping. In his versatility and untiring energy he seems to have been made for a pioneer; while his long tenure of a consular post contributed much to his influence among the Chinese."

And the Anglican Bishop of North China, the Rgt. Rev. George E. Moule, who also knew him well in Ningpo, writes of him:†

"Taken all in all I suppose no missionary has more worthily upheld the character of his profession. I have always regretted that missionaries should ever consent to accept a political appointment. Much, I know, may be said on the other hand. But Dr. McCartee's singleness of aim in all relations of life was so conspicuous, that his tenure of a consular office can have done nothing but raise the credit of Christianity, and American Christianity, in the eyes of both Mandarins and people. In those early days (1844-1858) access to the higher Mandarins was denied. I doubt, indeed, whether down to the time of the Taiping troubles (1861-2) the business brought up to English and American consulates, was not conducted through the agency of a petty officer called Yung-tung, inferior in rank to a Chiehien, or district magistrate, who himself is two grades below the Tao-tai, or Intendant, with whom almost exclusively Ningpo consuls now do business. But my recollection is that Dr. McCartee, through his medical skill, Chinese scholarship, and especially his character as a Christian gentleman, had won access to more than one or two of the wealthy and cultivated classes, living in and near Ningpo. If he had had something of the self-assertion which characterized some

* To his Biographer, dated Peking, February 5, 1901.

† To his Biographer, from Hangchow, June 26, 1901.

others, and less of the sense of humor which gave a charm to his conversation, he would have left a deeper mark upon the literature of missions, and in the various fields of research. But my impression of him is that no one of my missionary acquaintances won, and retained to the last, a warmer or more respectful regard from his brethren of all denominations, and from the Chinese of all ranks."

We recall his slight, simple, almost pathetic but always dignified figure—a mere drop in the great ocean of Oriental life and movement, sinking now and then completely out of public view, to reappear as often in some other and important role of activity; and as repeatedly working out results which, humanly speaking, seem now little short of miraculous.

In another place,* Professor David Murray, former Adviser to the Imperial Department of Education in Japan, has contributed an interesting memoir of Dr. McCartee, and especially of his labor there in that department. Few, if any, of the distinguished corps of American and European scholars, engaged in the educational department of Japan, have obtained greater recognition and none occupied a wider place of usefulness and influence. It would be difficult to say in which of several branches of learning he most excelled; but no one obtained a larger meed of admiration and personal esteem, whether from his pupils, his associates in the University of Tokyo, or his employers in the government of Japan.

It has been lately said of him by the Viscount Tanaka, then Vice-Minister of Education:†

"All his success in connection with our education was partly due to the

wide range of his learning. But he was a man to be respected as a teacher and trusted as a friend. He was true to himself as well as to others; and whatever he did, he did it with a profound sense of responsibility. His good work for the education of Japan in the first stages of its development is never to be forgotten."

I enjoyed an intimate acquaintance with Dr. McCartee during those years of his life, and my position afforded exceptional opportunities for observing the character, methods, and influence of his labors. From 1872-1880, Japan was passing through the most critical period of her transition from the Old to the New. The whole empire was undergoing a social revolution, so complete, momentous, and swift, that the very speed seemed to threaten the extinction of the national consciousness. Indeed, many shrewd observers, altho wishing the Japanese well, feared the nation was rushing to destruction. It was a singular spectacle; the hermit empire of the changeless East, suddenly caught up in the whirl of Western progress, and rushing headlong in the race of this new destiny! A complex social phenomenon so entirely unparalleled in history was well calculated to excite the gravest apprehension as to the final result. Dr. McCartee believed that Japan could not import a new civilization as a man might buy a ready-made suit; that no foreign civilization grafted upon an Oriental state could live and thrive unless assimilated to the native parent stock. Moreover, altho immense changes in the inner life of such a highly sensitive people might indeed be effected from without, yet no mere exchange of one materialis-

* In the *New York Observer*, July 17, 1902.

† In a letter to his Biographer, dated Tokio, September 21, 1902.

tic civilization for another could bode any good, unless both were interpenetrated and fused by those principles and ideals which Christianity alone supplies. And these principles, to become generally accepted and operative, must be embodied in lives able to counteract the deep, prevailing, instinctive, and no less well deserved distrust, suspicion and aversion directed against foreigners in the East.

The Christian religion in China and Japan, in both the common and official mind, has inevitably been associated with the political designs of the West, with the arrogance and aggression of foreign states; with the greed and duplicity of foreign commerce; with the opium and coolie traffic; with the personal insolence and brutality which for 300 years the natives have suffered at the hands of foreigners from Christian lands; with the infamous lives of great numbers who claim the protection of supposedly Christian governments. All this the Christian missionary must offset by such a life and work as shall conciliate these Eastern peoples, not only to his faith, but to the very presence of an Occidental. Nothing can better accomplish this than such exhibitions of Christian character in secular affairs as must profoundly convince pagan minds that the best friends their country has are those who are Christians indeed.

In his view there was no conceivable condition of society in which Christianity was not better for any people than Mohammedanism, Buddhism, or Confucianism. Yet his profound knowledge of Oriental literature, philosophy, and history made him aware that the East possesses some institutions, and its wisdom many maxims, little inferior to those of the West.

He refused to ignore the virtuous aspects of these ethnic teachings, the sanction lent to them by a venerable antiquity, or the powerful hold which they have upon Oriental character. On the contrary, he emphasized all points of agreement between these teachings and those of Christianity. He always aimed to meet the native Chinaman or Japanese, peasant, merchant, officer, or scholar, upon his own ground; and then to show how Christianity satisfied needs which, while partly recognized, are wholly unprovided for in the pagan teachings. But to enlarge upon the antagonisms involved appeared to him mischievous; while the unquestionable merits that belong to those nations and systems he recognized cordially.

This function of conciliation, and the promotion of a mutual understanding between all parties concerned, was exemplified by him with notable success in public diplomacy, in which field he smoothed the way for negotiating some of the most beneficent treaty provisions between China and Japan, indirectly affecting the relation of these countries with the Western Treaty Powers. His part was in the background and mainly unofficial—that of a confidential counsellor, whose assistance was sought and highly valued by those officially concerned. For this reason what he did was not known to the public then, and can not yet be fully told. It is better known that, in the final suppression of the coolie traffic in 1872-3, one of the most inhuman evils of modern times, this humble missionary doctor was a very considerable factor; and it was not by accident or chance that in the adjustment of international disputes between China and Japan he

came twice prominently to the front. His recognized experience and efficiency in the consular service of his own country at three different ports of China, his established reputation for fair dealing and flawless integrity in both private and official relations, his great scholarly attainments, his urbanity and piety, combined with a rare aptitude for diplomatic business, more than once attested in the official correspondence of the United States, rendered him a conspicuous figure of his time, and marked him out as one pre-eminently suited for diplomatic employment. Besides this, in the first days of the University of Tokyo, where his chair was properly that of natural history, he for three years taught Justinian's Institutes, Pomeroy's Municipal Law, and the elements of the Law of Nations.

But all this work, however important, was extremely unobtrusive, and not widely known; and in a private letter he remarked that Dr. Martin was probably correct in saying once of him that he was "a man jealous of his reputation, but indifferent to fame." Perhaps no other foreigner ever divided so many years between China and Japan, so nearly even in the attention given to the interests of both, and continued during his visits to the United States. Certainly no other foreigner was ever better situated for understanding these two countries in their mutual relations, and points of comparison and contrast. No other ever served both countries with more loyalty to their best interests, or received a larger measure of confidence from the natives of both. Too true a friend not to rebuke their faults, he appreciated the excellencies of both, and in many ways sought to bring about the best mutual understanding.

For nearly three years, 1877-89, he was Foreign Adviser, with rank of Secretary, to the first resident Legation of China in Tokyo. But the Far East as a whole, was always present to his mind, and his conception of needs, and adaptation of service, were those of a true Christian statesman.

The Viscount Tanaka Fujimare, ex-Vice-Minister of Education, and ex-Minister to Italy, a warm personal friend, knowing exactly his standing among the Japanese, in the letter above referred to says:

"Dr. McCartee was thoroughly acquainted with Japan, its language, its literature, and its people." (In regard to the Loo Choo affair of 1879:) "You are right in saying that when he acted as Adviser at the time of the first Chinese Legation, he contributed much toward the peace between the two countries. I and my wife used to call on Dr. McCartee and family very often while here, sometimes staying with them for several hours. We were very much struck with their beautiful home life."

Dr. McCartee was not called a statesman, and there were eighteen out of fifty-six years in which he was not called a missionary. But if in truth, and aside from merely professional distinctions, such a man is not a statesman or a missionary, then who is? How obviously great beyond measurement, and Christian beyond doubt, the influence of such a life! He never would accept or retain a position that involved the smallest compromise of his Christian faith. As a scholar, physician, diplomatist, missionary, and gentleman, he was greatly admired; but his fame will be chiefly due to the example afforded by his spotless life of that godliness, righteousness, and self-oblivious kindness, which perfect the man and exalt a people.

JAMES STEWART, M.D., D.D., OF LOVEDALE*

BY GEORGE SMITH, ESQ., LL.D., C.I.E.

After half a century of self-sacrifice and toil for the Bantu people, James Stewart, missionary of the United Free Church of Scotland, died at Lovedale on the 21st of December, 1905, in his seventy-fifth year, and was laid to rest on the top of a hill, Sandili's Kop, which overlooks the scene of his labors. In 1864 Dr. Stewart was selected to develop the small missionary "seminary" at Lovedale, into an industrial, normal, and theological institution. He took charge in 1866. His founding of the Livingstonia and the East African Missions was only second to his building up of Lovedale. His name is enrolled with those of Alexander Duff and David Livingstone.

He was born in Edinburgh in 1831. As a boy, he gave his holidays to driving stones in his father's carts from a distant quarry to build the new Abbey Church. During his Moderatorship, 1899-1900, when he preached from the text, "Ethiopia shall soon stretch out her hands to God," he pointed out the spot on the old farm where he resolved to go as a missionary. He equipped himself for an ordained medical missionary; for a short time acted as assistant to Dr. Candlish; preceded Dr. Whyte in Glasgow, and helped Dr. Brydone in Dunscore. David Livingstone's "Missionary Travels" fired him and gave direction to his life. Tho only twenty-six, and a probationer, he offered himself, to explore and open up that mission in Nyasaland to which Livingstone invited the people of Scotland. "The time was not yet;" but an independent committee sent him forth "to confer with me about a Scotch colony," as Livingstone wrote in 1861. He accompanied the great missionary's wife to Shupanga, where she died, and was buried. Alone in a canoe, Stewart explored Lake Nyasa for six months, and after two and a half years, returned to Scotland to find the

time still out of joint. Offering him £150 a year to join him, Livingstone wrote to him in 1862, addressed "*in nubibus* or elsewhere:"

Possibly I underestimate difficulties, and I may not fully realize those which must be encountered by the men who will be honored to introduce the Gospel into the center of the slave market of Eastern Africa; but were I young again, and planning how I could best lay out my life, without hesitation I would go in for this new field of missionary labor. If an efficient minister settles in almost any parish at home, or goes to India or other country where he could enter into other men's labors, the conversions that may be attributed to the labors of his life might probably far outnumber those which may result directly from your efforts here. But I believe that work here would eventually tend most to the advancement of the Kingdom. I undervalue the preaching of the Cross nowhere. The case, however, under consideration seems to be very much that of a professor of theology giving up the pastorate and direct effort to save souls in order that, by preparing other minds for the work, he may indirectly convert a hundredfold more than he otherwise could have done.

Stewart's reply was to take his M. D. degree and go to Lovedale till the burial of his hero-friend in Westminster Abbey roused all Scotland; and on his first return in 1875 he founded the Livingstonia Mission. What that mission has done, thirty-one years of almost unrivalled success tell.

With Lovedale Missionary Institution, Dr. Stewart has been most closely identified. In 1855, the Governor of Cape Colony, Sir George Grey, proposed that an industrial department be added to Lovedale "seminary," and promised grants to carry it out. The Presbytery appealed in 1858 for assistance in doing their part. The answer of Dr. Duff and his committee was to organize the mission anew; and under this James Stewart, M.D., began his life-work in 1866.

On his appointment to Lovedale and departure, the committee drew up

* Condensed from the *United Free Church Monthly*.

a minute as to its future management, in which this passage occurs:

1866. 20th November. "5. That with reservation of the interests of existing agents all the agents charged with the management of the farm or other industrial departments connected with the Seminary, should hereafter be paid from the proceeds of these departments." 6 provides that "so soon as native congregations are formed, the care of them ought, as speedily as possible, to be consigned to a native pastor-ate . . . in time to be supported by natives themselves, while the European missionaries should be free to press on to the regions beyond." 8 and 9 urge cooperation and union with the Churches of the Colony, in accordance with the minute of 1864.

After eight years' work on such lines, Stewart returned to Scotland on furlough, to raise funds for a large extension of the institution, which has ever since been an arts, divinity, industrial, and medical college, the first in Africa. Lovedale, under forty years of his work, has evangelized the Bantu race, or the Kafirs, Fingoes, and Zulus south of the equator. Its supremacy, in influence and efficiency, has been acknowledged by the whole Reformed Church. The spiritual and the political results of Lovedale, and its sister institutions at Blythewood, Overtoun, and Kikuyu, every decade reveals.

Dr. Stewart's personal influence on the six colonies and states south of Zambesi, and that of his writings, especially his "Kafir Vocabulary," and "Dawn in the Dark Continent," was immense.

Dr. Stewart dictated this message to the missionaries of all the Churches just a week before his death:

DEAR SIR:—The recommendation of the recent Inter-Colonial Native Affairs Commission, with regard to the establishment of a central native college aided by the various states for training native teachers, and in order to afford opportunities for higher education to native students, has, no doubt, occupied your thoughts. As the proposal is being discussed by natives all over the country, and in view of any action the government may take to give practical effort to the recommendation, it seems well that expression should be given to the opinion of missionaries, and especially of

those directly connected with the education of the more advanced native students.

"I therefore write you, and to other European missionaries, to ask you to assist in carrying out this scheme for the advancement of native education throughout South Africa, that we, by cooperation with one another, and cooperation with the governments, may insure the missionary and interdenominational character of the proposed college.

Representatives of one hundred and fifty thousand of the South African natives, who owe all they are to the missionaries, have petitioned the King's High Commissioner, Lord Selborne, and the governors accordingly. The Anglican Bishop of Lebombo, recently addressed to the Bishop of St. John's Bloemfontein, a most catholic testimony to the work of James Stewart and to its results:

September 2, 1905.

I had opportunity of talking over the rumor that *Dr. Stewart feels that the work at Lovedale has been a failure*, with Mr. Lennox, and of letting Dr. Stewart himself know that I wanted to speak to him on that subject.

He broached the subject of the rumor to me, and wanted to know in what way the work at Lovedale was to be regarded as a failure—whether financially, or intellectually, or spiritually, or politically, or morally. He most emphatically denied that he considered it a failure in any of these ways, and stated that if he were to begin his life-work over again he would not wish to spend his energy in a different way.

To the financier he would reply that the books of the Institution showed that, from the time when fees were first charged to the end of 1903, the pupils or their relatives had contributed in fees not less than £63,734 towards the expenses.

He would refer the educationalist to the examination records of the Cape University and the Educational Department, which show that between the years 1886 and 1900 the certificates gained by Lovedale students numbered 836.

To the Christian he could point to the men trained at Lovedale who had been thought worthy of office in the ministry of various denominations, or were employed as catechists and evangelists. The figures up to the year 1903 showed that 57 ministers and 55 evangelists or catechists were old Lovedale boys. The ecclesiastical bodies employing them, included, besides the Free Church, the Baptist, Church of England, Congregationalist, Huguenot, Moravian, and Wesleyan.

To the politician he would point out the number of former students who had served their king and country in various branches of the civil service as interpreters, magistrates' clerks, and in postal and telegraph work, 112; in railway and police work, 86; school teachers, 768.

To the moralist he would dwell on the numbers still retained in official positions in spite of the fact that others, either white or black, would be ready at once to step into their places if any moral flaw could be detected which would justify the authorities in declaring their posts vacant.

In one way only did he consider that there had been failure. He was willing to allow that, if he himself and those who worked with him had corresponded more

perfectly to the grace of God, results would have been more satisfactory still.

With proper Christian humility he had spoken of his work in connection with Lovedale as falling very far short of his ideals. It is quite easy to see how this would give rise to the saying that he feels the work at Lovedale to have been a failure.

The Foreign Mission Committee have cordially invited Rev. James Henderson, of Livingstonia, to the office of Principal in succession to Dr. Stewart. This invitation was given prior to his death, and in accordance with his own request.

BIBLICAL INSIGHT AND FOREIGN MISSIONS *

BY REV. HENRY C. MABIE, D.D., BOSTON, MASS.

Upon the surface it would seem far easier than it is, to enlist interest on the part of western Christendom in its missionary task among pagan nations. The Church to whom the appeal is made is a called-out body, supposedly standing apart from the world, with a new nature prompting it to seek the renewal of all men,—a post-Pentecost people, intended to be endued with power through many tongues to reach all nations with the Gospel. Practically, however, it is very much to expect that even this elect body, as a whole, or as yet even in the majority of its membership, will habitually live in the spirit of its ideals. Many as are the bars to the outward extension of Christianity which have been removed, such as territorial separations by seas not yet navigable, difficulties of language, and the corruptions on the part of the Church not yet arrived at a proper self-understanding, nevertheless there still remain difficulties peculiar to this high task. Multitudes have little appreciation of the real status of the heathen; many have little power of imagination to construct

even in thought the practical situation abroad to be dealt with; and the number is yet comparatively few who from training, from insight into world conditions, or from grasp of the Divine program, can easily bring themselves to attack the problem. The fact that this is the most unselfish of all undertakings, is grounded in the deepest paradoxes of Christianity,—grasped by few until too late to commit themselves to new enterprises,—still further makes it all seem a far-off dream, beyond one's power seriously to grapple. It is for the few, therefore, who do enter into the situation, to make this cause their own, to maintain patience with the multitude in whom indeed the spirit may be willing, while the flesh is weak, and to go on and do the work.

At the very basis of all intelligent and lasting interest in this work is insight into the Holy Scriptures. But this can come only to those who patiently burrow into them, who learn to read between the lines, who live in the spirit of the new vision, and so come into the spirit of the Divine Master. And, even after one has him-

* From an Address given at the late Baptist World Congress, held in London, July 11-18, 1905, on "How to Create Deeper Interest in the Home Churches in Foreign Missions."

self acquired such insight, it must ever be difficult so to expound to others those Scriptures as that they will be brought into the same spirit, and so become rewrought into the new habit of missionary endeavor. Now there is no nostrum for producing this change in men, inasmuch as there is no method, apart from actual experience of deeper things—whereby one may be initiated into the secrets of a missionary Christianity.

The missionary interpretation of the Scriptures then is the fundamental means of deepening interest in missions. It is a sorry thing to have to say that, in many parts, this form of effort is little relied upon, as a practical measure, either in England or America. Indeed, in some societies, the fiscal or business end of the management has by far the greater prominence in the public presentations of the cause. In our judgment, no defect in policy can be graver. The mission cause which is not developing a spiritually interpretative function in setting forth the very genius of the work, as expressing the mind of Christ, has already entered upon its decline: for even Christians will not long be moved to give care or money in directions involving the most costly self-sacrifice—the expatriation of missionaries, the endurance of pestilential climates, and the contact with the grossest moral evils in the human race—on the basis of appeals, primarily pecuniary. Men little care to pay for privileges like these. Unless therefore the vision of Christ is experienced by the advocate of missions, and by the Spirit is transmitted to others, little headway will be made in developing the missionary conscience.

Of course, there is much value in the personal narrations and testimonies of exceptionally gifted and heroic missionaries, as from time to time they come before the churches. The presentation of new appointees for service, aflame with exalted ideals, but as yet existing largely in the realm of sentiment, will also evoke considerable sympathy, and shame the stay-

at-home portion of the Church into larger benevolence. But even this idealization of the work felt by the few in new qualms of conscience, will not endure unless fed with more heavenly oil.

Even the study of missions, under whatever form conducted, and especially if emphasized chiefly in the intellectual realm, may, after all, leave only a product of speculative value, because something more than mere intelligence is needed. It is often said that if people only better understood, intellectually speaking, what missions have been and are, they would be more interested. But *motive* as well as intelligence must be awakened, and to open the inner springs, the conscience, and the will, as well as the understanding, must be moved. Hence the Bible and its most sagacious interpretation, in speech and literature is, after all, the ultimate power, to reach the Church and animate it.

If indeed the missionary deputationer at home on furlough with living accounts of his work, can be seconded by the sympathetic missionary secretary, or, better yet, by the local pastor of the church visited, combining their two-fold testimony, namely, that from experience and that from some principle of God's Word, so that the *man of God* and the *Word of God* are joined in the appeal, the profoundest stirrings of heart may be expected.

The use of the missionary conference in important centers, lasting one, two, or three days, to which the writer and many others have been giving themselves, in past years, is an agency of the deepest value, for moving the pastor to proper cooperation. There is not time in the ordinary annual meetings, which must be more or less formal and perfunctory, to deal with the great principles, the spiritual verities, which lie at the root of the whole missionary undertaking. There is need to develop among circles of kindred spirits the meditative habit under the influence of a face-to-face vision of the Biblical forms of missionary truth,

the concrete statements of the missionary worker from the front, and the normal relationships of a pastor to his flock.

There is, of course, an important place for the presentation of the financial needs of the work, and for the employment of the best skill in securing contributions; but this is always a secondary subsidiary process. If one is to keep the fountain open and flowing, the deeper springs must be tapped; merely to appeal for money over and over again and in ever increasing amounts, apart from the most glowing presentation of the Christian motives, is to draw from a broken cistern. Any missionary society thus doing will dry itself up, will cut itself off from the sympathies to which it is entitled.

But someone will ask, what is meant by the missionary interpretation of the Bible? Will the Church not tire of hearing sermons on the great commission? Yea, doubtless; but if, as one reads the Bible, he comes to find that every narrative, miracle, record of the Spirit's work, as in The Acts; every Epistle, in its multitudinous parts, each and all are alive with the very Spirit of our Lord, then the case will be different. Since all this is essentially Christian, the people will not tire, if presented with freshness and holy elation of spirit. Christianity itself can not be properly interpreted without involving its practical corollaries, and these all are missionary. For example, God's covenant with Abraham, in its compass was missionary. The supreme function of Israel as a people was intended to be missionary, and for the failure to make it so Israel lost her kingdom; the temple itself was intended to be "a house of prayer for all nations." Failing to be this, it became "a den of thieves," as does everything human and earthly, stopping short of the Divine intent. Christ's very incarnation was missionary, his death was such, his resurrection, his ascension, and the gift of the Spirit of Pentecost. The Acts were the outworking of it; the

Epistles, the exposition of it; the Apocalypse, the unveiling of it in destiny; and all together were component parts of the self-realization of the Christ, the new Adam of the race.

To be yet more specific: in the Acts, (i-2) we are reminded that Jesus "was received up"—in the ascension—"after that he had given commandments through the Holy Spirit unto the apostles whom he had chosen." Observe the reviser's change suggested, literally "the commanding"—rather than the plural "commandments," as in the common version. Of course, a close observation of Scripture only would discern a point like this, but the discernment makes all the difference with the impression received. Luke is virtually saying that Jesus could not ascend to his glory again until he had reached a given goal; that goal, *the commanding of the Church to do a specific thing, namely to evangelize the nations.* The whole axis then of Christ's incarnate career, as related first to the earth, and then to his continued work in heaven, turned upon the promulgation of the supreme command to evangelize mankind. Everything on earth in Christ's career led up to that goal, and everything on the Heaven side of his exalted service starts from it. If World-Evangelization then, is the most pivotal matter in connection with the work of the Redeemer, then the work of missions is no subordinate, subsidiary thing, optional with the Church to take up or not; but the one vital thing, without which, from Christ's point of view, all else is disordered. Numberless instances like this in which missions are implied as integral to Christianity—as lying at its very heart—abound in the New Testament. The man who is not a careful student of the Word, will never see them, and he who is not in the spirit of that Word will not care to see them: and hence because of ignorance on the one hand, and of indisposition of the carnal heart on the other, the cause dearest to Christ goes

a-begging. It has ever been so; it will ever be so until church leaders, pastors particularly, become missionary exegetes of the Word of God, and so divinely apostolic.

It is well known that in England the expository feature in preaching is its best characteristic. It is that which is the strength and glory of the nonconformist churches. And yet even there, dependence upon the missionary exposition of the Scriptures is much in the background as a means of deepening interest. It is only in its beginnings in the United States. But wherever employed, other things being equal, there missionary interest will be at the maximum, and missionary funds most easily increased. Certain pastorates in America, and doubtless some notable ones in England, have been conspicuously characterized

by that for which we plead. We especially mention such in America as those of the late Dr. A. J. Gordon in Boston, of Rev. Wilton Merle Smith of New York City, and of Rev. C. E. Bradt of Wichita, Kansas.

That which more than all else has rendered vital the Student Volunteer Movement, is the fact that back of and underneath all, in the habits of its leaders, and in the work carried on in the colleges, Bible study as fundamental to missionary power is continually cultivated. The missionary enterprise throughout is against the grain of selfish, carnal human nature, and it can only be overcome by the Book of Heaven, and by the Spirit of Heaven, a Spirit which renounced even heavenly rights that it might prove itself missionary: that is, godly in character.

SAMUEL H. HADLEY, THE SOUL WINNER*

God has His "HALL OF FAME." But those who find there a memorial are not of man's choosing: this honor is reserved for those who are "great in the eyes of the Lord"—those who are great in humility—great in His eyes because little in their own; great in simplicity, like a little child; great in faith, implicitly believing and trusting; great in love, cheerfully sacrificing self for others. Judged by such standards, Mr. Hadley was one of God's great men, and there are many who know that a prince and a hero has passed away.

Mr. Hadley ranks among Christian *statesmen*. At least seven or eight social questions confront us, that tax the wisest brains and noblest hearts to furnish an adequate, practical solution—such as the problems of drink, lust, crime, poverty, the uplifting of the Negro, labor and capital, the Church and the masses, and the redemption of the outcast classes. The last is the most difficult, and has so far proved too hard for even the

Church of Christ. Mr. Hadley, while others have been talking, has been doing. No man of his day has done more, if as much, to reach, and show others how to reach, the hopeless victims of sinful habits—to lift them out of the horrible pit and miry clay, and set their feet upon a rock and put into their mouth a new song.

Eyes wept at his bier, that are unused to weep. There was a shock like an earthquake among the wharf-rats and river-thieves, the liquor dens and dives of sin, when it was whispered about on that fateful Friday, February 9th, that Hadley, of Water Street and the Bowery Mission, was no more. True to the last to his holy mission, his pathetic dying groan, heard by his nurse as she bent over him at the hospital, was: "My poor bums! my poor bums! who will look out for them for me!"

"316 Water Street" was a spiritual tonic to many a visitor who went there to see "John 3:16," illustrated. There was God's Love to the World

* The substance of an address at the funeral, February 12th, by the Editor-in-Chief.

exemplified and reflected in a godlike love of man for man; and the self-giving of the Lord Jesus was imitated in a human self-giving rarely equalled. Mr. Hadley loved all, and gave all. His own comfort was nothing. His passion for souls was a consuming fire. He rejoiced to suffer with and for those he sought to save, knowing that "as soon as we cease to bleed we cease to bless." In his mission the hungry found bread; the naked, clothing; the weak, a strong arm, and the hopeless, inspiration. He did not give what cost him nothing—seeking, with a mess of words to feed the starving, and a robe of fair promises to cover nakedness. He starved himself to feed, and he robbed himself to provide.

Nothing was more marvellous than his patience. After being cheated twenty times he would shame a man out of his frauds by trusting him yet again, like the Divine love that never refuses, and never upbraids, because of past unfaithfulness and treachery.

He had a very definite experience of *conversion*. He had passed through the fires of an earthly Tartarus—a hopeless sot, a gambler, a thief, a "bum." He had gone down till there seemed no lower depth to descend into, except the bottomless pit. In a drinking saloon in Harlem he had a strange vision, both of sin and salvation. Delirium tremens, with its horrors, was upon him, and he felt himself falling—but he determined to "*fall toward the Cross!*" as he himself said. He was not too drunk to walk up to the bar, and pounding it with his fist till the glasses rattled, he said: "Boys, listen to me! I am dying, but I will die in the street before I will take another drink!" He dragged himself to a lock-up and asked to have the key turned on him to keep him from the worse gates of hell. He afterward strayed into the McAuley Cremorne Mission, 32d street, and there, instead of reproach, found welcome, food and warmth. And there, that night, he found Christ. This was in 1882, a little less than a quarter of

a century ago. Once sober, he got employment, and good wages, and might have hoarded money. But before his deep desire to lift other fallen men out of the gutter, every business prospect was sacrificed in hope to save the worst and most abandoned. He, whom sin had driven to the verge of suicide, and who had found abundant pardon and plenteous redemption, lived to tell others of what God had done for him, and show in himself a "pattern," that others as bad and hopeless, might believe to life everlasting. His first convert, like Andrew's, was his own brother, Col. Hadley, who for so many years was so successful a worker in similar ways, for souls. It is reckoned that, during his years of sublimely unselfish work, S. H. Hadley brought into a new life in Christ over 75,000 outcasts. But this is only part of the results, most of which can not be tabulated. Thousands more have heard and felt what Water street had to offer, and have gone out, like drift-wood, to float on the sea of life, to distant points, but carrying with them saving truth and power. Some of them will not be heard from, perhaps till the day when God makes up His jewels. But there is reason to believe that, in that humble mission, God has wrought miracles of grace as wonderful as any primitive miracles of cure. 316 Water Street has been a Bethesda, where the Heavenly Angel continually troubles the pool, and many spiritual cripples have found healing.

Job xxix: 11-16 suggests an appropriate epitaph for this winner of souls:

When the ear heard *me*, then it blessed me:

And when the eye saw *me*, it gave witness to me:

Because I delivered the poor that cried,
And the fatherless, and *him that had*
none to help him.

The blessing of him that was ready to perish came upon me:

And I caused the widow's heart to sing for joy.

I was eyes to the blind, and feet *was* I to the lame.

I was A FATHER TO THE POOR.

EDITORIALS

GANAPATI, OR GANESHA, THE INDIAN IDOL

This idol, represented on the cover, commonly worshiped as the God of Luck, is found in almost every house and shop in India. Hindu tradition makes this god to be the son of Shiva, one of the Tri-murti, or triad of deities, which consists of Brahma, the Creator; Vishnu, the Preserver; and Shiva, or Siva, the Destroyer and Renovator.

Mythology teaches that Shiva, in a quarrel with his son, in anger smote off his head. Parvati, Shiva's wife, wrathfully commanded him to restore their son to life. Shiva sought for Ganapati's head, but, failing to find it, seized an elephant's head and stuck it on the headless body. At the same time this compensation was granted to the elephant-headed god, that he should be first worshiped in all ceremonies. He is always represented as a four-handed god.

The idol is thus reproduced, that it may be more vividly seen what sort of objects receive idolatrous homage even in India!

MR. HUDSON TAYLOR'S PROPHECY OF A WORLD-WIDE REVIVAL

On page 140 of *The Institute Tie* (Dec., 1905), was printed a remarkable prophecy delivered by Mr. J. Hudson Taylor in China, *ten years ago*. Mrs. Dr. Howard Taylor, his daughter-in-law, wrote to the Editor, Mr. Fitt:

We have been deeply interested in your December number, and especially in a paragraph, on page 140, relating to my dear father-in-law, Mr. Hudson Taylor. The statement by Mr. Goddard is entirely new to us, and we are anxious to know more about it, if possible, to have it corroborated. May I trouble you to forward the enclosed letter to Mr. Goddard, who is unknown to us. I presume you have some address that will find him.

From Germany a letter also came to hand as follows:

In German Christian papers recently, a ten-year-ago vision of my dear friend, Mr.

Hudson Taylor, about the Japanese-Russian war was published, which some weeks ago had been found within the pages of *The Institute Tie*.

In the article referred to, the name and address of the missionary, responsible for the report, were explicitly given. The remarkable character of the prophecy, however, has apparently staggered some persons, one of whom wrote the editor as follows:

What was the source of your information, and can you run the matter down so as to see whether it is authoritative, or only fiction? It would seem strange that the Taylor family had never known of the prophecy, and certainly I had never heard of it. In the second place, I should hardly think Dr. Taylor would be so indiscreet as to make a prophecy of this kind ten years ago.

Before receiving this challenge, the Rev. Mr. Goddard had been communicated with, in order to make sure that the report was correct, and below is his authentication of the report. He says:

The following statement, from Rev. O. E. Goddard of Muskogee, I. T., a returned missionary of the M. E. Church South, from China, will doubtless be of great interest to those who are burdened for, and living in expectation of, a soon coming world-wide revival. He says:

Something more than ten years since, in the city of Shanghai, China, it was my privilege to edit an address delivered by Hudson Taylor, of the China Inland Mission; and I recall that in the midst of his remarks, the speaker paused and said:

"Brethren, I have a conviction which I believe is of the Lord, that in the next ten years, there will occur one of the bloodiest wars in the world's history. In this war Russia will be the leader on the one side, [and one of the Eastern nations on the other]. The sentiment of the Christian nations will generally be against Russia. Contemporaneous with this conflict, there shall burst out [in Western Europe] a revival such as was never known in the Christian Church, and which will spread throughout the world, turning many unto righteousness. And, my brethren, it is moreover my conviction, that immediately following this mighty outpouring of the Holy Spirit, the Lord Himself will come."

The above is correct, with the clauses and phrases eliminated as indicated above in brackets. There was nothing unusual about the service, except the prophetic utterance. He was expounding a Psalm—I

don't remember which one. He did it in a quiet, unimpassioned manner, with the air of one who was perfectly sure of his ground. Subsequent developments make this deliverance intensely interesting.

Yours in Christ,

O. E. GODDARD.

Mr. Goddard is a returned missionary of the M. E. Church, South.

Is it not possible that the "Latter Rain" is now beginning to fall, and the words of Joel are finding a forecast of fulfilment:

"And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

SYMBOLS OF RELIGIONS

Each of the known religions of the world may be associated in our minds with a definite *symbol*. As the *Cross* represents Protestant Christianity, and *St. Andrew's Cross* the Greek church, and the *Crucifix* the Papacy, the *Sun*, or *Fire* may stand for Parseeism, the *Ancestral Tablet* for Confucianism, the *Wheel*, with its suggestion of endless revolution, Buddhism, the *Crescent*, Mohammedanism, the *Fetich*, the lowest Paganism, and the *Iron Ring* of Caste, Brahmanism, etc.

THE BIBLE SOCIETY OF BRITAIN

We warmly congratulate the British and Foreign Bible Society on successfully completing its great Centenary Celebration, which has occupied the whole year. One noble feature of this celebration was the raising of a quarter million guineas, by far the most of which has come in small amounts. Nearly one-eighth of the total sum is from the British colonies, and over £11,000 from continental Europe, India, and China. Royal patrons are numbered among those who sent congratulatory messages to the Thanksgiving meeting at Royal Albert hall, Nov. 7, including the British king, German kaiser, kings of Denmark and Sweden, queen of Holland, and the president of the United States. The speakers were Mr. Whitelaw Reid, Bishops of Carlisle and Manches-

ter, Count Bernstorff, Dr. Forsyth and General Booth.

The magnitude of the work of the society may be seen in the fact that on June 1, it dispatched *nine tons* of Bibles and parts of Bibles, in twenty-eight languages, from its warehouses. The demands from all parts of the world surpass all previous records. The Bible is the best selling book in the world. In one hundred years this society has issued more than one hundred and eighty million copies; and, in eighty-eight years, the American Bible Society nearly seventy-five million. The British society issues 2,000 copies every working hour, or nearly six million every year.

The different translations of the Word of God now reach upward of 420 different languages and dialects. All the *main* tongues are, of course, covered and nearly all the secondary languages. And the work still goes on, every year adding to the number and every revision perfecting the work of previous translators. Let us not forget that fine apothegm of Goethe: "Translators are the agents of intellectual commerce among the nations."

THE REVIVAL WAVE IN INDIA

We rejoice to record other and multiplied answers to prayer in the extension of spiritual quickening.

A most valued correspondent, whose sphere of work is Calcutta, writes: "It is blessed to turn away from the withering effects of destructive criticism, and see how the Spirit of God is gushing forth as *Living Waters* where the Gospel has been preached, where the Lord Jesus Christ, in his death, resurrection and ascension has been exalted. Our hearts are full of joy over what God is doing in India in these days."

Bishop Robinson, for many years editor of the *Indian Witness*, is not an emotional man, but his writing shows how he has been stirred. He heads an article: "Bengal, Awake! Thy King Has Come!" And then proceeds to describe in vivid terms

"days of power and blessing at Asansol."

He frankly says that the scenes he has witnessed of late can not adequately be described. Before the Asansol District Conference had met, December 7, God had been mightily working among the boys and girls in the boarding-schools, a number of whom had been converted, and some baptized of the Spirit. At the conclusion of his morning sermon the Indian pastor (Rev. Keshut Mullick) invited inquirers forward for prayer and instruction, and there was a response such as was thrilling—not only as to number, but as to earnestness—deep conviction of sin being seen in sobs and cries, followed by songs of joy in the peace of believing. One marked feature was the conversion of *domestic servants*, and there was remarkable visions and revelations in the Lord beyond explanation. A goodly company, especially of young women, were filled with the Spirit, and gave themselves to intense intercession, for hours at times, and to testimony for Christ in adjacent villages.

When the conference meetings began, December 7, advantage was taken of this rising tide of spiritual interest, and prayer was much emphasized. On December 8 wonderful developments began. First an Anglo-Indian lady worker came out into new light, then two of her associate workers, and a Bengali teacher, at a meeting continued past midnight, and they could not sleep for joy. The next day, Saturday, a short devotional address on "The Promise of the Father," with references to the working of the Spirit in various parts of the land, was followed by an outburst of prayer, praise, and joyful witness. In the afternoon, Mr Kehl, of Calcutta, bore witness to the revival in India, and the Spirit of God fell on the people anew. There was "a wonderful stir"—many rising to their feet, throwing up their hands, and swaying to and fro, singing with a power and unction unwitnessed before. Then unconvert-

ed people began to cry for mercy, and there seemed to be a new atmosphere in which approaching and guiding souls seemed wonderfully natural and easy.

Those who only *heard* of these scenes might think them only "an outburst of Oriental demonstrativeness and sensuous excitement." But Bishop Robinson says this is far from the truth. Among those most deeply moved were the *Europeans* present, who were fairly lifted out of themselves; and the missionary himself who was in charge lay prostrate for a time, so overcome as to be speechless. The meeting lasted for three hours, and the time will forever be memorable as one of a visitation of Holy Ghost power rarely witnessed in India or anywhere else.

The Lord's Day, following, brought the interest to a climax. The ordinary service gave way to one of testimony, with great power. One woman, a widow, came forward, and saying she had nothing to offer to the Lord but *herself and her infant boy*, she handed her child to Rev. W. P. Byers (who has for years been in charge of the district) and then herself fell prostrate. Mr. Byers, taking the child with deep emotion, dedicated him in prayer to God, as the widow's offering of "*all she had*." A burst of song followed, and the bishop says "one could almost *see* the Spirit descend upon the people." The whole scene beggars description. To a caviller there might seem to be confusion, but to a believer there was but one conviction that filled with holy awe—"God hath visited His people." So powerful was the manifestation of the presence of the Spirit, that it would not have been a surprise to see tongues of fire or hear them speak with other tongues, as at Pentecost. Young women brought their fathers and mothers to be prayed for. There was agonizing supplication, and inquirers found Christ, and believers a new level of joy and self-surrender.

Monday was the day for adjournment of the conference, but the whole

business program was upset by the extraordinary spiritual developments. After a short Bible reading, all who desired fuller consecration for soul-winning were invited to join in a season of prayer. Many voices mingled in simultaneous supplication and self-dedication, the interest intensifying until a "wave of power" swept everything before it. The original time allotted to the opening meeting was exceeded threefold, and there was a "tornado of spiritual enthusiasm"; even Bishop Robinson, who habitually opposes undue demonstrativeness and excitement, testified that he could only stand still and see God mightily working, filling Indian Christians with the Holy Ghost. The living Spirit was lifting disciples out the fogs and mists of a merely nominal Christianity into a heavenly atmosphere of joy and freedom. And one thing that shows the Spirit's control was the immediateness of the response to the request for quietness when the prolonged meeting was yet at its height.

THE MILDMAI INSTITUTIONS IN LONDON

Reach, this year, their *Jubilee*. The first conference was called by Rev. Wm. Pennefather, at Barnet, in 1856. With his name and that of Catherine, his saintly wife, such as those of Sir Arthur Blackwood, the Earl of Cavan, James E. Mathison, Col. Morton, and many others are forever associated.

Few persons in America know of the vast network of conferences, evangelical services, missionary enterprises, medical and hospital buildings, deaconess' homes, etc., that cluster about Mildmay—all the outgrowth of Mr. Pennefather's piety and prayer. The appeal is for a Jubilee Fund and Thank-offering of at least £15,000 (\$75,000); and we know of few objects more worthy of the generous support of God's people. Mildmay

stands for a half century of growing service to God and man, along the most evangelical and conservative lines—a nursery of all missions at home and abroad, and a yearly convention of great power.

DOES JAPAN NEED THE GOSPEL

Prof. James Orr, of Glasgow, in a very striking paper, published in the *United Freechurch Magazine* for January, gives the two following reasons for this urgent need:

1. *It is the age of transition.* The last half century has seen a revolution there unmatched in history. For instance, in thirty years, out of nothing, have come ten universities, with over 300 special and 27,000 elementary schools and an aggregate of over 4,355,000 students! Twenty years ago Japan had about 10,000 published books, fourteen years later they had multiplied to about 500,000,000! Of course, in such conditions, old false faiths are swept away. If there be nothing to take their place, Japan is adrift without even an ethical rudder.

2. *Japan has failed to develop a true standard of moral life.* The defect is not one of practise only, but of ideas or ideals. The benevolence or humanness ascribed to this people works within a very limited area, not including mercy to the indigent, outcast, and wretched. And even the philanthropic spirit now moving is the fruit of Christianity's teaching. Dr. Petee, at the Tokio conference, showed that it is only since the introduction of the Gospel that nearly 300 benevolent institutions have been founded, but it has set the pace for all forms of practical benevolence. Morality is so low that even conscience seems practically alive only as Christian teaching quickens it, as seen in sexual sins, in the filthy *Kajiki* (the Shinto Bible) and the lewd theaters. This paper of Dr. Orr's is worthy a careful study.

GENERAL MISSIONARY INTELLIGENCE

ASIA

An "Indian Missionary Society"

This is a most important movement commenced by the native Christians. "It is (1) interdenominational, different districts to be handed over to different bodies; (2) its agents Indian; (3) its money Indian; (4) its control in the hands of Indians, with the advice of a few missionaries till well under weigh." The movement begun in South India is spreading with enthusiasm all over the land, and has reacted as a spiritual force, carrying real revival wherever it has gone. The committee of advice includes the leading native Christians and most trusted missionaries.

A Confession that Costs

A missionary of the Church of England Zenana Missionary Society tells of a native lady in India who was ordered by her father to repeat the Mohammedan confession of faith. She refused, altho a hot iron was pressed upon her bare foot as a persuasive. "I can not," she said. "You will not!" thundered her angry father, and with that he heated the iron in the fire again. Pressing the hot iron upon the other foot, he triumphantly shouted: "Now you will!" The brave woman, white to the lips from pain, answered: "No, I can not, for I am a Christian." A conclusive answer. But let us envy the sturdiness at the back of it.

Memorial Chapel

NOWGONG, Central India, Jan. 25.

This afternoon a little company of praying souls gathered in the new memorial chapel raised to the memory of Louise B. Pierson, and dedicated it to God. We felt that the first service must be one of prayer only, and that it was too sacred an hour for any one to come in who did not believe in prayer, so only a little company of Christians met together—nearly all of whom knew and loved Louise—and God graciously poured

out His Spirit upon us in melting power. The glory of the Lord filled the house, and for about an hour holy confusion reigned.

DELIA FISTLER.

The Greatest Prayer-Meeting in the World

Is held outside the great mosque at Delhi every Friday morning. It is attended by 3,000 to 4,000 men. It is a very impressive sight, these throngs in that large enclosure, all gathered with the object of worshipping one God. You see all those men in the first position of prayer, then in the second, and then in the third. But not a woman there. That is the sacred enclosure, and no woman would be permitted to go inside there. Among the Hindus every woman is taught to worship her god. She has her household gods. Men have their household gods, too. The men's gods are consecrated, but the women's gods are not, for fear she should pollute them. Mohammedanism, on the other hand, excludes women altogether; and just outside the wall of that great enclosure in which there are three or four thousand men, you might see twenty or thirty poor old women, who come to get what little crumb of comfort they can outside the wall. That is what Mohammedanism does for woman. It excludes her altogether.

REV. GREGORY MANTLE.

Washing Up After a Missionary

An old woman at Jhansi, in North India, a Brahman of strictest sect, and mother of a princess who is very ill, called in Dr. Blanche Monro, of the Woman's Union Missionary Society. She dismissed the lady doctor each time with smiles, thanks, and rich rewards, then grimly ordered her servants to wash everything the foreign lady had touched—the floor, table, chairs, her own clothes, and finally herself. After she has taken a bath, she feels pure once more. Imagine the determination required by a Brahman who dares profess faith in Christ.

Representative Cases

The *Indian Witness* records five "cases" a missionary met with during a recent tour in North India. (1) A Brahman Sadhu, *educated in a mission school*, a lawyer for fifteen years, disgusted with the world and with Hinduism, wants to live with Christians to learn of Christ. (2) A Mohammedan of good position, convinced of the truth of Christianity and associates with Christians, a serious "inquirer." (3) A young Banya, *educated in an "unpromising" mission school*, resolved while there to be a Christian, now, years after, has been baptized. (4) A young Khatri, *educated in a mission school*, but received apparently no conviction there, afterward met godly laymen who convinced him. On speaking somewhat timidly to his wife, she told him that she (*educated herself in a mission school*) knew Christianity to be true, and agreed to be baptized with him. (5) An inquirer, son of a teacher in a *mission school, educated in it himself*. The facts, indicated in italics, show something of what the *educational missionary is doing*.

The Jubilee in India

Rev. J. Sumner Stone writes: "Fifty years of work are ending in a pentecostal revival; 16,434 souls were added to the Church last year. If the first fruits of this year suggest the coming harvest, fully a score of thousands will be won for Christ when the Jubilate Deo is sung in December under the shadow of the Himalayas, where William Butler, fifty years ago, opened his evangel, and Dr. Humphreys, still living, baptized the first convert.

"There is an average of 3,000 converts a year for fifty successive years. William Butler's mantle is on the shoulders of apostolic successors. Bishop Thoburn, with faith's vision undimmed, and spiritual strength unabated, summons the Church to larger gifts and more heroic deeds. He says: 'I believe if

the Church would take the lesson to heart that God is teaching us, within ten years we might have ten millions in India who are worshipping idols to-day, either within the pale of the Christian Church, or inquiring the way thither. But if my own poor life is spared till I see a million gathered within our native Church in India, then I shall thank God, and these poor feet, which shrink and falter now, with unutterable joy shall walk through the gates of day.'

"Ye men of business, do missions pay? In 1856 the Church sent one missionary and his wife to the field. To-day we have 4,731 American and native workers in India. In 1856 the property of the mission was reported as valued at \$112.02. Now the valuation is \$2,000,000. In 1857 three members and three probationers were reported. In 1906 there is a membership of 160,000, and a Christian community of 200,000. The church-membership is being increased at the rate of nearly 20,000 a year as the flying years of the new century carry us on. From their poverty the Indian Church proposes to lay on the Lord's altar this jubilee year the sum of \$50,000 as a thank offering. The home Church is asked to give \$200,000 that a quarter of a million dollars may be devoted as a special fund for the pushing of the campaign for Christ in Hindustan. On May 13 the collection will be taken in all the churches for this cause."

A Witness After Fifty Years

September 24 was the fiftieth anniversary of Dr. Griffith John's arrival in China. Here is his testimony:

"A missionary life is the greatest of all possible lives." "If a messenger from God should come and tell me my life was to be spared for another fifty years, *China should have them all*." "That Inner Voice—I have always obeyed it, and it has never failed me. Even when, in earlier days, going into Hu-Nan with my life in my hands, I knew no fear—

return alive or not, I knew this was the will of God for me."

"I learned a great secret many years ago—Never judge a man by what he says, or even by what he may do. Judge a man by *what he is*, what I know him to be."

"Love—love—love—this is the secret of happy cooperation."

China Awakening

Chinese students are still making their way to foreign lands, to study the various methods in operation and gain educational advantages. Several young men have left Nanking to study modern law in Japan, the first out of some 300 to be sent by the local authorities within the next two or three years. Forty Hunanese are to be sent at once to spend five years abroad in the study of civil engineering. Seven Chinese students of good family have reached England—three to study at the Armstrong works at Elswick, two at the government rifle factory at Enfield, and two at Kynoch's ammunition works; eight others have gone to Germany, to Krupp's works, as apprentices, and ten are cadets in the Austrian army; 228 Chinese students are already in Belgium. The emperor has ordered a large number of Chinese youths to go to England and America with promises of royal "pleasure and consideration" on their return. The Chinese Ministers in foreign countries are enjoined to exert a paternal influence over such Chinese students and to furnish financial assistance in cases of need.

Everything is Encouraging

So wrote Dr. Eleanor Chesnut, a survivor of the little band of American Presbyterians in South China martyred in October. She says:

"A babel of sounds comes in through the open window—Wong Anyong teaching hospital patients in the room below and pupils in the day school studying aloud the Three and Four Character Classics. Copying the music of the *Te Deum*, I say

to myself: The rustling leaves of the trees praise Thee. The innumerable company of songbirds praise Thee! The chapel is finished, dedicated, and occupied. We have a good many varieties of work in progress here: 2 hospitals, 3 dispensaries, 2 boarding-schools, 5 day-schools, 2 Sunday-schools, training class for Bible women, and outside evangelistic work. Some translation is in progress besides. Everything is encouraging. Several officials were present at the dedicatory service of the new church. Dr. Machle had 3 magnates of Lienchow all waiting in his reception room, at once, for electrical treatment last week. The church is well filled on Sundays. Christians constitute a considerable part of the audience, and there are some outsiders who are favorably inclined to Christianity.

Dr. Hunter Corbett on China

Dr. Corbett speaks out of his personal knowledge of more than forty years, probably not equaled by any other man in this country and by few, not Chinese, in the world. "I am astonished to find educated and generally intelligent people so ill informed in regard to China and the treatment she has received from foreign governments. Unless Congress takes some action soon in regard to our relations with China there may be very serious trouble in the inland cities and towns where foreigners, especially missionaries, live."

The treatment we have been according to merchants, scholars, students, and other Chinese, not of the coolie class, is a disgrace to our civilization, and China has been stung into a sense of resentment and retaliation that may result in grave consequences. Better treatment is now being accorded these classes at our ports in accordance with the order of President Roosevelt, whose heart is right in this matter, but past mistreatment has gone so deep into the Chinese consciousness that it may take radical measures and a long time to remove the offense.

A Log Idol

Rev. L. Lloyd saw a curious object of worship in a small temple near Peking—a log of wood, such as is sawed into planks for building. He learned that this timber was being hauled to Peking by a number of mules, and when it reached this spot a hitch took place and the log refused to move another inch. Some of China's "wise men" were called in, and they declared the log possessed by a spirit, and that it would be best to build a temple over the log and make it an object of worship. This was done, and wayfarers continue to offer incense at this strange shrine, and two or three priests live on the offerings.

Chinese Evangelists

Many Chinese Christians have gone to the Transvaal to labor as evangelists and catechists among the 40,000 Chinese coolies there.

A Significant Gift

The Governor of Hu-Nan has recently given 2,000 taels, amounting in English money to about £250—£300 toward the China Inland Mission Hospital in Changsha, the capital of Hu-Nan. The change of attitude toward the foreigner that such a gift signifies is most remarkable.

The Accessibility of the Chinese

To the Gospel, and their steadfastness in persecution, have been abundantly proved in recent years. Fifty thousand probably heard the Gospel through the instrumentality of Rev. J. Hudson Taylor. In the last five years nearly 6,000 have been baptized in the C. I. M. stations, and there are now over 12,000 communicants in twelve provinces. The missionaries number 825; the stations 200, with 521 out-stations; 1,152 native helpers and 418 organized churches. If ever a man lost his life to find it again in thousands of other lives it was Hudson Taylor.

Chinese Students in Japan

There are about 8,000 in the schools of Japan, over 500 in the military academy. Japanese professors teach in the university at Peking, and have charge of the military academy at Wuchang. They are drilling the Chinese army, teaching school in nearly every province, editing many newspapers, preparing text-books and helping to open up the country. The Celestial Empire seems ready for a great upheaval.

The Chinese Outside of China

Within China are four hundred millions, but China is pressing her people into every corner of the earth, into Korea, Mongolia, Manchuria, and the other continents.

There are about 100,000 in the United States; 11,000 in Canada, despite the poll tax of fifty gold dollars per head. In Trinidad, some 2,000 or 3,000; in British Guiana, about 3,000; in Chili, 7,000; in Peru, 47,000; in Mexico, 3,000; in Cuba and Puerto Rico, 90,000; in Hawaii, 27,000; in Mauritius about 3,000, and not a few in India and Ceylon. In Burmah the whole trade is in their hands, who are given as 40,000, tho some think there are as many as that in Rangoon alone. In Cochin China, the last census gives 73,857; in Siam, out of a population of from six to ten millions, about one and a quarter million Chinese have "almost monopolized trade." In the Straits Settlements and immediate neighborhood, about 1,000,000; in Borneo, some 20,000; in the Dutch East Indies, a quarter of a million; and about 100,000 more in the Philippines. In Japan, about 8,000; in Australasia, about 40,000. In 1904 27,984 Chinese coolies were transported to South Africa. In England, according to the last enumeration, there were 767, "only three counties being wholly without Chinese."

This shows the immense importance of the Chinese race as a factor in the world's life. What is the future of this people to be? Shall

they bless the world or menace it? The answer largely depends upon the attitude assumed by the Christian Church.—*China's Millions* for February.

Chinese Guests of Missionary Board

The Chinese Imperial Commissioners, Prince Tai and Viceroy Tuan, with the Chinese Minister at Washington, and part of the Chinese retinue, were entertained at a great dinner at the Waldorf-Astoria, New York, February 2, by the Missionary Boards having offices in the city. Seven hundred and fifty leading clergymen and laymen greeted the distinguished visitors. The speeches of Secretary Arthur J. Brown and others were largely wasted on the Chinese, and then Viceroy Tuan read an address in Chinese, which was read in English by his secretary, and was highly appreciative of the commissioner's reception in America. It said: "We take pleasure in bearing testimony to the part taken by American missionaries in promoting the progress of the Chinese people. They have borne the light of Western civilization into every nook and corner of the empire. They have rendered inestimable service by the laborious task of translating into the Chinese language religious and scientific works of the West. They help us to bring happiness and comfort to the poor and the suffering by the establishment of hospitals and schools. The awakening of China, which now seems to be at hand, may be traced in no small measure to the hand of the missionary. For this service you will find China not ungrateful." We may add that less than one hundred years ago Robert Morrison landed in China; now there are 3,000 missionaries and thousands of converts to Christianity.

Signs of the Times in China

A people counting one in four of the world's population; an immense territory of unlimited resources; national characteristics of an extraordinary type—sobriety, patience, indus-

try, cheerfulness, resourcefulness: a national feeling powerful, tho in the past unorganized. Childish superstitions, crude arts and a cramping educational system have dwarfed its life. But their spell is broken. Industrial changes are lifting the land to a new level of material civilization. And the mind is unleashed. An intellectual revolution is on. Old educational standards are abolished; national universities in each provincial capital are supported by tributary colleges in prefectures and districts; a national press gives expression and powerful stimulus to the new life. An expanding horizon makes of China a new intellectual world. REV. T. S. BARBOUR.

Tide of Reform Setting In

A year or so ago the world heard that the Chinese civil service was to be reorganized on a modern basis. The world thought it a good joke. But now comes the word that the first mentioned reform is actually in operation. The civil service examinations for this year deal, not with Chinese classics, but with the most practical of live problems. Candidates will be asked, among other things, to state how the resources of China can best be developed; to describe the educational systems of western countries; to speculate on the bearing of the Siberian railway and the Panama canal upon Chinese interests; to explain the meaning of free trade and protection, and to describe Herbert Spencer's views on sociology.

Growth of the Y. M. C. A. in Japan

It started about twenty years ago, and is now divided into two parts—nine city associations in some of the largest cities and fifty-six student associations in government and other colleges and universities. The pastors find it difficult to get the non-Christians to their services, so their conversion depends very largely on the Christian students. The Student Young Men's Christian Association Union of Japan joined the World's Student Christian Federation some years ago, and the Rev. K. Ibuka, the

president of a large Christian college, is now vice-chairman of the movement. The next Federation Conference meets in Japan in 1907—the first international conference ever held there. The Young Women's Christian Association is at present seeking to develop work among women students in Tokio.

The Famine in Japan

In three great provinces in the northern part of the main island is the worst famine in sixty years.

In brief, the causes are these: The people live chiefly upon rice, their chief article of food and of sale, to procure clothing, to pay taxes, etc. Secondary industries are the raising of silk and vegetables. The three to five days when the rice kernel is filling are especially important. If the stalk is broken, or badly bent at this particular period, the grain on it is practically ruined. Hence the extreme importance of favorable weather while the rice is turning. At this particular time last fall, Japan was swept by great storms. In these provinces the crop is only about 15 per cent. of the average and in some portions there is no crop. The silk yield last year was light. Another important cause is one of the most terrible wars in history. The whole nation has been drained of its food products and its financial resources.

Thousands are on the verge of starvation in some forty counties. Unless relief comes speedily the loss of life will be much greater than through the war. Nothing can be produced from the soil before next June. Systematic relief is attempted by the Japanese government, foreigners all over the country vigorously cooperating.

What to Expect

Dr. William Fleming Stevenson, an enthusiast in missions, said: "We must not be oversanguine as to the reception given to the Gospel in heathen communities, as in Japan. It is partly of an Athenian type, born of curiosity and love of novelty; and

partly the result of proverbial politeness, giving courteous audience to a foreigner; and partly the fruit of a progressive, aggressive spirit, which especially in educated people takes to Occidental civilization; and partly the movement of governmental policy. From motives of State, neutrality is exercised. The Sabbath is observed in Japan only in government offices where are many foreigners. The edict against Christianity is not actually repealed, and much real hostility hides behind the veil of indifference."

Strange News from Persia

News by way of St. Petersburg is to the effect that there has been a popular movement for a constitution which resulted in the sudden exodus from Teheran, the capital, of a thousand merchants and priests as a protest against the shah's government. The insurgents went to the village of Shah-Abd-ul-Azim, where a representative assembly elected by the mulahs, merchants and landowners was organized, and over which the shah himself presided. The assembly will be called the House of Justice, and will exercise administrative and legislative powers. The equality of all before the law will be proclaimed. Such news seems too revolutionary to be true, and yet history moves swiftly and constitutions are made rapidly in these days. The shah has hitherto been an absolute ruler, master of the lives and property of all his subjects. The whole revenue has been at his disposal, which enabled him to amass a large private fortune estimated at \$50,000,000, most of it in diamonds. All laws have hitherto been based on the precepts of the Koran, and the power of the shah is absolute only so far as not opposed to it. The shah is regarded as the vicegerent of the prophet, and under him the government is carried on by a ministry, divided into several departments, after the American and European fashion. The grand vizier is the prime minister.

The famine in Persia is very wide-

spread, due to the failure of crops. There are many cases of real distress.

The Syrian Protestant College

It was opened forty years ago as a *Christian* college, to educate the Syrians and those of the adjacent countries. Tho a missionary college, it is not connected with any Board. In 1905 there were 750 students, 90 of them Armenians; 60 Greeks, 150 Egyptians; the majority are Syrians. There are about 100 Moslems, 40 Jews, 30 Druzes, 300 Greek Catholics, 100 Roman Catholics, and about 120 Protestants. There are 50 teachers. The college owns 40 acres, 14 buildings, including hospitals and a training school for nurses, and exerts a far-reaching influence upon Syria and the neighboring countries.

Burmah—Ko San Ye

(The Man of the Living Spring) is the name of a very prominent Karen convert who is wielding great power among the people. He was formerly a great man among them, and his popular name was one that indicated him as a "money" man, because of his marvelous power to raise money. He became a convert and now uses all his influence for God. He can neither read nor write, yet is well acquainted with Bible truth; and when he is announced to hold a meeting, the people come in thousands, from no one knows where, thronging even the jungle districts; and he has only to bid them give, and they file by in procession, casting their gifts into the basket. The work among the Karens from Judson's day has been marvelous, about 8,500 being baptized last year.

AFRICA

The Basuto Field, South Africa

The work has been carried on for about seventy years, and while the population numbers some 350,000, there are to-day some 15,000 church members, who support their own

native pastors and find their own churches, and maintain schools for about 13,000 children.

The Assiut Training College, Egypt

Having outgrown its accommodations, is about to build on a better site, near the Nile Dam. An American architect has gone to draft plans, and the work will go forward as fast as funds warrant. The new buildings embrace a Y. M. C. A. hall, etc. This college has wielded a mighty power in the valley of the Nile, as witnessed by prominent officials. In fact, even the foes of Christianity can not deny its wholesome and uplifting power.

Missions in South Africa

The Durban correspondent of the *Cape Times* writes, 10th November:

"A remarkable address was given at Verulam by the Hon. Marshall Campbell, whose presence at a missionary meeting was in itself significant. Two years ago, he said, he would have refused to attend. He was one of a commission sent through South Africa to study the native question, and had been impressed that it was his duty to acknowledge the good and noble work done by missionaries. He made special personal inquiries of individuals, went through schools and workshops, hospitals, the Kimberley mines, and at all was impressed with the excellent effect on the natives. Asking an overseer at Kimberley mines how he liked these 'Kolwas,' he replied: 'They are the finest men we have—more intelligent and useful all-around men than the others.' Mr. Campbell made surprise visits, and learned that these educated boys were the best behaved in the camp. He made a point during the visit of the British Association of throwing into contrast raw natives with educated ones, and he has since repeatedly received letters stating that the writers were so impressed that their attitude regarding missionary work

would be altered, and they would do all they could to help it."

French Mission Work in Algeria

We are in the midst of the most encouraging time ever known in Algiers. Night after night a theater is crowded, holding 2,000 people; they *drink in* the Word with the most amazing readiness; French, Jews, Mohammedans, English. The Lord is melting hearts. Many have professed conversion in smaller meetings held in the Protestant church. A Jewish rabbi, formerly converted and sprinkled, has asked to be immersed, and France and Algeria seem to be opened.

R. SAILLENS, Paris, France.

Regenerating the Kongo Valley

In the middle of the last century Victor Hugo uttered that singular prophecy that in the twentieth century "Africa would be the synosure of all eyes." At that time the continent was unexplored. Now, in the Kongo valley alone—then an unknown district—8 Protestant societies are working with 40 stations and 300 out-stations. They have 180 missionaries, nearly 9,000 church-members, and 2,000 in-classes preparing for church-membership. Perhaps the grandest results are seen in the missionary spirit of the converted natives. There are nearly five times as many native evangelists and teachers as there are missionaries. Nearly 22,000 pupils are in the mission schools, and 6,000 in the young people's societies. And yet there are those who think that missions do not pay, altho it is as yet less than thirty years since that Kongo valley was first opened to Christian effort.

A Notable Thank-Offering at Elat, West Africa

It was the great event of the morning and was taken at the close of the service. The people were bidden to bring their gifts to the

platform where the native elders stood, ready to receive them. With eagerness the crowd pressed forward. Old women with wrinkled faces brought their *kank*, or bundle of peanuts; young women, whose apparel consisted of a plantain leaf in front tied by a bit of bush rope to a bustle behind, brought wooden bowls, or safety pins, or spools of thread; young men, fish hooks, or sugar canes, or cash (German marks), while men, old and young, brought matches, gun flints, baskets, etc. Nearly all the gifts were wrapped in plantain leaves, and it took a good-sized wheelbarrow to carry away the leaves after the bundles were opened. More than *five hundred separate offerings* were given for foreign missions. A few *kank* constitute a fair day's wage for a full-grown African, and a great majority of these native Christians in Bululand are very poor. No Bulu house has either a chair, table, or lamp. It means something for such poor people to bring such an offering for missions.

REV. A. W. HALSEY, D.D.

An African's Prayer

That great French missionary, M. Coillard, once visiting the Ngonye Falls, fell while scrambling over rocks, and rolled to the edge of the torrent. Being asked by a guide if he had this time brought an offering to the god of the Falls, the man was distressed to hear that he had not done so. As soon as they came in sight of the Falls a second time, the guide threw himself down on a rock and in sincere and sorrowful tones prayed:

"O Nyambe, thou who inhabitest these abysses, appease thy wrath! These white people are poor and have nothing to offer thee. If they had stuff and beads, we would know it, and I would not hide it from thee. O Nyambe, be not revengeful, do not swallow them up; appease thy wrath, Nyambe!"

EUROPE

A Change of Heart

A Greek woman employed in the American hospital in Turkey was stirred by a revival. She straightway asked leave to visit a woman whom she had injured and to whom she had not spoken for ten years. When she trudged through the snow three or four miles to ask her "enemy's" forgiveness, her relatives were sure she had gone daft. But the next day, when she came back to the hospital, she said: "We made peace, and the stone in my heart is gone."

New Enterprise at Constantinople

One curious feature of social organization in Constantinople is the host of physicians inhabiting the upper part of Pera, the European district of the city. Medicine appears to be the only career open to educated young men in that carefully restricted country, and Pera is the only place where a thoroughly ambitious or even self-respecting physician can engage in general practice. Consequently, other districts of the city are left to chance practitioners or to their ingenuity in devising substitutes for the forbidden telephone, which will reach the medical district of Pera in time for an emergency. Another singular feature of the same situation is the lack of nurses. Many and many a patient in serious disease suffers and perhaps dies simply because a nurse willing and able to carry out the doctor's instructions can not be found.

The Turk accepts this situation as a predestined affliction. It has remained for Americans to try to remedy the scarcity of nurses. The American Hospital and Training School for Nurses in Constantinople has been incorporated under the laws of the State of New York. William Ives Washburn is president of the board of directors; Rev. Dr. George Washburn, late president of Robert College, is vice-president.

This Hospital and School for Nurses will be located in a part of

Constantinople far from the district where doctors most congregate, and its work is already cut out for it. The enterprise is certain to render notable service to humanity from the start, if the modest support needed to put it into operation is forthcoming.

Christmas Gathering for Moslem Converts

Twenty-eight men, women and children were present altogether, and, whereas last year the women were secluded by a curtain, they were able this time to dispense with that remnant of Moslem custom. One woman, quite recently afraid of meeting with men (other than near relatives), overcame her fear and helped the lady missionary in dispensing the native tea to the men. Besides reading from the Gospels there was a lantern talk on Daniel. At the close calico garments were distributed, and all left very happy and satisfied. During the day, the neighbors, suspicious that something special was taking place, came for medicine, and under various pretexts tried to ascertain what was going on. The door was watched, and each visitor marked. Hymns were sung quietly, and everything possible was done to try and prevent evil coming upon these disciples from their Moslem enemies.

Belgium Romanists Turning

Rev. A. Cadot, an experienced French pastor, has accepted the position of general evangelist for the northern or Franco-Belgium division of the field. During the past year he has held numerous meetings among the churches, with many conversions. At Charleroy in Belgium the pastor has baptized 10 new converts recently; at Peruwelz and Bernissart an earnest spirit of prayer prevails. The effect of the revival of last spring abides and is evident particularly in the fervor of the young people. The work at Lens is very encouraging; more than 100 have professed conversion and 25 Roman Catholic families have come out and identified themselves with the Protestants.

A Great Revival in Norway

Recent political changes in Norway seem small beside the great religious revival which rivals that in Wales. Ten years ago, at a meeting of the Salvation Army in Chicago, Lunde, a young Norwegian sailor from Vanse, in the very south of the Scandinavian peninsula, was present. He was not specially impressed, but as he was leaving, a young woman laid a hand upon his arm, and said: "God bless you. Come again." The kind word led him to ask himself, "What is this religion which causes strangers to be interested in a wandering sailor?" He returned to the meetings and eventually confessed Christ. He did not identify himself with the Army, but went back to his seafaring life, and reappeared in the old home town five years later. He was gradually led into evangelistic services, and Dean Knudsen, now minister of ecclesiastical affairs in Norway, proved a warm friend. In Christiania he has had 5,000 hearers at one time in the largest hall, and the Lutheran bishop of the city has taken a deep interest in his work. Ministers of the state church generally have welcomed his revival services, and invited personal workers, who have seen something of such meetings abroad, to come and aid in a work which, strange as it appears to them, they feel to be of God. This young sailor, Lunde, is as simple in his ways and speech as Evan Roberts, and nothing outside of Wales compares with the work which is still in progress in Norway. Prince Oscar Bernadotte takes a deep personal interest in the revival.

The Pope's Compendium

Pius X has issued a "Compendium of Christian Doctrine," to teach "the foundations of holy faith and the divine truths according to which the life of every Christian is to be ordered" and obligatory "for public and private instruction in the diocese of Rome and the Roman province." It is a volume of 413 pages. It deals

with the teaching of the Church and reviews of Biblical and Church history from the papal standpoint. Protestantism is a "mask for the most monstrous multitude of special and individual error." Most important is the declaration that, tho civil marriage is "nothing but a formality prescribed by the law," and insufficient for a Christian, yet "civil marriage must be observed; for, altho no sacrament, it serves to secure to the married couple and their children the civil results of marital community. Therefore the Church authority, as a rule, will permit marriage only when the steps prescribed by the civil law have been taken"—a notable change in the attitude of the Roman Catholic Church.

Mr. Bergmann's Yiddish Translations

Marcus Bergmann's great work of Bible translation inaugurates an epoch. The Yiddish Old Testament, prepared to meet the needs of the Yiddish-speaking Jews of Eastern Europe, is now bound up with the New Testament in the same vernacular. Thus, for the first time in history, are the whole oracles of God under one cover, and in a familiar language can be put in the hands of the Jewish people. Mr. Bergmann, so far as funds permit, makes grants of his translations for use in Russia.

Welsh Revival

Mainly on account of the Welsh revival, the statistics of the four great Welsh denominations show an increase of 52,500 members.

ISLANDS OF THE SEA

Holy Rivalry in Giving

The heathen of the New Hebrides love plunder, and delight in fighting with neighboring tribes. But the Gospel works a transformation. In several villages on Panama Island there has been a happy rivalry to see which church subscribed the most. They proposed to build a church, and a day was set apart for contributions. The teachers of some of the villages made the excuse that the people were

waiting to see what their neighbors gave. And that was indeed the reason! On the first day the village of Luli contributed £1.5s. On the following Sunday the village of Liron-issa gave £2.5s., stimulated by the other village to give more. On the Sabbath following the people of Tahi, prevailed upon by their teacher, Peter Toro, reached £4.2s. 1d. Every person in that village gave, even an infant a fortnight old, who, says the teacher, Toro, dropped a 3d. piece in the plate. Such liberality puts us to shame!

The Task in New Caledonia

The Paris Missionary Society has a mission in New Caledonia, where are two missionaries and a number of devoted native teachers who have gone over from the Loyalty Islands to help carry the Gospel among the wild tribes. It is a terrible field, long a convict station of France, and the shameless promiscuity of the convicts and their moral decadence was the sole influence white man exercised on some of the tribes. For fifty years it has been worked by Roman Catholic missionaries in the towns without any teaching of the open Gospel. Liquor traffic, mining camps, and the French military garrison all have aided in brutalizing the people. Last of all the Gospel has been brought to the island. If it were not that it is the power of God, all work of recovery and renewal would have been hopeless. As it is, resistance and difficulty form the daily bread of the missionary and of many of the native preachers. As an example, we quote from the *Paris Journal of Missions*. It is the missionary who writes:

One evening during the conference I had just let down the piece of sacking which serves as a door to my hut when I heard a voice asking:

"Mister, can I come in?"

"Come in, Setine." And one of the native preachers, squatting on the matting, told me that five times he has been forced to build himself a new hut, and several times to rebuild his

little chapel, and always because white men came into the region, some with some appearance of right, perhaps, and others without the least right. All had the same words for Setine: "Go farther away, higher up the valley; this land is good grazing ground for our cattle."

This time the order was from Noumea, the capital. The missionary went to plead for the poor natives, but, broken hearted, had been forced to write: "You will have to obey. Tear down your chapel and your cottage; set a good example to the tribe."

"I did as you said," said Setine, "and it made my heart bleed to pull down what I had built in hope only a year before. When the last posts had been torn down, my wife, strong up to that moment, began to sob and cry. I tried to comfort her, but she cried out: 'No, I do not wish to be comforted! It isn't right! It is all unjust! Do you call this the work of God? What good has it all done us?' I did not answer. 'Ah,' she said, 'you do not wish to answer! You do not care to understand me! Speak up and answer! We will get into a fight about this. Then they will drive us out of this country, and we can go back to our home at Maré Island. There will we be at home and quiet, and no one will come and make us tear down our cottage.'"

Setine tried to quiet her. "Do you not remember what Job said in his trouble? Shall we receive good from the hand of God and shall we not receive evil?"

But she would not be comforted. Then he carried some of the timbers from the house up the valley to the place where the new cottage was to be built. So that the poor woman's anger should pass, he waited until after nightfall, in hopes that she would go to sleep.

"But," continued Setine, "she did not sleep. Nor was she crying; she sat still in one place, her eyes fixed and her lips only moving.

"Late in the night, toward morning, she touched my arm and said:

'Are you asleep? I want to speak to you. Forgive me. I was crazy and I spoke like a mad woman.'

"The next morning we worked together to carry the wreck of our cottage to our new place. But when she saw the desolateness of the place, among boulders and brambles, she began to cry again with the despair of yesterday. And now, I have come to ask you to pray for my wife. I am stronger, but she is weak; she lacks faith and is discouraged. She wants to go home to Maré. But you know very well that I can not leave the work of God in that way."

I understood this anguish, and Setine and I knelt there and prayed for her who is becoming discouraged. Friends of missions, pray for those in the thick of the fight.

Missions at Grenada

At a concert on behalf of the Coolie Mission, the colonial secretary (government administrator) in the chair, eulogized the work of the mission: "Great credit is due to the Church of Scotland for establishing that mission. It has always appeared singular that no effort was made to extend the advantages of religion to these poor people, away from their homes in a far-distant land and to teach them in their own tongue the benefits of Christianity, until the Church of Scotland came forward to do so." He bore testimony to the success of the work in connection with the East Indians, in which the Church of Scotland on this island is engaged. He always welcomed any effort to encourage that work. The testimony of a high official of government should prevail against criticism from irresponsible and often irreligious men and women. This mission is maintained at very little cost—last year at £200.

Developments at Jamaica

At Accompong, in Jamaica, the population consists of the descendants of the Spanish freed slaves. Those "Maroons" betook themselves to the "Cockpit" country, where no

soldier could follow, and for years defied the British power, raiding the lowlands, and creating loss and devastation. In 1738 they were brought to terms, and a treaty granted them freedom, a land reserve, liberty to grow coffee, ginger, tobacco, etc., and sell these without license—on condition that they should all live together on the reserve and be liable for military service. In 1796 a section of them rebelled, and were banished. Around Halifax, Nova Scotia, are many descendants of these insurgent Maroons, now peacefully rearing and selling fruit and vegetables. The other section is still on its reserve. A proposal has been made that the Maroons merge themselves in the general population, giving up their privileges; in return, 1000 acres to be added to their reserve, which would be subdivided among the descendants of the original settlers.

New Guinea

Dr. Lawes writes: "The hills and valleys of the interior, the mountain ranges and broad plains, are all as open to the missionary as Port Moresby when the first missionary landed there in 1873; and there is no missionary for them! Thousands ready for the Gospel, and no Gospel for them. Only little strips of coastline have light; all the rest the darkness of night. Much land to be possessed, but few to go up to possess it."

AMERICA

The Jew in New York

Two hundred and fifty years ago Holland was the only powerful state in Europe which tolerated the Jews. New Amsterdam in America was their open door, and the two hundred and fiftieth anniversary of the settlement of the first Jews on Manhattan Island was lately celebrated by the Jewish colony, which now counts its population on Manhattan Island by the hundred thousand and its wealth by the hundred million. Shearith Israel, the oldest congregation, built its first synagogue in the United States

in 1730, and an imposing celebration was held December 2 in its stately temple in West Seventieth Street. One hundred years ago there were less than five hundred Jews in town. They began to come from Germany in increasing numbers about 1825, and in 1881 Russia, Rumania, and Galicia began to empty their ghettos into New York tenements. Three-fifths of the students in the City College (for boys) and the Normal College (for girls) are Russo-Jewish immigrants or their children, while the percentage in penal institutions is scarcely worth mentioning. The twelve great Jewish charities of the city dispense about \$1,150,000 annually. Their children average 2.9 per family, against 2.54 for Roman Catholics and 1.85 for Protestants in New York. The marriage rate is exceptionally high and the death rate low. 100,000 poor Jews marching in solemn procession through the East Side in memory of their massacred countrymen in Russia, and the million-dollar relief fund collected for the relief of the sufferers abroad, furnish impressive evidence of the numbers and wealth which freedom and thrift have given to the Jew in America.

North American Indians

"The Indians are becoming thrifty landholders, reliable Christian citizens, devoted and sincere followers of the Lord Jesus Christ . . . They are progressive, thriving, self-respecting men and women who can point to the Church and school as the power through the blessing of God which has transformed a savage into a useful citizen."

The First Hindu Fane in America

Was dedicated, in December last, in San Francisco, by Swami Trigunatita, for the propagation of Hinduism. It is called the Vedanta Mission, will accommodate about one hundred and fifty, and bears the inscription over its entrance, "May the Absolute Bless All." Back of the rostrum is an oil portrait of Rama-

krishna, whom the Vedantists call "Master" and who inspired them with the propagandist impulse.

Swami Trigunatita, the priest, was educated in Calcutta, and was selected for this mission, the first in the Western world. He has 50 followers, and boasts many more "admirers" and "inquirers," both Romanist and Protestant. He is a taking man, like most of the Hindu speakers, and presents his cause in a very plausible way, talking of the Vedas as the oldest existing literature, and claiming that the best teachings of Christ are borrowed from the Gita, written 2,000 years before his birth. He even insists that during the unrecorded blank in his life Christ was in India, getting his education for his life work! Truly the end of Eastern impudence and arrogance is not yet reached.

A Notable Convert

A remarkable conversion has occurred in Schenectady, N. Y. The preacher was the Rev. W. J. Dawson, the English evangelist who himself, while pastor of a fashionable Congregational church in London, experienced change in his whole life and ministry, which led him to give up his church for the work of evangelism. The convert is *Prof. Edward Everett Hale, Jr.*, son of the distinguished Unitarian who is now chaplain of the Senate. Prof. Hale is professor of rhetoric in Union College, and the story of his conversion as told by himself is certainly one of the most remarkable on record and will become a classic document in the literature of conversion. That such a highly intellectual man, so deeply rooted in Unitarianism, should experience such a change of heart toward Jesus Christ as publicly to take up His cross and follow Him, is a convincing proof and exhibition of the power of His Gospel and the presence and mighty working of His Spirit. Prof. Hale simply prayed, and then obeyed his conviction of duty, until he found his way into the full light. He has

connected himself with the Presbyterian Church. "Thus a Unitarian was converted in a Methodist church by a Congregationalist into a Presbyterian."

Growth of Mission Study

Within the past nine months fully 125,000 mission study text-books have been sold and used by students in some 400 colleges and universities and by classes made up of women and young people of every Christian denomination.

MISCELLANEOUS

Woman's Union Missionary Society, New York

The forty-fifth anniversary of the Woman's Union Missionary Society was held in February, six of its missionaries being present on furlough. Miss May, Miss Todd, and Miss Mudge gave graphic descriptions of their work in the zenanas and orphanages of India, where native workers are being trained for service to their own countrywomen. Two others presented the school and evangelistic work in China, the latter largely the result of varied service in the Margaret Williamson Hospital in Shanghai, the first for women in that section of the empire, organized by Dr. Elizabeth Reifsnyder in 1884. She, with her colleagues and staff, treated more than 48,000 patients in a year, and 100 neighboring villages are open to evangelists. Dr. Reifsnyder's birthday was celebrated at the anniversary, and she is returning to China, accompanied by a sister as a voluntary assistant. Miss Strain spoke on her work in Japan, the mission being founded by her grandmother, Mrs. Samuel Pruyn.

Miss Edith H. May, at the close of the meeting, gave remarkable facts in connection with the "Life Line Mission," in Brooklyn, composed of dock laborers, sailors, and many hard-working men and women. On March 28, 1897, its first missionary meeting was held for the 'regions beyond.' The first money was sent to Allahabad, India, for a Bible woman, under

the "Woman's Union Missionary Society." The next interest was in Hanyang, China, for a bed in a hospital, and also for work among the Jews in Brownsville and Williamsburg. Two Bible women were next assumed in South Africa, then work among the mountain whites in Tennessee. A leper man and boy in China and Mandalay were the next interests, then work among our North American Indians. The Japanese soldiers came in for a share of gifts, and last a mission in Portugal. The collection is taken only once a month, and only nine months of the year are represented for individual Christian service in giving. The figures may be thus given of work ever on the increase and never discontinued:

First year's collection.....	\$97.88
Second year's collection...	110.65
Third year's collection...	111.78
Fourth year's collection...	171.52
Fifth year's collection.....	201.15
Sixth year's collection.....	288.74
Seventh year's collection..	307.24
Eighth year's collection...	346.75

Total. \$1,635.71

Appeal of the American Bible Society

\$10,000 is needed to issue the Arabic Scriptures. The close connection between the Bible Society and Foreign Missions is shown by this appeal. The Bible Society is suffering the shrinkage of support, and matters have reached a crisis.

Dr. H. H. Jessup, the veteran missionary, writes from Beirut that already 47,000,000 pages of Scriptures have been printed and the demand is increasing. A new press and engine have been added, but the Bible Society is so compelled to cut down appropriations as to halt the whole enterprise. He asks: "Has the Church at home lost interest in the Arabic Bible just when the demand is greatest and the machinery is ready to print, bind and ship it?" The Moslem people are receiving the Arabic Bible gladly, and now comes the halt. The work of issuing the Scriptures is

the common work of all branches of the Christian Church, Presbyterians, Congregationalists, Episcopalians, Reformed, Baptists, Methodists, and all who believe and love the Bible.

Home Work, Y. M. C. A.

The finest army Y. M. C. A. building in the world is to be erected at Fort Leavenworth, Kansas, the largest military post in the United States. It is a gift of an unnamed woman, and it will cost \$45,000.

"Down in Water Street"

The thirty-third anniversary of the Jerry McAuley Mission, 316 Water Street, N. Y., was observed in January. With thankfulness we note that no previous year has been so successful and fruitful. The report is a thrilling account of a work which, for apostolic simplicity, true evangelicity, and self-sacrificing love for souls, is nowhere surpassed. In that mission the old Bible is held in reverence, and there is no uncertain sound in the Gospel there preached. It is a place where fishers of souls catch men and the outcasts find Christ. It ought to be called "Bethesda," for the healing waters are there, and the worst go there and find the great Physician.

Hiring Babies

Dr. Barnardo, who died in London on September 20, had many curious experiences.

"To some one who once asked if he could 'hire infants' or 'borrow infants,' he replied, 'Yes; and buy them, too.'"

"I know of several lodging-houses where I could hire a baby from fourpence to a shilling a day. The prettier the child is, the better; should it happen to be a cripple, or possessing particularly thin arms and face, it is always worth a shilling. Little girls always demand a higher price than boys. I knew of one woman—her supposed husband sells chickweed and groundsel—who has carried a baby exactly the same size for the last nine or ten years!"

"Dr. Barnardo added that he himself had in days gone by bought children in order to rescue them. Such a step has not been needful of late years, owing to changes in the law, which enabled him to get possession of such children by better methods.

"Sometimes Dr. Barnardo received offers of large sums of money from persons who were desirous of his receiving their children into his homes without asking any questions.

"A lady on one occasion came to Stepney in her carriage. A child was in it. I granted her an interview, and she laid down five £100 notes, saying they were mine if I would take the child and ask no questions. I did not take the child. Again, a well-known peer of the realm once sent his footman here with £100, asking me to take the footman's son. No. The footman could support his child. Gold and silver will never open my doors unless there is real destitution."

"'It is for the homeless,' said the doctor, 'the actually destitute, that we open our doors day and night, without money and without price.'"

A Tribute to Woman's Work

Dr. Charles L. Thompson, in speaking of the Woman's Board of Home Missions (Pres.) says, summing up the permanent results of twenty-five years of educational work of the Woman's Board, "it has prepared the way for the organization of 110 churches; out of this work have grown the Presbyteries of Utah, and French Board, N. C., and Alaska, and the majority of the churches composing the Synod of New Mexico. In Alaska 15 mission stations have been established, supplied with the preaching of the Gospel, and all of that work is now supported by the Woman's Board. Over 200 chapels and school-houses have been built, the total estimated value of which is \$919,535."

The women of the Foreign Missionary Society of the Methodist Episcopal Church have passed the

half-million mark in their gifts to missions.

Freedmen Biddle University

Mr. Andrew Carnegie has given \$12,500 to Biddle University, Charlotte, N. C., under the (Presb.) Freedmen's Board, for a library. The work of building will be begun shortly. The institution is doing splendid work for the negro.

Destitution in Cities

There is not one English-speaking Congregational Church on the East Side of New York City below 141st street, except the Camp Memorial, whose character is missionary, and whose resources are very limited. Here is a problem of need which New York Congregationalists ought to solve at once.

The Missionary Cause

To commend obedience to a command borders upon an insult to the Commander-in-Chief. It is not within the province of the churches to determine whether they will "take up" missionary enterprise or leave it alone. By their attitude toward this great struggle for Christ's Kingdom they judge themselves. There is no truer or more searching test of the reality of professed spiritual life than the missionary one. It determines whether the awfulness of sin is a doctrine received into the heart or quietly ignored. It accurately measures the constraining power of the love of Christ within the soul. It manifests the place which the cross of Christ has in the life. It tells exactly how far the Church is in living union with its Lord, and not a mere religious club. The absence of missionary zeal means the want of one of the Spirit's greatest credentials. A Gospel of the grace of God—a Gospel of an atoning sacrifice—a Gospel of eternal glory for all who believe in the Son of God—a Gospel which has saved us, must be a Gospel to be proclaimed to every creature. The last words our Savior uttered on earth were: "The ut-

termost part of the earth." His last words may well be our first thought.

REV. ARCH. G. BROWN.

Two Signs of Growth

The American Board since 1810 has sent out a total of 2,470 missionaries, an average of 25 a year; of whom 967 were men (740 ordained), and 1,503 women (942 wives and 561 unmarried). The number of native workers has increased during the last decade from about 1,000 to 4,100.

A Noble Missionary Record

The Society of Friends in Great Britain is among the least of all the ecclesiastical bodies for numbers, having an adult membership of only about 18,000, but is represented in the foreign field by no less than 131 men and women. Of these, 36 are working in India (Central Provinces), 24 in Madagascar, 13 in Syria, 24 in China (Sz-chuan Province), and 13 in Ceylon. Besides these there are 10 in Pemba, and 11 in Constantinople, Bombay, and elsewhere, under other organizations. With these are associated 787 native workers; members, 2,496; adherents, 15,408, and members of Sunday-schools, 7,145. They have a total of 13,094 in their various schools, and have had 1,056 from these schools unite with the church. They have 9 hospitals and dispensaries, and treated 10,629 patients last year. Their largest missionary working force is in India, but by far the largest membership is in Madagascar.

Literature for Missionaries

Since its inception in 1894, the Missionary Literature Association has made encouraging progress year by year. A few facts concerning its development and present undertakings will be of interest to all who are desirous of seeing this larger service rendered to those who are in many cases cut off from the association and fellowship of Christians.

There are 439 missionaries on the register, who are regularly in receipt of religious periodicals. Much of this literature is supplied through 100

branches formed in connection with C. E. Societies. During eight years, 400,375 periodicals have been dispatched at the estimated value of £2,759, and, in addition, thousands of tracts, sermons, etc., have been sent. Fourteen libraries have been established at various mission stations, and Rev. W. R. Kirby recently received a complete set of Rev. F. B. Meyer's books from a lady who is deeply interested in this needful work; the Association has also sent Mr. Kirby another 50 volumes as the basis of a library at Bopolo, Kongo Free State.

The Association proposes to establish another 50 free libraries, at a total cost of £1,000, and a special appeal is made for means to meet this and other needs. Pathetic appeals come in weekly from missionaries in all lands. The latest is from Rev. R. Spurgeon, Bengal, India, who says: "I should like some stimulating reading. I could take it out with me in tent or native hut, and get something to relieve the tension of a heathen atmosphere. As far as I know, this is the most isolated of our missions in India."—*London Christian*.

They Argue Only With Themselves

"I must needs say," wrote Ziegenbalg, "that notwithstanding this people be led away by a world of errors and delusions, they nevertheless give at times so pertinent answers in matters of religion as perhaps I should never have thought on. Some of our learned in Europe have writ entire books upon *methods and ways of converting the heathen*; but they all this while *argue with themselves only*. Should they come to a closer converse with the pagans, they would not find them so destitute of arguments as we imagine. They are able to baffle, now and then, one proof alleged for Christianity by ten brought in against it."

Missionary Lectures

The committee of the United Boards of Missions have arranged for a course of lectures concerning foreign missions, to be delivered at the

Church House, London, during Lent. Subjects: Thursday, March 1, "The Faith of Christ and the Other Religions of the World," the Bishop of Derry. March 8, "Missionary Methods," the Bishop of St. Albans. March 15, "Objections and Criticisms," the Bishop of Birmingham. March 22, "Missionary Progress up to 1700 A.D.," the Bishop of Bristol. March 29, "Missionary Progress in the Eighteenth and Nineteenth Centuries," Bishop Ingham. April 5, "The Present and Future Outlook," Bishop Montgomery.

A New and Good Idea

The minister of Rattray holds once a year "a service of intercession for friends abroad." He enumerates the places whither friends, relatives, and former members of the congregation had gone (and the list ranges from China to Peru), then in prayer commends them to the grace, guidance, and protection of God. An address follows, and the collection taken during the service is devoted to the funds of the Colonial Mission.

Money and Missions

There is a continual and urgent appeal for *funds* to carry on the Lord's work, and it is appalling to think of the enormous sums wasted on trifles.

A contemporary records that two ladies, whose names are given, have arranged to spend from £30,000 to £40,000 each upon "a London season of notable splendor and lavish expenditure." An estimate of the items is given, and in one of these two cases "actual entertaining" is set down as costing from £8,000 to £10,000. Amidst such a vision of sinful luxury one is haunted by the pallid face of "Lazarus at the gate," and thinks of the ultimate and solemn audit of this abuse of wealth in a city which has its huge army of the famishing.

Church Union or Confederation

Incorporate union of Churches has been accomplished in recent times in Canada, the United States, Australia, New Zealand, and Scotland, and

probably others will soon be witnessed. Meantime the idea of the Confederation, with a view to certain objects of common action, is regarded with growing favor.

Important Articles in Current Missionary Magazines

There are many tokens that the next development in mission methods is to take the form of an extension of Industrial missions. *The Baptist Missionary Magazine* for March is largely devoted to this subject. The articles are short, but useful to any one desirous of understanding the need and the beginnings of its supply.

In the *Assembly Herald* for March "A decade in the Kamerun Interior," by Melvin Fraser, gives a striking picture of progress in this German colony in West Africa.

"A Pagan Festival among the Basutos" in the *Paris Journal of Missions*, is a realistic description by Rev. H. Dieterlen of the initiation festival by which Basuto boys are transformed into men—and confirmed in Paganism. The article is worth translating.

In the *Church Missionary Intelligencer* for February, Rev. W. A. Rice racily sets forth "The difficulty of dealing with Orientals." The article is illuminated by some curious episodes of missionary work among Mohammedans in India. "A Mission High School in Kashmir," by Mr. Tyndale Briscoe, brightly shows the scope of the influence of an educational missionary who understands his pupils and his duty.

India's Women, the organ of the Church of England Zenana Missionary Society, has in its February number a startling view of the position assigned to Hindu women by the catechism taught in modern Hindu schools for girls. "The Duties of a Hindu wife" is the title of the article, written by Eleanor M. Sampson.

A well illustrated and interesting article, packed with information on "The Dyaks in Borneo," is the main feature of the *Mission Field* (S.P.G.) for February.

The World's Population

The *London Tablet* publishes a statistical table, according to which the total number of nominal Christians in the world is about 550,000,000; of Confucians and ancestor worshipers, 253,000,000; of Brahmins, 210,000,000; of Moslems, 202,000,000; Buddhists, 120,000,000; of fetish and spirit worshipers, 145,000,000; of Taoists, 32,000,000; Shintoists, 17,000,000; Jews, 11,000,000; old Indian religions, 12,000,000; and other religions, 3,000,000. This makes a total of about 1,550,000,000 population, nearly half of whom are monotheists.

OBITUARY

The death of J. A. Elliott in India is deeply lamented. He was universally loved, and a peculiarly guileless man. Among Indian missionaries he stood unique, and it was proverbial that there was "but one Elliott." He knew the people of Oudh and Rohilkund as no other did, and planned and built every building in the Fairzabad station. For twenty-three years he worked among the same people till he was better known and more influential than the governor of the province. His last legacy to the people was his *Itihad-ul-ana-jil* (Harmony of the Gospels). He was a soldier's son, and carried into his holy work a soldier's spirit—absolute loyalty to his great Captain.

In December, Babu Bipin Bihari Dutt, superintendent of the station at Mohanad, Bengal, died much lamented. He was baptized in 1883, having, while yet a student in one of the Hindu colleges, become attracted to Christianity. He completed his studies at Duff College in 1885. In 1890 he was made head master of the high school, and four years after superintendent of all the work at the station. He had much knowledge also of medicine, and opened a small dispensary, and was very successful with patients. He was so busy preaching, teaching, and dispensing that he had scarce leisure at times so much as to eat.

FOR THE MISSIONARY LIBRARY

BOOK REVIEWS

ALL ABOUT JAPAN. By Miss Belle M. Brain. Illustrated. 12mo. 75 cents, net. Fleming H. Revell Company. 1905.

The history of the Sunrise Kingdom is here given in a concise and entertaining form, well adapted for use in Junior Endeavor Societies and children's missionary meetings.

The author first treats of the country and people in general. Then follow chapters on: "Little Talks in Sunrise Land," "Old Japan, with Its Mythological Shadows," "Japan's Emergence," "The Stones of Palo and Pinto," and "New Japan, with Her Seven-league Boots Coming to the Front as a World Power," "Earlier Missions Under Xavier, with the Successes of the Roman Catholics and Late Persecutions," and "Protestant Missions," in which Drs. Verbeck and Hepburn are given the prominence which rightly belongs to them. The story of Nee-sima is also told in a most attractive way.

The closing chapters deal with Japan's two recent wars (that with China and that with Russia), in which Christian work among the soldiers is emphasized; and, finally, the successes of the Gospel during the last decade.

There are a few inaccuracies in the volume. Half a dozen misspelled Japanese words in the chapter, "A Little Lesson in Japanese," would seem to indicate that the proof-reader was not familiar with the Japanese language. Other statements, such as those in regard to bells tied about the children's waists, their hardly ever crying or being naughty, etc., are not quite true to life.

It is quite remarkable that one who has never visited Japan should have been able to produce a book giving so good an all-round and substantially accurate view of the country and its people, as well as of missionary work.

THE PASSION FOR SOULS. Rev. J. H. Jowett, M.A. Fleming H. Revell Co., New York. 12mo, 125 pp.

Here are seven brief chapters from one of the most gifted pens of our day, on a vital theme, and by one of the choicest spirits of the Church of Christ. Mr. Jowett writes of the "Disciple's Theme," his "Sacrifice," his "Tenderness," his "Watching for Souls," his "Companion," his "Rest," his "Vision." All these paragraphs are pervaded by the author's personality, written in sympathetic ink, which is of the color of blood, and has the glisten of tears. Out of it could be selected a small volume of spiritual apothegms, such as these:

"As soon as we cease to bleed, we cease to bless." We live by admiration, hope and love." "What does the angler say to men? Keep out of sight! Cultivate a mood of cheeriness and praise. Study the fish. Learn from other fishermen. To take a trout early gives one heart." "We must get the doubt-wrinkles out of our prayers." "In the golden age, emphasis is to be given to the spiritual."

THE OPEN CHURCH FOR THE UNCHURCHED, or How to Reach the Masses. By Rev. J. H. McCulloch. Introduction by Bishop Hendrix, who says:

"This interesting book is like the letters of a war correspondent. It is a picture of the firing line. Great commanders are seen illustrating what is called the secret of war: 'Know your geography and fight your men.' We can here both see the plan of battle and hear the words of command." Whether the reader accepts all the positions of the writer or not matters little. This is a book of hints, both theoretical and practical, on one of the most absorbing topics of the day. It is a discussion of that great problem which with three others constitute the perplexing questions of the age. He who can tell us how to get the people to church, how to suppress drink, how to grapple with lust, and how to reconcile capital and labor, will prove himself a prince among states-

men. Here the reader will see how others are trying to meet and solve the first of these problems. A reading will well repay any Christian pastor or worker.

IN THE LAND OF THE NORTH. The Evangelization of the Jews in Russia. By Samuel Wilkinson. London. Marshall Bros. Keswick House. 3s. 6d. 1906.

Whatever Mr. Wilkinson writes it is safe for any man or woman to buy and read and circulate. He always writes with a purpose, and hits his target in the bull's eye. Just now there is a peculiar timeliness in any book that intelligently treats of the Russian Jews, whose awful and appalling persecution and massacre have compelled the attention of the world. Half the total Jewish population of the globe still may be found in the Northern Empire. Mr. Wilkinson knows of what he writes, and gives much valuable information about this oppressed people, "the miracle of history and the history of miracle." He discusses their place in ancient prophecy and modern history; their temporal and spiritual state, and what is done and should be done for their uplifting and saving.

IN SALISBURY SQUARE. By Irene H. Barnes. London. Church Missionary Society. 1906.

This is an outline history of the building in which the work of this foremost Missionary Society is executive carried on. It is the engine and boiler-room of the great missionary ship. Every part of this building is sacred. It is the home of prayer and praise, the place of conference among the executive officers and friends of the work, and of farewell meetings with outgoing missionaries. These 240 pages treat of the building, its portrait gallery, library, museum, treasury, home and foreign offices, publishing department, etc., and is adorned with eighteen illuminating illustrations.

CHINA AND HER PEOPLE. In two vols. Duod. By Hon. Charles Denby, LL.D. Thirteen years U. S. Minister to China. Boston. L. C. Page & Co. 1906.

No one who has followed Dr. Denby's career in the Orient, and read his pen productions, will need be urged to get and read these books. He was colonel of a regiment in the Civil War, and, without any diplomatic training, so discharged his duties, as Minister to the Chinese Empire, that through three presidential terms and part of a fourth, and without regard to change of administration at home, or the bitterness of partisan politics, he was kept at his post. This unique fact is enough to prove how generally his capacity and fidelity was recognized.

Such a man is likely to know that which he writes of; and his thirteen years in the Celestial Empire have yielded fruit, in part, in these two volumes of about 500 pages in the aggregate. We have not found yet a dull page. There are 36 chapters, and as many fine illustrations. Here are discussed matters concerning the imperial city and family; civil and social customs, arts, language, law, civil service; the position of women, matters political, domestic, commercial, diplomatic; questions of trade and foreign policy, etc. The Boxer uprising and the thrilling history connected therewith is well treated; but most of all we have an intelligent Christian statesman's mature convictions as to the value and success of Christian missions. We have had many occasions to quote Col. Denby's words before in these pages; and this work from his pen is a priceless tribute to the power of missions in the great Eastern Empire. Many valuable hints are incidentally dropped as to the way in which larger results may be secured. Col. Denby has the vision of the seer.



BISHOP ISAAC W. JOYCE, GEO. S. MINER, AND SPECIAL GIFT DAY SCHOOL TEACHERS, FOOCHOW, CHINA

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SIGNS OF THE TIMES

GOD'S CHALLENGE TO YOUNG MEN

"CHRISTIAN YOUNG MEN! THE RESPONSIBILITY OF SAVING THE WORLD RESTS ON YOU; NOT ON THE OLD MEN, BUT ON THE YOUNG MEN. IT IS PAST THE TIME FOR HOLDING BACK AND WAITING FOR 'PROVIDENCE.' I USED TO THINK A MISSIONARY OUGHT TO HUSBAND HIS STRENGTH; BUT THIS IS A CRISIS IN THE WORLD'S HISTORY, AND, BY KEEPING BACK, ONE MAY KEEP OTHERS BACK. WISDOM IS PROFITABLE TO DIRECT, BUT THE MAN THAT RUSHES TO DUTY IS FAITHFUL. AT TIMES, PROMPTNESS BECOMES THE RULE AND CAUTION THE EXCEPTION. THE CHURCH IS A MILITARY COMPANY; AN ARMY OF CONQUEST, NOT OF OCCUPATION." YOUNG MEN, FORWARD!

Thirty years ago, a missionary, after having been at work in foreign lands for seventeen years, lying on his death-bed, roused himself suddenly and said, with great emphasis: "I have a testimony to give and I would better do it now." Then followed the very words which stand at the head of this column; appropriate then, they are ten-fold applicable to-day. Let young men ponder them.

DECAY OF HEATHEN FAITHS

One of the most conspicuous Signs of the Times is the *conscious and sometimes confessed loss of faith in heathen systems.*

For instance, a Bible reader in In-

dia overheard a chief spokesman in a crowd say to his fellows, "It is very plain our religions are declining, and that this religion of Jesus is bound to conquer." And years ago, a prominent native, a government official, said to one of the well-known missionaries, "We adults will remain as we are; but our children will be Christians."

THE HOPE OF MAN

The April number of this REVIEW contains a brief historic outline of the career of one of the greatest men that worked Africa's soil, as God's ambassador, and the organizer and overseer of the great work of training native converts. Let us hear what Dr. James Stewart of Lovedale has to say about the only remedy for human ills:

The Coming King of this earth is Jesus Christ. He is the world's larger hope. The hope of a better and happier day does not lie in socialistic panaceas, or in dreams about equality in a world where no two men are or remain equal for a single day, nor in the wholesale distribution of the hard-won fruits of honest industry among the lazy and dishonest. These are the remedies of a well-intentioned but badly instructed and sometimes slightly crazy benevolence. These ill-regulated remedies only make matters worse. They are the falsehood of extremes, and the exaggerations of human thinking applied to those everlasting truths which fell from the lips of the Greatest Human Teacher. The little

grain of truth they contain has been stolen from Christianity itself. A saner spirit and a more robust common sense and a sounder interpretation of what Christ has taught and, above all, the practise and the spirit of those teachings must come first. That the law of His kingdom, love itself, will yet become universal law among men is the dream of poets and the hope of all Christians. It has been, and remains so, even in the face of spectral doubts and the pain and perplexity of the constant facts of daily life.

THE EMPHASIS OF MISSIONS

Certain truths need perpetual repetition, and they are as follows:

1. The universality of obligation and of object.—All disciples are to go, and to go to all who are not disciples. God has made of one blood all nations of men; all have sinned, and He will have all men to be saved. The field is the world, and the good seed are not only the Word of God, but the children of the Kingdom.

2. The Immediateness of the Duty of Evangelism.—The King's business requireth haste. There should be celerity of movement. The opportunity is urgent but brief. Whatever the Church of this day is to do must be done within the lifetime of the generation to which those now living belong.

3. The Constant Diffusion of Missionary Information.—We can not expect a fire to burn, even when kindled, without fuel; and the mission fire is fed by the fuel of facts. Where the life of God is really existing, the disciple needs only to know a world's destitution and the progress of the work, to feel growing interest.

4. The Continual Attitude of Watchfulness.—Both pulpit and pew need to watch the Providence of God—the march of events of our day—in the developments of history. God

has a way of making occurrences vocal, so that the attentive ear hears His voice in them, and finds in them perpetual incentive, warning, invitation, and stimulation.

THE LIENCHOU MARTYRS EXONERATED

Full details of the distressing instance of mob violence in Lienchou, South China, have now been received. From these reports it is clear that the missionaries were in no way to blame for the attack made on them. Dr. Machle removed a toy cannon which was on the mission premises, but later returned it to the priests of the temple. They had built, for idolatrous purposes, a shed which encroached on the mission property, thus breaking a contract previously made. Some ruffians excited the crowd with tales of sacrilege, and by showing a skeleton as an evidence of how missionaries treat Chinese patients. The mission property was destroyed, and all but two of the missionaries were murdered. An official investigation is being made, and already volunteers have come forward to fill the places of those who have given their lives for China.

Very much land yet remains to be possessed. Of the 19,000 counties in China, fully 14,000 have no missionary or regular Gospel work being done in them.

GOD'S REVIVAL FIRES

Since in 1902 and thereabouts, circles of prayer were so multiplied, there has been an increasing and united "symphony" of prayer for worldwide revival, as the only way to meet the abounding unbelief, disbelief, and materialism. And the last four years

have witnessed a multiplied modern Pentecost. Scarce a day passes without some new manifestation of this quickening power of God in widely scattered localities. This we refer to often because it is of first importance to keep it in mind for the stimulation both of prayer and effort.

Wales, of course, led the way. Soon, in various parts of Britain, notably in London, Liverpool, the North of Scotland, and scattered points in Ireland; then, in rationalistic Germany; then in about fifteen places in the United States and Canada; in Uganda, Livingstonia, etc., in Africa; but most conspicuously in India, where the whole country seems more or less on the eve of an awakening, and the most amazing overturnings are taking place.

The sparks have kindled fires in South America, especially in Chile and Brazil, in parts of China and Persia, and in Papal lands.

In *Sweden*, and especially in *Norway*, the Welsh revival seems to be reproduced, in connection with a converted young sailor, Lunde, who is not unlike Evan Roberts; and in *Christiana* five thousand people have thronged the largest hall to hear his testimony.

Among the *Indians* of British Columbia, in some villages not one avowed heathen remains. In *Australia* and *Tasmania* there is deep interest. In *Madagascar* scores of witch doctors have confessed their curious arts and laid down their charms at Jesus' feet, and 1,300 souls have recently been won. *Algiers* has had thousands, night after night, crowding a theater, and drinking in the Gospel message, even Moslems and Jews among them. In *Nachieleh*, upper *Egypt*, and the surrounding district, God is also mightily

working; in the Gilbert Islands, at Marakei; and so far and wide.

BACKWARD STEPS

Few "Signs of the Times" are to us more alarming than the fact that one of the greatest missionary societies of the world—the American Board—has felt constrained to take such backward steps when by their own confession every divine voice bids them *Go Forward!*

The Prudential Committee votes to send out no new missionaries; to hold back candidates under present appointment; to readjust the *Micronesian* work, to avoid the heavy cost of the *Morning Star*; to attempt no new work, although five fields—Japan, China, India, Turkey and Africa—offer the chance of the ages; and, more than that, to close several missions now in hand, unless the new million dollar campaign succeeds.

No wonder Dr. Arthur H. Smith asks, "Shall we continue to muddle along in the old way, or die, or advance?"

While we wish to look at every aspect of the Church life and work in the best light there seems, with all our boasted progress, an apathy and lethargy that reminds us of creeping paralysis.

WORK IN MUSCAT, ARABIA

The Neglected Peninsula is being besieged at four points by the Scotch Presbyterian and the American Reformed missionaries. In Muscat where Rev. James Cantine and his wife are the only Christian heralds, several new methods have been introduced to bring the ignorant and bigoted Moslems into the Kingdom. A school has been opened for Muscat boys, a sewing-school is now attracting little Moslem girls, a dispensary

is in operation, and a guest-house for Arab visitors is a unique feature of the work. The visiting in the homes of Mohammedan women is proving most effective in breaking down opposition, and Mrs. Cantine has been cordially received everywhere from the palace of the sultan to the smallest peasant hut.

THE COLLAPSE OF DOWIEISM

No more significant event of the past month has occurred in America than the sudden and startling fall of the Modern "Elijah, the Restorer."

There was a time when, notwithstanding some offensive features, his career won no little sympathy, if not sanction, from good people. His manly stand against obvious forms of corruption, both in the Church and state, and his espousal of much that is both true and right, disposed many people of God to overlook his extremes and attribute to bad taste, what was indecorous and fanatical and harshly condemnatory. One prominent and wealthy Baptist of Boston was with no little difficulty dissuaded from making Zion City his residuary legatee, and Dr. Dowie his principal heir.

But of late years Dowieism has come to stand for vituperation on the one hand and for assumption and presumption on the other that approached close to blasphemy, if indeed it did not cross the line.

And now comes repudiation of Dr. Dowie by the great mass of the Zionites, and his own wife and son join the revolt. It transpires that he is accused not only of arrogance and despotism, but of polygamous teachings, and various departures from the path of right living. It is perhaps too soon to pronounce an impartial and intelligent verdict.

But it seems especially to be lamented that so many godly people have been misled, including not a few former missionaries, and that so much money has been wasted that might have been used to strengthen the hands of earnest workers in the mission fields of the earth. One lesson is very especially to be learned, namely, that any work or scheme, however laudable in itself, that crystalizes about *one* man or woman, is always fraught with peril. There are at least three other enterprises, that are nominally Christian and missionary, that to-day run a similar risk. They are unduly dependent for direction and control upon a single individual, and already we have sad proofs of maladministration and hints of possible corruption in their management. We feel with increasing depth of conviction that mankind is not yet sufficiently infallible to put any man into a position of absolute power, either in Church or state. Only the Perfect Man can be trusted with such a scepter, and for His coming the world unconsciously waits.

STIRRINGS AT KONGO BALOLO

At Bonginda, one of the Kongo Balolo stations, an abundant harvest of souls has been gathered. This African revival has been remarkable for the spirit of prayer, and for wonderful dreams, that seem prophetic in character. The gong has only to sound, and the largest meeting-place is at once packed, morning or evening, even in the worst weather. The people gather Saturday nights to pray for blessing on the Lord's Day; the rankest heathen are melted into penitence, and transformed into consistent saints.

THE NEW CONFUCIANISTS

The present-day thought is marked by an attempt to modernize all the ancient religions and philosophies, in order to bring them into harmony with science and ethics. Neo-Buddhism and other similar movements are now followed by a "New Confucianism," which discards many of the time-honored customs and beliefs of the Chinese sage, and finds in ethical and social and intellectual culture the chief desideratum of mankind. Some of the leading Chinese statesmen belong to this cult, and are ready to pass over ancestral worship, to discard belief in earthly and aerial dragons and evil spirits, but cling to Confucius as the great teacher of the highest culture. This creed fails, however, to give strength to the weak or life to the dead. Each must derive his power from himself and the example of others like him. New Confucianism has no salvation from sin and offers no Divine help to lead a victorious life. It must fail where Athens and Rome failed, because it is human and not Divine.

THE LATEST C. M. S. VENTURE

Friends of Missions will do well to watch carefully the progress of the little company of men recently sent out by the Church Missionary Society to occupy the Eastern Sudan for Christ. As the *Missionary Herald* suggests: "Lord Cromer, in charge of that part of Africa, feels that the time is now ripe for missionary enterprise and selects for its beginning a region about four times the size of England, inhabited by pagan tribes, the Nuers, Dinkas, Shillucks, and Niam Niams. The Upper Nile, which intersects it, is the chief means of

communication. This mission will fill the vacant space between the British missions in Egypt and Uganda. Three clergymen are accompanied by a doctor, a carpenter, and an agricultural expert, that material and industrial service may help to make the gospel seem real to the natives. They have taken provisions for twelve months and expect to live for some time in boats and tents. England has sent out many expeditions to the Egyptian Sudan, but none of them of more magnificent purpose or more immeasurable resource."

THE NEW STRESS IN MISSIONS

Attention has often been called to what is thus termed. For example, the Church Missionary Society contrasts the conditions in 1895 with those in 1905. Once the society was congratulated on the sufficiency of its income to its work, and inversely, that the work abroad was so prosperous that it made possible to expend the whole income! In the American Baptist Missionary Union a similar phenomenon exists. Seventy years ago the income was so largely *in excess of the opportunities for use*, on the fields then occupied, that, at the annual meeting in Richmond, the board was instructed "to *establish new missions* in every unoccupied place where there may be a reasonable prospect of success, and to employ in some part of the great field every properly qualified missionary whose services the board may be able to obtain."

Then, in answer to prayer, the fields were multiplied, and the openings so many and urgent, that the question of how to find *laborers* became the critical issue. Again God interposed, and the young people of Christendom were

aroused as never before. And now the great question is, how shall the churches be so trained to systematic, habitual, and self-denying *giving*, as that the laborers may be sent to and kept in the field. This last issue is not less important than either of the others. The three great demands are open FIELDS, adequate FORCE, and ample FUNDS. Let us not forget the three *F's* of missions.

OUTLOOK IN CHINA

Just now the celestial empire is the cynosure of all eyes. It is too early to pronounce the outcome, but Archdeacons Moule and Wolfe think the revolution sudden and possibly too rapid, incident to the drastic method of abolishing at once the educational system with curriculum and competitive examination, which has the sanction of a thousand years, and the establishment of government schools. These customs are inwoven with the woof and warp of Chinese life, and now a new order, modeled after that of Japan and the West, takes its place. Four hundred million of conservative people do not take readily to such rapid and radical changes. Hence come acts of violence. The Emperor's edict converting ancient temples into schools and colleges of this new learning makes it look to these simple natives as though their very religion were to be swept into the vortex of this new order. In February the news came that the English Presbyterian Mission, at Chang-pu, had been destroyed by revolutionaries, and that, while Dr. Howard Montgomery, his wife, and two lady missionaries had escaped to Amoy, Mr. Harry Oldham was in hiding at the Yamen at Chang-pu. Three days later it was reported

that Mr. Oldham had reached Amoy in safety. A hospital, dispensary, two schools, and two dwelling-houses were destroyed, and the missionaries lost all their personal property. We are deeply thankful that no lives were lost, but what the future will bring forth it is hard to say; and Dr. Richards regards the situation as grave, and thinks that the anti-dynastic and anti-foreign feeling which is so acute may prompt further acts of violence. Though the feeling is not primarily against the missionaries, as such, they being most numerous and least protected foreigners in many parts have to bear the brunt of any excesses. In prayer, public and private prayer let us make special intercession for China and her leaders.

Bishop Hoare, of Hong Kong, over thirty years in China, says:

Looking at the situation generally, the outlook certainly in the South is more threatening than before the Boxer rising. The feeling of "China for the Chinese" is at the bottom of it all, and the movement is not specially anti-foreign or anti-missionary. The success of Japan against a Western Power and the persistent American boycott are stirring up a good deal of feeling, and there is a very serious prospect of trouble ahead. The danger is that the Chinese may extend this boycotting principle, which will bring about risings of the more ignorant portion of the community.

The last outrage—namely, the attack on the American missionary, Dr. Beattie, at Fati, is particularly daring, for the scene of the occurrence is just across the river from the Canton settlement, and within a few yards of European gunboats.

I think, however, that the Christian element in China will assert itself. The Chinaman is an individual of strong character, and the Chinese Christian is also a strong Christian. Our schools are doing so much in the way of education that a great many educated men of China have been brought up in Christian schools, and this must have a great effect on the future government of the country.

CHRISTOPHER COLUMBUS

THE FIVE HUNDREDTH ANNIVERSARY OF HIS DEATH

BY THE EDITOR-IN-CHIEF.



CHRISTOPHER COLUMBUS

From Pamigan's portrait, Royal Gallery at Naples

Half a millenium has passed away since, on May 20, 1506, the great Genoese navigator and discoverer breathed his last, at Valladolid, Spain.

Ten localities have contested for the honor of his nativity; but his own will states: "I was born in Genoa."

In few instances has any human career been invested with a more romantic and pathetic interest. A splendid monument, erected by Ferdinand the King, bears an inscription which he ordered:

A Castilla y a Leon
Nuevo Mondo dio Colon.

But tho this magnificent tribute thus declares that "Columbus gave to Castile and Leon a NEW WORLD," the deserved encomium came tardily, seven years after his death in poverty, and the marble tomb was for very shame's sake placed over his remains

only when the world was beginning to realize that his hand had lifted the veil which for thousands of years had hidden nearly half the globe. We are reminded of Robert Burns' mother, who, when a stone memorial was set up to the great but poor poet of Ayr, said,

Ah, Robbie, ye askit for bread,
And they gie ye a stane!

Columbus, after long sickness—Isabella being dead and his claims for redress of grievances being rejected by Ferdinand—broken in body but vigorous in mind, confessed that he had "no place to repair to but an inn, and often with nothing to pay there for his sustenance." Well might the great discoverer cry, "Lord, into Thy hands I commit my spirit!" since he had found no human custodian ready to receive him with decent recognition of his worth and his service to mankind.

His whole story is full of unique interest. His ancestors were seafaring men, and his early surroundings and studies intensified his native bent toward navigation. He drew charts and made occasional voyages, then married the daughter of an Italian navigator and became at his death possessor of his papers and journals. His curiosity was aroused by driftwood washed ashore by westerly gales, evidencing not only a tropical growth but intelligent carving. A chart drawn by Toscanelli showed the coasts of Asia and Africa as opposing each other, with an ocean between—a rude guess at the facts of cosmography—and the restlessness of the age helped

on his ambition, while dreams of fabulous wealth in lands to the east tempted him to go and see if he could find the "golden isle," with its crystal walls, somewhere toward sunset, or "St. Brandan's flying island," or that other mythical realm of Rodrigo, Last of the Goths, supposed to be guarded by diabolical magic.

One very pathetic feature of his life story is that Columbus, who never went westward expecting to find an unknown *continent* but to seek the Indies, to his dying hour *never knew that he had found a New World*.

By 1473 he had come to believe the earth to be a *sphere* and that a navigable sea reached one-third of the way around it. He determined to undertake to cross that ocean and find what was beyond. He applied to the Genoese and Portuguese governments in vain, and his brother started to seek aid from Henry VII. of England, but was captured *en route* by rovers. For at least a decade of years Columbus met only rebuffs and ridicule.

Then, about 1484, he set out for Spain. At Palos, himself now a widower and a wanderer, he begged bread for his motherless boy at a monastery and so interested the superior, Juan Perez de Marchessa, that he kept him there as a guest for two years and helped introduce him to those who aided his great scheme, and finally secured for him entrance and favor at Isabella's court. But even then he had to meet determined opposition, like Galileo, nearly a century after in Italy. A curious pair, these two: one insisting that the earth *moved* round, and the other that it could be *sailed* round; and both confronted not only with ignorant apathy but with ecclesiastical bigotry.

So long did Columbus struggle against antagonism and, still worse, stagnation, that but one thing can account for the survival of hope and effort: *He believed he had a divine mission*; that he was to be *Christo-ferens*—a Christ-bearer to the ends of the earth. And so he persevered, until Queen Isabella, having finally resolved to favor his scheme, replied to Ferdinand's objection as to an empty exchequer, that she would, if need be, "pawn the crown jewels!" And yet the estimated cost of the navigator's outfit was only about 14,000 florins (\$7,000).

The agreement was signed April 17, 1492—one of the most lustrous of all the golden days of history—and August 3, there set sail a little fleet of three small vessels, the largest not bigger than a modern twenty gun brig, and the three carrying, in all, 120 persons, including pilots, commanders and surgeons.

What a fascinating tale is that of the voyage!—how, September 6, they left the Canary Islands, and ventured on the *Mare Tenebrosum*—the sea of darkness; how every expedient was used to suppress the spirit of mutiny aboard—how the joy over the supposed sight of shore was turned, over and over again, to bitter despair when it was found to be only cloudland, until the sailors were ready to cast the admiral into the sea, and turn about.

Then, at 10 P. M., October 11th, Columbus *saw a light* ahead, and there was no sleep that night; and next day, after seventy-one days at sea, Rodrigo Triana, a sailor, first actually saw the land, and the *Pinta's* gun boomed its signal!

We can imagine the admiral first putting foot on the beach, to set up

the royal standard of Castile, naming the island *San Salvador*—still mindful of his holy errand to carry the Savior's name to unknown lands.

Space forbids us to follow this story into details. The three subsequent voyages—from Cadiz in 1493 with 17 ships and 1,500 men; in 1498, when he actually reached the mouth of the Orinoco, in South America, and so touched the continent; and, last of all, in 1502, with four vessels and 150 men—a voyage of little importance—whence he returned to Spain to die, and experienced what he has made ironically memorable as “the gratitude of princes.”

It will never be forgotten that this greatest of discoverers was at one time treated even as a malefactor and put in chains. From the day he sailed from Cadiz, September 25, 1493, his good angel seems to have forsaken him. The adventurers who sailed with him, merely in quest of selfish gain, threw on him the blame of their disappointment. He succeeded in clearing himself of their aspersions; but, on his third voyage, he became the victim of such jealousy at home and malice abroad in the new colony at Hispaniola, that Bobadilla was sent from Spain to look into matters; and arrogantly put Columbus and his brother into irons and sent them back to Spain. The great God witnessed the outrage, and Bobadilla's fleet was wrecked and himself was drowned on the way home, as tho the very sea rebelled against such injustice to one of the greatest of its conquerors—a man who had dared its wrath and wrenched from Neptune the secrets and scepter of his domain.

The primary purpose of this brief

glance at Columbus' career, however, is to note its *bearing on missions*.

Few events of history more prominently reveal God's providential control. This is seen, for example, first, in the *period of time when the discovery took place*. It was another example of the *fulness of times*. Everything was ripe for the unveiling of a new continent. In John Blakely's thoughtful book, on *The Theology of Inventions*, he carefully traces the Divine purpose in the permitted disclosure from time to time of new facilities for human progress. He discerned the *prophetic aspect of history*—God's hand even in discovery and invention. The Day of Columbus furnishes an example. Just at the time when he unveiled this Western Hemisphere, a *triad of great inventions* had first begun to be available—the mariner's compass, the printing press and steam as a motive power. The first prepared man's way as a navigator; the second provided facilities for the rapid and cheap multiplication of the Word of God and Christian literature; and the third furnished a help to both the other two—yoked to the sailing vessel it made it a steamship, and yoked to the invention of Gutenberg, made it a steam-press.

God's Providence was ushering in the propagating age of the Church, and He appointed discovery and invention, the handmaids of the Gospel. The dark ages had been barren both as to mind and morals. God let even the lamps of genius burn low, and the flame of scientific thought become dim, because He would not put into men's hands the potent forces of civilization, simply to be used by the few to impose on the ignorance and credu-

lity of the many. Not until the Church was emerging into the new period of the Reformation did He permit these great weapons of power and progress to be given to mankind.

Tho the compass had been used in a crude form before, it began to be generally utilized about the beginning of the fourteenth century, and the "morning star of the Reformation" just then was rising in De Wyclif. That compass steered Columbus to America as it did De Eredia to Australia. About the same time, the printing press was invented; and, curiously enough, God from the first appropriated it, by making its first born book a Latin Bible of six hundred leaves. This introduced the age of Luther and Calvin and Knox and Savonarola.

Then followed the steam engine in the eighteenth century, to make the other two more mighty for God's worldwide work, so that now we can go around the world with incredible speed and multiply Bibles by the million at a trifling cost.

Let us notice again that Columbus sailed as the representative of a Roman Catholic power, and the very court that lifted the Inquisition from a nominal function to a state tribunal and started it, *nine years before* Columbus made his first voyage, on its terrible career under Torquemada, during whose sixteen years' control nearly nine thousand were burned. What if Columbus had landed on the shore of the North American continent instead of the West Indies, and sailed into the Narrows, where the Hudson River enters the sea, instead of the mouth of the Orinoco? There

might have been north of the Gulf of Mexico a form of civilization as iron-bound and unprogressive as south of the equator! As it was, a *flight of paroquets and a floating branch of thorn bush diverted the Pinta's course w. s. w.*, and Columbus never touched the mainland of North America.

Cabot, who, five years later, sighted the coast of Labrador, and in 1499 the Gulf of Mexico, though himself a *Venetian*, was at that time in the service of *Britain*; and his son, Sebastian, insulted by Spanish courtiers after Ferdinand's death, was again commissioned by Henry VII., and in 1517 entered Hudson's Bay. And so a Venetian and a Romanist planted the standard of the leading *Protestant* power in North America! Then the same God who decreed that this great land should be the realm of the Reformed Faith sent the Pilgrims, a century later, in the Mayflower and the Fortune, to lay the foundations of the great republic.

These are but a few of many facts that make the history of America a lesson to the Church of God, and invest the whole of this five hundred years with more than romance. And now it remains for the great nations that hold the northern continent to carry liberating influences to the southern shores; to quicken the sluggish pulses of national life, and permeate these republics with the true Gospel and the open Bible; and may the day be hastened when from the whole of both Americas shall go forth a pure Christianity to the remotest lands! Then the New World that the great Genoese unveiled shall become a true *Christopher*—Christ-bearer.

THE MISSIONARY FINDING HIS PLACE

SOME COUNSEL TO NEWLY APPOINTED MISSIONARIES

BY REV. J. C. GARRITT, HANGCHOW, CHINA
Missionary of the American Presbyterian Church (North), 1889-

Seldom does our first view of anything we have longed to see coincide with our preconceived ideas. All such ideas are rudely shattered, and flee away. In a field like Korea, where there is a rapidly growing work, and where the obstacles before the missionary are greatly counterbalanced by the success of his work, our preconceived ideas may seem to fall short of the actual results. In certain other fields, where the work has long been carried on against tremendous odds and with less conspicuous results, we may feel disappointed with the meager fruitage and the apparent smallness of the work itself. The school is smaller, the Church is less progressive, the whole work far more contracted than fancy has pictured it. It may seem that all the years spent hitherto in this work have gone for naught. Do not let your ardor be dampened by your first view of the field. Many things will be very different from your wishes. It will seem almost as if nothing had been done before, and that the year or two necessary for language study are worse than wasted. The very tone of the older missionaries, the way they look at their work and at the obstacles which they have been fighting, may seem strange to you, and may chill enthusiasm.

In fields where work has been long established, the cultivation of acquaintance with the Christians and native helpers is especially important. In many respects these Christians and the other early missionaries have an

advantage over the new arrival. A pupil of John L. Nevius, or one of the other early missionaries, has a right to consider himself more experienced than a newcomer, who nevertheless expects to direct the affairs of the native church. The new missionary should resolve, by humility, patience, and good sense, and especially by a real sympathy and spiritual insight, to win the confidence of native brethren. Mere preponderance of knowledge, Biblical or otherwise, will not win this confidence. Knowledge divorced from experience seems of very little value, and the new missionary must be a learner before he can be a teacher.

During the first months on the field many things will seem discouraging. Older missionaries have occasion to speak of failure and lack of spirituality in the lives of their converts. These things are trying, and it is difficult to adjust one's self to the right point of view with regard to them. As at home, so in the foreign field, such failures and shortcomings are more talked of, proportionately, than is the success and growth of character in the lives of the converts. Success is prized, and yet it is more or less taken as a matter of course. We expect that a Christian will grow; but that he should fail or fall, even under great temptation, is so sad that we can not avoid speaking of it as a calamity. Therefore, the new missionary should fortify himself against such things, and however discouraging the unexpected setbacks of the

work may seem to him, have an unquenchable hope for the Church to which he has given his life. Experienced missionaries are more optimistic than one would sometimes suppose from their conversation.

Another phase of this danger to new missionaries is they grow suspicious of the natives, or look down upon them. Characteristics of the people will be talked about in the circle, and an exaggerated impression of the meaning of these characteristics may be gained by the newcomer. It is difficult to get the right point of view with reference to such things. We need, therefore, to make up our minds very slowly with regard to the habits and customs of the people, and not be over-influenced by what we hear of their mendacity, untrustworthiness, and ingratitude. Not infrequently the newcomer bases his unkind conclusions regarding "the natives" upon misunderstood statements or actions of missionaries who in reality have deep love and sympathy for these natives.

The personality and usefulness of a new missionary are on trial. These people whom we call heathen, and whom we consider inferior to ourselves, are great character readers. They can "size us up" in a day. The little circle of missionaries in any one station is so small compared with the multitude about us, that converts, and especially the helpers, come to know us better even than we know ourselves, better perhaps than they know most of their own countrymen. They form very accurate opinions with regard to almost all of our characteristics, and their opinions are very often formed during their first interview with the newly arrived mission-

ary. Missionaries differ, of course, in their ability to read the character of their helpers and converts. The day will come when these faces will not all look alike, when individuality may be distinctly marked in the features of the Chinese, or the Hindus, or the Africans; but to the newcomer all these faces seem the same. The mental and spiritual characteristics of an alien race are even more difficult to differentiate than their physical features, and it will take long and careful study to understand and appreciate the individuality of the people. But the point is, that we are on view from the first day of arrival in the new station. We should seek to place, at the very foundation of our intercourse with the people, true sympathy and the desire to be their comrades in life's work. The most abject races, and there are not many such among our fields, early recognize the duty and desirableness of Christian comradeship. This desire is a part of Christian freedom, and yet is not inconsistent in the least with a willingness to be led, and to recognize the power of leadership. But the missionary, above all others, must learn that his leadership is not one of arbitrary appointment, but that it must rest upon the willing recognition, by those who are led, of his mental and spiritual superiority, joined with unselfish love. If we have given ourselves absolutely for the people to whom we go, they will find it out very soon after their first sight of us.

Entering New Relations

Mission boards, in considering applicants for the mission field, long ago discovered the importance of asking certain questions, the answers to

which must in part determine the acceptance or rejection of the candidate. "Does he cheerfully acquiesce in the decision of the majority?" "Does he easily adapt himself to new and strange conditions of life?" "Does he work well with others?" "Does he bear responsibility calmly and cheerfully, or does it produce disquietude?" Such questions as these are to be answered categorically, but in many cases the true answer can be given only after a period of testing on the field. Yet the questions have done their part in drawing attention to the coming test, and the potential answer to them has a great bearing on the first few years of life in the mission station.

The gradual entering into relations of intimacy with fellow workers, missionaries or natives, is a period of tremendous importance for the future missionary course. There are certain things that it is well for us to take note of in reference to those first years. Missionaries are not, by virtue of their calling, necessarily more spiritually minded than workers at home. There may be such a strain upon the spiritual life as many missionaries will not be able to meet without distinct failure. There may be special phases of experience which will seem unnecessary and will be disappointing. The ideas of the older missionaries, like their clothes, may be somewhat old fashioned, and, none the worse for that, their peculiarities may have grown more and more marked with the years of their service. Those of the new missionary will likewise grow more and more marked; but these older missionaries, I assure you, will bear acquaintance.

I have never yet met a missionary from any field whose acquaintance did not mean more and more to me the longer I knew him. In order that people of different temperaments may live harmoniously there is great need of these four things: common sense, tactful forbearance, Christian charity, and mutual trust.

In the beginning of mission life it is well to remember that "silence is golden." In many missions a new recruit has not a vote for a year after his arrival on the field. That is a good rule. It is also a fortunate thing that the new missionary has to spend a long time learning the language. If we had the gift of tongues in this age there would be far more mistakes made than are made on the mission field, unless an even greater miracle should accompany the gift of tongues, enabling the missionary to understand all the customs and manners and ideas and superstitions of the people. The slow process of learning the language gives time to apprehend something of the habits of mind and point of view and the ruling motives of the people among whom we labor. Therefore, a very important part of duty at first is that of learning to understand the strange and alien customs and ideas of the people. Let us say it plainly—the new missionary is green. I was green once. That was a sensible remark of a young missionary of two or three years standing, who maintained at mission meeting that he would say nothing upon the subject under discussion because he had been on the field such a short time that, tho he had opinions, they were the opinions of inexperience.

The Time of Waiting

The time passed in waiting to get to work is very trying to many missionaries. Perhaps the second six months on the field is the hardest time of all. During the first six months, one starts in with great earnestness to study the language, and the novelty of it keeps one from being overborne by the strangeness of things and the difficulty of adjusting one's self. But after six months or so, having ceased to imagine that one is learning faster than any one else has ever done before, and having passed through other vicissitudes, the idea begins to dawn that one will never learn the language at all, that it is impossible of mastery, and that the customs of the people are completely beyond learning.

During that second six months many missionaries become very "blue" and disheartened. It is important to vary study with recreation. It is far better for a new missionary to play tennis a little while every day, even at the risk of appearing lazy, than to be invalidated home within two or three years after arrival on the field. Many who have imagined that their breakdown was caused by "the climate" could have endured the climate very well if they had not given it an opportunity to overpower them by unwise attempts to do too much.

It is well to make haste slowly in taking up full regular work. The responsibilities come upon a missionary all too fast. In some of our missions the suggestion is given, in connection with the course of study, that during the second year one should mix with the people. During the first year there is little advantage in going out of one's way to mingle with them. But

after one is able to converse a little, one should take every opportunity of seeing them and talking with them. As for taking up definite work for which one feels responsibility, none ought to be attempted for a year, and, if possible, very little within two years.

In connection with this, there are one or two matters which should be kept in mind. The missionary must not be too ready to denounce the customs of the natives. Every one of these races to whom we send missionaries have many good customs. Their superstitions have had, in many instances and in many directions, a helpful influence. The superstition regarding trees in cemeteries and sacred places has kept China from being deforested. In some cases superstitions have been helpful in their results in suppressing lawlessness, inculcating respect for the aged, and in general taking the place of law and conscience. It is not wise for us to begin by denouncing these superstitions as in themselves utterly and only bad. We go with a Gospel which is to shine into darkness, and to heal disease, and to change the heart and life, and it is the Gospel's light, not our own, which shall dispel these superstitions which God has allowed for centuries to have so much influence in heathen lands. Let us, therefore, be careful how we denounce customs which are different from ours, and still more let us avoid going counter to these customs simply because we are not pleased with them or because they are strange to us.

Making Plans

Having visited other centers of work, and gathered some knowledge of conditions which exist in various parts of the field, the new missionary

may begin to make plans. He may be detailed to carry on some existing work, or may be expected to open up a new work. As these cases are totally different, plans will, of course, be made along different lines. One who is expected to carry on existing work, such as a school and a hospital, or oversight of out-stations, should realize that the first thing of importance in mission work is continuity. Being a new missionary, he will see for the better. Revolutions have often most unexpected results, and the new missionary may break down more than he builds up by sudden and unconsidered changes of plan. If, therefore, one is placed in charge of school or hospital, or of any other work that represents a settled policy and years of effort, he should be content to study the situation long, and to learn all the facts in regard to the work. Then, having the judgment of the mission, the missionary may begin to make changes which will overturn old plans by inaugurating new and better ones.

If, on the other hand, detailed to open new work, it is important to take advice. If a new station is to be opened, an experienced missionary should have the real responsibility of opening it, and the newcomer should gladly and willingly take second place. If new regions are to be entered from that station, or a new school is to be started, let the other missionaries actually decide as to plans, and then loyally and harmoniously carry out the plans which have been settled by the mission.

To those who are to be evangelistic workers, I would say: Learn to work with a native helper. I have known missionaries who actually could not

itinerate with a native evangelist. They were able to do very good work of a certain kind alone—preaching through towns and villages, selling books and tracts, carrying on other parts of the work; but the fact that they could not get along with a native helper without friction made it impossible for them to get in the closest touch with the natives who were impressed or interested in the Gospel. If ever to become an effective missionary, to be used in the conversion of souls and the building up of a native church, he must learn to train native helpers and work with them. These will be really effective workers in examining candidates for baptism, in the resolving of difficulties on the part of inquirers, and in general in interpreting the Gospel and the missionary himself into the real language of the people.

Again, a new missionary should not be discouraged because of paucity of results. Whatever work may be planned, try to be sure that it is evidently God's plan, and then carry out this plan with whole heart and soul. If the results seem unsatisfactory and the time seems long, remember Moffat and Morrison and Duff and Chalmers, and many others who were compelled to wait, with patience, far longer than the husbandman must now wait, before they saw the fruit. Some evangelistic workers, conscious that they are not successful, feel compelled to open schools, or enter some by-way of effort, so that they may have the pleasure of realizing that they are accomplishing something. Schools are important when the work actually calls for them, but one who starts a school or any other form of work because driven to it from a feeling that his

present work is not succeeding, should weigh well the question whether it is the call of opportunity or the hunger for self-satisfaction which has led him to a change of plan.

Many have asked me how long it will be before one can gain such a knowledge of the language and customs of the people as to be able to work effectively, and I answer about five years. That, at least, has been my experience, and the experience of other missionaries. One can do much useful work before that time, but the sense of efficiency and the consciousness of being able to meet the exigencies of the work does not usually come earlier. It is unfortunate for this consciousness to come too soon. But within five years one should have gained a good vocabulary, and become thoroughly equipped in the language and in acquaintance with the people, their habits of mind, their beliefs and religions, their customs and superstitions. By that time, also, one should have been able to classify the difficulties and perplexities of the work, and, in some measure at least, should have fortified himself against surprise, so, if left alone in the work, he could still carry it on with some measure of success.

There is much that one can do from the very first. Endowed with enthusiasm and vigor, one can give heart and fresh courage to the weary workers on the field. By daily life and conduct one can influence the converts and native workers in a thousand ways. Five years is not long to wait to gain the respect of one's fellow workers, and the actual, practical knowledge of the language and of the people. From that time one may hope to work for the Master with less mis-

take and failure and by that time the new missionary will surely have found his or her place.

Dr. Chamberlain in the April issue gave an example of sufficient evangelism by a "lay worker." It is not impossible that the final solution of the problem of supplying a world's destitution hangs on the employment of this lay material. Drs. Nevius and Corbett, in China, used this method with great success. They united converts in any one place as a local assembly of believers, and got them to undertake to visit and evangelize the immediate neighborhood. Then they went on to another village and did the same. When their itinerant bishopric brought them back to the same point, after, perhaps, a year, they found, quite uniformly, that the little band of converts was doubled. And so the church grew by the labors of simple converts, who knew enough to tell the Gospel story.

This is reproducing the experience of the early Church, as outlined in Acts viii and xi. When the first persecution began, the disciples were scattered abroad—not including the apostles who, as we are told, were still "at Jerusalem," and those, so scattered, "went everywhere preaching the Word." This is God's original way and can not be improved upon. It makes every convert a herald and a witness. It demands no long training, and no elaborate organization; it costs little or nothing, and, best of all, it takes the convert while yet warm with his new-found faith and love and hope, and sets him at work for God.

EDITOR.

THE STORY OF THE TOKYO TABERNACLE

BY C. S. EBY, D.D., CANADA METHODIST MISSION, JAPAN

I.—Introductory

Events in the Far East make the whole study of missions more important than ever. There is a philosophy, a science, and an art of missions; and the facts of missionary history, testing the thoughts and plans of missionary workers through the years of tentative struggles, are the precious material out of which such science and philosophy must be evolved, creative of practical methods for a more successful future. Observation, extending through the years, gives us negative lessons, teaches us what to avoid; as well as positive lessons, showing us on which lines to push energetic development. The one is as helpful as the other. Events are related simply to throw light on variant phases of different policies of operation.

In 1873 the Canada Methodist Mission was started in Japan, by the appointment of the Rev. George Cochran and the Rev. D. Macdonald, M. D. Appeals were made for reinforcements, and in 1876 the Rev. G. M. Meacham, M. A., and the writer, were added to the force. The writer spent a part of his apprenticeship, from 1878 to 1881, in the inland city of Kofu, among the hills of Yamanashi Ken. In these earlier years, amid the rush of the regular transformation of the nation, there came the lessons of the Satsuma rebellion, that last pathetic struggle of feudalism with the new civilization, which Japan was adopting on a national scale, and in a manner unknown to history. That little war did not fill the columns of foreign newspapers, nor did its results

call for such extended philosophizing in a thousand articles in magazines and papers the world over, as we have been treated to within the last two years, yet in reality it was there that the possibilities of the China war in 1894, and of the war with Russia in 1904-5 were in the incipency exposed to the eye of the far-sighted observer. The modern weapons and tactics of war were for the first time to be tried by inexperienced hands: tried against the strongest and best trained samurai of the best of the *daimiates* of the old regime, and on their own ground. But most serious of all, the forces of the new regime who faced the old samurai, were conscript peasants, artisans, and coolies, who, and whose fathers for many centuries before them, knew only the relation of abject inferiority to those same samurai, whom now they were to meet on equal terms in a combat on which the fate of the empire depended. For a very brief period they faltered; then stiffened; they rallied and the old samurai army fell before the plebeian conscript. The millions of peasants and artisans of all Japan thenceforward rose into a new world, breathed a new atmosphere, were thrilled with a new emotion, and Japan, in place of the handful of feudal samurai for an army, found herself in possession of uncounted modern heroes,—for every peasant and artisan and coolie became a potential samurai; all the spirit and traditions of old Japan were reborn in the masses. The world knows now what only a few saw then. The “wise ones” saw a unique movement and prophesied that it would prove eph-

emerald and superficial. A few men of vision, then called "visionaries," saw a nation, prepared for centuries in a providential manner, awakening to the consciousness of a world-arena, in which her people were to play an important part, reconstructing herself on a national scale, planning for the future on national lines, moving toward a goal in national solidarity, impelled by an impulse, which in spite of superficial jarring, was a single-eyed, all-inspiring, national spirit, at last let free to act after ages of preparation in seclusion, but a preparation which made great events possible.

What an opportunity to present Christianity to them on a national scale! To do work among them in such a way as to mold the nation for the Kingdom of God! Efforts to unify the work of the various churches on a large scale failed. The movement for unification within denominational limits moved slowly. Efforts in unity of work have not been wanting. But disintegration on denominational lines at home has its baneful influence on the spread of the one Kingdom of Christ in the foreign field.

The missionaries of the various denominations in Tokyo united with the writer in financing a course of lectures in that city in 1883. A similar course was held the following year under the auspices of the Evangelical alliance. These, with the numerous courses given by many workers in theaters in every part of the empire, indicated the possibilities of a systematic line of work on a large scale, adapted to reach different classes by different methods. The writer presented to a meeting of the missionaries of the different denominations in Tokyo and Yokohama a list of suggestions for

cooperation. After several meetings, they formulated a plan of such cooperation as would present a solid front to the nation, on lines of evangelistic appeal, cultured apologetics, and a comprehensive system of Christian schools. It was soon seen to be impracticable, for want of similar union in "Christian lands," tho a "splendid conception," as acknowledged by a wise opponent.

It also became apparent that the various branches of the denominations to one of which the writer belongs, could not be got to unite, and so he turned to the problem of undertaking a part of such work, on as large a scale as could be managed under the auspices of his own Church. The great West Central Mission in London was then a star just rising above the horizon. The principles on which Hugh Price Hughes, Mark Guy Pearce, and coadjutors were carrying on that splendid work, were being constantly discussed in the *Methodist Times* and other papers. What they asked for in order to inaugurate the new evangelistic era was:

- (1) A definite plan on a large scale, that would strike the imagination as meaning business.
- (2) A group of willing workers, sufficient to do work on a large scale, under definite leadership; the leaders to have free hand in the adoption of methods of work.
- (3) An appeal for support to all who could sympathize with that line of work, as the only source of income.
- (4) The work to be managed by the denomination; church advantages to be supplied on the spot by the same; but beyond that no effort to be made to control the results, every one to be at perfect liberty to join other churches. This pan-denominational

feature was greatly emphasized. The results were at once strikingly apparent, and have proved permanent in great success to the institution, in untold advantages to the denomination, and in equally great blessing to every other denomination,—a means of advance for the Kingdom of God. It seemed to the writer that *mutatis mutandis*, the very same principles and methods of work, the same appeal for funds and pan-denominational outlook, could be applied to the evangelization of Japan by a great central institutional Church in the imperial city of Tokyo, which was not only what London is to the British Empire, but was bound to become to all the Far East what London is to the English-speaking world. Such an institution, he thought, conducted so as to meet the conditions of young Japan, to assist in the higher development of the nation in healthy and independent nationhood, and thus help a people bound to become a factor of incalculable importance in the leadership of other nations of the East, would become a mighty factor in the spread of the Kingdom of God. The story about to be told will show how true that judgment was, and how an undertaking full of promise was arrested because of one miscalculation. Hugh Price Hughes had the advantage of being immediately face to face with the conservatism of officialism, whose opposition he was able to overcome by daily contact and the argument of visible success; he was at hand in committee and conference to meet misstatements, misapprehensions, and misrepresentations; he was right among the people to whom he appealed for support; he had the advantage of a weekly newspaper as an organ of

his policies; and so he was able to win. The missionary, carrying out an identical policy with equally remarkable results in proportion to its actual operation, had the disadvantage of being in one hemisphere, unable to meet the elements of opposition at headquarters in another hemisphere. But the play of the various forces, resulting in the tragedy of an arrested development, should furnish some elements toward the solution of the problem of the relations between boards and missionaries, between churches and men called of God to special work, and, particularly, assist in developing some methods of cooperation between independent movements, which the pregnant times in which we live are bound to produce, and the established methods and institutions now at work. Questions are now arising which are of vital importance at the present crisis of opportunities and possibilities far beyond the reach of any denominational policy, or combination of denominational policies, and beyond all available means in the world of Christendom to-day.

These principles and methods are, to a very large extent, calculated to reduce one of the defects of denominationalism to a minimum—that is the tendency to make the success of the denomination the aim of Church and mission. The policy, as once defined in all seriousness to the writer as the correct thing, by a missionary in Japan, is: "Sweep before your own door and the street will be clean. Make your denomination a success and the Kingdom of God will come." Then come the efforts and the anxieties to have statistics satisfactory to officials and subscribers at home. The

Christ-law is much better: "Seek ye first—plan and work above all things for—the Kingdom of God and His righteousness, and all these things shall be added unto you." The best way to attain Divine success for the individual or the denomination is self-forgetfulness and a concentration of thought and effort for the Kingdom. That is the Divine way to solve the anxious questions: "How shall we get men? How shall we get money? How shall we multiply results?"

Another line of thought became clearer to the writer as the years went on. In a land like Japan and China, with a cultured civilization, under the complete control of men of intellectual power, who are leading in a national reform, missionary work has two distinct lines of development, which may often blend and must always work in harmony, but should be consciously pursued as distinct ideas, each according to its proper character, toward its own definite object. The one is the campaign of aggressive war to conquer opposition, to win the hearts of the people, and to establish the Kingdom of God in great centers and strategic outposts; the second is the work of peace and reconstruction according to the laws of the new government of Jesus Christ. The one is primarily the work of the missionary, assisted by the native workers, who may be won and trained, and should aim at victory complete when the nation shall own itself to be a "Christian nation." Then that particular method might cease. The other should become more and more the work of the trained force won on the field, assisted, perhaps, by experienced missionaries for a time, but aiming at such permanent and ever-advancing growth as will make

the sending of new missionaries unnecessary. The conscious working on these two lines will determine the methods at times of crisis, and in strategic points, and, of course, for some time must make the institutions or methods centered in the missionary the most outstanding features; to give place, however, in time, to workers on permanent lines.

With these and other thoughts which go to make up the philosophy of missions, the twin work of the Tabernacle and the Self-Support Band was planned. The city of Tokyo was the storm-center for an aggressive campaign for the Kingdom of love in the empire of Japan. The Central Tabernacle, controlled by one denomination, but pan-denominational in the aim of its institutional energies, would be assisted by volunteer workers and funds from all churches, and all denominations would reap direct and indirect benefits. It should be a center where missionaries could do their work in the sight of a nation, and where Japanese workers could be practically trained and inspired and equipped for wider work elsewhere, while incidentally a local Church would be established.

On February 13 President Roosevelt took official cognizance of the famine which has grown to such serious proportions in the northern part of the flowery kingdom, and requests that contributions for the sufferers be forwarded to the American National Red Cross. In response Dr. Louis Klopsch, editor of *The Christian Herald*, on the following day sent a check for \$10,000.

THE GIBRALTAR OF PAGANISM

BY REV. JAMES LYON, METHODIST MISSION, INDIA, 1879

Where do we find it? Not in China, the celestial empire, with a population of four hundred millions. Nor in the empire of the rising sun, Japan, which indeed can lay greater claims to being a Christian nation than Russia. "By their fruits ye shall know them." Japan lost not a single battle in the great war, yet for the sake of humanity yields her right to an indemnity, and thus covers herself with more glory than by winning a hundred other victories, and surely wins the approbation of the best part of the civilized world.

The Gibraltar of Paganism may truly be said to be found in *India*, the land of the Vedas and the Brahman, with a population of three hundred millions and three hundred and thirty-three millions of gods. India, the land of famine and plague, of child marriage, suttee, and infanticide. For altho suttee and infanticide have been abolished by law, they still exist in another form. The treatment accorded to widows is so cruel that it has been rightly called "cold suttee." Infanticide is still carried on. Some years ago the census of Amritsar in the Punjab, returned 300 female children carried off at night by wolves. India, the land with twenty-seven millions of widows in a worse condition than slavery, and with more than 100,000 temple prostitutes, kept as an adjunct to religion. The land with five and a half millions of religious mendicants, and the most gigantic system of priestcraft ever organized on earth. The land with a religion so accommodating that a man may be a murderer, a thief, and a liar, and may break every law in the decalog, may be an atheist, a polytheist, or a materialist,

or even a rank infidel, and yet, provided he does not break his caste rules, he retains his standing in his temple, in society, and in religion. India, the land concerning which the late Hon. W. Gladstone said: "It has exhausted all the possibilities of metaphysical philosophy 2,000 years ago." It is here we find the Gibraltar of Paganism. Do you doubt it? Turn over the pages of history. About 2,600 years ago a prince was born in India named Sukya Muni, or Gautama. Afterward he took the name of Buddha, which means in Sanscrit, "The enlightened one." He claimed to be enlightened, and undoubtedly was. This is that Buddha called by Sir Edwin Arnold, in his great epic poem, "The Light of Asia." Judged from the noble code of ethics he gave to his country he was certainly a light of Asia, although it is only fair to state that the ethics of Moses are as much above the ethics of Buddha as heaven is above the earth. Buddha founded Buddhism, made converts by hundreds and by the thousands. They gathered up their forces, overran the country with priests, and succeeded so well that for a time Buddhism was the religion of India. But Brahmanism was too well organized and proved more than a match for Buddhism, which was defeated and expelled, or absorbed. Defeated and expelled from India, Buddhism went to Ceylon, Burmah, China, Japan, Siam, and Thibet, and in each country conquered. Look at another fact in history.

Mohammedanism has 700 years of rule in India, and under the bigoted Emperor Aurungzeeb, hurled itself against Brahmanism with the Koran in one hand and the sword of Moham-

med in the other, but was also defeated. Again Brahman priestcraft proved more than a match for its enemies, thus proving itself to be in deed and in truth the very Gibraltar of Paganism, buttressed by the iron rules of caste, a comprehensive system of subtle metaphysical philosophy, and by a system of purgatory ten-fold more terrible than anything ever invented by the priests of Rome, and around this Gibraltar of Paganism greater battles are being waged than any ever fought around "Port Arthur." Here also we find the great races, the great languages and the great religions of the world, and when we bring the Brahman and the Mohammedan of India to the feet of Jesus, we have conquered Asia.

After a trial of 3,000 years what has this great religion called Brahmanism, done for the millions of India and for its great nations? What are the products? "By their fruits ye shall know them."

(1) Woman is degraded in a wholesale manner too bad for description, and is hardly reckoned above the brute beasts.

(2) The illiteracy of the masses is unparalleled. Two hundred and forty-six millions of them can neither read nor write. The priests have held the key of knowledge, and it is to their interest to keep the people thus in darkness and ignorance.

(3) The starvation wages of the laboring classes. According to the governmental statistics, the average wage of the laboring man is from six to eight cents per day. What the priests of Rome did for the nations of Europe during the dark ages, that and much more has Brahman priestcraft done for the nations of India.

(4) It has contributed in the field of literature a blighting, dreamy, stupefying, and soporific system of false philosophy, bearing on its wings a curse wherever it alights, and void of a single valid proposition for a foundation. Concerning which it may be said, as has been well said by a great German philosopher, regarding the system of Hegel, "this system of philosophy, based upon the hypothesis of pure idealism, is nothing in itself nor of itself, nor was its author in himself, but beside himself."

Paul has said: 'Professing themselves to be wise they become fools.'

What is being done to take this Gibraltar?

Much every way. The country is being overspread with railways, of which there are now 30,000 miles, and with irrigation canals, of which there are 20,000 miles. Schools and colleges are springing up everywhere, and there are now more than 150,000 institutions of learning. The missionaries are penetrating to the darkest corners of the land, even to its blighted homes, called "Zenanas," and the Gospel is being preached, the Gospel which is the power of God unto salvation to every one that believeth, in its twelve different languages and its one hundred dialects, by 2,000 evangelical missionaries and 8,000 native Christian workers. Already three million of the people have been baptized into the Christian faith, and the people are thus being Christianized at the rate of 1,200 per week. It may be said that the walls of this Gibraltar are beginning to crumble, and if the Church at home will only awake to its responsibilities and opportunities, there will be 2,000 baptisms per week instead of 1,200.

THE METHODIST JUBILEE IN INDIA

BY MRS. WILLIAM BUTLER

Looking over the great field and realizing how wonderfully God is giving the increase. I feel deep gratitude for being permitted to go with my husband and see the beginnings of the India Mission of the Methodist Episcopal Church. Journeying with him as he traveled thousands of miles to survey one section after another of the needy field, I heard him say, as he decided on Bareilly as the place to begin the mission: "I take this land for Christ and His Church." During the fiery trials of the Mutiny his unshaken faith, even when an exile in the mountains, enabled him to look up and claim the promise, and in the belief that our God is in the heavens he continued to plan for the mission, not in the two provinces merely, but reached out even to Thibet. His plea to the home church was persistent to sustain and extend the enterprise; the mighty harvest to be reaped was unbounded save by its own determination as to the amount of work it was willing to do.

When God commanded Moses to institute the Jubilee He said, "It shall be holy unto you." So in the jubilee in our Indian mission the emphasis is being laid in the need of a deep, spiritual work in the Church and an extension to those beyond. May the Great Leader of the Church be in all the preparations! We will have a holy year unto the Lord!

BY REV. JAMES L. HUMPHREY, M.D.

At our Conference Anniversary, held on the twenty-fifth year of our history, Dr. Badley, founder of Reid Christian College, assigned me the topic, "Then and Now." Applicable

and suggestive then, it is doubly so now, at our semi-centennial celebration to be held the coming year, 1907.

Fifty years ago we knew but comparatively little about India; but few books were then available describing the country, people, and mission work in general, as then being conducted in a few great centers. We had read of Serampore, of the noble trio—Carey, Ward, and Marshman—that have rendered that place immortal in missionary annals. We were familiar with the life of Judson and his three noble wives, of Hester Ann Rogers, of Dr. Winslow, and Scudder, and a few others; but books on India were then by no means common or easily obtained by young people.

My Presiding Elder—not enthusiastic, to say the least, about our going—thought to frighten my wife, who was naturally timid, by telling her that we would have to live in the tops of trees to escape serpents and wild animals. Many other wild and unreasonable things were told us. A good sister said to us, as we were leaving Malone, N. Y., "You bury all your friends today." It did not seem so to us. Like almost every newcomer whom we have been permitted to welcome to India in all these years, we said it is far better than we expected. The country is far more attractive and life is much more comfortable and agreeable than we imagined it could be. Then we could only reach India by sailing vessels, with very indifferent accommodations for passengers, in about four months and often more. Now we can make the journey in one month, in palatial steamers furnished with every comfort.

The day we were holding our

farewell services (the 31st of May, 1857) in Boston, the mutiny occurred in Bareilly; but we had no cable then to India, so we went on in ignorance of the conditions existing there until our arrival in Calcutta, four months later. Our instructions were, upon arriving in Calcutta, to proceed at once to join Dr. Butler in Bareilly, in the Province of Rohilkhand, in the north-west of India. But the Mutiny detained us in Calcutta until the following February. Then, by making our way to Landour in the Himalaya Mountains and a journey of twenty days in the mountains, we succeeded in reaching Naini Tal, which we were to make one of our mission stations. We accomplished the long journey of more than twelve hundred miles in something over two months. Now it may be made in great comfort in two days.

The detention in Calcutta did not prove the misfortune it seemed at the time. Missionaries from widely distant parts were driven there for refuge from the Mutiny, and we were able to learn more respecting the work we were about to enter upon than we otherwise could have done for years. We made as good use as we could of our opportunity.

Dr. Butler ("The Land of the Veda," page 221) says: "On our arrival in Bareilly, in January, 1857, we were most kindly received by the Judge, Mr. Robertson, a member of the Free Church of Scotland. He took us into his home and entertained us until we could obtain a home and furnish it."

Judge Robertson was killed a little later by the order of Khan Bahadur. Dr. Butler further says that ten weeks later the Mutiny occurred, and his

house and valuable library, with all it contained, was burned. Maria was killed; Joel escaped by climbing a tree. In time, after much exposure, he and his wife made their escape to Allahabad. Dr. Butler and family had escaped to Naini Tal about two weeks before. The first beginning was made in Bareilly and continued about eight weeks, when everything was swept away by the Mutiny.

Reaching Naini Tal in April, 1858, we opened schools, purchased property, built a schoolhouse and, later in the season, a church, the first ever built by Methodism in India. This year we returned four native members. Our field was settled as embracing the two mountain districts of Kumaon and Garhwal, and the Province of Rohilkhand and the Kingdom of Oude in the plains. Lucknow and Moradabad were opened in the latter part of 1858. I went to Bareilly to reopen the work there, in February, 1859. Our first convert was baptized in July following.

So much for THEN. Our field as now presented embraces a vast region, taking in the whole of Southern Asia and including our new possessions in the Philippines. We have nine well organized Annual Conferences. The work is being conducted in more than thirty different languages. We have more than 150,000 Christians and as many more asking for Christian baptism, and who will be baptized as soon as suitable arrangement can be made for their proper instruction. We have five large printing establishments, supplying the Church and work with Christian literature. We have more than two hundred missionaries and missionary assistants or wives of missionaries. We have 153 unmarried lady missionaries, of the W. F. M. S.,

with a total force of native workers of all grades of 4,230. We have 2,788 Sunday-schools, with 132,390 pupils. We have educational institutions of all grades, from primary schools up to colleges—1,245, with 35,438 pupils in them, the most promising youth of the land. These are truly wonderful results, but they by no means show all that God has wrought for us as a Church. Thousands have, for the first time, heard the blessed Gospel from the lips of our Missionaries, and have died trusting in Christ. Brahminism and Caste, still formidable, are relaxing hold upon the minds of the people. Many of the grosser forms of Hindu superstition and practice are waning, and the whole system is undermined with Gospel truth. The great and glorious achievements of the half century in which we rejoice now presage far greater things in the near future. The great masses know far more respecting the truth that saves than formerly, and are waking up to vast importance of embracing it. The great need is a mighty outpouring of the Holy Spirit both at home and abroad.

One particular change augurs great results, and that is the way the people are coming to regard our Blessed Lord and Savior. Years ago, as we went among them and told them the story of Jesus and his love, they would tell us of their tradition in regard to the incarnations of Vishnu, the second son of the Hindu triad. Nine, they said, have already come; they have been sinful and unholy. The tenth and last is to come, and he will be holy and will bring in a better age; the world will be better, wars will cease, men will seek for righteousness, will be sympathetic and kind. They seem to have a kind of conception of our

Lord as being this holy one, and this fact is full of promise. It indicates, it seems to me, that the strong drift of the Hindu mind is toward Christ, and, if so, they will surely find Him, and there will be a great movement in the way of turning to Him and embracing Him in the near future.

An orthodox Hindu, in a recent lecture delivered to his fellow-Hindus, said: "How can we be blind to the greatness, the unrivaled splendor of Jesus Christ? Behind the British Empire and all European Powers lies this single great Personality—the greatest of all known to us—Jesus Christ. He lives in Europe and America, in Asia and Africa, as King and Guide and Teacher. He lives in our midst. He seeks to revivify religion in India. We owe everything, even this deep yearning toward our own ancient Hinduism to Christianity."

Some years ago, while preaching to a great crowd of people in a bazaar, on the Atonement, when concluding, I asked, "Have I made it plain to you as to how we Christians regard it?" A very intelligent Brahman, standing by my side, replied, "Let me explain it as I have understood you." He proceeded and stated the subject with great clearness, to the delight of all present. I found this man was the head priest of the famous Temple at Badrinath. Not long ago a man appeared—a priest or Brahman—in a bazaar in India and preached Christianity to the people. Gospel truth is working perhaps more than we know in the great mass of Hindu minds in India. Let us make the Jubilee thank-offering worthy of the great things God has already done for us, and the far greater things He is waiting to do.

BISHOP JAMES M. THOBURN, D.D.

The chief feature of our first half-century in India is the extraordinary manner in which we have been led far afield. We began with the fixed policy of planting a strong mission within a given territory and with the implied condition that we should not go beyond the limits thus placed, but would use every effort to build up a vigorous work in our own field. From the very first it seemed as if strange providential tokens beckoned us outward, and almost before we knew it we had crossed the boundary line at first laid down. Dr. Butler, our first superintendent, used to call special attention to the fact that the barrier of strange languages would never trouble us. Our first missionaries congratulated themselves that they would never be required to learn more than one foreign tongue. So far from adhering to this policy, we have been outward and toward the four points of the compass until our brethren are now preaching in *thirty-seven different languages*. Our mission stations have been extended from Quetta, on the far northwest frontier, to the Philippines, Java, and Borneo, on the extreme southeast.

This expansion, which in some respects seems to be opposed to a popular maxim in missionary polity, has had the seal of God's blessing upon it at every step in its progress. Five self-supporting churches in Borneo and over fifty such in the Philippines are reported by our missionaries as the result of labors covering only three or four years. At many points in India the returns show extraordinary success, with a total of over 150,000 converts, including children, who are now enrolled in our Church records.

These tokens of God's blessing seem

to call for a great Jubilee movement in which both the Church at home and the mission churches abroad should bear a part. Thanksgiving and praise should be rendered to God for his blessing in the past, and still more should the Church in the home land prepare for the responsibilities of the coming half-century. A thousand doors have been opened, which all seemed closed and sealed fifty years ago; a thousand workers called into the field who were unknown fifty years ago; many languages made vocal which were spiritually silent fifty years ago. If these results have been attained in the short space of one-half a century, what may we not expect before the close of another fifty years?

REV. T. J. SCOTT, D.D.

The success and occasion of rejoicing for one is the success and rejoicing of all missionaries. The victory of one army corps in the great world campaign is victory for all, and hastens the final triumph.

Dr. William Butler, founder of the Episcopal Methodist Mission in India, reached that country September 23, 1856, and by the advice of Dr. Duff and other missionaries whom he met in Calcutta selected as his field Rohilkhand and Oude, in North India. On his way up country he halted at Benares, the religious center of Hinduism, where a Conference of Missionaries was in session, and here the same recommendation as to his field was given him. November 29 found him in Lucknow, whence he proceeded to Bareilly, the capital of Rohilkhand. He met with the sympathy and aid of such civil and military officers as Col. Troup and Lieut. Gowan and Judge Robertson, who helped to secure a resi-

dence and place for the mission. A beginning was hardly made when the awful storm of the Mutiny of '57 burst over that part of India and swept away all that had been done. Dr. Butler escaped to Naini Tal; Joel Janvier the first native preacher of the mission and who had been given to Dr. Butler to aid in opening the mission, fled away and escaped in a marvelous manner. Maria, also a native of India and the first member of this church, was massacred, and again the blood of the martyr became the seed of the Church, for it is noteworthy that on the border of the natural tank where Maria's body, with that of other slain, was thrown, the beautiful edifice of a theological seminary has been erected, from which a thousand native Christian preachers and teachers and evangelists have gone out. Many of these are from a caste some members of which came early to the first missionaries that re-entered the work with Dr. Butler, seeking to learn more about Christ, of whom they had heard something far away at Futhgurrh from missionaries martyred in the Mutiny. In 1858 Dr. Butler was joined by two missionaries from America and two Englishmen who had served in the campaign against the mutineers, and the work, reorganized, was pushed forward.

Fifty years will soon have passed since this mission was undertaken. The General Conference of the Methodist Episcopal Church and the Board of Mission of this Church, with their missionaries in Southern Asia, are proposing to celebrate the Jubilee of this mission by memorial meetings and the formation of plans and the collection of a fund for an advance movement throughout the entire Southern

Asia field. An assembly will be held at Bareilly, the Mecca of this mission. Visitors are invited from the home land. The cement floor alone of the original bungalow occupied by Dr. Butler remains and is slowly disappearing, as broken pieces are carried away as souvenirs by pilgrims. It is hoped that Mrs. Butler, wife of the founder of the mission and now eighty-five years of age, will be present from America to see once more the spot where she and Dr. Butler began this work. It is proposed to hold at this place an industrial exhibit of the handicraft of the native Christians in the industrial schools of the mission, and a camp-meeting will be held, at which thousands of the Christians will be present.

Looking back over the expansion and triumph of this mission, one may exclaim, "What hath God wrought!" A half-century ago, when churches were overlaying India with missions a division of territory was deemed economical of effort and most effectual in getting the Gospel "to every creature." "Mission comity" parceled the field. This was good for the time in locating missions, but, rigidly insisted on, became impractical in the end, as an exclusive principle, since in many places, by the nature of things, mission enterprise and churches overlapped in territory. It was originally intended that the Episcopal Methodist mission be confined to the Provinces of Oude and Rohilkhand, but in time it pressed against these limits. When the evangelist William Taylor—afterward Bishop Taylor—entered India, in 1871, for general evangelism, conditions were brought about which led Methodism far beyond its original self-imposed boundaries. Revival services

among English-speaking people led rapidly to a wide spread of mission work in many languages, from Quetta, in Belochistan, to Singapore, the gateway of Eastern Asia. Thus the little mission founded at Bareilly, in North India, spread into Burma, the Malay Peninsula, Borneo, Java and the Philippines. Calcutta, Bombay, Madras, Rangoon, Singapore and Manila became great centers of operation. For ecclesiastical purposes this vast territory is triangulated into nine conferences, superintended by four Bishops, with an organized working force at present of 110 missionaries, 153 unmarried lady missionaries, and over 150 ordained native ministers, and 4,320 native workers of various grades. In the early decades conversions were slow, but in the past twenty years a wonderful revival wave passed over the field in North India first occupied, and thousands annually were added to the Church and Christian community, till at present this community numbers about 175,000 souls. The general growth of this enterprising and successful mission and its cause for rejoicing and that of its friends will be seen from some further figures. By its latest statistics in the beginning of 1904 it has now 105,000 communicants. There are, in property, 291 church buildings, 234 parsonages, 2 theological seminaries, 5 colleges (2 of them for women), 18 high schools, 1,200 lower schools, 20 orphanages, 20 industrial schools, 5 publishing houses, 6 deaconesses' homes, and 2 large hospitals for women, besides several dispensaries. This mission also represents 2,788 Sunday-schools, with 132,390 scholars and 428 chapters of the Epworth League, with enrolment of 18,673 members. In all this is ground for *jubilation*.

As a mere hint at the chief causes of the rapid development and great success of this mission it may be stated that (1) large emphasis has always been laid on earnest Gospel preaching in city, town, and village; vigorous evangelistic itineration has been kept up by all missionaries not occupied in institutional work. (2) Stress has been laid on work for the young, as will be seen from the above figures touching education, orphanages, Sunday-schools and the Epworth League. (3) The work of the press, with colportage for Bible and tract distribution, has received large attention.

The outlook for the second half-century is most encouraging. They are asking for a contingent of 150 more missionaries and a thank-offering of \$250,000 for the new departure, which will be expended chiefly in strengthening educational institutions and presses.

When Mrs. William Butler gave a remarkable address at Brookline in October last, Rev. Dr. Dillon Bronson designated her as "the Empress of India Methodism and venerable Queen of New England Methodism." He remarked with impressiveness: "Another reason that our church is so eager for the Jubilee in India is that all hope it will mean a visit from her. If God spares her to attend the Jubilee, 150,000 native Christians will press to kiss her hand and look upon her saintly face." It was voted that the coming year a thank-offering, as a memorial to Mrs. Butler, be raised, of not less than \$6,000. Thus this venerable missionary is receiving in her own day deserved and affectionate recognition; particularly loved and revered in New England, the whole church turns tenderly to her in anticipation of the India Jubilee. Bishop McCabe says of Dr. Butler:

There is nothing more enchanting since apostolic times than the history of Dr. Butler and the story of the mighty work he was able, under God, to do.

THE SACRED CITY, MUTTRA, INDIA

BY MISS MARY EVA GREGG, MUTTRA

The sudden rumble of the train announces that it is crossing a bridge. The pilgrims, so closely packed in the cars that there is not standing room, begin untying knots in the corners of their turbans, girdles and veils, for coins to throw into the water as an offering to the goddess of the sacred river; and, simultaneous with the splash, is the shout from hundreds of throats, "Jumna Ji Ki Jai" (Victory to the goddess of the Jumna).

This is the approach to the sacred city of Muttra. From the car window the city presents a wonderful sight, rising on a gently sloping hillside, "as beautiful as a crescent moon over the dark stream of the Jumna." The numbers of stone steps, extending into the water, mark the sacred bathing places of the Hindus; above them are shrines and temples and on up the hillside the houses are closely packed together and occupied by about sixty thousand people.

It is a sacred city because accounted the birthplace of the most popular, altho the vilest, god of the Hindus, Krishna, the eighth incarnation of Vishnu, who became incarnate for the purpose of killing Kuntz, the former king of Muttra. It was in the city of Brindabun, six miles from Muttra, that he played his lewd pranks with the milkmaids, and the two near villages of Gokul and Goberdhan are also connected with his life. Muttra, being the railway center for all of these, makes it one of the most sacred cities of India and one of the greatest places for pilgrimages.

The whole city is practically owned and controlled by the priests. There

are said to be ten thousand of these lazy, crafty, licentious men, who sit about in front of the temples, shrines and bathing places, extracting money from the poor pilgrims, who, once in the city, are practically at their mercy. When the passenger trains arrive, the driveway to the station is lined on both sides with these human leeches, waiting to fasten themselves on the ignorant pilgrims and suck from them their last coin, under the guise of religion.

Brindabun has about a thousand temples, one of which cost two million dollars, and has an annual income of forty thousand dollars from its endowment. Connected with these temples are said to be six thousand temple women and girls, many of them widows from Bengal, enticed here by priests, sent out as agents of the temples. These widows are made to believe that living thus in a sacred city, in absolute subjection to the priests, is their only hope of felicity in the future.

Several times a year these two cities are filled with multitudes of Hindus, who come to celebrate some great festival. Mrs. J. E. Scott, the first representative of the Woman's Foreign Missionary Society of the Methodist Church in Muttra, says in her report of 1888:

"The first event of the year was the Brindabun Mela (festival). About twenty-five of us American missionaries stopped in a fine old stone palace on the banks of the Jumna, which was put at our disposal by the King of Bhartpore. We ladies worked morning and evening for nine days among



RAJA BRINDABUN

the crowds of women who had come from all parts of India to attend this celebrated festival. It was sad, very sad, to see the daily procession in honor of Krishna, whose ugly, black image was carried in a different, gorgeous conveyance each time, until the ninth day, when the great car, which is bricked up in its tall house all year, was taken out and the idol placed in this, with several little girls in attendance, in addition to the usual fat, half-naked priests. At night, too, when with bursts of fireworks and calcium lights the great Thakur (Krishna) was conveyed under a white brocaded silk canopy to a garden temple, illuminated like fairyland, one felt more than sadness—even a great indignation—at this awful idolatry, and almost expected God to visit this people with some terrible and sudden judgment. How one longed to point these poor deluded heathen to the

'Lamb of God who taketh away the sin of the world.'

In Muttra, the bathing festival is one of the greatest. There is a Hindu legend that Bisram, the goddess of the Jumna River, went to her brother, the god of hell, on the *Sisters' Day* and made the *tilak* on his forehead. Then, according to Hindu custom, he said, "Now, sister, name your gift." She replied, "Grant that all who bathe in my waters may never go to you in hell." He said, "Your request is too great, but I will grant that all who bathe in your waters at the Bisram Ghat" (a special bathing place in Muttra) "shall never come to me in hell." Believing this, thousands go to Muttra on that day every year to bathe at the Bisram Ghat, until sometimes the streets leading to it are wet with the drippings from their bodies and clothes. The water, filled with sacred turtles, the sacred bulls standing on the steps and eating from the hands of the worshipers, the monkeys in evidence everywhere and jumping over the hard backs of the turtles and stealing their food; the bells ringing, the lights burning, the people bathing and drinking the filthy water and shouting—these make sights and sounds never to be forgotten—worthy the pen of an Isaiah.

Early missionaries recognized this as a field of need and unusual opportunity. About forty years ago Mr. Zenker of the Church Missionary Society went to Muttra and has been there ever since without once having been home on furlough. The Baptist and Methodist Episcopal Churches of America also have well established work, which is so planned that many classes are being reached and several kinds of work carried on. The Church

Missionary Society has three or four ladies who devote themselves almost exclusively to the zenanas and city schools among the high-caste Hindus and Mohammedans; the Baptist missionary reaches the people largely through bazar preaching and itinerating among the villages; but the large educational work is being carried on by the Methodist Episcopal Church. When the Woman's Foreign Missionary Society (M. E.) was casting about for the best location for its training school for Christian workers, it seemed that no better could be found than this heart of heathenism. Established in 1889, it has steadily grown until it is now the largest and best equipped training school in India. The pupils last year represented ten different missions in various parts of the country. The school has an English department in which missionary assistants are trained, and a vernacular department for the preparation of native teachers, Bible readers and wives of preachers. Besides this, a girls' boarding school admits pupils from the kindergarten to the end of the grammar grade. Across the street from the girls' schools are boarding school dormitories for the boys' boarding school and the men's training school. Besides five dormitories for the girls and three for the boys and men, there are three large buildings for the woman's work: the deaconess home, the English training school building and the school house for the vernacular work of the boarding and training schools, and largest and located in the center of the heathen city is Flora Hall, which serves six days in the week as the boys' school house and the seventh as the large city

church. These buildings were nearly all given by Mr. Blackstone, of Chicago, and the members of his family. In the tower of Flora Hall is a great bell, sent from America and bought with the pocket money left by Flora Blackstone at the time of her death. This bell, higher, larger and louder than any in the temples, peals forth its witness and call seven days in the week, and may be heard all over the city. Bishop Warren, after his visit to Muttra, in 1900, said: "I think these buildings, with their necessary adjuncts, are the finest plant of any mission in any city in India."

The Church Missionary Society representatives in Muttra are also doing zenana work in Brindabun, but the only mission property there is owned by the Methodist Episcopal Church. On this, in the heart of that city, is a dispensary, and a good mission home, where a medical lady missionary is located. This was established largely for the purpose of reaching the temple women, but it is really the center of the medical mission work of the entire Muttra district. The money has been given and plans are being made for the erection of a hospital in connection with the dispensary.

Only a few years ago Muttra was such a bigoted city that a low caste man in passing through the streets in day time had to call out as the lepers of old, that the people might get out of the way to prevent his shadow from falling on any of them; to-day, when during the summer school the Epworth League has its annual rally, the Christians, many of whom are from the lowest caste, form a procession of five hundred strong, march to the city

church with banners flying, singing Christian songs and for the time literally take possession of the street.

Eighteen years ago the Methodist Church had not a single Christian in the Muttra district; to-day there are fifteen thousand. The doors are open on every hand and the people begging for teachers and preachers. This is

the jubilee year for American Methodism in India, and surely there is cause for great thanksgiving for what God has wrought in this place, not in fifty, but in only eighteen years, and perhaps no city or district will yield a greater harvest for the expenditure of time, money and prayers than this birthplace of Krishna.

THE ECONOMIC SIGNIFICANCE OF CHINA'S EVANGELIZATION

BY REV. J. W. BASHFORD, D.D.

Resident Bishop of the Methodist Episcopal Church, Shanghai, China

A condition, and not a theory, confronts the laborers of Europe and America. The world has become a neighborhood, and among the neighbors who will soon enter into competition with our workmen, are four hundred million Chinese. Two facts throw light on the situation.

1. *The Chinese are economically the most effective non-Christian nation on earth.* They are intelligent and untiring workers, and most of the women and children engage with the men in productive labor. Their fields are so well cultivated that I have passed a score of them at a time without seeing a weed. The Chinese surpass the world in saving. Several families live in a clan house, with mud walls, thatched roof, dirt floor, and no artificial light. The roots of rice and sugar cane, sweet potato vines, leaves, weeds, and the grass along the roads, serve for fuel. Provinces are literally swept clean of vegetation every year. Rice is so common a diet that "Have you eaten rice?" is their politest form of salutation. The poorer classes live on sweet potatoes, and taste meat only at the Chinese New Year. In

times of pressure dogs, cats, rats and dead animals are eaten. The people wear blue cotton clothing, with cotton padding for winter. They use straw sandals, worth a cent and a half a pair, and straw hats worth two cents each, and often discard these as luxuries. With such industry and economy it is not strange that in every place where Chinese workmen have met the laborers of other nations on even terms—in Hongkong, Singapore, Borneo, the Philippines and South Africa—they have driven competitors to the wall. In no feigned despair did American workmen, after their first struggle with Chinese laborers on the Pacific coast, turn to the government for protection.

2. *American and European workmen must meet these Chinese laborers in the markets of the world during the next twenty-five years.* Many American laborers dream that their Exclusion act and high tariff will deliver them from such competition. But the need of American workmen to-day is not only protection of the American market, but a share of the markets of the world. American exports have

averaged \$1,400,000,000 a year for the last five years. This enormous trade can only be maintained by giving more and better goods for the money than any other people. The American workman holds the markets against the Chinese because, while he receives ten to fifteen times as much pay, he produces from ten to twenty times as much in the same time. But the inevitable and beneficent tendency of inventions is to spread around the globe. The Chinese are obedient to instruction and very imitative. Hence, when they are once shown how to handle machinery they are skilful and careful in its use. A crisis will doubtless accompany the introduction of machinery in China similar to that which followed the supplanting of hand looms in England. But one source of relief will be vastly larger production for the markets of the world. Suppose, therefore, Chinese competitors master inventions and learn to use machinery sufficiently to enable the Chinese laborer to produce one-half as much as his American competitor. Is it not clear that, if their living and wages remain upon the present low plane, they will drive us from the markets of the world?

China has already started on a career of industrial development. I have visited ten out of the eighteen provinces of the empire during the year, and can cite in each province visited illustrations of industrial awakening. European and American capital is seeking investment, and men of business and technical training from England, Germany and Japan are eager to take charge of industrial enterprises. A few of these enterprises fail, but most of them are paying their foreign managers very high salaries and

are clearing from ten to twenty per cent. profit for the investors. With hundreds of millions of capital in Europe and America seeking investment, with half of the world's supply of coal lying in the Chinese hills, with an abundance of iron ore in China, and with this super-abundance of Chinese labor of so fine a natural quality at one-fifteenth the cost of labor in America, how far will the new century advance before American and European enterprises will be teaching four hundred million Chinese to handle our tools, master our inventions, and enter upon the struggle for the markets of the world. That the danger is real is shown by the fact that the Japanese, whose industrial advance the Chinese are rapidly following, are displacing American manufacturers in world markets. I have seen in Shanghai during the last year a score or more of Japanese-made articles displacing American goods. It is thus a condition, and not a theory, which confronts the laborers of Europe and America.

The solution of the problem, both on humanitarian and economic grounds, lies in raising the standing of living and the wages of the Chinese. Whenever the workingmen in America find themselves in competition with an additional group of workers, the invariable policy is to enrol the latter in the union and lead them to demand the union wage. As the Chinese cannot be excluded from the markets of the world, the alternative is to lead them into such familiarity with Western civilization as will elevate their standard of living and raise their wages. Already the latter are advancing in some proportion to their mastery of our industrial arts, just as

among the Italians and the Slavs who have come to America. But American workmen know how difficult it is to elevate the standard of living among a million immigrants a year, or the eleven million of foreign birth now living in the United States. It will be still more difficult among four hundred million people, living in their own country, but sending their products to a common world market. Hence every possible agency is needed in the transformation of the Chinese standard of living so that the increase of their wages may keep pace with the advance of their productive power.

One of the unrecognized, but most effective, agents in transforming the civilization of the Orient and saving the world from an industrial crisis is the Christian missionary. The missionaries have opened schools in every province, and thousands of Christian Chinese families are withdrawing their children from competitive labor and placing them in these schools. One church has more than five thousand children in schools this year. Again in the interests of family religion and family purity, the missionaries advise converted families not to continue in the clan house, but build separate houses in which a blessing at the table, family prayers, and family privacy are possible. Once more the new converts are urged to read, and in most cases are not admitted into full membership in the church until they have mastered the New Testament. Reading brings with it countless other demands: kerosene for lamps, board floors for comfort instead of damp clay as cold as our cellar floors, small stoves for heat, the addition of flour and meat to the diet, watches and clocks—for time has now become valuable—and other necessi-

ties and comforts of a Christian home. These changes add many-fold to the cost of living in China, and render impossible the existing wage of thirty or forty dollars a year. Every one must recognize that all these changes not only enlarge the demand for American goods, but are in the interests of a higher civilization in China. If, during the next twenty-five or fifty years, in which the leaders of Western civilization are introducing modern machinery and increasing the productive power of the Chinese, the standard of living remains on the low plane of a bare existence, the Chinese will flood the markets of the world and drive European and American workmen into ruin and possible revolution. But if, during this same period, the leadership of missionaries, contact with Western civilization, and the desires inherent in human nature—all conspire to lift the earnings of the Chinese laborers to a living wage for a human being, the advance in wages will balance the increase in productive power, and the advent of the Chinese into the industrial world will be robbed of its present dangers. Indeed, the four hundred million Chinese may then send five hundred million dollars worth of goods to the markets of the world instead of the one hundred and thirty-eight million which they sent last year, because they will carry back a billion dollars' worth of purchases instead of the two hundred and eleven million dollars' worth which they bought in 1904. Thus the advancement of the Chinese will be accompanied by the enrichment of the world. The evangelization of China will do more than any other single agency to deliver the workingmen of the Western world from the industrial danger of the yellow peril.

MISSIONARY EDUCATION IN THE YOUNG PEOPLE'S ORGANIZATIONS

BY REV. WILLIAM BYRON FORBUSH, PH. D.

Author of "The Boy Problem"

That the Young People's Societies of our churches are undergoing changes no one who has an open eye can doubt. In the regions in which the Christian Endeavor movement started it seems to be gaining little new ground. On the outskirts of the world it is still growing. But the chief changes are those of emphasis. The pledge is being abolished or modified in many societies; other than *prayer* meetings being introduced and the caste distinction between different kinds of membership being abolished. The net result is in the direction of more definite service. The live end of nearly every society is the practical end. Service is what justifies continued existence. The right future of the Endeavor Society is as the practice department of the Sunday-school.

At one end, the increasing average age of members of many young people's societies has created the danger that they become rivals of other adult groups in the church, notably of the church prayer meeting. But this danger has largely been minimized wherever the society had on hand some important missionary activity. At the other end, the failure of the Junior Endeavor Society to justify itself, in some unfortunate attempts to encourage religious testimony and other vocal exhibitions from young children, has caused the leaders to use their common sense in making such organizations chiefly lend-a-hand societies. So, at both ends our young people's movement is becoming one almost solely for service, and the recent mar-

velous spread into once heathen fields makes the international fellowship greatly missionary.

We may therefore regard the mission band as the junior end of the Young People's Society, and thus refer to it in this discussion. That both the Young People's Society and its junior department are growing to be, as they ought to be, simply the week-day extension of the Sunday-school, is so desirable, that this article will take it for granted that they are so and the subject of missionary education in the two will be treated as one problem. In the Sunday school formal instruction may be given, with some small opportunity for expression by co-operation and giving. In the week-day session, informal instruction, with a large opportunity for co-operative activity.

Children Under Fourteen

Young children in the Sunday school need to be brought together socially only occasionally. They have not yet come to the gang-period, and the confinement of the school room suggests that they will respond best to some informal and physically active exercises. A half hour of lively play is often the best preparation for the more quiet session for instruction or work.

Even the games may be those of foreign children. Many of them are described in the manuals for juniors mentioned in our last article. No Christian leader, it is to be hoped, will perform the "Japanese wedding" or

other burlesque of customs that are sacred to other peoples.

The element of imaginativeness may be used freely in the meetings of young children. Mrs. J. C. Entwistle, of Salem, brought home once from Burma a little hen, which she had named Koo Koo. The thought occurred to her one day, when asked to make a missionary address to children, to bring in the hen and make believe that she herself was telling, as Koo Koo's interpreter, what Koo Koo had seen in her foreign home. The children were intensely interested, the eggs and chickens of Koo Koo were given away to be raised for missions, New Circles sprang up in many places and Koo Koo herself went everywhere in her basket until she died, and still went, stuffed, to tell her missionary story. This was an ingenious yoking of love for animals and love for strange peoples. A foreign doll could be used in the same way.

The Young People's Missionary Movement has just issued, for mission bands, a most ingenious and delightful toy, called the Japanese Curio Cabinet, which costs \$1.25. It consists of a pasteboard base, representing a Japanese garden, a pasteboard house which is to be set up on the grounds, and various small objects, such as dolls, household utensils and the ancestral tablet for representing vividly Japanese domestic and personal life. It is to be hoped that this idea will be carried out for other fields, for it satisfies the children's instinct to touch, handle and build, which they employ in their own play.

Gifts can be made and sent by children. Dolls are greatly prized in every missionary land; toys, Christmas tree decorations, picture cards of

all kinds, wonder bags and scrap books will be found useful.

So many ingenious ways of working with children have been discovered that it seems best to refer the reader to the many excellent handbooks and helps for detailed advice.

"Over Land and Sea," the missionary paper for children, published by the Presbyterians, has a postage stamp exchange for young stamp collectors; and stamp collecting itself is an excellent way to learn of the ways and work of foreign folks. Several of the children's periodicals and handbooks, as our second article suggests, have a missionary puzzle department.

Miss Katherine R. Crowell finds that a Mission Travel Club is one of the best plans for a mission band. Two "guides" were appointed to conduct the party to each country. Each country was worked up in an entirely different way. In Japan the visit was on "Cherry Festival Day," and in China at the time of the Dragon Feast. Underwood & Underwood, Fifth avenue and Nineteenth street, New York, publish excellent libraries of stereoscopic photographs, accompanied by well written guide books and an ingenious key map system, which are well adapted for this purpose. The tours to India, Japan, and China are the best for mission study.

The imaginative idea has been well worked out for children in the older section of this period by various denominational and undenominational societies with romantic names and ideals. The Reformed Church in America, headquarters 25 East Twenty-second street, New York, has "The Crusaders." The Presbyterian Church South, 212-214 North Sixth street, Richmond, Va., has "The Covenan-

ters" for boys and "The Miriams" for girls. The Congregationalists, 105 East Twenty-second street, have "The Boys' and Girls' Home Missionary Army." Then there is that great undenominational fraternity for boys, the Knights of King Arthur, of which the Rev. Frank Lincoln Masseck, of Brattleboro, Vt., is the head.

Material to read aloud in the mission band is plentiful. Good books are: "A Junior's Experience in Mission Lands," by Mrs. B. B. Comegys, Jr.; "Twelve Little Girls Who Stayed at Home," by Lucy Jameson Scott; "Child Life in Many Lands," edited by H. Clay Trumbull; all three published by Revell; "Indian Boyhood," by Charles A. Eastman, published by McClure; "Children in Blue" (China), by Florence Codrington, published by the Church of England Zenana Missionary Society, London; "Our Little African Cousin," by Mary Hazelton Wade, published by L. C. Page & Co., Boston; "The Fur Seal's Tooth," and its sequel, by Kirk Munroe, published by the Harpers.

The best hand books for leaders of mission bands are "Best Ideas for Mission Bands," by Miss C. M. Cushman, published by the M. E. Board; "The Junior Workers' Quarterly," a magazine, published by the M. E. Book Concern; "Fuel for Missionary Fires," by Belle M. Brain, published by the Christian Endeavor headquarters; "Young Hands on the Ropes" and "Fishers of Boys."

The only text book yet published by the Young People's Missionary Movement for mission bands is "Child Life in Mission Lands," by Ralph E. Diffendorfer. It marks the beginning of an effort to make the band more

than real play, while yet retaining the play spirit.

Young People Over Fourteen

This division is an imaginary line. The ideal sub-divisions of the social week day work among the young in the church would seem to be an occasional gathering of the primary children under ten, two mission bands, one of boys and one of girls, from ten to fourteen, and one or more young people's societies for those older. For reasons, twelve and sixteen are often better dividing lines. The class is now the integer and the class or the "gang" is to be considered in all social groupings.

The first essential in work at this age, when friendship is the master passion, is to secure a real fellowship, if it has not been won before, among the young people and with the pastor or other leader. Hence the importance of the church boys' camp in summer, the attractive social in winter. Until there is *esprit de corps* little work can be accomplished with each other or for others. "The Crusaders" or "The Knights" will therefore often be perpetuated far along into this period.

Work on the museum, map-making and picture work for illustrative purposes will be used in the more lively early years of the period.

A winter spent in preparing a missionary festival or a missionary entertainment has this advantage, in the years before serious study is possible, that it works toward a climax, makes a consecutive impression, commits even the careless to interest in the cause, interests outsiders and enables the young people by cooperation to

raise considerable money for the work. The best exercise for this purpose that I know of is one which can be prepared in a short time, entitled "How a Missionary Came to Bear's Creek." It is written by Bertha M. Shepard and is published by the Women's Congregational Home Missionary Society, Boston. Dr. Paull's "The Twenty Christian Centuries," 501 Witherspoon Building, Philadelphia, is commended by Miss Rachel Lowrie. "Hiawatha Entertainments," published by Edgar S. Werner, New York, has in itself no missionary material, but it gives an opportunity by handicraft and dramatic exercises to gain a wonderfully vivid knowledge of Indian life.

In the Order of Knights of King Arthur there is a plan of having the boys take the names of missionary heroes as their own, and of supporting a missionary who is regarded as an absent fellow-knight on a quest.

The children are old enough now to be taken to places where they can study missionary matters at close range. A group of New York children can for thirty-five or forty cents each study the problem of the immigrant by going to Ellis Island and watching the landing of the steerage passengers and then following them to their new homes in "Little Italy" or the Ghetto. A visitation can be made to the curio shelves of the board rooms.

As the children begin to be gathered into the regular young people's society, with its regular missionary meetings and committees, the multiform helps for such work are available. Miss Brain's useful handbooks; "Missionary Methods for Missionary Committees," by David Park, published by

Revell; "Missionary Spokes of the Epworth Wheel," by W. W. Cooper and F. S. Brockman, published by Eaton & Mains, and "Missionary Methods," by James Edward Adams, published by Revell, are all helpful.

The two things to strive for now are personal interest and personal giving.

As to the first, a Christian Endeavor Society simply can not afford to have an uninteresting meeting. The material furnished in the organ of the societies for missionary meetings is so bright that there is no excuse for reading it. Anybody can tell it better. The adoption of a particular mission or station now is of the greatest importance, but no less important is unflagging work to keep close to the man and the field. The work of the Central Presbyterian Church, of New York, is epoch-making in this way, as showing what eager, consecrated energy can do. By photographs, letters to the field as well as from it, and official reports, the foreign representatives of the church are kept as much in mind as is the home pastor. There has even been a visit by the pastor to the home mission station of the church and a visit by a delegated representative to the foreign mission station, the result of which is the charming booklet, "On the Way to Awai Yuen," by John B. Devins, published by the New York Observer for twenty-five cents.

The interest of those who are indifferent may be best gained by putting into circulation books which will win by their own intrinsic charm, and which, while not avowedly of a missionary character, do speak the needs of men. There are a few such. One is Jacob Riis' "Battle with the Slum," published by Macmillan; another is

Mrs. Mason's "A Little Green God," referred to before; another is Myra Kelley's "Little Citizens," published by McClure. The lives of Livingstone and Paton are stand-bys for this purpose. "Dr. Grenfell's Parish," by Norman Duncan, and Ralph Connor's books by the same publisher (Revell Co.), are good tonics. For an effective bracer in a small dose let the skeptic read Mark Twain's "King Leopold's Soliloquy," Walsh's "Heroes of the Mission Field," published by the Student Volunteers, and Miss Brightwell's "Romance of Modern Missions," published by the Religious Tract Society, of London, tho not very seductive in appearance, repre-

sent well the heroic side of missions. Personal service and giving may be encouraged now by co-operation. If the society takes a definite money responsibility, personal, systematic pledges will be needed. The children did not have much spending money. They could legitimately "raise funds." The young people must give life. "Go or let go" is Dr. Zwemer's way of putting the cash rendering of the old apothegm, "Go or send." One society that had difficulty in raising \$70 when it had no system has given as much as \$900 a year as the result of adequate knowledge and systematic benevolence. That is the sort of result that always follows.

EDUCATIONAL WORK IN SOUTHERN CHINA

BY GEORGE S. MINER, FOOCOW, CHINA

The command, "Go teach all nations," has been ringing in the ears of the missionaries of Southern China for more than fifty years. In looking back we can but say of all who have had part and lot in this matter, "They have done what they could." The first missionaries sent out to China by the Methodist Episcopal Church located in Foochow, and for ten years labored without seeing a Chinaman converted. However, when the seed began to ripen, precious sheaves were garnered. For some forty-five years the seed time and harvest has been enjoyed by all of the workers, and now, instead of a small company and one mission, we have more than one hundred and fifty missionaries, including wives, and five missions,—with three annual conferences. The native workers, including the teachers of day

schools and schools of higher grade number more than twelve hundred. What hath God wrought!

The educational work in Southern China consists of schools of all kinds and grades. The children are first gathered into day schools and put under the instruction of Christian teachers for four years, during which they receive instruction in the Bible, Christian doctrine, geography, history, and Chinese classics. The latter are as necessary for a Chinaman who wishes to become educated as Greek and Latin to an American who wishes a classical culture. Within the bounds of the Foochow Conference, are more day schools than in all of the other missions together. Last year there were ninety-four such schools for girls with an enrollment of 1,389 pupils. These were under the supervision of



PREACHERS AND TEACHERS, RU-CHENG AND KU-DE DISTRICTS, FOOCHOW CONFERENCE

the Women's Foreign Mission Society. The day schools for boys under the General Missionary Society numbered 205, with 4,505 pupils.

These latter are known as "Special Gift" schools because supported by special gifts and not by appropriation. This plan was inaugurated by the writer some thirteen years ago and during the past seven years most of my time has been devoted to superintending and raising money for them.* During the past two months applications have been made for more than fifty schools that could not be granted simply because I had not the money to help pay the teacher. The pupils contribute about one dollar a year each. Letters from two presiding elders ask if I would not please give them eleven more schools. Dr. James Simester writes: "No one agency is directly responsible for so many Christians in this mission as the day

schools." He is Missionary-in-charge of the Foochow District and President of the School of Theology.

From the day schools the pupils enter the boarding schools and there pursue a five-years' course of study. During this period the majority of the students determine their future calling and upon graduation enter the Seminary, School of Theology, Normal School, or Anglo-Chinese College. Some students enter medical classes and become proficient physicians. In the Seminary (which is for girls) English is taught so that a graduate from it will have a very good education in both English and Chinese. Only in this school, the Anglo-Chinese College, and the Boys' High School at Hinghua is English taught. Ground has been bought and plans made for a Girls' College, and when this comes into existence the opportunities for Chinese girls to get a thorough education will be as good as in America, and the sending of girls away to be educated will be a thing of the past. Our missionary ladies are not second to anything along any line of noble work.

* \$40.00 supports a school of twenty or more scholars for one year. Any who wish to support such a school can send the money, with instructions, to Dr. H. K. Carroll, 150 Fifth Avenue, New York City. Such may name the school, and will receive a semi-annual report, an idol and any other token desired.

One of the best testimonies the graduates of this year from the School of Theology could wish for came from the fact that nearly all of them received a number of invitations from charges where they were well known. So the people are anxious for preachers as well as schools. The Normal School is just entering upon its third

when graduated are finely educated in both English and Chinese.

Then there are the schools for educating women to become Bible readers. Many of these students have had but little opportunity to acquire an education while young, but are taught and trained and accomplish great good for the Master. The custom of the



MANUAL TRAINING SCHOOL, FOOCOW, CHINA

year's work and is preparing young men for teaching. The Anglo-Chinese College is the largest Christian school in the empire, and doing a great work in molding young China. During the past years it has graduated fifteen young men, all of whom are Christians, and most of them becoming such while in college. The enrollment this year is about 320. Students pursue an eight-years' course, and

country is such that young women can not go from house to house as Bible women do, so the brightest and most devoted women of the older classes of the Church are selected, trained and sent out two and two. The orphanages are doing a wonderful work in the line of saving the little helpless girls, and it is not long before those who were brought in as babes are beginning to learn to read

and write. Then there are the schools for the lepers. These poor outcasts and dejected beings are also remembered and aided by the missionary.

But one of the greatest problems occupying the minds of the missionary is industrial educational work. We might as well face the problem first as last. The Church at home can not supply means to advance work as the times demand and the great majority of the Chinese can not afford to spend time and money to prepare for Christian work without aid from some source. Miss Adams is doing a great

work among the widows by furnishing them a home and letting them do drawn work. Other missionaries have taken up lace, rattan, and many other kinds of work, but to make things to be sent to America requires considerable capital and a great amount of labor, and to supply a home market where competition is so close will require great skill, tact and machinery which the Chinese have not, if success is to be attained. Mr. Fred Trimble has recently come out to try what can be done in the individual line and we hope and believe will succeed.



GRADUATING CLASS AND TEACHERS, NYU-CHING GIRLS' BOARDING SCHOOL, FOOCOW, CHINA

THE ROMANCE OF EARLY SIAMESE MISSIONS

The Papal Church began work there about 250 years ago. Their converts are more numerous than the Protestant, but the Roman Catholics have lowered the standard of discipleship almost to the level of the heathenism.

The earliest effort made to permeate Siam with the pure Gospel, so far as we know, was made by that saintly woman, Mrs. Ann Hazelton Judson. While living in Rangoon, Burma, she became deeply interested in some Siamese then resident in that city. She wrote to a friend in the United States—April 30, 1818—as follows: “Accompanying is a catechism in Siamese, which I have just copied for you. I have attended to the Siamese language for about a year and a half, and, with the assistance of my teacher, have translated the Burman catechism, just prepared by Dr. Judson, a tract containing an abstract of Christianity, and the Gospel of Matthew, into the Siamese tongue.” In 1819 that catechism was printed by the English Baptist mission press, at Serampore, and has a unique distinction as the *first Christian book ever printed in Siamese*. Thus, as the late Dr. Samuel R. House, the veteran medical missionary to Siam, said, “it was given to a woman to lead God’s hosts in the first effort made by any of the Protestant faith toward the regeneration of Siam.”

Bangkok was visited by Dr. Carl Gutzlaff and Mr. Tomlin in 1828, who, as physicians, treated crowds of patients, and as evangelists distributed large quantities of books and tracts in Chinese. They appealed to the American Churches to send missionaries to Siam. Mr. Tomlin’s health com-

pelled his return to Singapore, but Dr. Gutzlaff, in 1829, prepared a tract and a translation of one of the Gospels in Siamese, and, while absent at Singapore to have them printed, he married Maria Newell, and brought her back to Siam—the first Christian woman to undertake work in that land. She died after a year, and her husband’s health compelled him to remove to China after only three years in Siam, during which, however, that devoted German missionary had not only learned the language, but aided Mr. Tomlin in translating into it the New Testament. Only twenty-five years old when he set foot in Bangkok, he worked with a Pauline energy so long as he remained there.

In June, 1831, Rev. David Abeel arrived, who was sent out by the A. B. C. F. M. Failing health drove him also away after eighteen months. Rev. Messrs. Johnson and Robinson came in 1834, and Dr. D. B. Bradley the following year. With them, as with all who preceded and followed them, the healing art has been so prominent, both as a precursor and a hand-maid of evangelization, that in the minds of the Siamese the missionary is *mau*—“doctor.” After thirty-eight years of toil Dr. Bradley died, in 1873, two of his daughters, Mrs. McGilvary and Mrs. Cheek, continuing on the field as the wives of efficient missionaries.

When the great empire of China was thrown open to missionary work the A. B. C. F. M. left to the American Missionary Society its work in Siam, and transferred its efforts to the greater empire. After a few years the latter society also gave up work in Siam.

For about fifty-five years the American Baptists have carried on in Siam a mission to the *Chinese*, many of whom reside in Bangkok; their present efforts are confined to them.

The only Siamese mission proper, therefore, is that which is under the care of American Presbyterians, who thus become practically responsible for the spiritual welfare of about eight million. Rev. W. P. Buell began this mission as representing Presbyterians in 1840. In 1844, after only laying foundations, he had to leave the field on account of his paralytic wife, and had no successors until 1847, when Rev. Stephen Mattoon and wife, and Rev. S. R. House, M.D., arrived.

These nearly sixty years have seen very marked changes in Siam. At first, and for years, the King was actively, tho secretly, the *foe* of their mission work. The missionaries could scarce get a house to live in. Complications arose likewise with the British government, threatening not only the stability of the mission, but bid fair to drive out the missionaries. Just at this crisis of peril God interposed, as He had also done in the Turkish empire twelve years before, on July 1, 1839, and by strikingly similar means—the sudden death of the hostile head of the government. On April 3, 1851, Maha Mong Kut, the King, died. The man who was chosen by the assembly of nobles to succeed him on the throne, and who reigned for eighteen years, Chulalang Korn, was a man whose liberal and wise policy completely changed the whole aspect and prospect! And all this was the direct fruit of missions, for that man, while yet a private citizen, had been taught by a missionary of the American Board, and was the only such man in the empire.

He was educated and enlightened, and under his reign the missionaries had more than mere tolerance—positive influence with the people and even with the government. Witness the following royal manifesto:

“Many years ago the American missionaries came here. They came before any other Europeans, and they taught the Siamese to speak and read the English language. The American missionaries have always been just and upright men. They have never meddled in the affairs of the government, nor created any difficulty with the Siamese. They have lived with the Siamese just as if they belonged to the nation. The government of Siam has great love and respect for them, and has no fear whatever concerning them. When there has been a difficulty of any kind, the missionaries have many times rendered valuable assistance. For this reason the Siamese have loved and respected them for a long time. The Americans have also taught the Siamese many things.”

In fact Siam was opened to mission work not, like China, by gunpowder, nor, like Japan, by an American commodore with his squadron, but by the humble missionary and his entirely pacific measures—patience and prayer.

Bangkok is the great mission center and the capital of Siam. It is the Oriental Venice. Twelve years elapsed before the missionaries, who came in 1847, welcomed the *first Siamese convert*, as the fruit of their toil; and this was thirty years after Gutzlaff had come to Bangkok and sowed the first seed. The first convert in connection with the mission was Qua Kiang, a *Chinese* teacher, who had been baptized in 1844, and who died in 1859, three of whose children also became disciples, and one of them a candidate for the ministry. It is a curious coincidence that in the

same year in which this first *Chinese convert* in Siam died (1859) the first native *Siamese* convert, Nai Chune, took up the "apostolic succession." He truly adorned the Gospel. So desirous was he to bear to others the Gospel message that he firmly declined all offices of honor or salaried employments, that he might devote himself to medical practise as a means of self-support and Christian labor.

Siam presents examples of the silent and pervasive influence of missions, even where outward results are not so apparent. Years after Dr. Bradley died, in 1873, a marked case of conversion was found, directly traceable to his efforts in diffusing Christian tracts and publications. In June, 1877, a venerable stranger, seventy-three years old, visited the Laos mission to ask medical treatment for his deafness, and referred to Christ's miraculous cure of the deaf man. He proved to be the highest officer in the court in the province of La Kawn, who, twenty years before, while visiting Bangkok, had received from Dr. Bradley religious books. These books were printed in Siamese, but the characters are so different from those used by the Laos people that he had to learn the Siamese characters in order to read them. And the light he got by this examination he had sought to follow, until now he came for further instruction. This whole story is very interesting and remarkable, but space forbids entering into detail. Suffice to say that, for the sake of the Christ whom he thus found, groping in the dark, he braved all peril and exposure and persecution; and that to this man's efforts is to be attributed the opening of a new mission in his native city, La Kawn.

Rev. Eugene S. Dunlap likewise found, in Petchbari, an old disciple, nigh unto death, who had received from Dr. Bradley, years before, portions of the blessed Word, and had studied them in secret, until he found Jesus therein and put away his idols. He had never been taught to pray, but by the Holy Spirit—for he had not even heard any disciple pray—and Mr. Dunlap listened with amazement to the humility, faith and gratitude evidenced in his supplications.

Tho a considerable number of converts have been gathered, the success of Siamese missions can not be measured numerically. The influence has been pervasive. All Siamese society feels it, and even Chulalong Korn, the most progressive of Asiatic rulers, became a nursing father to the mission, tho not a professing Christian. Many incline toward the Gospel who are not converts, and not a few are at heart believers who have not courage to confess it.

The *press* is the handmaid of all the *preaching*. Four-fifths of the men and boys are able to read, and the mission press seeks to supply an evangelical literature. The Bible ranks first, of course, printed in parts for convenience, as Siamese characters make bulky volumes; next to it ranks "Pilgrim's Progress," that wonderful companion to the Word of God, and now printed in over one hundred languages. *Medical missions* are prominent, and no agency is more useful as a help to and means of evangelization. The cure of disease by rational treatment undermines confidence in "spirits" and "spirit worship." A truly Christian science is always in harmony both with nature and with Scripture, and exposes the absurdities

of heathen superstition. In the first eighteen months of his work, Dr. House had treated 3,117 patients. When cholera, which was there very prevalent—a disease which has slain 30,000 people in a month, and even 500 a day—and needed treatment, he successfully treated 5,000 people with camphor alone, using ten drops in as many teaspoonfuls of water, and giving a teaspoonful in the extremity of the disease, every few minutes. His uniform success worked wonders on the mind of the natives as a preparation for Gospel truth.

Afterward, with the patronage of Chulalong Korn and his Queen, the hospital work rapidly multiplied and its facilities increased.

Of course, education is a very prominent agency, but the school in Siam, as in other missionary lands, is a thoroughly Christian institution, and organized churches are to be found side by side with the schools, and their members largely gathered from the pupils. Dr. MacFarland was appointed by the King superintendent of public instruction and principal of the Royal College at Bangkok. At the Bangkok centennial celebration, in 1882, the King bought up the entire exhibit made by the girls' school, and gave to the principals in charge of it silver medals. All this does not look as tho Siamese missions were a failure.

Space forbids the tracing of the spread of Siamese missions to Petchaburi and Chieng Mai, among the Laotians. Twenty years ago there were three stations, with nine ordained and four medical missionaries, nine female teachers, and twenty-seven native helpers; yet there were eleven

churches, with nearly nine hundred communicants. There was an increase of over twenty-one per cent. in one year—1887-8. There were sixteen schools, with four hundred pupils, and more than as many more Sunday-school pupils, and the benevolent contribution of these poor Siamese, averaged out of their poverty, over sixty cents a year, which to them was relatively more than ten times that sum would be to church members in our own land.

During the year 1887-8 the prime minister of Siam, who often expressed desire for a mission at Ratburi, a city of 50,000 to 75,000, midway between Bangkok and Petchaburi, and where he had one residence, offered for mission uses a large brick house, and offered aid in securing other buildings, so that for school and medical mission purposes the work might be fully equipped, and one lady of Philadelphia gave the \$5,000 necessary to put a preacher and physician into this new parish of from 50,000 to 75,000 souls!

The twenty years of later mission work in Siam, we may treat hereafter. The present sketch was meant to trace only beginnings. Suffice it to say that the work there gives promise of great final results. In 1902 among the Siamese and Laos only 4,000 converts had been gathered. But results are not always to be measured by members. Rev. James Caswell was permitted for eighteen months to train the man who, all unknown to him was to be the future king, and the influence of the schools and medical work is such as to command even the royal sanction and donations.

QUADRENNIAL CONVENTION OF STUDENT VOLUNTEERS

The fifth of these conventions was held at Nashville, Tenn., from Feb. 28 to March 4. This whole movement, of which these gatherings, every four years, are a conspicuous feature, belongs in the front rank of modern religious developments, both on account of its *personnel*, and the quality and quantity of the work it has done and is doing.

This Nashville Convention is the fifth quadrennial gathering. The growth of the movement is a sufficient sign of its vigor and virility. The first convention was in Cleveland, in 1891, with 680 delegates; the second, in Detroit, in 1894, with 1,325; the third, in Cleveland, in 1898, with 2,221; the fourth, in Toronto in 1902, with 2,597. But at Nashville the rolls of accredited delegates reached a grand total of 4,188, 3,060 of these being students and 286 presidents and professors from seven hundred centers of higher learning in North America. Thus the enrolment mounted up nearly a thousand higher than even the Ecumenical Missionary Conference in New York six years ago, and was 1,231 above that of the Toronto convention. Secretaries of the leading boards of missions and hundreds of missionaries were in attendance and helped to make the occasion memorable.

When a delegated body, mostly of young men, and of the most intelligent student class, thus gathers for five days, in numbers so great as to surpass any other that has ever met in a missionary capacity, it is time to ask three important questions—whence? what? whither?—to inquire as to the origin, significance and future of the movement.

As to its origin, the editor of this REVIEW was present at the birth of this great volunteer enterprise. In 1866, at Mt. Hermon, Mass., at the invitation of the late D. L. Moody, 251 college boys came together for a ten days' summer school. Before they separated a hundred men had

offered for service abroad; and this led to the sending out of John Forman and Robert P. Wilder, on a tour of the colleges and seminaries to carry the divine fire, kindled there, to other altars. A permanent organization was the result, of which this Nashville convention is but one rallying point.

We do not, of course, forget that, back of even Mt. Hermon, lay the noble "Haystack Band" at Williamstown nearly a century ago, and the group of students at Andover. But we are now concerned not so much with the remote initiative as with the modern and rapid growth of the germinal missionary plant. It was the great privilege of the writer to suggest the motto which has become the watchword of this new movement—THE EVANGELIZATION OF THE WORLD IN THIS GENERATION—which again found its germ in the great missionary sermon of Dr. Angus, of London, who seventy-five years ago, suggested that if the church would furnish 50,000 missionaries and fifty millions of dollars a year to support them, the Gospel might be proclaimed to the whole world within the life time of men then living. This inspiring motto confronted the great audiences at Nashville day by day in huge letters.

The platform addresses covered vital themes, such as the work needed in unevangelized districts; the workers and their effective training; reports of those actually working in various fields; the grand motives of missionary enterprise, such as love of God and passion for souls; and that prime endowment, the endowment of the Holy Spirit—the one supreme equipment for service.

The outcome of these five days no man can adequately foresee. But it will be incalculable. Seven hundred springs of learning will be salted with the missionary impulse. The echoes of this convention will be heard in the uttermost parts of this land and of the earth. Hundreds of delegates

have already heard the call of the man of Macedonia; and thousands will be confronted with the solemn question how and where God would have the capital of their life invested. Board secretaries, missionary workers, college presidents and faculties, will have had a new vision of possibilities; and it will be hard for any intelligent observer of the signs of the times, to pay no heed to that living stream of young, educated life that flows in such a rapidly swelling flood before their eyes, having in it the potencies of all the future. Pastors, authors, editors, teachers, parents—who can be indifferent to this TIDE OF TIME, which is rising to such a flood mark of history and destiny?

The purposes of this marvelous

organization are fourfold: (1) to bring together delegations of students and professors from all the leading universities, seminaries and colleges of the United States and Canada, with the representatives of missionary enterprise at home and abroad, for association and conference; (2) to secure a united consideration of all problems concerning world-wide evangelization; (3) to seek a fuller knowledge of the missionary possibilities of the Church, and the inspiration by which they may be made actual; (4) to pray for and take steps to enter the opening doors of work for the extension of the kingdom of God by means of the preaching of the Gospel to the dense populations of non-Christian nations.

THE WORLD'S STUDENT CHRISTIAN FEDERATION*

At the time the Federation was formed, in 1895, the five movements which comprise it included in all 599 student Christian Associations or Unions, with a membership of 33,275 students and professors. Besides these there were in existence at that time in all the world 301 local student religious societies, with a membership of 11,725, unaffiliated with the Federation or with the national movements belonging to it. Since then all these have been drawn into the different movements and thus made a part of the Federation. In addition to this there have been organized in different parts of the world, and then affiliated, 925 student Christian societies. The Federation, therefore, now includes 1,825 Christian Associations or Unions, with a total membership of over 103,000 students and professors.

Both national and local Christian student societies have during the past ten years gained greatly in efficiency, in power and in prestige. They are

more thoroughly organized. As organization is a necessary outcome of life this is a point of real importance.

Distinct advances have been made in the direction of reaching certain classes of students. The medical students of some countries, especially of Japan, Great Britain, and the United States, have been drawn into the movement in increasing numbers. In almost every country the theological students have become a more prominent factor in the movement than they were at the beginning of the decade. In two or three countries encouraging beginnings have been recorded in enlisting the interest and co-operation of law students. Effective steps have been taken recently here and there, particularly in London and Paris, to draw art students into the movement. The most encouraging fact of all in this connection has been the wonderful progress made in associating with the movement large numbers of students in the government colleges of Japan, India and

* From the *Bombay Guardian*, February 17th.

China, who, up to recent years, have been cut off almost entirely from direct Christian influences.

The decade has been notable in the development of work for women students. Marked progress has also been made in work for school boys.

There has been a great enlargement in the material equipment of student Christian Associations. While ten years ago there were only 21 buildings valued at £80,000, devoted to Christian Association work among students in four different countries, there are now 46 such buildings valued at not less than £270,000, and located in seven countries. The student movement of North America has made the most generous provision in this respect.

The student conferences are both a source and an indication of the vitality and efficiency of the student movements. In 1895 there were held 10 national student conferences, which were attended that year by 2,600 delegates. Last year the national student movements conducted 55 conferences, which had in attendance over 8,000 delegates. It is estimated that during the past year the leaders of over five-sixths of the religious societies at work among students attended such conferences.

The spiritual value of the movement gives it its exalted rank, making it one of the greatest factors in the development of modern religious life, especially in its influence upon the college life of the whole world. It puts the salvation and service of Christ before young men in the formative period of life, and before that class of young men whose advantages of position and culture make them doubly capacitated to be useful in the Master's service. College-bred men naturally as a class lead and mould thought and action in the immediate future. In all schools of secular learning, therefore, the imperative claims of the spiritual demand fitting statement and practical manifestation, so that we may be saved from the curse of a Godless intellectualism.

No other organization known to us can do this so readily and thoroughly as this movement.

The foreign missionary cause owes to this movement a debt it can never pay. A band of students who "volunteered" for work in the mission field, gave it its name; and true to its origin, it has sent out thousands of "student volunteers" into that harvest field which is so plenteous, while the laborers are so few. What has done more to call attention to the high dignity of the Christian ministry and the exalted qualities of character and culture demanded by it than this student volunteer movement, both as to the ministry at home and in the foreign field.

An observing writer says:

It is not too much to say that this movement has been the most powerful agency in missions, not merely for recruiting the forces in the field, but more especially in changing the mission cause from "a mere wrecking expedition" to "a war of conquest." The early prayer of the Church was that the heathen lands might be opened to the missionary. The later prayer was that men might be found to go. Both these prayers have been answered, but a far greater problem now confronts these young men. It is the question, "Who will send us?" The world is wide open, hundreds of young men are waiting the call, but the prayer for means still remains to be answered. Here is a great present-day opportunity, and problem of the Church.

Student Literature

Ten years ago there were six national student periodicals and less than 50 pamphlets and books published by the various student movements of the world. Now there are 20 periodicals, and the various student movements have issued at least 450 different pamphlets and books, all bearing upon the promotion of Christian life and work among and by students. There are few better indications of the power of the student movement than this expanding literature.

Taking the world as a whole, the general attitude of students toward Christianity is unquestionably more favorable than it was 10 years ago. In nearly every country the universities and colleges constitute the most

religious communities. As centers of spiritual life and influence they are in advance of the Christian community in general. Reports from all the nations show that with few exceptions there is less indifference concerning Christ and Christianity than at the beginning of the decade, and that Christian truth is being given a far wider hearing.

The decade just closed has been a most notable period in evangelistic work and results among students.

Among the most fruitful spiritual awakenings ever experienced in the West have taken place during the past five years at Edinburgh, Oxford, Cambridge, Harvard, Yale, Virginia, Michigan, McGill and Toronto universities.

Development of Bible Study

Nothing has characterized the decade more than the unprecedented advance made in Bible study. In 1895 there were not more than 11,000 students in all nations engaged in voluntary Bible study in connection with student Christian societies. During the past year over 58,000 students were enrolled in the regular Bible classes of the various student movements. Thousands of students who have not yet identified themselves with the student movement, nevertheless join the Bible circles and classes, and participate earnestly in the studies.

Parallel with the increase in numbers in Bible classes in all parts of the world, there has been an even greater advance in influencing students to devote more time and thoroughness than formerly to their personal Bible study.

There has been a growing

Interest in Social Questions

especially during the past five years. The student movements of Holland and Great Britain have led in this development, altho nearly every movement has manifested genuine interest in the matter.

The advance in missionary interest

and results during the decade has been without a parallel in the history of the religious life of the universities and colleges. In 1895 there were

Organized Student Missionary Movements

only in North America and Great Britain. Ten years ago in all the world there were not more than 2,000 students enrolled in mission study classes. During the past year there have been over 11,000.

Prior to 1895 about 960 student volunteers had gone out to the foreign mission fields under the regular missionary societies, and most of these had gone from the United States. Since that time the number of sailed volunteers from North America and Europe has increased to 3,500.

Equally encouraging is the fact that an even greater number of students who are not volunteers and who are planning to spend their lives in Christian countries have been led by the student movements to feel a like burden of responsibility for promoting the success of the foreign missionary movement. The old antithesis between the claims of the home and foreign fields is rapidly disappearing under the influence of the work and example of the Federation, which regards and treats the world as a unit.

Among all the encouragements of recent years none have been greater than the growth of missionary spirit among the students in non-Christian countries. The students of Asia and Africa within 10 years have changed from being mere spectators of the sending of missionaries from older Christian lands into direct participants in the evangelization of their own and of other peoples.

A Forecast

Every effort should be made by the Federation to enter the lands which do not have Christian student movements. Chief among these stands Russia. In that vast field are tens of thousands of students. There probably are no students in the world, un-

less it be those of South America, who are more cut off from the influences of pure and aggressive Christianity. There is certainly no country where a wisely conducted student movement would be of more real service to the nation. So far as the eye of man can see the difficulties standing in the way of entering and cultivating the student centers of Russia seem insuperable. Still, these should not be permitted to stagger our faith. Barriers fully as great, which, in the not distant past blocked the entrance of the work of Christ to other fields, have been thrown down.

Spain and Portugal in Southwestern Europe, and Greece and the Balkan States in Southeastern Europe, also constitute unoccupied fields which for every reason it is very desirable we should enter in the near future. They, too, present their difficulties, but none of these are sufficient to completely block the way. The students of Latin America, by which is meant the republics of Mexico, Central America, South America, and the West Indies, are a vast flock without a shepherd.

In China the Church is confronted by a crisis the like of which this world has never known. At no time in the past have such vast multitudes of people been open to the aggressive influences of the Christian religion. For the first time in the history of that proud people is her official class, the literati, turning from her past to look to other lands for light to help them in this time of readjustment and transformation. Within five years this class, numbering fully a million students, from whose ranks come the real leaders of the nation, has become accessible to special Christian effort.

The remarkable events in the Far East during the past two years have magnified more than ever the important and responsible place of the Japanese student movement not only in the life of the brilliant Japanese na-

tion, but also with reference to the Christianization of Asia.

As we, the representatives of the World's Student Christian Federation, enter upon our second decade, with all its inspiring opportunities and possibilities, let us, even more than in the past, give Jesus Christ His rightful place of pre-eminence.

Our brotherhood bears His name—the only Name under heaven given among men whereby we must be saved—the Name at which some day every knee shall bow and every tongue confess that He is Lord. He constitutes the Corner Stone of our basis; and the experiences of student religious societies have convincingly shown that any other foundation is but shifting sand. Christ is the mighty unifying force who alone has been able to bind together all our nations and races; the nearer we keep to Him, the closer shall we be drawn together. It is into His Kingdom that students are streaming from the East and from the West, from the North and from the South. He is the great Magnet; if He continually be lifted up by the different movements, all classes of students will be inevitably drawn unto Him. Christ is our message; for He only can satisfy the consciences, the hearts and the minds of men. Only in Him and His Cross let our glory be. To Him must we go to learn those principles and methods which, no matter what our national and racial conditions, will be found to have universal adaptation. To carry out His programme is the only sufficient reason for the existence of the Federation and the only adequate goal of our effort. From Him we derive our life and power; and we do well to heed the lesson of history that every Christian organization which has ceased to preserve a vital relation to Him has soon become formal and lifeless. Therefore, related to Jesus Christ the Federation and its work will abide, for “He is the same yesterday, to-day, yea, and forever.”

THE KUMBH MELA AT ALLAHABAD IN JANUARY, 1906

BY REV. J. J. LUCAS, AMERICAN PRESBYTERIAN MISSION, ALLAHABAD

Every year, in January, Hindus by the thousands come from all parts of India to Allahabad to bathe in the Ganges at its junction with the Jumna. Thus they hope to wash away the stains of sin. Every twelfth year is the Kumbh Mela, which brings not thousands and tens of thousands as in other years, but hundreds of thousands, so that, on the big day of the Mela, this year the 24th of January, the bathers were estimated to be anywhere from a million and a half to over two millions. They came, even from Ceylon, as well as from the north-west frontier. From the parapet of the fort, one side fronting the Ganges, and the other the Jumna, could be seen a sea of heads bent toward the river junction, from long before daylight until near night. The crush was so great at one point that ten were trampled to death, not withstanding the careful provision made by the government to prevent accident of any kind. A thousand policemen were on the grounds, working under the eye of experienced English officers. These officers had the delicate and difficult task of assigning places in the procession to the various orders of *Fakirs*, each order wishing a place near the front so as to be among the first to bathe after the rising of the sun. Long ago many a pitched battle had been fought here by these Hindu sects, each claiming precedence and each ready to fight to secure it. Now order after order, each preceded by its spiritual leaders on elephants or in palanquins, with English officers on horses leading the way and keeping it open, march from their encampments near by to the junction of the rivers. A sight of these processions on the big days of the Mela is one never to be forgotten, and one to fill the heart with shame, sorrow and pity. Procession after procession of *Fakirs*, wholly unclothed, their bodies smeared with a coating of ashes and their heads heavy with

great coils of hair, passed slowly down the avenue, kept open for them by the police, lined not by trees, but by a sea of faces—men, women, and children, looking at them with eyes full of awe and reverence, while they seemed all unconscious of it. These men claim to have reached that state when nothing affects them, neither cold nor heat, pain nor pleasure, praise nor reproach. When I remonstrated with an intelligent Hindu, on the shameful sight, he replied: "Can you not appreciate the power these men have attained that they endure this nakedness without pain or shame. Why you, sir, wear a hat to protect your head. Where is your power as compared with theirs?" Thus the common people look upon them as having power over the elements of nature and with the gods, far beyond that of other men. Hence they worship them, holding the hands clasped as they pass on in the procession and running after them to gather up the dust on which they have trod, placing it reverently on their foreheads. I spent a morning visiting the encampments of these men, half a mile distant from the river junction. Here is a peep into one of them.

From a pole a hundred feet high, a great flag flying, showing the order of *Fakirs*, Nagas, Paramhanses, Bairagis, or Sadhus, to which the encampment belongs. Within, a row of grass huts on each side, into which I take it most of them creep at night to find some shelter from the cold, the thermometer showing about 40° these nights. In the day they sit in the sun without clothing. Here is a little group of eight seated, nude, their bodies covered with a coating of ashes, giving their skin a whitish look, with a line of red paint or powder drawn down the forehead, while their hair, uncombed for years, is wrapped in a great coil on the top of their heads. These eight men are sitting in a circle on a platform made of earth, about a foot above the ground, while

in the center of the circle are two or three small logs of wood slowly burning. Men, women, and children approach this platform, some prostrating themselves before these men, kissing their feet, while others kneel and touch their feet reverently with the hand, usually making some offering of copper coin. Upon this the Faqir takes up ashes from near where he is sitting and puts them into the hand of the worshiper, who reverently places some on his own forehead or in his mouth, while not a few also receive a small portion, wrapping it up carefully to take home to the far away village, to be used in time of sickness or need. The heart as it looks on cries out: Poor, poor India, how low has she fallen and how sad her state when she looks to such men for help and comfort. But are not some of these men sincere and true seekers after God, even tho by sitting naked in the ashes, their faces disfigured by paint and powders? I tried to look beneath these things, but not a face among these Nagas or Paramhanses, which looked as tho it had any fellowship with the pure and good and noble. I fear that they have done much to pull poor India down into the dust, and so long as the people look to them for light and uplifting, they will look in vain. Some of these orders of naked Fakirs have great estates and much wealth, increasing this from time to time. In one of their processions were twenty-one elephants, some of them their own property, I was told, and the others sent for their use by Rajahs and rich men.

Is there nothing else to see at this great Mela save these Gymnosophists? Yes, much more. There is the preaching tent of the Christians, to which not a few come and sit quietly listening to the Gospel. Some come with the questions which trouble them. One would not let me go or hear anything, until I answered the question of how God, a pure and holy Spirit, could create matter so full of defilement and imperfection. His theory

was that matter is eternal, even as God is. Another claimed to be sinless, and to the question whether he loved others as himself, he claimed that he did, and then and there was ready to strip himself of his clothing to give to any one who needed it. Not far from the Christian tent was the preaching place of the Arya Samaj, and alongside of it the tent of the "Defenders of the Cow," who, from morning till night, declaimed against the sin of taking the life of this animal. A little farther on is a building, made largely of bamboos, with a grass roof, over the entrance of which is written, "Sanatan Dharm Ka Maha Sabha," which might be translated, "The Great Assembly of the Ancient Religion." *Sanatan* means eternal, without beginning or end. There is yet another assembly of Hindus on the Mela ground, whose leader is the Maharaja of Durbhanga. On their camping ground are, perhaps, twenty tents pitched, in the center of which is a large tent, open at the sides, where the assembly meets. This gathering, like that of the "Maha Sabha," has for its end to prop up the tottering walls of old Hinduism. The sad refrain in nearly every address was that India has fallen from her high estate. Once she led the nations of the earth, and now she is far in the rear. Two chief causes were given: First, she has neglected Sanscrit and the sacred books. Sanscrit is now a dead language and the Vedas, and Shastras are studied by a few here and there. The remedy to be found is a Hindu university, in which the study of Sanscrit and the sacred books shall be given the first place. A letter was read from the leader of the Mohammedan community in Bombay, His Highness, Aga Khan, giving Rs. 5,000 toward the founding of a Hindu university at Benares, expressing the hope that one day a Mohammedan university at Ali-gash, and a Hindu one at Benares, would be to India what Oxford and Cambridge had been to England. The speakers were not slow to make an ap-

peal to Hindus based on this gift by a Mohammedan. Already nearly a million dollars have been subscribed, so that the university is now only a matter of time. Whether "Young India" will crowd the halls of a university which puts first a dead language with its immense literature, may well be questioned. The second cause of India's low estate, as set forth by the leader of the "Great Assembly," is the lack of union among the leaders. They are divided into innumerable sects, and until united, there is no hope of uplifting. It was announced that the leaders of the Maha Sabha and the assembly of which the Maharaja of Durbhanga is the head, had united and would meet together the next day, and this was received with great cheers. And now as I write, the million and more of people who gathered the last week or two at the junction of the Ganges and Jumna, are turning their faces homeward, going back to thousands of towns and villages, all over India, to tell what they have seen and heard. As we turn away, what is the message this great gathering has for us as missionaries and for the Church of Christ the world over? One message is that Hinduism is not dead, nor sleeping. The million and more that came here at such great cost and suffering love the very dust of this place and look up with awe and reverence to the men, many of whom seem to us so unworthy of it. A great work is yet to be done to open the eyes of the common people to see that there is no healing for their sorrows at the feet of these men, and no virtue in the waters which meet here. The number of itinerant village evangelists ought to be increased a thousand fold, and to this end there ought to be many more training schools for their preparation. Our Christian colleges and theological seminaries need to be strengthened and enlarged, so as to give the training of heart and mind

needed to face the new forces being organized to defend the sacred books of India. For service we need men who will prepare themselves by patient and thorough study of the systems of philosophy and religious thought, which have eaten their way into the every-day life of the people, illiterate as well as learned. We have some such men in the field, but we need many more, both from the Indian Christian students and foreign missionaries. Not long ago I heard an address on the problem of suffering, to an audience made up largely of Hindu students. The speaker had such a clear grasp of the theories of suffering taught in the sacred books of India, of the doctrines of Karma and transmigration, and with it all such tender sympathy with the struggles of the great ones of India to solve the problem, that at once he captured the minds and hearts of his hearers and held them for an hour. I thought of the chairs in great universities far away, which this man might easily have won, and of the great audiences in other lands which would gladly have gathered to hear him, as well as to honor him, and I gave thanks that he had turned away from these attractive positions to bury himself among the people of India; but that burial will be as fruitful as the burial of a precious seed. One day he shall come again with rejoicing, bringing the sheaves that have sprung from the sowing of himself in the minds and hearts of the young men of India. He, among the young men of American universities, who has ears to hear, let him hear what the Spirit saith to him concerning the millions in India who have found no solution of the problems of sin and suffering and death, because they have never heard of the Cross of Christ, and because into their hearts has not shined the light of the knowledge of the glory of God in the face of Jesus Christ.

THE SECRET OF SPIRITUAL STRENGTH*

REV. F. B. MEYER, B.A.

I stand here, the representative of a large number of Christian people who may be considered as somewhat outside the immediate group that sustain China Inland Mission. All of us are much indebted to Mr. Hudson Taylor and to his mission for some of the deepest and most spiritual truths that have constituted the fabric of our lives.

In Leicester, some twenty odd years ago, seven students, undergraduates from Cambridge, whose hearts had been set on fire by the Spirit of God, were visiting that town; and I, a very obscure minister of the Gospel, was eagerly drinking in every word that those impassioned, eager souls were communicating. That mission of those undergraduates to Leicester changed the entire current of my life and led me to consecrate myself to God, and to seek the infilling of the Holy Spirit, and gave me a new baptism of love for the great missionary field. Because my friend, Mr. Hoste, was one of the band, I am here after the lapse of those many years, to pay back, or at least to acknowledge, that one of the mightiest forces in my own life came through him, a force which I hope will grow till I reach the presence of God. It is a wonderful thing to compare the young student of those days with the mature Christian man of to-day, and to notice how the grace of God, and the discipline of circumstances, have all wrought upon him to make him an efficient leader of God's hosts.

Then one is thinking also of what Hudson Taylor was. I see him stepping upon my platform and taking the Bible in his hand that Sunday morning when I made his acquaintance for the first time, and taking as his text those words in the eleventh of Mark, which have been sacred to me ever since: "Have faith in God,"

and in his quiet way, replacing the Bible on the desk and saying, "The better rendering of those words might be, 'Reckon on God's good faith to you.'" What a light broke upon us who were listening to him, when he said: "After all, it does not so much matter what your faith may be in God, but it matters everything what God's faith is to you. Reckon on God." He thus diverted our minds from introspection, from feeling the pulse of our faith, from questioning ourselves whether or no we sufficiently trusted God for great things, to the faithfulness of the Eternal God who never would send us forth without standing behind us to the uttermost. On that day, one other principle was borne into my heart, when he said: "Years ago I heard God say to me, 'I am going to evangelize Inland China, and if you, Hudson Taylor, like to walk with Me, I will do it through you.'" There again was another of those great principles. Then, thirdly, one heard how constantly, when staying in those Chinese inns, and it was impossible for him to get quiet during the day, he would wake between one and three o'clock in the morning, light his little lamp, make himself tea, and while the Chinese were all sleeping round him, would read the Word of God.

I confess those three principles have never failed one. First to reckon absolutely on God; secondly, not simply to do things *for* God, but let God do His will and work through the yielded soul; and then thirdly, not so much to talk to God, in the first instance, as to let God speak to the soul through His Word. Those three great principles seem now to have become current coin among us, and we pass them from hand to hand and do not always realize that these thoughts which to-day are throbbing in Keswick, and in Mildmay, and in

* Condensed from *China's Millions*, February, 1906, delivered at the Welcome Meeting in London, December 15, 1905 to Mr. D. E. Hoste, as successor to J. Hudson Taylor, in the directorship of China Inland Mission.

every other conference in the country, were communicated to some of us by the sainted man whose work our brother has assumed. My dear friend, Mr. Hoste, as far as those three principles are operative in your own life, as I am sure they are, you will be the channel through which God will do as great a work as he did by His departed beloved servant.

When I read that most interesting article in the *Times*, the other day, of the unrest that is coming over China, and the tendency among the Chinese to accept the guidance of the Japanese rather than of the English people, and the increasing desire to have China for the Chinese, I realized, in that, the symptoms of a rising storm that might make your work in China more difficult than it has ever been. And when one has studied the history of this wonderful mission and thought of the eight hundred missionaries, and of all the problems that must be brought to the ear of the Director; there is added to that, the remembrance that you fight not against flesh and blood, but against the mighty evil spirits who are not going to relinquish their hold of China easily but who probably will come down in great wrath because they know their time is short. I have been thinking what an incredible task is being imposed upon the shoulders of this man; the task of the statesman who has to devise methods by which the whole of that great regiment of missionaries is to be directed; of the leader of men who has to communicate his own intense spirit; above all, of the spiritual athlete, who must meet and defeat his enemy in the heavenlies before he meets him in the earthlies. Who is sufficient in these things? When I grasped my friend's hand just now and looked at his slender figure, and thought to myself that in that quiet form there lay the leader of this mission, for a moment one started back and thought, how can he be sufficient? But when he spoke, and when one began to realize that the true force of

character is not in the active self-assertion, but in the passive sweetness, and gentleness, and patience which our Lord Jesus Christ has canonized for ever, then it was that one felt that God had endowed him with the very graces and gifts that his position demands. We felt the dew of God distilling upon our souls, and some of us who have been called to live in the midst of the rush and dust and storm of life, almost long that we could lay down the more active assertion of great principles in order that by these quieter and sweeter methods we might attain the same great end.

It has been a great lesson to us all. We all recognize the spiritual force; we all thank God that our brother is able to evince it; and we now pray for him that God may command his strength. Might I give him one text? a text that shines in the pages of the Word of God with a brilliance that almost dazzles—"God is faithful by whom ye were called into the partnership of His Son." (I. Cor. i: 9.) Or, if I might alter it, I would say, "God is faithful by whom, dear brother, thou hast been called into the partnership, into the fellowship, of Jesus Christ in Inland China." That wonderful picture given in Mark is always true. When the Apostles saw the eager figure of Jesus going just in front of them, so strenuous, so intense, with His whole nature fixed on Jerusalem, they followed Him "amazed." Is not that the picture for us all to see? Jesus Christ so intense, so vehement in His passion for dying men, always going on just ahead of us. And we follow behind Him, and we know that our God has called us into partnership with Him, fellowship in His tears, in His prayers, in His death, in His life, fellowship in His resources. So that reverently we are married to Him, and He says, "Thou shalt be for Me as I will be for thee." And God would never have called my brother into such a partnership without being prepared to stand behind him. If, as we know to-day, God has, out of the millions of the human family,

called this man to be Christ's partner in the salvation of Inland China, the great God who has called him to it is not going to run back now; not going to fail him; not going to leave him to be ashamed; He is not going to put him in the forefront as the human partner in that wonderful fellowship, and then permit him to be

abashed, and thwarted, and defeated. Never! And we turn to him and say, "Brother, as certain as you are here, so surely shall God stand by you in all coming time, and give you the abundant entrance, and we pray that everything He did for Hudson Taylor He may do for you, and a hundred times more."

THE FINANCIAL BASIS OF EVANGELIZATION *

BY THE REV. JOHN CLARK HILL, D.D., SPRINGFIELD, OHIO

By evangelization is meant every scheme of Gospel Work, not merely the heralding of the Gospel, at home and abroad, but every collateral scheme; the training of the ministry, the erection of buildings for churches and schools, the translation and printing of the Bible, and the creation of a religious literature. It includes everything necessary to fulfill our Lord's command: "Preach the Gospel to every creature." This work is of such a nature that it must have a financial basis. The Gospel can not preach itself. Religion can not be perpetuated by inoculation. It requires money to do it. The Gospel is not free. It never was; somebody has always had to pay for it.

The very first religious actions of which we have record involved a financial question. The first sacrifices were beyond all doubt offered in accordance with Divine instruction, and in such offerings there is essentially a financial element. The blessings of salvation are free, but the Gospel is not salvation. It is the news of salvation. News costs money. We obtain, in our morning paper, for a few cents, news that often costs many thousand dollars. The Gospel is the way by which the blessings are

brought to us, but it costs money to do it. The Gospel cost from the very first, and it will until the Lord comes.

When religion was universal, the father was the priest of the household; under such conditions we might think that religion did not require money to keep it alive, but it did. There is no priest without an altar and a priest and an altar are nothing without a sacrifice, and a sacrifice costs something. We find Noah, Job, and Melchisedec performing the functions of priests, making offerings—and these involved expense. After the ceremonies of religion were systematized by Moses, and a more elaborate ritual established, religion became more expensive, and the amount that each one was to give, was fixed by Divine law. One-tenth was the *minimum*. In addition to the tithe, however, there were offerings; these came from the people of their own free will, and it has been computed that the amount from this source greatly exceeded the total of the tithes.

The tithe, however, was not first used under the Mosaic economy. We find references to the custom in the days of Abraham, Job, and Melchisedec, and in addition to this we have a score of references in the classics of

* This paper was originally read at the Missionary Convention of Synod of Michigan some years ago, and was published by order of the Synod. It contains so much vital truth, that we substantially reproduce it in these pages with some revision by Dr. Hill.—EDITORS.

Rome and Greece to a similar custom, the devoting of a tenth of one's increase to the gods, or a tenth of the spoil of war as a thanksgiving for victory. It is clear that the devoting of the tenth was from the very first a Divine institution, as much so as the instituting of sacrifice. We would not find people in widely different circumstances doing the same thing unless the custom had a common origin. The tithe we believe was a primal, fundamental element of religion. No one takes it for granted that everything that was written in Moses' laws was then known for the first time. This was evidently not so, as already shown, on comparing previous Scripture references with well-known heathen customs. We must therefore see that a great part of these laws were simply the crystallization of the well known, and, at one time, universal religious customs of mankind. Moses' laws were designed to save religion, what there was left, for the world and establish a basis for future expansion.

This tenth was required by God, and if it was not paid he considered it robbery. "Will a man rob God? yet ye rob me. But ye say, 'Wherein have we robbed thee?' In tithes and offerings." Religion has been essentially the same always, money is an essential; hence we must emphasize the necessity of money under the Gospel.

If in the primitive dispensation, one-tenth was given and this was continued, and added to, in the provision for free will offerings, under the Mosaic, we must certainly have something under the present dispensation that will secure the same end. If not a tithe—a tenth—there must be some thing to correspond to it.

When our Lord was training his disciples for the future work of organization, he knew all the circumstances under which they would be required to act. He must have looked at the financial basis of evangelization. But we do not find the record

of definite instructions given to his disciples as to all the minute details of organization and financial support, but there was instead of this, the promise of the Spirit to guide them and assist their memories. We are fully persuaded that the apostles were infallibly guided in all they did in the organizing of the Church. The synagog was the basis, the officers of the synagog were retained in the particular church. The synagog required money, so would the future Church and her particular churches. And so we find, that no sooner does the Christian form of the Church become a fact, than we have a statement made as to financial matters. They that believed were together and had all things in common; and sold their possessions and goods and distribution was made unto each, according as anyone had need. Houses and lands were sold and the proceeds were brought to the apostles. Then we find men appointed specially for this work,—the superintendence of the financial affairs of the Church. In the Epistles we have frequent references to collections, directions for the gathering of them and references to the support of preachers. Now, as we have seen that the Gospel needs money, we can not believe that these directions and exhortations were given at hap-hazard, but that in every word referring to financial, as fully as in doctrinal matters, these Scriptures are "inspired-of-God." We believe that these things are the divinely established precedents for the guidance of the Church in all ages. Why did not the inspiration the apostles had, extend over from the first century on into the second and third? Simply because there was no need of it. The first gives enough of principle, precept and precedent to guide the Church in the conduct of all her affairs, financial and spiritual, until the Lord himself comes again. We have in the New Testament our precedents for organization, for offices, for courts, for discipline, for immorality

and heresy, and for the conduct of finances as well.

We have no special word from Christ, nor reference by an apostle to the fact that the law of the tithe was continued, but we must not, we can not reason therefrom that the law was not to be at least a guide in the financial affairs of the Church. Have we then any definite principles that can be put into actual practice by us today? We have. The basis of the whole matter is the truth that: "*The earth is the Lord's and the fullness thereof!*" The Lord allowed the Hebrews to use nine-tenths of what He gave them, the other tenth He reserved for Himself. It was all His, however. All we have is God's, and the proper spirit in this matter that we call "giving" is not: how much can I spare for the Lord, but how much of this that He has given me does the Lord allow me to use for myself. All things belong to God! We can not "give" Him anything in the strict sense. We are simply permitted to use a little, and our aim should be to see how little we can get along with for ourselves, and accept it as God's gift and use all the rest as He demands.

This is the financial basis of the Gospel. It is stated in very sweeping terms, but we do not believe it can be stated too strongly. The rank and file of the Church of Christ do not seem to know what their Lord requires of them. While the Lord is preparing the way for the use of what is His own, too many of His people hold it tenaciously, as tho the Lord had no right to it. Almost every scheme of evangelization languishes. There is a continual cry—a strong cry, for money; not only from those having charge of the great agencies of our churches, but in our individual churches for home necessities. Is this normal? Do you believe that the Lord looks with favor on such a condition of things? How can we expect His blessing when we rob Him? It is robbery to refuse to refund His

own. Why is it that our churches in foreign fields add more to the Lord than our churches at home in proportion to their numbers? I believe it is because most of them are organized on an apostolic financial basis. Why is it that our great American churches are almost standing still? Notwithstanding the elaborate and strenuous efforts that have been made in what is called "Evangelism," the additions to the churches are by no means commensurate with the work that has been done. I believe we are cursed with a curse, even this whole nation—"Bring, ye, then the whole tithe"—a tithe to the Jew, but it is a tithe and a great deal more for the Christian—"Bring ye, then the whole tithe into the storehouse . . . and prove me now herewith, saith Jehovah of Hosts, if I will not open you the windows of Heaven and pour you out a blessing." Do not say, this is in the Old Testament and that it referred to the Jews. It is in God's Word and is addressed to God's people, and if He found occasion to rebuke them so, He by this word also rebukes us, and that promise and its conditions are for us as tho we only received them as a revelation from the Lord to-day.

Why is it that evangelization is hampered for want of money? It is clearly because the Lord's people have not been instructed properly on this subject. Many ministers are afraid to preach about money; people will call them "beggars." The people sometimes ask: When is this continual begging to stop? Stop it at once, if it is *begging*. It is not begging, it is simply asking for the Lord what is His own, and this is never to stop, until the Lord Himself comes again. Every minister would acknowledge that there ought to be a better state of things financially all along the line. Well, then, if there ought to be, there may be. How are we to bring it about? Preach the Word. Be of good courage. Fear not. It is in the Word, it is enjoined. You can not go astray in it. You will find it

all through. It is a part of the Gospel of our Lord Jesus Christ, and we fail in preaching the full Gospel unless we make plain to the people that there must be a substantial financial basis for our work of evangelization.

People may not like it at first. They will not. It is quite natural. The natural heart receiveth not the things of the Spirit. And this financial basis of evangelization is one of the things

of the Spirit, and clearly revealed by the Spirit in the Word of God to be the law of the Church, and the natural heart, of course, does not like to believe in it any more than it takes pleasure in being told that it is under the condemnation of God's law. But if we preach the whole Gospel, with its financial basis, in faithfulness, God will take care of the results.

A YOUNG FOLKS' CORNER

In this issue we have reserved space for the younger class of readers. Some years ago, happening to spend a Sunday at the house of one of Chicago's wealthy citizens, it was our joy to find the father gathering his wife and family of eight sons and daughters, in the afternoon, and reading to them the contents of the *MISSIONARY REVIEW*. We propose to have in every monthly issue one or more papers of special value and interest to the young. Let them be on the look-out.

A SIAMESE BOY'S LIFE-WORK

When Dr. Arthur H. Brown, the well-known Secretary of the Presbyterian Board of Foreign Missions, returned from his world tour, he said that he reckoned among the most distinguished men he had met in any land a young man in Siam, by name Boon Itt, who has recently died. He was a personal friend of the editor, and for years a member of the church with which he was connected for six years, as pastor, in Waterford, N. Y. We naturally feel prompted to put a few facts before the readers of *THE MISSIONARY REVIEW*, which are fitted to stir up the young lads and lasses of America to make the most of life.

Boon Itt was born in Bangkok, in 1865, and died in 1903, at the age of thirty-eight years. His father was a native of China, and his mother of Siam, but they were both earnest Christians. The mother was, in fact,

the first of all the Siamese women who embraced Christianity, and thus she became in that land the pioneer of woman's work. She was a graduate of a boarding-school, founded by the American missionaries in the Siamese capital, in which school she afterward rose to be matron. She also became a teacher in the king's palace, the queen herself being one of her pupils.

In 1876, Doctor and Mrs. Samuel R. House, visiting their native land, brought with them from Siam, two fine lads to be educated in America. One of them was named Kawn and the other was Boon Itt.

Boon Itt early began to develop remarkable traits. He was converted, and became a member of the Presbyterian Church at Waterford. Through his four years at Williston Seminary, and another four at Williams College, he was admitted to be one of the foremost, whether as an athlete or a student. Amid all his hard study, he always found time for Christian work. It was the great Mark Hopkins who drew him to Williams College, a man of whom the lamented Garfield used to say, that a log with Mark Hopkins at one end and a student at the other would be sufficient to make a university. D. L. Moody was the attraction that drew Boon Itt to Northfield in summer vacation, to learn the higher arts of Bible study and soul-winning. After a theological course at Auburn, he was ordained a preacher. In 1893,

he went back to Siam to work there for young men, being adopted by the Waterford church and sustained by them as their own missionary.

Thousands of bright young men were flocking to the Siamese capital, and feeling the quickening effect of foreign ideas, and scores of young people were being educated in the mission schools. Boon Itt felt that here was an open door of usefulness, and he entered it without hesitation. He was peculiarly qualified for a leader—intellectually, morally and spiritually. Tho he died before he had reached forty, his influence still lives. Already in the short time that had elapsed since his return to Bangkok, he had begun to shape and mold other characters. A movement is now on foot to erect a suitable building to his memory. It will be dedicated to the work he began among the young people of Siam. This building will be fitted with a library, reading room, chapel and rooms for various other purposes, similar to model buildings of Young Men's Christian Associations at home. Land has been donated, and already the missionaries and young men of Bangkok have collected thousands of dollars toward the building.

Boon Itt, in his short ten-years' work in Pitsanuloke and Bangkok, made a very deep impression upon the youth of Siam. His motto was: "Overcome evil with good." He saw there gambling-dens wasting money, fostering idleness and training thieves. Siam has no innocent and uplifting places of resort for young men, and his noble heart was, like Paul's, stirred up and on fire in their behalf. One of his Siamese friends says: "The seed Boon Itt planted is becoming a tree; it is shooting forth its leaves and blossoms, and we shall soon see its fruit." "We will have," writes one of the young nobles, "innocent, health-giving sports, and study of the Bible and other good literature."

There is nothing more noble than a beautiful manhood. All may not be

great, but all may be good. The influence of one good man like Boon Itt will go on spreading and expanding during the coming years.

THE LITTLE LIGHTHOUSE GIRL

Sailors who navigate the seas on the South Atlantic coast are always glad when they near the harbor of Savannah, for that means that they will pass within saluting distance of the "little lighthouse girl." This is the officially accepted title of Florence Martus, who has for the last eleven years waved a friendly signal to every craft passing between the city and the sea. It is a hobby of this young girl to greet the ships that go and wish them a safe return, and greet the ships that come and congratulate them on their voyage. She says that the ships are her world. She hasn't much world outside of the marine houses, to be sure, for she lives with her brother and her mother on the bleakest, most uninviting island imaginable on the southern bank of the Savannah River, ten miles from town.

The Martus dwelling is the only habitation on Elba Island. There is no landing wharf, and visitors arrive on an average once a year. George Martus attends to the range of lights which keep the pilots in the right part of the most tortuous channel in that part of the ocean. Beside the lighthouse is the cottage where these three persons spend their lives. The barks, the steamers, and the various other craft never get near enough for an exchange of greetings other than that most expressive form of good will, the waving of a handkerchief by day and of a lantern by night. And as the girl sends out her welcome, the seamen, who know all about her, and who would resent the elimination of the ceremony which she has so popularized, send back an answering salute, three "toots" of the steam whistle. Then Miss Martus is as happy as a belle at a debutante party.

It is her desire that no vessel shall

pass the lighthouse without receiving a salute. She never overlooks a sail in the day time, and her handkerchief is ever ready for its service of cordiality. And at night she seems to feel intuitively the approach of her ships, for she has frequently made ready the lantern before the expected boat hove in sight. She says it is her ambition to signal every ship that touches at Savannah. She was asked her reason for signalling the passing sea throng, and she answered that it was to cheer the crew.

This beautiful and unselfish ministry illustrates how a noble heart invents ways to scatter sunshine.

The world passes us like ships on the sea. How much interest do we take in others? How far a kind word, or smile, or handshake goes to help the friendless and hopeless. How few have ever learned the "*Gospel of the Handshake*!" When the soul is unselfish, and yearns to bless others, love is ingenious in plans to do good. It is not the great acts but the little deeds of kindness that make human beings happy.

A MEMENTO OF THE IROQUOIS FIRE

In the catastrophe which destroyed the Iroquois Theater in Chicago, December 30, 1903, a lad of eighteen years, the son of a Methodist minister, gave his life to save many women and children who would otherwise have perished in the flames. This boy, William Lancaster McLaughlin, the son of Dr. William P. and Mary R. McLaughlin, of Buenos Ayres, South America, where Dr. McLaughlin has been pastor of the Methodist Episcopal Church since 1892, was a student in Ohio Wesleyan University, where he had distinguished himself as a student, an athlete, and a man. The story of his heroic end is as follows:

One plank was saved from the narrow bridge over the "valley of death" at the Iroquois fire. Mr. C. H. Cubbon, a contractor and builder, with his two sons and five workmen happened to be employed in the Northwestern University Law School, adjoining the theatre, at the time of the fire.

As quickly as possible they ran three planks across the alley from the window of the law school to the iron rail of the fire escape of the Iroquois. Over this narrow bridge, forty feet above the streets, came all who were saved from the upper part of the doomed building.

An Ohio Wesleyan student, a boy of eighteen, spending the Christmas holidays in Chicago, happened to pass the building ten minutes before the fire, and wishing to see the place where his uncle, Dr. Frank W. Gunsaulus, was to preach the following Sunday, stepped in. This lad, Will McLaughlin, was standing by a door, and at the alarm of fire was one of the first to rush to the street, but went back into the gallery to help the women and children who were imprisoned there. The planks were some three feet above the platform of the fire escape, and this lad stood there lifting the women and children up so that they might pass over in safety. In so working he was fatally burned and was finally carried over himself in a dying condition. Dr. Philip S. Doane, the physician who first saw him, says that as he came to help him he asked that the others might be cared for first, saying, "I am strong and can wait." He was taken to the Presbyterian Hospital, and lived for twenty-eight hours, conscious to the last, and rejoicing in the sacrifice he had made. Almost his last words were: "I knew that I was following Christ, and I could not do otherwise."

Mr. Cubbon sent this piece of plank to the boy's father, writing as he offered the memento: "The plank is yours, or any portion of it, because I believe your boy earned it."

A section of this plank, about two feet in length has been carved and "pyroetched" with the words quoted above. The border of oak foliage suggests the sturdy fiber of the heroic soul that uttered those last words.

A HERO AND HIS REINDEER *

BY L. B. A.

A hero of the West is Dr. Sheldon Jackson. He knew hardships before he went to Alaska. As a home missionary, forty years ago, he had exciting adventures. There was no railroad in the far West then. He traveled by coach or on horseback, sometimes through blinding snow-storms, wading frozen streams, or losing trail on prairie or mountain, crossing snow-faced avalanches.

* *Over Land and Sea.*

Sometimes on the trackless mountains of Arizona he was far from food and water. At one time prairie fires swept wildly round him and he fled from the roaring flames, leaping from pine to pine on the mountainside. More than once he narrowly escaped scalping by savage Sioux or Apaches on the warpath; five times he escaped stage robbers, once a half dozen revolvers were pointed at his head; once he was thrust into prison. All these things he endured as he carried the Good News throughout the wilderness.

These hardships prepared him for work in Alaska, and there he went as the first missionary minister in 1877. Like Marcus Whitman, he was not satisfied only to preach, he must stir the government to care for its new possessions, so he came to Washington and pleaded for schools for the Alaskans. At length Dr. Jackson secured money and hurried back with teachers and building material. He has built churches, opened schools, founded our Sitka training school, and the Alaska Society of Natural History, erecting a museum. In 1890 he opened a school at Point Barrow, the point furthest north. He has been appointed by our government to care for Alaskan public schools.

All this for the souls and minds of the people; but he cared for their bodies also, and this work associates him with reindeer. He found that in northern Alaska whole villages were suffering from lack of food. The people having learned the use of firearms, had recklessly destroyed the game on which they depended. Dr. Jackson learned that the Siberians have ample food by cultivating the reindeer. "This is the remedy for Alaska," thought he. In 1890 he appealed to the government for aid. The Treasury offered the use of the revenue cutter *Bear*, to carry some

reindeer from Siberia. These prospered, and three years later Congress appropriated money to increase the work. Dr. Jackson had herders come from Lapland to teach the Eskimo how to care for the reindeer, and so successful have they been that over 6,000 reindeer are now owned in Alaska.

And in how many ways are they useful! Their flesh is good for food, their milk for drink, their skins make clothing, they are better than dogs for sledding, they may be ridden as ponies, their backs are so strong they easily carry a man of 200 pounds. They are trained to double harness, and a team can pull a load of 600 pounds thirty-five miles a day, and keep it up for weeks. They sell for meat at \$60 each. In this vast frozen land no horse, cow, goat, or sheep could find pasture, but reindeer belong there as the camel belongs in the desert. They eat the long white moss that is abundant everywhere, digging for it under the snow.

Reindeer are naturally wild, and it takes much time, patience and skill to train them. The training begins by lassoing. The trainer advances hand over hand on the rawhide lasso until the head is reached. They are then given a little salt, of which they are very fond, led about for awhile, then released. This lesson is repeated day by day, and they are gradually accustomed to drawing light loads.

And so it is that Dr. Jackson has brought to 20,000 Alaskans work, food and clothing, as well as schools and churches. Each year he travels about 17,000 miles, for he visits every school in Alaska and reports his work in Washington. What joy it must give him to meet Christian men and women, Alaskans, whom he first knew as heathen boys and girls, brought into the schools he has opened. He has well earned his title, "the father of Alaskan Missions."

EDITORIALS

THE POWER OF THE WORD

A unique personality was George Bowen, a missionary who lived from 1848 to 1888 in Bombay. Connected with no mission board, tho himself a Presbyterian, he carried out his own ideas concerning Christian work in his own way. He lived with the natives, ate their food, and as far as possible, conformed to their ways. Highly esteemed by Europeans and natives, besides preaching, he conducted a paper and was untiring in his quiet work for Christ and the people.

He was a man who, after apostolic models, labored to bring a special blessing to India. Those who expected to find him austere and John Baptist-like, found him most gentle, sympathetic, and appreciative, enjoying the society of fellow-Christians. When asked concerning the fruits of his work, he replied that he did not *know* certainly of a *single convert* of his own, tho he had heard of men being baptized after leaving Bombay.

His history is interesting. Born in Middlebury, Vt., April, 1816, of good family, with ample means, he, with a brilliant mind highly educated, was an unbeliever. He became engaged to a lovely Christian girl, who died, and on her deathbed asked him to promise that he would read the Bible. For her sake he began to read, and, like many others, found that he had never really known this precious Word. God's Spirit enlightened his mind and his doubts vanished; he accepted Christ and entered the ministry; he never married; lived and died a happy, useful, devoted follower of Jesus, carrying the light he had received to those who are in darkness. His little book of devotional readings is a Christian classic.

PREACHING AND PRACTISE

The late Bishop Westcott taught that the Christian life is essentially missionary, foreign missions therefore being the expression of the natural activity of the Christian life toward those who are without. He held that

whatever differences of opinion may exist as to the best mode of fulfilling this apostolic work, there will be no questions among Christians as to its paramount importance.

His teaching yielded fruit in practise. He gave four sons to the foreign mission field, one of whom, the Rev. Foss Westcott, has lately been made Bishop of Chota Nagpur. Before leaving Cawnpore, where he had labored with much success, he was "garlanded with pink roses" by the non-Christian natives, and presented with an address, recognizing his great services to their city. "You have been with us for fifteen years, and, during that time, your blameless life, sympathetic nature, amiable disposition, the kindly interest you have taken in our welfare, by presenting to us the ideal of a true Christian life, and by stimulating in us a rational spirit of true manly virtue, have endeared your name to us—yea, have made you one of us." What a testimony coming from non-Christians!

THE EVANGELISTIC PASSION

Prof. James Orr, D.D., of Glasgow, defines evangelism as "that form of Christian work specially directed to the end of conversion—to the spiritual recovery of those living in sin, or not yet brought to decisive acceptance of Christ and his salvation."

To this we would add, that everything depends in such work upon a real conviction of the desperation of the need of man and the reality of salvation. Without these two deep and abiding convictions there is and can be no passionate entreaty to be reconciled to God. When a man believes and feels that men are lost and under condemnation, and that the Gospel is God's good news that does actually bring life to the dead, he is prepared to stand as an ambassador between the living God and those who are spiritually dead.

To him the world becomes like the vast crater of Mt. Eden in New Zealand, in which Henry Varley, in 1890,

once preached to 5,000—but which would hold fifty times as many. Such a crater speaks of volcanic fires—the open mouth of hell, swallowing up disobedient and rebellious souls. He yearns to stand in the very crater of ruin and warn men of the fires of God's destroying wrath, and proclaim the offers of saving grace.

OBJECTION TO REVIVALS

"I have always been opposed to Revivals, because, whereas they bring in large numbers, so many of the converts fall away"—so says an objector. Rev. Wm. Y. Fullerton, of Leicester, Eng., answers in a manner as complete as humorous. He says that such objections to revivals remind him of an Irish fellow-countryman, who picked up a sovereign; but when he went with it to the bank, it turned out to be a light one, and he got only eighteen shillings for it. As he had *found* it, the eighteen shillings were clear gain. Some time after, he saw another sovereign lying in the road, but he would not pick it up; "for," said he, "I lost two shillings by the one I picked up the other day; I shall not take you up; very likely I should only get eighteen shillings for you." So he passed on, and left it where it was. That is the style of unwisdom of a man who says that, at a revival, so many come in; and then so many turn out to be bad. Well, but those who remain are a clear gain, and you ought to desire to have a like gain again and again; you will get rich through such "losses," if God will continue to give them to you.

DIVINE INTERPOSITIONS

One way of tracing God's Hand in mission history is by *punitive measures*. "The Lord is known by the judgment that He executeth." Psa. ix., 10, 16. The Death of the Sultan of Turkey, July 1, 1839, and of the King of Siam, April 3, 1851, in each case at a crisis when the expulsion of missionaries had been decreed and the complete ruin of all their work seemed imminent, are but two

conspicuous examples out of many, of Divine Judicial intervention at the exact time when but for His aid, all would have been lost. Such events remind us of the Deliverance of Peter and the Death of Herod—both narrated in Acts xii. Another way of tracing the same Divine Intervention is in the *sure fruit* coming after many years of seed-sowing and soil-tilling. It took thirty years after Gutzlaff was in Siam, and twelve after the advent of Mattoon and House before, in 1847, the first convert was gathered.

In the primitive mission fields the average was about seven years. But when fruit began to appear it often came in great harvests, as in the Hawaiian Islands, Madagascar, Uganda, among the Telugus, the Karens, the Formosans, the Maoris, the Fijians, and the Japanese. On the one hand we see God's Hand lifted to pour out vials of judgment; on the other, to empty vials of mercy. But it is in either case a fulfilment of those wonderful words, "Lo I am with you always, even to the end of the age."

AMERICAN CRIMINAL STATISTICS

The *Chicago Tribune* says the record of crime for the past year is generally worse than for 1904. Embezzlements, forgeries, defaultings, and bank wreckings in 1905, which amounted to a total of \$9,613,172, show a large increase over 1904, and are the largest since 1879. The number of homicides and deaths by violence of every kind show a considerable increase over 1904, being 9,212 as compared with 8,432 in the latter year. Self-murder is steadily increasing, the suicides for 1905 being 9,982 as compared with 9,240 in 1904, 6,556 being men and 3,426 women. The annual average ratio of homicides to population is 13 per million in Germany, 19 per million in France, 27 per million in the United Kingdom, 105 per million in Italy, and 115 per million in the United States. There is marked decrease in the number of *lynchings*, the total for 1905 being 66, the smallest number in nineteen years.

A LETTER FROM DR. ABIGAIL GODDARD

This correspondent writes from Nowgong, Central India: "We began, last June, daily prayer meetings for the outpouring of the Spirit upon our native Indian Christians—that they might become pentecostal witnesses. The meetings continued while Miss Fistler and I were away, and when we came back a great burden

that we must still hold on in prayer lest Satan hinder. (Daniel, x: 12-13.) Eight days after, Sabbath morning, Oct. 29, Abraham preached with power, and asked all who were ready to confess sin, and follow Jesus, to come to the front. *Nearly every one of the fifty or sixty present* made some sort of confession, even to the little boys of seven and eight. Since then, a deep work has been going on—daily



MISS LOUISE BENEDICT PIERSON
Died in Nowgong, Central India, November 2, 1903

was upon us for conversions. It seemed as if hearts were being hardened; by this we knew that the devil was working—a sure sign that God too is working. One week later we had a day of fasting and prayer. We four missionaries, Abraham, the Indian evangelist, full of the Holy Ghost, and the blind Bible woman, entered into the "throne room" and got the blessed assurance that God had heard, and that the answer had started, but

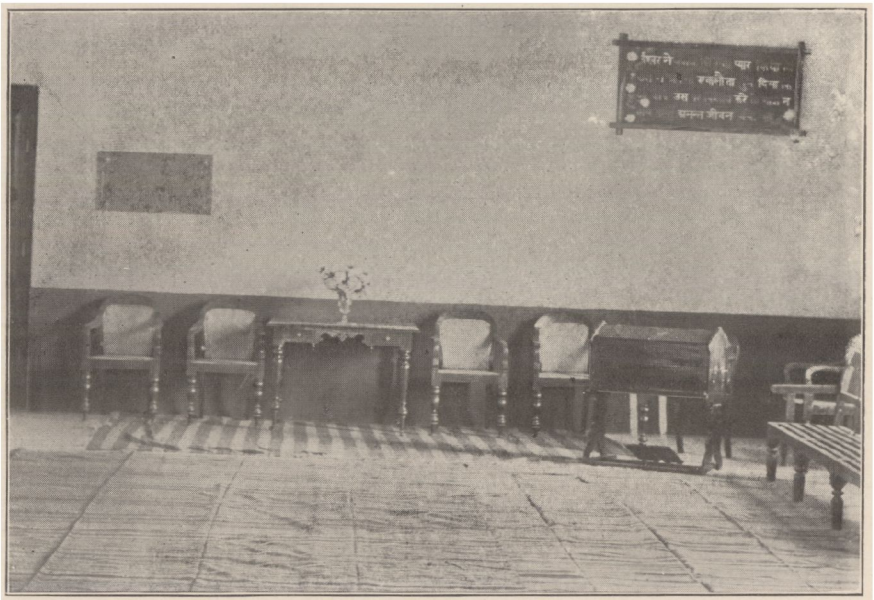
meetings, and nearly every day some manifestation of God's power. The Lord has given through Abraham searching messages, and hidden sins are being uncovered. As soon as a boy gets right himself, he begins to pray and work for another, and continues to pray until he yields. Quarrels are being settled and restitution made, but this is only the beginning. We will not be satisfied until the Holy Spirit comes in pentecostal power.



MEMORIAL CHAPEL TO MISS LOUISE B. PIERSON, NOWGONG, BUNDELKHAND, CENTRAL INDIA



ZENANA ROOM OF CHAPEL



INTERIOR OF CHAPEL

At a recent meeting the spirit of prayer seemed poured out upon the people, and all began praying, some for forgiveness, some definitely for baptism with the Holy Ghost; forty or fifty all praying at once, in the power of the Spirit, and without confusion. They were nearly four hours on their faces. After about three hours some got wonderful victory and began to praise and sing, but one boy had a great burden for souls and prayed on unconscious that others near him were singing, praising God. I never heard such a prayer for the heathen in Bundelkhand! It put us missionaries to shame.

Next night, again, but not in the same way, we were very conscious of the presence of God in power. One boy, who made a start the first Sunday, and tried to get peace without confessing and giving up *all*, began to cry out to God, confessing many hidden things. His conviction for sin was deep and for about an hour he wept and cried for mercy. At last the witness came that he was forgiven. He jumped up from his knees shouting "Hallelujah! victory to Jesus! Death to Satan!" The shouting and praising are all the more wonderful, because never heard before in the meetings or anywhere else; no one here is demonstrative. I sometimes think we are too quiet, but, when the Holy Ghost comes in, the praise is bound to come out. The Lord is answering prayer daily and definitely.

While the chapel (in memory of Miss Louise B. Pierson) was nearing completion, already we were seeing evidences of God's work on hearts in connection with it. The man who has had charge of the building is a very straight Mohammedan, and, like all of that religion, dishonest and wicked. He confessed last week that he believed Christianity to be the true religion, and that it was his purpose to make a public confession at the first meeting held in the chapel. It will mean many souls for Christ if this man becomes a Christian.

GOVERNMENTS AND MISSIONS

In a previous issue we referred to the relation of national history and governmental policy to the conduct of missions. It seems obvious that in many ways, direct and indirect, the ruling powers of the world may befriend and foster missions without being either sectarian, or partial and unfair. A true education, humane institutions, a good sanitary system, an ennobling literature, and, most of all, the circulation of the Book of Books, will help to emancipate mankind from the despotism of error and evil, and all these objects governments may promote and foster without going outside of their proper sphere.

Much of human degradation is due to ignorance and superstition. Light dissipates darkness, and with it the power of darkness. Exclusion and isolation tend to foster traditional errors and vicious customs. The open door of communication is sometimes the open door, also, for the departure of narrow notions and absurd practices and cruel exactions, that can not endure the incoming of other and more enlightened peoples. There is a power in contact and intercourse to modify social life, introduce new and uplifting ideas and ideals. The more's the pity that so much should find its way that is also degrading, and this only imposes a new responsibility upon those who are permitted to unlock the two-leaved gates of hermit nations.

FORWARD MOVEMENTS AMONG COLLEGE STUDENTS

We reprint these important paragraphs from a recent Journal:

"When Timothy Dwight, soldier poet, and theologian, *magnum atque venerabile nomen*, began his presidency at Yale college in 1795, the students there were accustomed to name each other after the French atheists. Jefferson, suspected of French principles in both religion and politics, was soon to become the chief magistrate of the nation. The enthusiasm for Lafayette and for Gallican

liberty had inclined the heart of our whole people toward France. The atrociously shallow and unclean, but brilliant and audacious, Parisian infidelity of the period looked attractive, even to the most talented and scholarly undergraduates. 'That was the day,' Lyman Beecher writes in his 'Autobiography,' (vol. i., p. 43), 'when boys that dressed flax in the barn read Tom Paine, and believed him. The college church was almost extinct. Most of the students were skeptical, and rowdies were plenty. Wines and liquors were kept in many rooms. Intemperance, profanity, gambling, and licentiousness were common.' Lyman Beecher was in Yale as a student in his third year, when Timothy Dwight came there as president; and now these two men lie not far from each other in the unspeakably precious dust of the New Haven cemetery, at rest until the heavens are no more. At the first communion season after President Dwight's installation, only a single student from the whole membership of the college remained to partake! In all the history of the American Church there has hardly been an hour of greater disaster. The senior class brought before the president a list of questions for discussion, one of them on the inspiration of the Scriptures (Dwight's Theology, Memoir, vol. 1. See also Spark's Life of Dwight). He chose that theme for a written debate, asked the young men to be as thorough as possible on the infidel side, treated them courteously, answered them fairly, delivered for six months from the college pulpit massive courses of thought against infidelity; and from that day it ran into hiding-holes in Yale college.

"An admirable address on 'Personal Work' was given by Howard Pope. He told how the cards, known as silent messengers, can be used by the personal worker. He told this story:

"A college friend of mine told me, a little while ago, how he became a Christian. His teacher came along and dropped a note behind him on

the seat, so that no one else could see it. He picked it up. It read: 'Dear Charles, as you are especially good in mathematics, I want to propound the following problem: 'What shall it profit a man if he gain the whole world and lose his soul?' That word put in that way led me to accept Christ, he said, and my seatmate, whose name was Ripley, and who was the best mathematician in the class, came out for Christ about a year after, and this was the story he told. He said: 'I accidentally looked over your shoulder, and caught the first line of that note, 'Dear Charles, as you are especially good in mathematics.' It raised all the jealousy in me, for I thought I was a better mathematician than you, and so I was just mean enough to look over your shoulder and read the rest of it. It went like an arrow into my heart, and I was never able to shake it out. About a year after he accepted Christ and told what it was that set him thinking."

CHRISTIANITY ILLUSTRATED BY A CONTRAST

Baba Premanand Bharáti has written a book, entitled "Sree Krishna, the Lord of Love," and a critic points out some remarkable contrasts between the spirit of Brahmanism and of Christianity. The book named summarizes five fundamental tenets of Brahmanism: (1) Happiness is the legitimate and necessary object of existence; (2) quiescence is the secret of happiness, activity of misery; (3) the Golden Age of quiescence lies in the past—the history of the human race is one of degeneracy; (4) the measure of personal character is success in escaping activity, in quenching desire, and living quiescent; (5) the method of attaining perfection is forgetting all outside ourselves, and turning our thoughts within in a life of contemplation.

At every point the writer shows Christianity to be at the antipodes with Brahmanism:

Christianity bids us seek character, not happiness. "Seek ye first the kingdom of

God and His righteousness," is the Master's direction. It therefore bids us seek opportunities for service, and this the great Leader did. "Whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many." The Master therefore desires the cross and inspires his followers with a like desire. "We glory in tribulation," says one of the Master's followers: "knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed." Doubtless the Christian Church has often tried to inspire men to accept present sorrow by the promise that it would give them future joy. Doubtless many a Christian in the spirit of Peter has said, "We have forsaken all to follow Thee; what shall we have therefore?" But the Christian doctrine is that character, not happiness, is to be the object of our search—for ourselves and for our fellows.

Repose, therefore, is not the end of life. Life is its own end. Activity, which Brahmanism counts the greatest evil and the mother of evils, Christianity counts the greatest good and the mother of good. To be eager, earnest, aspiring, and even more and more eager, earnest, aspiring, this is the goal which Christ puts before His followers. Rest is a means; life is an end. Rest is temporary; life is eternal. "I have come," says the Master, "that they might have life, and that they might have it more abundantly."

The Golden Age of Christianity, therefore, is in the future, not in the past. Even the theology which believed in a literal fall in Eden never looked back to Eden, or expected or imagined its restoration. The history of the world as Christianity interprets it is a history of development; its end is the kingdom of God, when His will will be done on earth as it is in heaven.

The test of character, therefore, is conduct, not contemplation. "By their fruits ye shall know them," is the Master's measuring-rod.

Finally, the Christian method of attaining perfection is not forgetting the outside world and giving one's self to self-contemplation. It is the reverse; it is forgetfulness of self in services of others. According to its teaching God is not thought, but love, and love is service; life is not contemplation of self, but love; and love is thought of others. Almost the last words of the Master emphasize this truth—the words addressed by him upon the cross to his mother and his beloved disciple: "Woman, behold thy son; Son, behold thy mother."

Not happiness, but character, is the object of noble desire; not rest, but activity, is the aim of life; not to the past, but to the future, are we to look for its realization; not the form of our activity, but the

spirit which actuates us, is the measure of character; not contemplation, but service, is the highway to perfection."

THE EXAMPLE OF ROYALTY

The betrothal of Princess Ena of Battenberg to the young King of Spain is an illustration of how politics invades the domestic and even the religious sphere. The grand-daughter of Queen Victoria had not only to become a Roman Catholic, but she had solemnly and publicly to *abjure* the Protestant faith, and consign the faith of her family to the category of damnable heresy and schism; and all this without any change of conviction. The authority of conscience was formally set aside and convenience takes its room. No wonder the Imperial Protestant Federation protested to the King, and many private and less formal appeals were made to his majesty to withhold sanction from such political "conversion."

On the other hand, it is very cheering to learn that the Prince and Princess of Wales in touring in India have set a royal example of sanctifying the Lord's Day, so ordering their itinerary as to avoid Sunday traveling, abstaining from sight-seeing and routine work, and attending worship regularly. This example—which the Indian *Christian Messenger* pointedly commends to the notice of the Viceroy—is all the more valuable because in Indian society public opinion does not lay the same restrictions on profanation of the Sabbath as still exist at home. High officials frequently utterly disregard its sanctity, and the effect upon the natives is most unwholesome.

THE WISDOM OF THE (UN)WISE

Prebendary Fox preached a sermon in Exeter Cathedral in connection with the C. M. S. anniversary in that city. He said it was not only the unbeliever who was indifferent to the cause of foreign missions, but a large number of Christians also. He had heard

Englishmen as well as Asiatics wonder why so much trouble should be taken to

overthrow the other religions which, it was alleged, were as good for Eastern peoples as Christianity was for the West. "Do you suppose you will ever convert any of these fellows?" was a question put to him once by a British officer in high command, from whom permission was asked to establish a mission among 14 tribes. "Sir," said another of even higher rank, "you'll set the country in a blaze." Were these objections as reasonable as Christian people knew them to be unreasonable, would that alter by one whit the duty of Christians with regard to the world? Above all, there stood what had been called the fact of Christ. Missions were a necessary and vital part of Christianity, yet the people who were earnest about proclaiming Jesus Christ were very few. From the very success of the missionary enterprise had come some of the chief difficulties. Opportunities occurred so fast that they could not be kept pace with.

MISSIONARIES IMPROVE UPON ACQUAINTANCE

At the Inter-Church Conference held in New York last November, Rev. Dr. J. P. Peters, well known as an explorer in Babylonia, now rector of St. Michael's Church in New York, made the following statements in regard to what he had seen of the work and influence of American missionaries in Turkey: "I confess that when I first came in contact with the missionaries there it was with a certain prejudice. I looked on them with considerable distrust, as men proselyting from the ancient Christian churches of the country in the interests of their sect. I had not been long among them when I came to feel that they and I were brothers in every regard, and that anything I could do to further their work I would do with all my heart and soul. I found that because of them and their work the name of America was held in honor throughout Turkey, even beyond those regions where the work of the American missionaries was known. The reason was plain. The people from America whom the natives met, and with whom exclusively they associated the name and idea of America, were most highly educated, cultured, unselfish, and full of spirituality. Consequently, the great mass of the people of the

country knew Americans from their best side only. I found that, when I supposed I was where no American had ever gone, the honorable name and reputation of America had preceded me, thanks to the grand work done by the American missionaries. Further, I found that the missionaries themselves, so far from being sectarians, had come to realize in a very high degree the unity of all Christians. They were preaching the Gospel of Christ, not proselyting for a sect, and their preaching and teaching were actually reforming the ancient churches from within. I found these missionaries so broad-minded and spiritual that I was constantly learning from them. That was the experience which I first had at Constantinople, and it was repeated wherever I went among missionaries, until I came to feel that this catholicity and spirituality were due to the fact that they were doing missionary work, and that through that missionary work the realities of the Gospel of Jesus Christ had come home to them."

LOVE THE PROMPTER

Why do not China and Japan send us missionaries to propagate the faiths of Buddha, Confucius and Laotsze, at a cost to themselves of millions dollars a year? Is it because their great religions are not true? No, for they have much truth; right and wrong, awards and penalties, future life, powers above, etc. I sometimes think if there had never been a Christ, the whole Anglo-Saxon world would have adopted Confucian morality. Is not the reason a question not of truth but of love. There is hardly enough love in all the composite religions of the East to make a Chinese care a copper *cash* whether any one else believes them or not, while Christianity has enough love in it to make it care everything whether others share its life or not. It has the inspiration, not of a good code of temporal morality, but of a surpassing life of eternal love.—*W. H. Jefferys.*

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Babism in New York

The followers of Babism lately held their annual meeting for election of officers, in Tuxedo Hall. They call themselves "The Believers." They meet Thursdays and Sundays, not only in New York and Brooklyn, but in Chicago, San Francisco, etc. This cult, introduced four years since, boasts a large following, and proposes a vigorous propagandism.

Babism, or Behaism, is one of the many sects springing from Islam—a sort of reformed Mohammedanism. The prophets are Adam, Noah, Abraham, Moses, Christ, Mahomet and Beha Ullah. The last was announced as to make his appearance by the *Bab* (meaning *gate*), who in 1844 began his ministry in Persia by declaring himself the forerunner of one whom God would manifest. Bab was killed in 1850, and two years later Beha Ullah announced himself as "the Glory of God." He in turn has been succeeded by Abdul Beha Abbas (the great Branch), whom the Babists accept and worship as the Incarnation of the Word of God, the Spirit of Christ and the *second coming of Christ*, which He foretold. Says the author of one of the books, sent forth to convert people to Babism, "Some million of people on earth believe that the Word of God has with power and glory manifested itself in our day and that fuller revelation for the new age has been received of Him, who alone can speak as one having authority and not as the Scribes and Pharisees."

A. P. Dodge, chairman of the New York Babish counsel and founder of the *New England Magazine*, writes:

Abdul Beha Abbas has never made a claim of being the second coming of Christ, but he is known by his works, the believers well knowing that he is *literally* continuing the works of Christ, and *actually* fulfils *all* of the prophecies and revelations respecting the second coming of Christ "at the right hand of the Father." The Blessed Perfection (Beha Ullah) said: God came through a murderer (Moses); through the messenger without a father

(Christ); through a camel driver (Mahomet): and then through myself, etc.

A wealthy American woman who is a Babist has given thousands of dollars to spread the new religion, and some followers have frequently visited Abdul Beha Abbas, who lives in Syria and whom they term "*our Lord*." Both at Brooklyn and New York meetings are held where Abbas is worshipped as the Savior.

SOUTH AMERICA

A Horrible Deed

A Portuguese meat dealer in Buenos Ayres, Jose Modiry, has been doing a flourishing business in murdering human beings, and selling their flesh as pork. When he was found out and the law laid hold of him, the remains of fourteen bodies were actually in his butcher shop. Nothing but a police force prevented his being lynched by an infuriated populace when the awful crime was known.

EUROPE

The Opium Crime

Mr. Benjamin Broomhall, in a pamphlet on "The Opium Question from a New Point of View," looks at Britain's old crime against China in the light of the present situation. He contends that the weakness which in recent years has made this Oriental Empire an easy prey to spoilers, is due mainly to the opium habit, practically forced on China by Britain in the interests of the Indian revenue. Now, however, China is looking largely to Japan for guidance, and is likely to deal as drastically with the opium curse as the Island Empire has done, where opium is allowed only as a medicine. It is one sign that, in the new Chinese army, *no opium smoker is accepted*. Mr. Broomhall pleads that the British government should take the first step, and to the eternal credit of the new government resolutely abolish the traffic, and thus for ever correct one of the darkest dealings in the annals of the nation.

English Church Statistics

As statistician-in-chief to the Free Churches, Mr. Howard Evans again publishes comparative statistics of the religious denominations of England. The few denominations whose returns in previous years have been defective have fallen into line, and Mr. Evans has in one case only (the Roman Catholics) to rely on estimates instead of exact figures.

	Free Churches.	Established Church.
Sittings	8,290,188	7,211,183
Communicants	2,136,267	2,168,967 (estimated)
Sunday-school teachers..	401,138	208,948
Sunday-school scholars..	3,471,302	2,984,327

During last year the Free Churches added 81,414 sittings, 90,723 communicants and 58,000 scholars; while the Established Church increased its sittings by 45,746, its communicants by 45,416, and its Sunday-school scholars by 22,540. Clearly the future seems to rest with the Free Churches.

Dr. Barnardo's Work.

250,000 pounds is being raised to endow the homes which he founded. He sacrificed his life to aid homeless children, working for twenty years without salary. 20,000 pounds are already promised.

Mr. William Baker, who succeeds Dr. Barnardo, was born in 1849. As a boy he attended the Protestant Church at Bansha, and has still his first Bible, given him in 1854. At Trinity College, Dublin, he was a prize and honor man. He has the same spirit as his predecessor.

Turmoil in France

The separation between Church and State has given rise to riots in Paris and some other towns, which have accompanied the official attempt to inventory church property, with a view to its legal transference to the religious associations for which the law provides. Such disturbances were not strange; but the ease with which, generally, they have been put down, proves how far the new law has be-

hind it public opinion, and that the separation is likely to be permanent. Père Hyacinthe prophesies that in less than ten years the action of the French government, far from being recalled, will be imitated in other Roman Catholic countries. Meanwhile the Reformed Church in France, tho having no part in the quarrel, incident to the dissolution of the Concordat, is plunged suddenly into serious difficulties by the new law, the most obvious of which is the financial one. The French Protestant pastors must now look no longer to State subsidies, but to their congregations, for support. They heroically face the situation and, like the Scotchmen of Disruption times, prepare to bear the burden of the Church's foreign missions. The evangelical and liberal sections of the Church, now no longer bound together by the tie of a common establishment, are in danger of falling altogether apart. The liberal party are now seeking reunion with the orthodox, ready to accept with certain reservations the Declaration of Faith which they rejected in 1872. Brethren of the Union of Free Churches of France are unaffected by the recent changes, while the M'Al mission is likely to find in them increased opportunities for work.

Meanwhile whole villages are becoming Protestant. There are awakenings in many parts. At Malataverne, which contains about 300 inhabitants, the Roman Catholic Church having failed to do anything for the inhabitants, a colporteur provided them with New Testaments, and practically the entire village is now Protestant, and services are regularly conducted.

The Breklum Missionary Society.

An article in the *Evangelical Missionary Magazine*, Basel, gives a fine review of the great work of the Breklum Missionary Society (Schleswig-Holsteinische Missionsgesellschaft), from which we take the following interesting statements. The income of the society, in 1878 a little more than

\$5,000, was more than \$42,250 in 1904, and the society has never yet faced a deficit. The main work of the Breklum Society during the last twenty-five years has been in India. It is located about half way between Calcutta and Madras, to the north-east from the river Godavery and to the northwest from the port of Vizagapatam, and it comprises the kingdom of Jeypur and the Telugu district. Forty-four European laborers have been sent to India from Breklum since 1881, namely 22 missionaries, 16 wives of missionaries and six unmarried "sisters." Of these, 34 European laborers are now at work, viz., in Telugu 3 missionaries, with their wives, and 2 "sisters," and in Jeypur 14 missionaries, 9 wives of missionaries and 3 "sisters." To this missionary force 152 native teachers and catechists (28 in Telugu, 124 in Jeypur) should be added. The work of the society consists in preaching, stationary and itinerant, educational work among the children, work among the women, medical work and industrial work among the poor native Christians (especially Pariahs). It is most promising.

Burning of Aintab Girls' Seminary

At midnight, February 16, the girls were awakened by the smoke. The southeast class room in the first story was on fire. Before the gatekeeper could get help, the east end of the building was in flames, and the girls saved almost nothing. The missionary ladies in the other end were aroused, and Miss Blake, just recovering from typhoid, was carried in safety to the hospital residence nearby, but they lost many valuables, and some of them nearly all their clothing. The police kept out the crowd, the military governor of the city being present himself. Friends helped in saving what could be saved, and in fighting the fire. The cisterns were full, but the special arrangements for putting out fires could not be used, there being no water in the windmill tank. The city fire-pump was chiefly instrumental in saving the basement

rooms at the west end, except which all is a ruin.

The Protestant Orphanage was offered for the use of the school, and friends took the girls home till other provision could be made, and contributions of clothing were sent in, both forms of ministry being in excess of need.

The cause of the fire is a mystery. The building was insured for the sum of Lt. 1,700,000.

Jews Returning to Palestine

It is reported that more than 100 Jewish families move into Jerusalem every week. Tho most of them are very poor, yet they find means to make a scanty living. Jerusalem is rapidly becoming once more a Jewish city.

Constantinople

Miss Kingsford, new head mistress of the girls' school, of the United Free Church of Scotland, has over 300 Jewish girls enrolled and lacks room for others who apply. Since the persecutions in Russia, she has almost daily to refuse children who are refugees. She reports that her pupils show interested attention in the Bible lessons and answer questions on them as promptly as any from Christian homes. Conversions are frequently occurring.

ASIA

Tibet

Dr. Ernest Shawe, L.R.C.S. Ed., writes from Leh: "in a book on 'Tibet and Turkestan,' the author, Mr. O. T. Crosby, referring to the Moravian Mission at Leh, makes incorrect statements which might cause distrust as to the methods and work. In chapter ix., p. 125, he states that 'for forty years this mission has been at Leh, and there are forty poor Ladakis who profess some sort of allegiance to the god of good Sahibs.' As this mission station was only opened in 1885, twenty years would be nearer the mark. He describes what he calls the "usual course of conversion," attributing it to the patients' gratitude for the good

offices of the mission doctor. After a somewhat crude and fastastical description of the preaching to the out-patients at the mission dispensary, Mr. Crosby thus sums up results: "The medicine brought back the little one's fleeting life. Such a brain and such a heart find God in the quinine and give Him such name as may please the Sahib."

If Mr. Crosby saw the dispensary work at all, it was merely when he ran in to say good-bye to me as he was leaving Leh. As to his idea of the preaching and the results of the medicine, up to the present I do not know that the medical work here has been the means of making a *single convert* who has confessed Christ by baptism. I believe it has been the means of introducing the Gospel to thousands, and I have every reason to hope that some of the patients did trust in Christ, tho they never openly became Christians. As it is, I believe that all the converts here have been won by the efforts of the *clerical* missionaries, and not by the *doctor*. As I am the doctor, my good faith can hardly be doubted. Our native Christians also are of a higher intellectual order than Mr. Crosby seems to think, but as I am not aware that he met any of them, or saw much of the mission work at all, they, too, are perhaps creatures of his imagination. I am sorry to write at all slightly of one who proved a pleasant acquaintance when here, in 1903, and who in his book has written kind words about the missionaries themselves; but, in the interests of truth, I must ask you to publish this correction."

Pundita Ramabai

Pundita Ramabai has again been taken to task for saying that home life in Hindu society is not what it should be. There is much that is rotten. But Rajah Prithipal Sing says in his article on "Purdah, Its Origin and Effects":

To remove the disabilities of our ladies owing to the "Purdah"—the baneful,

thorny screen must somehow or other be removed without delay. We must first give our prompt attention toward the real culture and development of our women; then we must purify our own society by putting down all coarse jests and improper behavior, and, learn to be more moral before allowing our ladies into it. Thirdly, we must allow social intercourse between our women and the nearest relatives of the family who are refined, and moral and should gradually widen the circle by introducing them to our friends—friends not in the sense of mere acquaintance—whom we in many cases prefer to our blood relations.

Another writer gives three reasons why Christians should be glad in her work.

We see in Ramabai a native convert called and specially equipped of God to direct the attack of the soldiers of Christ on the central citadel, the Satan's seat, of Hindu idolatry.

We see in her the mind of the East in direct touch with Jesus Christ, and the *understanding His will by God-given spiritual insight* without the medium of the Anglo-Saxon interpreter.

We see, also, an Indian woman, member of the most down-trodden and despised class of all Eve's children, capable of attaining the highest degree of mental culture and spiritual communion with the Unseen.

Let us learn once more that all class distinction, all priestly assumption, all "caste," whether Eastern or Western, is contemptible, vain, and a thing of naught in the eyes of God. All His poor earthly children are dear to the Father in Heaven. "God is no respecter of persons; but in every nation he that feareth Him and doeth righteousness is accepted of Him."

Human Sacrifices in India

Missionary Kiefel, of the Gossner Missionary Society, reported the following significant case a short time before his death (1905) at Nagpur, India. On an afternoon in May, 1905, a young Hindu was brought to the Mission for medical help. His throat had been cut. The windpipe had been hacked across deeply in several places, a piece about the size of a nickel had been cut out, and a cut almost two inches long had been added lengthwise. The criminals had taken their time and left the attacked for dead. Yet the wounded man has recovered. But what was the reason for such cruel attack? His

assailants were four Orkas, paid servants, who were employed to sacrifice his life to the goddess Kali. He is now consecrated to Kali and must expect further attacks by the hired assassins, until they succeed in killing him. Have human sacrifices really ceased in India? We think not.

India's Need

A motive power is her supreme need. Earthly wisdom will afford her many, but there is no motive power that earth can give which can compare with the quickening vital energy that will come from the Vision of the Christ, Living from the dead, the personal Savior of men, the King of the East and of the West, the very Image of the unseen God, to see Whom is to be in contact with the Unseen. The new life and movement that will come to India from that Vision, that contact with the Unseen, is the one only force that is needed to lead her to fulfill her destiny in the world.

So writes a native of India.

Marvelous Influence of Medical Missions

Dr. Arthur Neve relates that Dr. Pennell, of Bannu, having crossed the frontier to itinerate against the half savage tribes of the Kurram Valley, was seized by brigands. They at once recognized him, as one or two of them had been treated in the Bannu Mission Hospital, claimed him as an honored guest, took him to their cave, feasted him, and sent him forth with their blessing to preach in the regions beyond. Dr. Neve himself, when traveling in Baltistan, was supplied by the rajah with his own pony, gay with trappings of scarlet and gold, and with a band of four men with flageolets preceded by another man with an eight-foot long trumpet. Ten days later, having crossed a lofty snowy pass, and been transported across a tributary of the Indus half a mile wide on skin rafts, in the district of the adjoining rajah of Khapalla, he removed a wen from the head of the chief priest of one of the Mohammedan sects, who sat for hours reading aloud from St. John's Gospel to his disciples. The same day he performed twenty-four operations, chiefly on eyes, working from morning till night; while a Swedish missionary friend

sang hymns and preached to the people. Dr. Neve also has seen the influence of medical work in Madura, Damascus, and Jerusalem in overcoming fanatical opposition and racial prejudice. Similar testimony could be gleaned from many another field.

Medical Missions gives a list of all who as Medical Missionaries hold British degrees or diplomas, as follows:

Church Missionary Society, 70; United Free Church, 58; L. M. S., 38; Church of Scotland, 23; English Presbyterian Church, 20; Irish Protestant Church, S. P. J., Church of England, Zenana Society, Baptist Missionary Society and Wesleyan Missionary Society, each 16; China Inland Mission, 13; total, 370, an increase of 13 over the previous year.

Revival in Korea

Rev. J. F. Preston, of the Southern Presbyterian Missions, writes from Mokpo:

The awakening which began early in the year has grown steadily, until there is not a square foot in the church not occupied by the packed congregation now numbering four hundred. We decide to double the size of the building at once. The best element is being reached. When subscriptions for the new church were called for, 1,157 yang were subscribed by the natives, and I pledged 1 yang for every two of theirs on behalf of the missionaries, so the 3,000 yang needed is assured. One yang is actually 10 cents in United States currency; but considering the difference in the scale of wages it is equivalent to 50 cents gold. Twenty cents is the price of a day's labor here. How these Koreans give! Even those we consider objects of charity think themselves defrauded if not allowed to give at least a few days' labor. A band has been organized for the development and instruction of those coming in, and a class is meeting every night in the native guest room, which is the rendezvous for the men of the church. Seventy Bibles have been sold from our book room within the last month besides other literature.

Century of Protestant Missions in China

The year 1907 will mark its completion. In 1807 Morrison sailed for China and labored for years without one convert. Thirty-six years later there were twelve missionaries and only six converts. Fifty-six years later there were less than 2,000. Now there are 150,000. The missionaries

number 3,270, and represent seventy-eight societies. The centennial will be kept by a general conference at Shanghai for ten days.

Idols Fall Before Thee

Mr. J. Blundy, itinerating in the Kienning district of China, showed his lantern slides to astonished crowds. The first night 100 came. The following evening the place was packed. "Oh, there will be more still to-morrow," they said. But where would they stand if they came? When night arrived the street itself was blocked with men who could not get in. An idol procession which had been passing up and down the street all day had to take another route. Quite 500 men witnessed the views one night. Some of these held up their Chinese lanterns to get a better view! A discordant chorus of voices cried out at once, "No want light! No want light!" No—they were hearing of "the True Light which lighteth every man that cometh into the world."

Chinese Torture

A few days since a notorious river pirate, murderer of several persons, was confined and exhibited publicly in a cage, so constructed that he must either stand erect at full height or strangle to death. After six days the stones on which he stood were removed, one a day, giving him less and less support, until he died a slow death by strangulation. Before the end some friends managed to give him a deadly opiate. But such barbarous forms of punishment—such refinement of cruelty—are the natural outcome of a Christless system, albeit it boasts its high ethics.

The Most Wonderful Thing

A veteran missionary from China tells of a Chinaman who had read the whole New Testament three times. He was not an avowed Christian, but when asked what most struck him in his reading, he replied, "The most wonderful thing I read was that it is possible for us men to become temples of the Holy Ghost."

Presbyterian Missions Prospecting in China

The missionaries in China are among the hardest worked men and women in the world. The Presbyterian missionaries, excluding wives, many of whom have family cares, number only 165. They have 40 hospitals and dispensaries, which treated, last year, 137,274 patients; 252 schools, with many thousands of pupils; two printing presses, which issued last year 81,160,218 pages; 130 organized churches and 396 out-stations, where evangelistic work is regularly carried on. The work is successful to an extraordinary degree. The last year has been the best in all the history of Protestant Missions in China. The number of adult baptisms for the Presbyterians alone was 2,662, but there are likely to be more this year. In every part of the empire churches, chapels, schools, and hospitals are crowded, and many of them have been compelled to turn away Chinese who desired to enter.

Formosa

On Saturday, March 17, the whole island was shaken by an earthquake from early morning until late at night, the shocks being continuous. The same seismic disturbance was felt at Kumamoto, in Japan. The towns of Datio, Raishiko and Shinko were totally wrecked; at Kagi alone 2,000 Formosans and seven Japanese were killed. Thousands have been killed and hundreds more injured. The disaster is roughly estimated as causing \$50,000,000 damage.

President Roosevelt Appeals for Japan

On February 13 he took official cognizance of the famine which has grown to such serious proportions in the northern part of the flowery kingdom, and requests that contributions for the sufferers be forwarded to the American National Red Cross. In response Dr. Louis Klopsch, editor of *The Christian Herald*, on the following day sent a check for \$10,000.

Famine in Japan

Mr. Christopher Noss writes correcting the statements in the March

Review, p. 232 and 165, as to the cause of the dearth. He says: "The fields were all cultivated as usual, the failure of crops being due to lack of sunshine last summer. Had there been no war, the number of those utterly impoverished might be somewhat less than a million, but not much less, for the soldiers' families received special consideration from government and people."

Referring to the paper in the January issue by Mr. Pettee, he adds: "Among the teachers of North Japan College, such in Sendai as Mr. Kajiwara and Mr. Sasao, Ph.D., one a graduate of Princeton, the other of Bonn, rank as strong men, as well as Mr. Nakamura and Mr. Demura, who spent each a year at Yale.

The Decay of Buddhism in Japan

At the annual meeting of the St. Thomas' (Edinburgh) Auxiliary of the Church Missionary Society, the Rev. C. T. Warren, Osaka, Japan, referring to the prospects of modern Buddhism, quoted the following from an eminent Buddhist, Mr. Sawayanagi Masatoro, head of the Bureau of General School Affairs, in one of the leading Japanese religious papers:

No State can dispense with religion. Society cannot get on without religious men and women. In our country Buddhists are so far ahead of all sects (in numbers) that when we speak of religious men we mean Buddhist priests, for, compared with them, Shinto priests and Christian ministers are nowhere. Yet when we come to ask whether the Buddhist priests of Japan to-day are a necessity to the State, there are perhaps very few people who would venture to answer in the affirmative, and we hardly think the Buddhist priests themselves would be bold enough to affirm that they are indispensable to modern society. Tho our Buddhist priests bear the name of religious teachers, in reality they are nothing of the sort. This is not my opinion only; it is an indisputable fact. . . . But our religion!—the very thought of it causes us shame and sorrow. No one who knows what Buddhism is to-day can do other than grieve over its forlorn state. Its revival seems next to impossible. And yet there never was a time when we needed religion more than we do to-day. Religion is needed to furnish us with higher ideals than are to be found in the business and in the political worlds. If Buddhism does not furnish these Ideals,

then Christianity may do so. I would rather see Christianity doing what it can toward supplying higher standards of life than see the nation left without any religion at all.

A Changed Life

A Japanese evangelist held a series of mission meetings in an important town in Japan for Christians and inquirers after Christianity. There were some remarkable confessions of sin. One young man of twenty, an inquirer, confessed that four years previously he had set fire to a house, had done various petty pilfering, and caused the death of two children. He boldly went to the police station and told the whole story, including the fact that through the power of the Gospel of Christ he had been led to confess. He is a railway telegraph operator, and now spends all spare time, going from place to place on the railway, telling of the Gospel of the Grace of God.

Assam

Rev. O. L. Swanson, of Golaghat, found much to encourage him during a recent tour. The Gospel wagon by day and the magic lantern by night attracted many people to hear the Gospel. In the Mikir Hills he saw the interesting work of a teacher, a young man converted in the Golaghat school and trained in the Bible class at Nowgong. Through this school Christianity is gaining a strong hold on the community. Six people were baptized during this tour, one of whom is an educated man who knows English. Out of his own funds he has built a beautiful chapel and is willing to help support a permanent teacher in his village.

ISLANDS OF THE SEA

Philippine Islands

Rev. C. L. Maxfield writes:

The summer school brings about 400 from the higher grades of all the primary schools of the province of Bacolod for six weeks. Together with the Rizal Institute pupils (the provincial high school located at Bacolod) this gives us a parish of 700 from the higher grades, besides the primary school children from Bacolod schools. The Baptist Boys' Home overflows. He helps the boys with their lessons and in-

terprets the truth of Protestantism to them. Many are eager to know and not a few to receive and obey the Gospel. A Young Men's Christian Association is organized. Two meetings for students held each week are largely attended.

Any Sunday-school papers, simple religious books, picture cards with verses, primary or intermediate lesson quarterlies—anything that helps to bring the Gospel to these boys and girls, who know English and crave such literature, would be of great value, and may be sent by mail to him, at Bacolod, Negros Island, P. I.

The Toilers of the Deep

The number of men and boys employed in sea fishing, as estimated by the Registrars of Sea Fishing Boats, was in 1904 42,010, of whom 33,369 were regular fishermen and 8,641 occasionally employed (exclusive of the Channel Islands and the Isle of Man). Registered fishing boats, 8,962, of 162,431 tons; 3,233 first class, 4,310 second class and 1,419 third class. Those engaged in trawling, 2,002, the aggregate tonnage being 98,013; 1,138 steam trawlers and 864 sailing trawlers. The steam trawlers registered at North Sea ports, 1,049, as compared with 1,060 in 1903 and 1,024 in 1902. At Grimsby, 432; at Hull, 416; all the other North Sea powers together mustered only 202 steam trawlers, Germany leading with 141; the Netherlands had 36, Belgium 22, and France 3.

MISCELLANEOUS

Age Limit of Inebriety

If a man has not indulged in alcohol to excess before the age of 25 he is not likely to do so at all, so says a writer in *American Medicine*, basing his conclusions on the investigations of Dr. Charles L. Dana. Inebriety usually sets in before the age of 20, and few begin to drink to excess after arriving at 30. We read:

Dana stated that no cases arise after 40 years of age. There is a popular idea, no doubt, that numerous cases do arise after 40, but it is not at all unlikely that investigation into their early histories will bring to light a long series of occasional over-indulgence with some symptoms dating back to childhood. Dana evidently refers to real inebriety in youth, and not to the lapses which so many young men wrongly assume to be a part of their education, nor

does he assert that all youthful inebriates are incurable, but merely that old cases began at an early age. Wild oats must be reaped in sorrow and pain, but they do not necessarily choke the whole crop of good seed. These statistics are of such profound significance that it is quite remarkable they have elicited little comment and have not been made the basis of practical measures for the prevention of drunkenness.

The writer believes the craving has a diseased condition as a basis. If a nervously unstable boy is not sufficiently protected until age can bring about greater stability, he will be apt to yield to temptation. Few persons are so neurasthenic as to drift into drunkenness or vagabondage no matter what guards surround their childhood. If we can keep a boy straight, then, until he is 20, he is pretty safe, even with a tendency to alcoholism. The author would hire boys to abstain from alcohol—a "modern movement," which has a firm scientific basis.

Oldest Missionary Hymn

Probably one of the oldest distinctly missionary hymns in the English language is found in the several editions of the Moravian hymnbook since the year 1743. No author's name is attached, but it resembles in thought to hymns of John Hutton, vicar of Stanton in the Vale, Berks, 1709-1714, whose son compiled the edition in which it first appeared. The original is in 13 stanzas, and the following four stanzas give a good idea of the hymn:

Think on our brethren, Lord,
Who preach the Gospel Word,
In spirit free and bold,
In hunger, heat, and cold—
Thou art their strength and shield,
Help them to win the field.

Give them an open door,
With Wisdom, love, and power,
To tell what Thou hast done
For all men to atone,
And thus in every place
They will show forth Thy grace.

O Lord, before them go;
To every sinner show
What need he hath of Thee
And then most mightily
Impress upon his heart
That Thou his Savior art.

Thou Workman great and wise!
 Who shall Thy work despise?
 Our weakness well Thou know'st,
 Of nothing can we boast,
 But that we trust Thy Word,
 And know Thou art our Lord.

Gospel Triumphs Among Seamen

In a recent meeting on behalf of seamen, Mr. Frank T. Bullen told how one dark night at sea, when an ordinary sailor, he was running along the deck and tried to kick a ring bolt out of the planking with his naked toe. He sank to the deck in agony, and exclaimed, "Oh, merciful Father!" A seaman, standing by, said: "You've got something in you after all, mate; a man as can try to lift a ringbolt out of the deck with his toe and not curse somebody or something must have lots in him, I says." Pretty much the same thing is constantly seen among the fishermen in the North Sea, whom the Gospel has transformed.

INTERESTING ARTICLES IN CURRENT MISSIONARY MAGAZINES

In the article "As Lambs Among Wolves," the April *Missionary Herald* speaks for all. For there it recalls impressively, tho briefly, the standpoint from which Our Lord regarded the question of danger in missionary undertakings at a time when they were new. Any who are inclined to charge rashness upon missionaries who remain at their posts in China should read this article.

Olive Trees (Reformed Presbyterian) for April describes a ferocious attack upon a handful of Protestants at Famagusta, in the island of Cyprus, by a mob of some 2,000 Greeks.

The Spirit of Missions for March deals happily and picturesquely with the children of many races in many mission fields.

The Bible Society Record for April contains an article by Rev. W. C. Wilcox, of Natal, on "Revising the Zulu Bible," which reveals the enormous labor involved in giving the Bible to the nations.

The women's missionary magazines for April are notably, though not unusually rich. *Woman's Work* devotes several pages to letters written from the midst of revival scenes in the vicinity of Ratnagiri, India. In the *Woman's Missionary Friend*, "The Touch of Faith," by Rev. J. W. Robinson, of Lucknow, India, tenderly tells of the conversion and astonishing cure of a Mohammedan girl-wife who had been cast on the streets as a hopeless paralytic. "A Kaleidoscopic City," by Mrs. Goodenough, in *Life and Light*, leads one by the hand into the byways of Johannesburg, the mining metropolis of Transvaal, South Africa.

Two articles relating to the Home Mission field are Rev. Bruce Kenney's "Mormonism and the Mormons," in the *Baptist Home Mission Monthly*, and "The Child Immigrant," in the *Home Missionary*. The first deals with the doctrines of the Mormons, and the last discusses a section of the immigration problem which needed to be emphasized.

OBITUARY

John Robert Ellery, the veteran Kongo missionary, after 16 years of faithful work, passed away at Bolengi Station (F. C. M. S.), January 12th. He had at one time worked in Sicily among seamen, then in Liberia in connection with Bishop Taylor. He found self-support interfered with unselfish service, and was led to join the Kongo Balolo mission, in 1890. On reaching Matadi, he at once undertook to put into shape a house sent out from England. Then he went up the river to Ikau, on the Lolanga, where, in 1891, he joined Messrs. Haupt and Whytock, now also dead. He was enthusiastic in Evangelism and very self-forgetful, often left alone at Ikau for months. He was saved from massacre in 1893. He has gathered a church of about fifty, but the climate played havoc with his frame, and another noble servant of God has left his earthly tabernacle in Africa.

FOR THE MISSIONARY LIBRARY

VITAL TRUTHS RESPECTING GOD AND MAN.
By J. Glentworth Butler, D.D. Philadelphia. Westminster Press.

Dr. Butler's life purpose and endeavor have been to unfold and exalt the Word of God as the sole Divinely appointed means of saving and sanctifying men. In preparing these pages, dealing exclusively with the Bible teachings concerning Redemption, his practical aim is to furnish a greatly needed text book, first, for advanced classes in every form of organization for Bible study, in church, college, and Christian association; and, second, for use in mission fields for the training of a native ministry, and as a common basis for united action by various denominations in the forming and establishment of a single church organization in community or nation. For such wide uses he has carefully avoided every mooted question of polity and creed, presenting only, but fully, clearly and concisely, the great spiritual truths, held by all living evangelical churches. This book we especially and warmly commend to all *training schools*, and especially do we affirm that no better book is known to us for the training of native disciples, workers, and evangelists on mission fields. Dr. Butler, now eighty-five years old, has in this book gathered together the results of sixty years of Bible study. It is sound, scholarly, and spiritual, and a rare book.

THE MISSION OF JAPAN AND THE RUSSO-JAPANESE WAR. By Rev. Kota Hoshino. Printed by the Fukuin Co., Yokohama.

Is a small book of 100 pages, the object of which is to show that the responsibility of the late war is with others than the Sunrise Kingdom, and has a vast significance as to the whole future history of the Orient.

Its author is an honored pastor in the Ryogoki church in Tokyo. He was baptized as a boy, thirty years ago, was for some ten years professor in the Ferris Girls' Seminary, and

in the Baptist Theological Seminary at Yokohama. Four years ago he was made moderator of the Synod. All this entitles his little book to a hearing, and we have read it with deep interest and commend it to others.

EVANGELISM, OLD AND NEW. By A. C. Dixon. American Tract Society.

Whatever Dr. Dixon says or writes, we can be sure will be true to the great vital truths of our holy faith and the godly practise of a consistent life.

This book, in fifteen chapters, treats Preaching, especially in its evangelistic aspect, emphasizes the necessity for making the Gospel message prominent, and for magnifying the work of Christ and of the Holy Spirit. He deals with private and personal appeals, the secrets of soul-winning, the value of the Bible, prayer, unselfish love, and heroic effort.

Those who believe the old Gospel will find much here that is refreshing, stimulating, and suggestive.

WORRELL'S TRANSLATION OF THE NEW TESTAMENT, with notes, is published by the author, Prof. A. S. Worrell, Louisville, Kentucky.

For most individual attempts at translation of the Word of God we have little respect, and some of them are a disaster, as they read into the Scriptures individual notions, often utterly erroneous and false.

This is one of the few that possess, like Dean Alford's, real value; there is a devoutness, a conscientiousness, a scholarly exactness rarely found in similar undertakings. This translation has commended itself even to such eminent men as Prof. Howard Osgood, of Rochester, who does not often give to any book such unqualified praise. Prof. Worrell is particularly happy in his rendering of Greek tenses, and his exact reproduction of delicate shades of meaning. The notes also are helpful and often illuminating.



GRADUATING CLASS, BARCILLY THEOLOGICAL SEMINARY

The Missionary Review of the World

VOL. XXIX. No. 6
Old Series

JUNE, 1906

VOL. XIX. No. 6
New Series

SIGNS OF THE TIMES

SIGNAL SAYINGS

I.

"ABANDON EVERY KNOWN SIN; SURRENDER EVERY DOUBTFUL INDULGENCE; OBEY PROMPTLY EVERY VOICE OF THE SPIRIT; OPENLY CONFESS THE LORD JESUS CHRIST."

II.

"WHATEVER ELSE YOU DO OR FAIL TO DO, FORCE YOURSELF TO FORM THE HABIT OF BEING ALONE WITH GOD; FOR THE FIRST OF ALL SECRETS OF HOLY LIVING AND SERVING IS CLOSET PRAYER."

III.

"RIGHT GIVING IS A PART OF RIGHT LIVING. THE LIVING IS NOT RIGHT WHEN THE GIVING IS WRONG, THE GIVING IS WRONG WHEN WE STEAL 'GOD'S PORTION' OF OUR INCOME TO HOARD, OR SPEND ON OURSELVES."

These three brief paragraphs deserve to be "capitalized," not only in a literal sense, but in a moral sense—converted into the working capital of life. They can not be invested with undue emphasis. The first is the message of Evan Roberts to the Welsh churches, and, wherever, inside or outside the principality, this message has been heeded, special blessing has followed. The second saying is the sagacious counsel of one of the most devout of modern saints to the young disciples of to-day. The third is the sententious, epigrammatic substance of Dr. Lansdell's testimony after years of study of the Tithe system and God's teaching about giving.

Among all present "Voices of God," that have special significance to His people, there are three which are accompanied with trumpet, tongue and clarion peal: "Yield Fully," "Pray Always," "Give Largely." We may well lift into prominence the words of God's spiritual seers, who feel pressed in spirit to testify concerning present-day dangers and duties. Wherever, at home or abroad, blessing is withheld, one or more of these obstacles is in the way; there is a lack of self surrender to God's will, or of believing, prevailing prayer; or of systematic, self-denying gifts, most likely of all, for these three are generally found keeping close company; in fact they cannot long exist alone, one seems to bring the others.

As to giving, it seems to be often the last to be quickened into true life and action. "Rabbi Duncan," the famous Scotchman, used to say very sagaciously, "True conversion most frequently consists of four stages: first, the *head*; secondly, the *heart*; thirdly, the *mouth*; and fourthly, the *pocket*; but, from the third to the fourth, there is a long passage, with cataracts to impede progress worse than those in the Nile."

It is refreshing therefore to find occasionally noble examples of con-

secrated giving, especially on the part of the poor, as when a little assembly of Scottish saints, numbering scarce forty in all, and all workingmen with no wealthy members, contributed in 1905, for the Lord's work abroad, thirty-four pounds, fifteen shillings, an average of about four dollars and a quarter each. And the secret of such high average is the practise of systematic giving. Do we realize that, if the 166,000,000 Protestants in the world rose to that average the total sum given to missions abroad would aggregate over \$700,000,000, or if but one-third of the whole number would give like those poor Scotchmen, it would reach a sum *twelve times* as great as is now given to the work of the world's evangelization?

Westminster Chapel, London, under the leadership of Dr. G. Campbell Morgan, devotes a *full tenth* of all church funds to foreign missionary work, over and above all private contributions to the missionary society by the members. It is not strange if God is pouring out blessing after an unusual fashion on all parts of the church work, and that even that great auditorium is becoming too strait for the throngs even on a week night.

A ZULU PRINCE WINS A PRIZE

Perhaps Africa's compensations for her long night of darkness and oppression are to come in unexpected forms. Is it no sign of the times that in the late oratorical contest at Columbia University, N. Y., he who by the unanimous award of the judges bore off, over all competitors, the "Curtis Gold Medal," for "excellence in substance, form and delivery" of his oration, was Pka Tsaka Seme, a full-blooded Zulu Prince?

Seme is a senior, and is to pursue law at Oxford, to fit himself for his future attorney-generalship in Zululand; where he is to represent his dark-skinned people before the British governor. In his masterly oration he said, substantially, that his people are constantly rising to a higher level of civilization, and owe to the British a debt of gratitude for opening up the country, and pointing them toward higher ideals. There is, however, still between the native authorities and the British governor no little misunderstanding and friction, and his mission will be to bring about closer and more harmonious relations. Seme is himself a loyal British subject and refuses to say a word derogatory to the present governor. He also believes that a bright future is before the Zulu, through intellectual culture. At first equality among races, as among individuals, is impossible, but all depends upon the race or the man, whether there shall be ascent to a loftier plane. There is in races, as in individuals, a genius of progress, and, looking far back into history, the Zulus have, as he maintains, given proof of capacity, and at present are, in many fields, attaining distinction. Africa feels the inspiration of this advancing era, and is bound to follow in the footsteps of other and leading nations. The negro race will yet regain their ancestral glory and give to the world a new and great civilization. Such is the prophecy of this Zulu prince. Has it no significance?

THE EXALTATION OF ETHICAL VIRTUES

Before a brilliant assembly of members of both houses of Congress, President Roosevelt, with the diplomatic

corps and a great concourse of the people before him, gave an address on "The Man with the Muck Rake," at the laying of the corner-stone of the new office building for the use of the House of Representatives.

His speech, already famous, was a manly protest against the mania of certain journals for creating a sensation by exposing and magnifying individual and social corruption, so as to impress the public that both in Church and State there is rottenness to the core.

"My plea is not," said the President, "for immunity to, but for the most unsparing exposure of, the politician who betrays his trust, of the big business man who makes or spends his fortune in illegitimate or corrupt ways. There should be a resolute effort to hunt every such man out of the position he has disgraced. Expose the crime and hunt down the criminal; but remember that even in the case of crime, if attacked in sensational, lurid and untruthful fashion, the attack may do more harm to the public mind than the crime itself."

THE EDUCATION CONTROVERSY

More than one complicated problem confronts the new government in Britain, and perhaps none more difficult of solution than the adjustment of the offensive Education Bill, so as to reconcile Anglicans and Non-Conformists. But such a result is devoutly and prayerfully to be desired. No controversy, of its sort, has engendered more bitterness since the Act of Uniformity in 1662, when two thousand clergymen left the Church of England rather than yield un-

qualified assent to all the contents of the Book of Common Prayer.

The Established Churchmen insist on denominational teaching in the schools, and are loath to surrender them to public control, while yet unable to command sufficient funds to provide schools of their own. On the other side, Free Churchmen, who are in a rapidly increasing majority, demand schools free of all sectarian teaching and influence. If the existing government can harmonize these conflicting elements, it will be a noble and notable victory in the interests of peace, but thus far a permanent basis for such adjustment is not in sight. But it is worth while for both parties to concede everything but conscience, for it is more than a pity when so many good Christians stand apart, and waste power and powder firing into each other's ranks, when a united and desperate army of foes confronts the whole Church with the artillery of Hell. A world's ignorance, idolatry and superstition can never be met except by the harmonious cooperation of the soldiers of the Cross. May God help us to get out of the way all minor issues that divide our ranks at home that we may make the enemy tremble before us by a combined assault upon their battallions.

NEW MOVEMENTS TOWARD UNION

The Presbyterian and Methodist missionaries of Korea have recently decided to undertake:

1. Union, for one year, as an experiment, of the two boys' schools of the M. E. Mission and Northern Presbyterian Mission in Seoul.
2. Of the two Korean church papers of the two denominations.
3. A Union hymn-book.

4. Union of the two English Missionary periodicals of the denominations, the one paper to be known as *The Korean Mission Field*.

5. The combination of the two native Sabbath-school lesson quarterlies.

6. A Union prayer calendar, published by a joint committee of all the Protestant missions, with the names of missionaries in alphabetical order without respect to denominational connection.

7. Union classes for Bible study have been inaugurated, and Union revival services were planned, and were held during the month of February.

One of the signs of the times, however interpreted, is this remarkable and general drift and trend in the direction of so-called "Christian union." Both at home and abroad, almost every month, some new scheme for combination or consideration is suggested. The proposal for union among Presbyterians, Methodists and Congregationalists in Canada was presently matched by another between Congregationalists, Methodists, Protestants and United Brethren in the United States, etc, under the title "The United Church of America." The new creed proposed consists of six short articles, and is rather conspicuous for its omissions. It banishes all metaphysics and technicalities of theology. There are no definitions of the Trinity, Election, Atonement, Regeneration, etc., and no reference to future awards. Evidently the echo of Mr. Joseph Rotherham's tract, "Creeds—Shall they be mended or ended?" is being heard in America. We believe in all unity based on the "Spirit," but it is worth while to ask

whether there is not some risk of so shortening our doctrinal statements as to leave little on which to unite.

UNOCCUPIED FIELDS

There remain perhaps twenty territories, some of them vast, and most of them yet untouched by Protestant missionary effort.

Abyssinia, where the government will not permit missionaries to reside; *Somaliland*, where the fierce inhabitants would let none live if they could compass their destruction; the *Ivory Coast*, *Portuguese Guinea*, *Rio De Oro*, the *Sahara* region, *Senegambia*, *French Guinea*, and *Afghanistan*. *Russia*, though nominally Christian, tolerates no missionaries from abroad. Swedish missions exist in Tiflis, in the Caucasus, and in St. Petersburg, but only as being concerned with Protestants living in the neighborhood.

There are eight or ten other fields, practically unoccupied, of which *Tibet* is the foremost. The *Sudan* is scarcely touched as yet; *Tripoli* has but one station; *Guatemala* has but seven; *Columbia* but four; *French Guiana*, none; *Annam*, one; *Arabia* can be scarcely said to have any, tho two noble efforts have been made to break through Islam's barriers, the Keith-Falconer Mission at Aden, and the Reformed Church mission operating from Turkish and independent territory on the Persian Gulf. How vast the fields yet untilled, and how few the laborers. And yet we are now in the twentieth century of the Christian era.

Hence the call for a thousand new missionaries each year. "In order to arouse the churches to a sense

of their privileges and responsibility, and in order to meet, but inadequately, the present needs in the mission fields under the boards represented in this conference, there ought to be at least *one thousand volunteers ready to be sent out each year*, until these fields are occupied in force. We, therefore, appeal to the students represented in this International Student Volunteer Convention, that they, by asking to be sent to these needy waiting fields a thousand strong each year, challenge the churches, where final responsibility must rest, to provide the necessary funds."

The above resolution was unanimously adopted by the delegates of the Conference of Foreign Mission Boards of the United States and Canada, at Nashville, Tenn., on February 28, 1906.

A UNIQUE SPECTACLE

That was certainly a rare sight in London, when the Bishop of Stepney led a great procession of revivalists in the East End. After a service in Whitechapel church, conducted by the bishop, a procession marshalled, of 1,200 persons, mostly working people. About sixty surpliced clergy followed the bishop. Halts were made at certain points and addresses made by various missionaries. Think of the surprise of Whitechapel crowds at such a sight in mud and rain.

A GREAT PRAYER-MEETING

In Edinburgh lately, a three days' prayer-meeting was held, for waiting on God. The hall was too small, and, notwithstanding overflow meetings, many had to be turned away. Some of Scotland's foremost men took part, but the most significant fact was the

meeting itself. We should like to see this example imitated on a large scale, everywhere. Nothing is being followed with such marked blessing in our day as patient waiting on God. Wherever this is truly resorted to, blessing invariably succeeds, and generally in very large measure. And yet, alas! no one thing is so rare as patient, believing prayer.

THE APATHY OF CHINA BROKEN

This giant empire is certainly waking up, and this waking may mean more to the world than has ever been imagined as yet. Japan's great successes have stirred the apathy of this colossal empire, and China is asking why, with like familiarity with Western methods, she may not become even more a formidable factor in human history. The marvel is, not that she has begun to ask this, but why she has not, long ago, learned her powers and possibilities. We are not so sanguine as to hope that such waking will be without peril to foreigners residing within her borders, especially since China has suffered so much at the hands of foreign nations. She has occasion to hate Western nations, and if her vengeance is stirred, it is not strange. If the outsider from the West is driven out as an interloper, or even as an enemy, it is a natural result. Nor should we be astonished if, in such a transition period, acts of violence are committed. It takes time to learn moderation. Nations that have wronged China may well hasten to adjust what is wrong, and to remove occasions of complaint, or swift retribution may be the result. In China's waking a Nemesis also awakes and may exact stern vengeance. We do not believe there is no cause for

anxiety, notwithstanding the confidence of some. There are many signs of a great crisis in the affairs of China, and nothing short of Divine interposition can prevent massacre and bloodshed, and it would be well, in the coming day, not to have any controversy with Him. We fear that there are some serious matters not yet adjusted with God; and if so, how can we, with any confidence, appeal to Him for help in great crises? He may even use the wrath of man to execute His judgments.

A JAPANESE DEPUTATION TO INDIA

Not a few choice Indian students have gone to study in the schools and colleges of Japan to fit themselves for larger service to their country. The entire press of India, English and vernacular, religious and secular, has read into the success of Japan a bright political future for China and for India. Every true lover of India rejoices at the evidences of a new national feeling. But many who have sought to analyze the causes for Japan's sudden growth into a "modern" power, are convinced that Japan's striking progress and, more especially, her high standards of conduct, have been due in no small measure to the Christian ideas and standards that have invaded the lives of great numbers of the people.

In order that India may profit fully by the experience of Japan, the National Councils of the Y. M. C. A.'s of Japan and India have arranged for two Japanese gentlemen of culture and education to tour the principal cities of India. Dr. Motoda and Mr. Harada of Tolayo are the delegates. They arrived in Penang February 21, and their itinerary will be Ran-

goon, Calcutta, Allahabad, Lahore, Bombay, Bangalore, Madras, Palamcottah, and Colombo. If time allows a short visit will be made to a few other centers.

Christians throughout India will pray that these eminent visitors may come full of power and wisdom, and that their tour may be so blessed of God in arresting the attention of thinking men, that it will become one of the most notable events in the history of Christianity in India.

In this connection we add in full the message of the *Student Volunteers in Japan to the Student Volunteers of America*:

"Japan is a mettled charger, saddled and bridled; but who shall mount and guide her? She has had many masters—Shakamuni, Confucius, the Rule of the Knight—but all alike are now unable to curb her. Christ alone can master and rein her to a worthy goal. Japan herself pleads through press and pulpit for some of the best blood of Christendom. She appeals not only for herself, but for those sister peoples whom her success has hypnotized and brought into discipleship. She knows her military might, but her seers lament her poverty in those spiritual forces which nothing on earth can fully supply but the living Gospel of Christ. She can reform the government of Korea, and teach China science and military art; she is well-nigh impotent to effect their spiritual regeneration. We, as her friends and your fellow volunteers, add our voices to her plea and ask that some of the choicest men and women of America may respond with no less than their lives and their property.

FRED E. HAGIN, *Chairman*.

GALEN M. FISHER, *Secretary*."

THE DARK CONTINENT AND ITS PEOPLE*

BY THE EDITOR-IN-CHIEF.

Stanley gave Africa a name which sticks, because of its fitness to describe its long hiding in obscurity, its host of dark peoples, and its deep spiritual night.

Professor Naylor's book, published among the brief and useful volumes of the Forward Mission Study Courses, is a model of its sort. It packs into sixty thousand words information and instruction that cover a vast field, both from a literal and a literary point of view. Eight chapters treat of the continent, its physical features, peoples, customs, tongues, religions, and the progress and promise of missions. Its various appendices embrace a chronological table, bibliography, statistics, etc., and valuable maps and pictures speak to the eye, some of which by permission we reproduce. Bishop Hartzell's commendatory introduction does not overpraise a book which, especially in this day of the new crusade of young people, condenses facts in short space and furnishes for a trifle what suffices to inform and inspire students of the missionary problem. Facts are not always well put, but there is no dry-as-dust Sahara tract in this book. From the first page to the last it is like the Nile Valley with its fertilizing river.

The first fact that lays hold of the reader is that Africa is an "enormous unit," geographically, a world in itself, in size second only to Asia, lacking with its islands but a million of Asia's sixteen million square miles, thus also being equal to three Europes, and three-quarters as large as both Amer-

icas. It could make room for the great Republic in its lower end, for Europe on one side of its central section, and for China on the other; for India and the British Isles in the Nile Valley and along the Mediterranean, and for Puerto Rico and the Philippines on Madagascar.

The relief map gives a pictorial idea of Africa's physical structure—an intercontinental plateau, with huge steps of ascent from the coastal lands, the outer rim like a buttressed castle wall, with irregular outline and varying height, and mountain battlements, the seaward face of this rim often abrupt and broken into low ranges. Not all its peaks, however, are low. The Atlas range is commanding, and in East Africa stand the volcanic summits of Kenia, Ruwenzori, and Kilima-Njaro, the last rising nearly four miles.

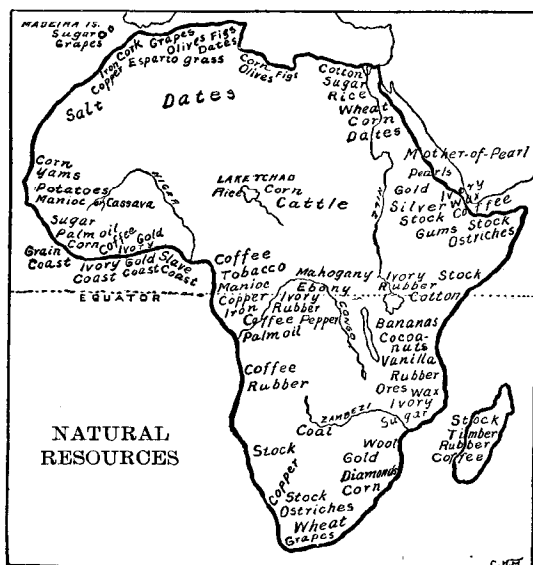
This continent holds great lakes, such as Tchad, Nyassa, Victoria Nyanza, and Tanganyika, whose waters flow in four great rivers—Nile, Congo, Zambesi, and Niger; the first the longest, the second the most important, itself navigable for a thousand miles, and its whole system for ten times as many.

Africa's productive capacity is unsurpassed. It includes all zones with their fauna and flora, and, even in torrid districts, has high table lands with temperate climate. Grapes, olives, figs, etc., grow on the north coast. Esparto grass, for paper, and cork oak, in the Atlas region; rice, wheat, sugar and cotton, in the Nile Valley; fine grapes in the South, and dates in the Sahara

* "Daybreak in the Dark Continent," by Wilson S. Naylor, Beach Professor of Biblical Literature, Lawrence University. Published by Young Peoples' Missionary Movement, New York. 300 pp. Duod.

oases. Equatorial Africa yields bananas, cassava, coffee, and sugar; the Kongo and Guinea forests supply the oil palm, rubber, ebony and mahogany. As to gold and silver, iron, copper, coal, and diamonds, Africa's mines are famous. One Johannesburg gold vein is forty miles long and nearly four feet thick. Fifty million dollars worth of gold is annually exported from the

Sudan is the negro section, with 50,000,000, the Guinea coast region having the finest type. The Hausas, the traders of the Sudan, and the Fulahs are the most intelligent and promising classes, and once brought under Christ's scepter would wield great power for good. Vast throngs of pagan natives in this part of the continent are open to the appeal of Mecca



By permission of the Young People's Missionary Movement

gold coast, and \$20,000,000 worth of diamonds from the Kimberley mines, and ivory would be plenty if the elephant was not so recklessly hunted.

Many are the languages and dialects. In the North, Arabic is much used, rivaled by the Hausa, the trade tongue. Other representative languages are the Swahili in the East, Zulu in the South-east, and Kongo in the West. In the Northern races is a large Arab element, for since, in the seventh century, the Moslems invaded the land, intermixture has gone on; hence also the large sway of the Moslem faith. The

or Calvary. South of the Sudan, 90,000,000 of these wait for the Gospel, but the prevalent influence is Arabian, and it is not sleeping; it pushes on for new conquests, along the new roads and railways, unhindered by climate, and drawing to Mohammed's paradise by an easy, flowery road.

The habits and customs of the primitive native in the interior, and of the tribes that lie along the coast or the great highways of travel, who have felt the white man's influence, greatly differ. Fear of the foreign powers restrains cannibalism, human sacrifice

and like barbarities, and imitation often prompts grotesque aping of white fashions; while contact with civilization naturally stimulates industry and manufacture, for these open the way for barter, and new wants and indulgences are first fruits of higher intelligence. The wants of the original African are few. Sunshine clothes him, and Nature feeds him with little labor. His mind is asleep and the bush school does little to waken it. His tongue busies itself with palaver, and his lusts enslave him.

The African seldom ventures outside of tribal limits save for war, and life is held so cheap that it is a wonder so many survive, seeing there are so many foes, witch-doctors, and contagious diseases.

Marriage is a thing of course. Babies, if unwelcome for any reason, or not thought fit to bring up, are soon disposed of, for cruelty is a fashion and conscience is practically dead. A girl waits only to be bought by some one who can pay the price in cattle or cloth, and marriage is bondage and polygamy common. A man's wives may be as many as he can afford, tho public sentiment sometimes limits the number, as when the king of Ashanti was not allowed to go beyond 3333! For most common men, half a dozen is thought enough. Of course, genuine love or true home life is very rare, as must also be marital fidelity where such loose sexual relations exist. Slavery is common as with all primitive races, and female slaves may be concubines. The collective polygamous household constitutes a little community of which the husband is sovereign.

Housekeeping is primitive — huts with one small opening that serves at

once for door, window, and chimney, earth for the floor, a grass mat for bed, and meals a mere feeding process — woman the drudge of all work. Tattooing is the fashion with many tribes, the black faces often streaked with red ochre; big copper rings hung from ears, nose or lips, and hair-dressing often elaborate enough to make up for lack of other dressing.

Dying agonies are unsoothed, but rather increased by the tomtom and dance and cries meant to frighten away evil spirits, and funerals furnish only occasions for debauch. Hut burials are prevalent, and of course very unsanitary. Government, such as it is, is only the rude family rule on a larger scale, with unwritten laws whose sanctions are arbitrary penalties and cruelties, and whose enforcements are palavers and superstitions.

With all these conditions, the African is teachable. He is easily swayed either to evil or good. Right teaching, backed up by a right life, and especially unselfish love, molds these blacks more easily than perhaps any other race. How lamentable then that so frequently the vices rather than the virtues of civilization are the main factors in their remaking!

The darkness of Africa was doubly unilluminated until about a century and a quarter ago, the true exploring period lying between 1788 and 1888. Little light was thrown on its unknown interior until the fifteenth century, which was the dawn of modern enterprise, Prince Henry of Portugal, the navigator, leading, himself a sort of pioneer among missionary explorers. Vasco da Gama, 1497-8, rounded the Cape, and hence the new route to India, and the name Port Natal, where he touched on our Lord's natal day. In

1768 James Bruce, the Scotchman, reached Abyssinia; twenty years later the African Association was formed; and so gradually the entire interior was mapped out, Livingstone and Stanley ranking foremost in the achievement.

Exploration revealed wonders: Victoria Falls, surpassing in magnitude even Niagara; two deserts, Sahara, with an area equal to the United States, and Kalahari, spanning half of the lower quarter of the continent; rich savannas in the Sudan and southward, for grass lands, and dense forests with timber enough for the world. Especially since Stanley crossed from sea to sea, Europe has been slicing up Africa into "spheres of influence," until as this century opened not one-sixth has escaped partition and appropriation — Belgium swaying the Kongo basin; England, Egypt; France, Morocco, Tripoli, Madagascar, etc.

Already a costly price has been paid for the key to Africa's arcana. To pierce her "unknown realm" over six hundred explorers have given life itself; and, within seventy years, seven societies have sacrificed nearly two hundred missionaries for Africa's illumination. The Dark Continent has come to be known as the graveyard of missionaries, their average life on the field being but eight years.

Modern invention and improvement of course follow the footsteps of exploration. The Cape to Cairo Railway will very soon show over three thousand miles of continuous road, and nearly half as many more will soon be built along the Kongo basin, and lesser lines run from Mombasa to Uganda, and Arbara to the Red Sea.

Livingstone's motto was that the

end of the geographical feat should be the beginning of the missionary enterprise. But so fast move the purely secular forces of civilization that unless the Church wakes up, a Godless Babylon will be built where there might have been a new Jerusalem. The devil is not asleep, but God's saints are. The beginning of missionary work in North Africa, among the Moslems, dates from Raymond Lull, who died in 1315; and George Schmidt was the pioneer in South Africa in 1737. We may fairly reckon, therefore, that African missions have run a career of nearly two centuries; yet how vast a part of the continent is yet absolutely unclaimed for Christ. There are tracts a thousand miles long without a missionary. The total Christian population, including all white residents, irrespective of creed, falls short of 9,000,000—about one-seventeenth of the total population—of which some 5,000,000 are nearly equally divided between Catholics and Protestants, the rest belonging to the Coptic, Abyssinian, and Eastern churches. There are about 381,000 Jews, including the Fellashas, an interesting colony very early locating in Abyssinia.

Yet Africa is in a unique sense a missionary land. Here it is the missionary who has been mainly the discoverer and developer. Three forces have united to produce the South Africa of to-day—war, trade and missions (the sword, the mart, and the Bible), and of these three the last has been most potent.

The prevailing native religion of the Dark Continent is that which ranks among the very lowest—fetishism, so-called from *feitico* (a Portuguese word meaning artificial), a charm, historically linked with the priests of

Portugal, who four centuries ago peddled such charms. It was very easy to invest these amulets, or whatever they might be, with spirits, as the African conceives everything else to be so indwelt. George Thompson used to call them "gree grees," and he said that they might be made of almost any conceivable substance, but were most valued when the contents were unknown, as when, in a little piece of cloth or leather, a rhinoceros tooth, a fragment of the Koran, or a few hairs from a horse's tail, were sewed up.

The African lives in a chronic fear. He is beset by evil spirits. Those in "Deadland" may haunt his steps, whether prompted by malice or love, and summon him suddenly to the land of the Deathshade. All natural objects are infested with demons, and especially the mysterious forces of nature. Whatever he can not understand or seeks to avoid, he connects with these unseen foes; and to placate them he is ready to sacrifice anything from a pebble or a shell to a life, animal or human. Bodily mutilation may have the same origin. He wears the charm, or hangs it up in the hut or field, as a protection, and its value is proportionate to its supposed worth to the spirit.

If for any reason a charm loses its power, it can be repotentized by the fetish doctor or changed for a higher-priced one, and so we have credulity and rascality meeting again in the name of religion. All spirits are parts of one great system, and differing in degree rather than in kind. A deceased human being may return to earth in some animal shape, rendering the animal not only more dangerous, but proof against arrow or bullet.

The gods are in four main classes—general, tribal, family, and individual.

He who has his own god is much to be feared, and is liable to be put to death as a public enemy. The interest of the gods in man's affairs is in inverse ratio to their own dignity. The general deities are sought only in great crises, as in war, famine, plague. In vain does the African seek any moral uplift by looking to his gods. Their names commonly hint their character, "the Hater," "the Malignant," etc., and their drunkenness, debauchery, and selfishness only repel any worshiper who yearns for a better life. Some conception survives of one and a self-existent being, behind all polytheism, but to the unthinking native "God" is a vague name for one who is far away. When there dawns on the African's mind the idea of a God who is near and who is love he has started and is far on the road to Christian faith.

The conception of "Deadland" is akin to that of China. Life there is the-ghost of life here, and demands its corresponding "shades" of wife and warrior and slave. Hence the burial alive with the chief's dead body of the wives and slaves that waited on him while living. Messages to the dead are dispatched in a queer fashion, by charging the slave with the message and then chopping off his head while it is fresh in mind, and if a postscript is desired another is despatched to carry it.

Cannibalism has no doubt a religious root, in the idea that to devour a powerful foe is to absorb his life principle with whatever of strength or courage he represents. Witchcraft is, of course, a natural outgrowth of faith in spirits, and gives another chance for the witch doctor to enrich himself and revenge his patron. He has only to conduct a "witch palaver" and there "smell out"

the suspected party, and then compel the poison ordeal, and any one whom it is an object to get rid of may easily be put out of the way, and the more the riddance is desired the larger the fee he can demand. It is all a huge system of blackmail, and 4,000,000 victims are estimated to be offered annually upon the altar of witchcraft!

Unhappily morals and religion have no necessary kinship in the African's mind; the gods of course visit no judgment on those who lie, steal or kill, as they do. In fact the function of some gods is to inflame lust, so that what is

called religion is less a safeguard than a sacrifice of virtue. If in this life brutality and bestiality, cruelty and crime are thus lifted to the throne, what has the poor African to hope for that is any better beyond? And what a resistless argument for the speedy evangelization of the Dark Continent is found in the very fact that this darkness covers the land and gross darkness the people! O, for the day when the Lord shall arise on thee, Africa, and His glory shall be seen on thee! Is not God, as well as Africa, waiting for an aroused church?

A CRISIS IN THE MISSION FIELD

A stirring appeal is addressed to all Christians in Great Britain and Ireland as to Northern Nigeria, which, in 1900, came under the British flag, and with a vast population, six times as large as England, of 10,000,000, half Mohammedan and half pagan. Hitherto it has been practically closed to missions by intertribal wars. Now it is accessible. The pagan tribes ask for the white man's teachers, but Mohammedan traders and missionaries push forward with energy and zeal, flooding the country with their influence, and at present rate of progress it is computed "there will scarcely be a heathen village on the banks of the Niger by 1910." They would all be Mohammedan, and much less accessible to the Christian missionary. While Christians hesitate, the door is gradually closing.

Only one solitary Christian missionary was working among these heathen tribes up to July, 1904. At present there are about ten missionaries, five having been sent out by spe-

cial effort to meet this crisis—two in July, 1904, and three in October, 1905. Even from the political standpoint, it would be disastrous to abandon these lands to a fanatical religion like Mohammedanism, which has shown its fruits in the Armenian massacres and in the revolution in the Eastern Sudan which led to Gordon's death.

The field is unoccupied, the climate comparatively healthy, and the High Commissioner, Sir Frederick Lugard, strongly encourages missionary effort among the heathen tribes. It would be a disgrace to allow these tribes, now British subjects, to pass under the rule of the false prophet, when waiting to be won for Christ. And the appeal is to all who love the Lord Jesus Christ to do their utmost, in God's strength, to realize their high privilege, responsibility and unparalleled opportunity.

The appeal is signed by Dr. Monro Gibson, ex-Moderator of the English Presbyterian Church, and eleven other leading representatives of the various denominations.

CHRISTIANITY IN TUNIS, PAST AND PRESENT

BY ARTHUR V. LILEY, NORTH AFRICA MISSION, TUNIS

"For my thoughts are not your thoughts, neither are your ways my ways," saith the Lord; these are words that often come to one's mind when thinking of the history of Tunis. The Phœnicians, with their offerings to

It is also well known that at a later period Augustine landed and labored at Hippo, with some amount of success, for the Kabyles became a professing Christian people. Led by Okba, the Moslems invaded North Africa in



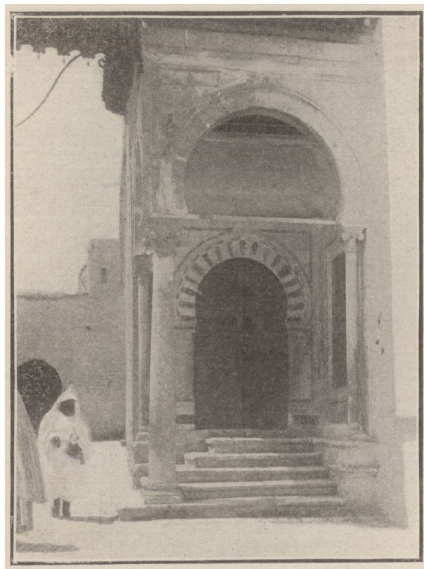
REMAINS OF ROMAN AMPHITHEATER, CARTHAGE, WHERE CHRISTIANS WERE MARTYRED

Moloch and Baal-Ammon, passed away, to be replaced by the Romans and their deities. But among the Romans was a little flock who worshipped the one true God, in the name of Jesus Christ, His Son. There is no record of how Christianity reached Carthage, tho it is well known in Church history that Perpetua, Felicitas and other Christians sealed their testimony in blood in the amphitheater, which is to be seen in ruins at this present day, and also the remains of the churches used by the Carthaginian Christians have been recently unearthed.

the seventh century, and by the sword converted the people to Islam. Thus Christianity disappeared from North Africa.

In the very center of Tunis city the minaret of the mosque Zebonna is seen towering above the bazaars and houses; by some it is said to be the ancient Spanish cathedral of St. Olive, but no longer is Jesus spoken of there as the Son of God and the Savior of men, nor is the theology of the Bible taught in the college near by. To this college some five hundred or six hundred Moslem students come every year to continue their studies.

An Arab boy's education begins at the "kontab" or school, under the direction of a "monddab," or master. The school consists of one room, situated generally near a "marabout," or saint's grave; neither seats nor desks are used, and copy books are things



DOOR OF MOSLEM COLLEGE, TUNIS.

unheard of. The scholars, having left their shoes or slippers at the door, squat on a grass mat spread on the ground. After mastering the Arabic characters, the young scholar traces with a reed pen on a piece of board, smeared with a thin coating of clay, the first chapter of the Koran. He swings his body backward and forward, shouting his lesson at the top of his voice, and thus commits it to memory.

One can understand what a Babel such a school is when some twenty or thirty scholars are learning in the same way. The Koran having been committed to memory after some five or six years' study, the young man

goes to the "medressa," or college, to study the commentaries of the Koran, grammar and syntax logic, and Moslem theology. At the end of four years, having passed his examination successfully, the young Arab may become a notary, teacher or writer in a government office; further studies are necessary to become a judge, "mufti" (religious leader), or a professor. Wherever these young men go they carry some religious influence with them; hence the great importance of evangelizing them while in the city; otherwise they may return to their distant homes and never come in contact with a Christian missionary again, or hear the preaching of the Gospel. For this reason a special work is carried on among them in Tunis city; but how futile are some of their questions, foolish their arguments and wild their statements!

At the meetings, when all are quietly listening to God's plan of salvation, an Arab will suddenly shout out, "What is written on the door of heaven?" or "Who is the Father of Jesus Christ?" or, again, "Who is the last and greatest of the prophets?" But I generally say, "What is the use of knowing if anything is or is not written on the door of paradise, if you don't know the way there. The Bible tells us that Jesus is the Door, and this is more important than what is written upon it."

The Moslems deny that man is a free-will agent; everything is "m'ktoub"—decreed. Respecting the fall of Adam they say that God foresaw; He therefore ordained that he should partake of the forbidden fruit. This was necessary, the Moslems further argue, in order that Adam and Eve might come to the earth and peo-



ARAB BOYS AT SCHOOL.

ple it (for the Arabs say the garden was in heaven). In arguing thus, first they make God impotent; second, they make Him the origin of evil, decreeing it in order that He may fulfill His purposes.

To prove that Mohammed was the greatest of prophets, the Moslems declare that, had it not been for him, there would have been neither earth nor heaven; in fact no creature whatever, but all things were created for him and his pleasure.

To show how anti-Christian Islam is, it is only necessary to state that the Moslems reject the Bible, first because the early Christians tampered with it, changing its meaning; secondly, because all its teaching is found in the Koran—they deny the divinity of Christ, His atonement and redemptive work, but place this Mohammed in His stead, a man who had eleven wives in his time, who professed to have special revelations concerning them, and another revelation com-

manding him to marry Zeinab, the divorced wife of Zeid, his adopted son. Of sin the Moslems have a very low idea—to lie to get out of a difficulty is permissible; a poor man who steals in order that he may feed his family does not commit a flagrant offence; while it is declared "m'ktoub" (decreed), or was to be, when a man kills his friend and companion in a fit of anger. In order that the wrath of God may be appeased and His mercy obtained, the Moslem has recourse to absolutions and prayer. As a member or part of the body is washed it is accompanied by a short prayer.

The attitudes of prayer are: (1) The "mijah," which is standing; (2) the "quiyam," a standing position, the right hand placed on the left a little lower than the chest; (3) the "takbir-i-tahrimah," the hands raised; (4) the "ruku," inclination of the head and body; (5) the "sydah," kneeling; (6) the "tasbih-i-syadah," prostration—hands, elbows, nose and forehead



GROUP OF PROFESSING CONVERTS.

touching the ground; (7) the "tashabhad," the testimony, raising of the right forefinger; (8) the "munajat," or supplication, the worshiper kneeling and both hands spread heavenward.

And are there no converts from these people it may be asked? Thank God there are. A "little flock" has been gathered out. Some of the converts have stood well, some are faulty and others have caused us great sorrow; this is illustrated by the photograph of a group of Arabs. One is our Bible depot-keeper and gives us much joy; another, persecuted by his friends and tempted by an inheritance, while professing has, nevertheless, gone back somewhat, while the other has quite dishonored his profession. The Gospel is being preached to all sorts and conditions of men—the educated Arab, the dark-minded Soudanese, the students at the college, the illiterate working man, the women and the maidens, and who can tell what the harvest will be?

As yet only the fringe of the population has been touched, and men willing to endure hardness are needed to carry, by itineration, the news of salvation to camp and village.

With the decline of priestly and Moslem power, which is evident on every side, there is more freedom for the proclamation of the message of the cross.

May there be such revival in the home churches as shall cause some to be called forth by the Holy Ghost as messengers of "good tidings" in this needy land.

Tunisia, North Africa

The work of preaching the Gospel to the natives of Tunisia is carried on exclusively by the North Africa Mission. It has missionary centers at Tunis city, the capital, which has a population of nearly 200,000; Bizerta, Soussa and Kairwan. The last is supposed to be a very holy town and Moslems resort thither in large numbers. Seven pilgrimages to Kairwan are supposed to be equal in merit to one to Mecca.

Gospel itineration from these centers is undertaken in proportion as funds, workers and the climate permit. At Soussa a medical mission has been for some years in existence, and there is also a "baraka," or rough hospital building, where poor Arab patients who are too ill to return to their tents or dwellings are made comfortable and treated for so long as may be necessary.

The beloved doctor in charge, with his like-minded wife (assisted by four or five lady missionaries), is most devoted not merely in ministering to



MISSIONARY READING TO ARAB BOYS.

sick, but making known the love of God in Christ.

In Tunisia and the neighboring countries of North Africa, Tripoli, Algeria, Morocco, Egypt and Arabia, the field is wide and souls dying without even the knowledge of a true Savior. But the difficulties of reaching them are also great and the laborers few. "Pray ye therefore the Lord of the harvest, that He will thrust forth other laborers into His harvest."

When the world-wide revival for which we are praying and looking forward to has really come, surely witnesses in this part of the world will be made numerous.

In Algeria the same mission has a band of devoted workers, both among the Arabs and the Kabyles. In several towns the Gospel of the grace of God has been for some years proclaimed, and in a few places the laborers are now rejoicing in seeing fruit, and welcoming new born souls to the table of the Lord.

In Morocco, that land of Moslem darkness and at the present time also

of unrest and violence, the Gospel has long been proclaimed.

At Tangier and at Fez a goodly number of natives are now following a living Savior instead of the false prophet Mohammed. A band of native evangelists and colporteurs are at the peril of their lives carrying the glad tidings to their fellow countrymen.

The North Africa Mission was the first to begin operations in Morocco, and since that time others have been stirred to follow its example. The Presbyterians have a medical mission station at Rebat, the South Morocco Mission is laboring in the south, an American Mission has also been organized, while the British and Foreign Bible Society has several colporteurs at work, thus the message of the cross is being increasingly proclaimed.

In Tripoli also the precious seed is being scattered and the medical mission there attracts many sufferers who thus hear of Christ and salvation.

An attempt has been made more

than once to enter Arabia, but various difficulties caused the pioneers of the Gospel in that region to withdraw for a time. It is earnestly hoped that a few God-prepared laborers, willing to

endure hardness and capable of living a desert life and traveling by caravan, may soon offer for Arabia as ambassadors for Christ, to carry the message of salvation to its roving people.

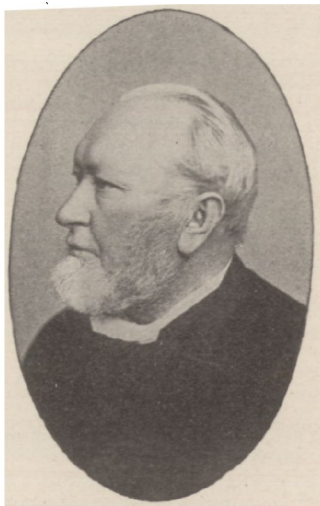


TUNIS—GENERAL VIEW AND MOSQUE YEBONNA.

THE FOUNDING OF THE METHODIST MISSIONS IN INDIA

BY MISS CLEMENTINA BUTLER.

"I would rather found a Mission than an Empire."—J. M. REID.



DR. WILLIAM BUTLER
Founder of the India Mission



MRS. WILLIAM BUTLER
Founder of the Woman's Foreign Missionary Society

The Methodist Episcopal Church is being deeply stirred over the celebration of the jubilee of its mission in India. There is a greater cause for rejoicing over this jubilee even than the remarkable success achieved by the missionaries who have labored in that land. The reason may be briefly stated.

In the early fifties the famous Scotch missionary, Dr. Alexander Duff, came to the United States and before different missionary bodies urged the claims of India upon the generosity of the Christian Churches. He believed that it was time for the Methodist Episcopal Church of America to take up a part of the field, and, as a result of his pleading, an appropriation of \$7,500 was made by its missionary board to open work, and the call was published for a superintendent to go to choose an unoccupied field and to lay

out the plans for such a mission. For three and one-half years this call was unanswered, or those volunteering were found unequal to the task. Finally, so discouraged did the missionary authorities become that the secretary, Dr. Durbin, wrote on May 10, 1855, an appeal headed "The Crisis," in which he called again for a superintendent for India, and implied that if someone was not soon found for the proposed mission, the appropriation would be withdrawn, and American Methodism would not enter upon the work in that great field.

Had this been the case, a wave of discouragement would have come over the whole Church; it would have lost confidence in the greatness of its mission and would have failed to rise to its position among the great denominational families of Christendom. Dur-

ing the period of suspense, when no one appeared fitted for that work, a minister of another denomination published his argument that "Methodism is not a true branch of the Church of Christ, because manifestly destitute of a real missionary spirit!" It was not then only a question of whether the Methodist Church would open a mission in India, but whether it should or not step forward to a place among the great world powers of Christendom.

At the time when the appeal of the missionary secretary was published, William Butler was a pastor in Lynn, Mass. In his early manhood he had been junior preacher on a circuit in Ireland, under a returned missionary from India, who, as they traveled together, had fired the young man with some of his missionary enthusiasm. Providential circumstances led Mr. Butler to this country, and yet his interest, so won for India, did not abate. During the years that the call was before the Methodist Church, he eagerly watched for some one to volunteer, the fact that he had a family of little children making him hesitate to offer his own services, but, finally, after the pressing appeal of Dr. Durbin, he wrote on October 10, 1855, offering himself for the superintendency. He was accepted, and leaving his two oldest children at school, he sailed on April 9, 1856, from Boston, his instructions being to "Lay broad and deep foundations for Methodism in India." Some time was spent in London in consultation with the secretaries of the different missionary boards regarding the best field unoccupied by missionary agencies, which might be taken for the Methodist Episcopal Church. Landing in Calcutta on September 25, he received a very cordial welcome

from representatives of different boards, including Dr. Duff, who thus saw the fruit of his urgent appeals. The question was then not where to find an unoccupied field, but how to choose between the different ones which were clamoring for help. Offers of financial aid were made by men in the civil and military service if Mr. Butler would enter certain fields, so keenly did they realize the spiritual destitution of the multitudes within their jurisdiction.

Finally, the provinces of Oudh and Rohilkund were taken as the first field for American Methodism, and the city of Bareilly fixed upon as headquarters. This was seventy-eight miles farther north than the last mission station of the American Presbyterians, who showed their brotherly interest by giving to the new mission one of their well-trained young men as the first native preacher. The annexation of the Province of Oudh had just changed the government from a fanatical Mohammedan ruler to that of the British. A curious coincidence is that as the American Methodist missionary sailed out of Southampton Harbor, the steamer passed the vessel having on board the Dowager Queen of Oudh, coming from India to England to protest against this annexation. If this petition had been granted, the province would have remained virtually closed to missionary effort. Instead, it was now under the administration of Sir Henry Lawrence, so that the standard of the King of Kings could be set up in the great central cities of the Gangetic Valley without governmental opposition.

Services were begun almost immediately after the arrival of the missionaries in Bareilly on December 7 1856,

Circular

31

The Rev Mr Butler, Superintendent of the American Mission lately established in Banichy, begs to inform the Residents of the Station that regular religious Services have been instituted in connexion with the Mission; and that they will be held twice at the following times:

On every Sunday forenoon at Half past 10 Divine Service will be conducted in the Hindustani language;
 On every Sunday afternoon at Half past 4 Divine Service in the English language;
 On each Tuesday evening at Half past 6 there will be a Hindustani service; and
 On each Thursday evening at Half past 7 there will be an English service.

The Services will be held in the large room, at Mr Butler's residence, near the Public Gardens.

The great leading object of this Mission being the religious welfare of the Hindoo and Mohammedan population, Mr Butler earnestly requests the Christian Residents of Banichy to give these services their countenance and sympathy.

And he would respectfully suggest, that one way in which the Ladies and Gentlemen of this place might essentially aid his efforts, would be, to present on his behalf a Kind Invitation to their servants to attend the Hindustani services, either on the week days or on the Sabbath, as may be most convenient.

Banichy Feb^y 20. 1857.

M. Butler.

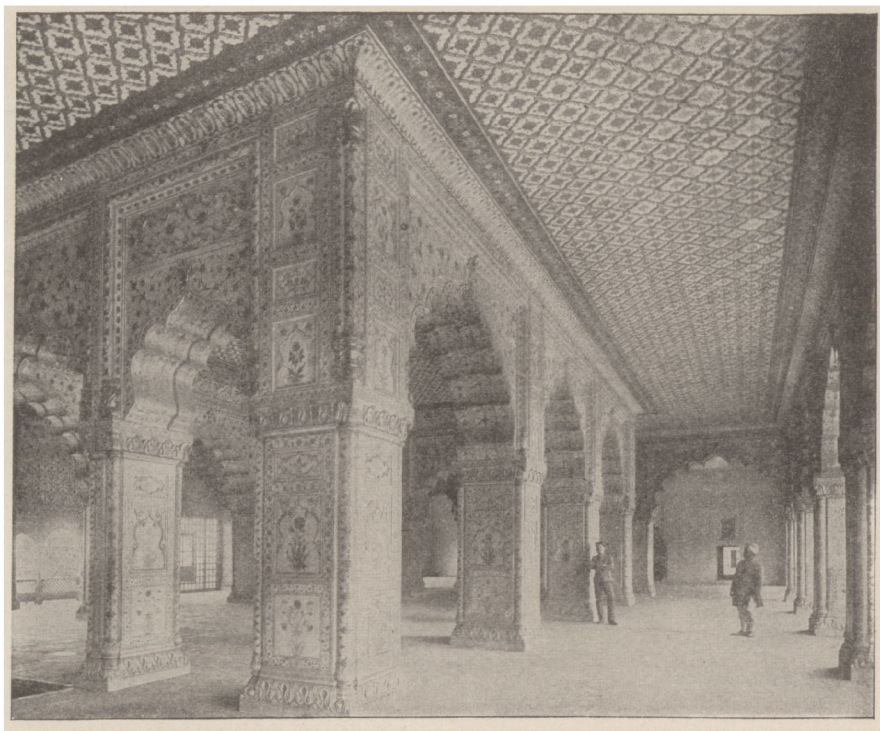
in Hindustani and in English, with an attendance of from eight to twenty persons. In May the Sepoy rebellion broke out, that most terrible struggle between Mohammedanism and Christianity. The Presbyterian missionaries, who had been so friendly, wrote advising Mr. and Mrs. Butler to come to Futtygurh, from which place they might escape down the Ganges to Calcutta, but it seemed to the newcomers that for them to flee at the first alarm

after their arrival would be unworthy of their commission, so they remained until the way was cut off. When the massacre began every one of the Presbyterian missionaries' families in Futtygurh, fourteen in number, were captured and killed, but through the efforts of a Christian army officer, Mr. and Mrs. Butler and their children were sent up into the mountains to a place of refuge, Naini Tal, where for months they remained, not knowing

whether they and their companions were the last of Christian life left in Northern India. A little force of eighty-seven men held the passes which defended their mountain stronghold against thousands of the mutineers sent against them. Khan Bahadur, the Mohammedan leader in Bareilly, was especially anxious to capture the missionary, and had erected a gallows on which he might be hanged. The perils and sufferings of these pioneers of the Methodist Episcopal Church served as a loud call to its membership in the United States during the months of anxiety when it was supposed that their missionary and his family had perished (Dr. Duff, in Calcutta, even sharing in this opinion and publishing an obituary), and the hearts of the people at home were stirred, so that when the first news arrived from the refugees, they were all the more disposed to rally to the support of the mission. While standing with a musket on his shoulder as a high private in the little army of defense which protected the women and children at Naini Tal, the superintendent had faith to believe that God would not allow this mission to fail, and wrote from his mountain retreat an appeal to the Church at home not to be discouraged by the circumstances, but to send him twenty-five missionaries as soon as they could possibly be secured! His faith also enabled him to believe that, even should he be murdered, when again British power would be restored the mission would be reestablished. His understanding of his instructions to "Lay broad and deep foundations" was such that he pleaded for certain centers to be taken. "Because they are on the

highway to Ladac, Tibet, and Chinese Tartary." The date set for the uprising at Bareilly during the mutiny was May 31st, and at the very hour that the atrocities began a farewell service had been held in Boston for the first two missionaries of the reinforcements promised. It is a curious coincidence that the beginning of the Wesleyan Methodist Mission in India was clouded by the fatality of having their great leader, Dr. Coke, die at sea when near the shores of India.

After a season of great hardship, Mr. Butler rejoiced to hear of the fall of the city of Delhi, the center of the conspiracy, and was able to make his way across the mountains and down to that city, where he arrived in time to see the captive Emperor of Delhi, Mohammed Suraj-oo-deen Shah Gaezee, the last of the great Moguls, awaiting trial. A year before he had seen the representatives of the Mogul power at an elaborate Durbar in the city of Benares, where these descendants of a mighty line had shone resplendent in their "barbaric pearl and gold." Twelve months later there was the last representative of that great line about to be sentenced to exile. The court-martial was sitting in the Dewan-I-Khass, the magnificent Hall of Audience called the most beautiful in all the Orient. On the day when the missionaries arrived the Rajah of Bubleghur, one of the conspirators, was being tried for his life. Dr. and Mrs. Butler stood for a long time watching the wonderful scene. There were no seats, save for the members of the court, but finally, almost overcome by fatigue, the two Americans ventured to sit down



DEWANI KHASS, WHERE STOOD THE CRYSTAL THRONE OF THE MOGULS, WHERE THE APPEAL WAS WRITTEN—
NOW IN LONDON

upon the empty crystal throne. No opposition was made, since its rightful owner sat as a prisoner on a *charpoy* (native bedstead) in a hut in the garden outside. There were a few glances and quiet smiles among the members of the military court, and a wondering glance from the prince on trial, but nothing more. As he sat there the superintendent of the new mission was most wonderfully impressed with the significance of the occasion, this overthrow of one of earth's greatest dynasties, which would have so strenuously opposed the work he had come to do, that of extending the Kingdom of the Prince of Peace. The 100,000 Sepoys, who had risen at this man's instigation, in the in-

terests of the cruel creed of a false prophet, had been dashed back and defeated. The day for aggressive work had come. Then and there, on the throne of the Moguls the superintendent, drawing a pencil from his pocket, wrote a strong appeal to the Church to reinforce their mission, and especially to give him the resources necessary to begin a well equipped educational work, with special reference to the need of a great number of orphans who would be left desolate after this cruel war, and making an appeal to the women of the Church particularly to avail themselves of this opening for the salvation of the women of that great land. Thus was the educational work of the Methodist Mission in

India planned upon a throne, and royal indeed was the response of the Church to the appeal, so that to-day a system of primary schools leads up to the high school and three colleges (one of which is the first college ever opened in Asia for women), with over forty thousand pupils under instruction.*

On the restoration of peace the population was disarmed and the weapons were turned by the British government into plowshares and pruning hooks, literally fulfilling the Scriptures. Some of these very Sepoy swords were secured by Dr. Butler at the place where the smith was making this transformation of the conquered weapons.

The first two missionaries to reinforce the pioneer were received by him in the grounds of the Taj Mahal at Agra in March, 1858, and under the dome of this most beautiful building on earth, and where the in-

scription stands on the royal tomb, "And defend us from the tribe of unbelievers," the three missionaries representing American Methodism stood and sang the doxology. One of these two, Rev. J. H. Humphrey, was permitted in 1858 to baptize the first convert, Zahur-ul-Huqq, a Mohammedan. In response to the urgent appeal for twenty-five men, six other missionaries arrived in 1859, including the three whose names are now so well known as Bishops Thoburn and Parker and Dr. J. M. Waugh. The way in which the Church has responded to this urgent appeal is shown by the following statistics:

On April 1, 1857, the membership of the mission comprised only the superintendent, one native preacher and six members; (the only one on earth to-day to answer the roll call published at the time is Mrs. William Butler). The total value of the property at that date was 337 rupees, or a little over \$100. Now at the close of fifty years we see a great work extending throughout Southern Asia, spreading from these two provinces, where the work began, to all the states of India, on to Burmah, the Strait Settlements and the Philippines, with outposts at Quetta in Beloochistan and among the Chinese colonists on the great Island of Borneo, having a membership of 150,000, with 100,000 adherents, making a Christian community of 250,000 souls, with property valued at over two millions. Four bishops supervise the work, which is divided into six conferences, with 202 foreign missionaries and 1,553 native pastors, ordained and unordained.

*As a delightful instance of interdenominational courtesy and of brotherly kindness, we should mention the fact that on the outbreak of the Civil War some apprehension was felt lest the resources of the home Church should prove insufficient to meet the expenses of the new mission in its rapid growth, and especially of the large number of orphans received into its care. That the cordial greeting extended to the Superintendent in Calcutta by the other missionaries was a token of real interest is proven by the following letter:

"MY DEAR DR. BUTLER:

Some of us to whom the cause of Christ in connection with every branch of Christ's Church is dear, are beginning to feel very anxious about the probable effects of the disastrous war in America on all American missions. We are therefore making inquiries on the subject in order, if necessary, to appeal to our friends alike in India and Great Britain. We would be saddened to see any of these missions curtailed in any way. * * * Have you, for instance, any orphans brought in from the famine? If so, are you likely to be in difficulty about their support?

Yours affectionately,

ALEXANDER DUFF."

Last year over twenty thousand souls confessed Christ openly and were baptized. One hundred and ninety-two thousand nine hundred and four dollars were raised on the field last year.

As early as 1869 the importance of medical work for the neglected women of India was seized upon by this mission, and the first person to go as a medical missionary to the women of the Orient was sent to Bareilly in 1869, by the Woman's Foreign Missionary Society of the Methodist Church, Dr. Clara Swain. She opened the first hospital for women in all Southern Asia, the land and buildings being donated in 1871 by a Mohammedan nobleman who had been impressed with the work of Dr. Swain for the suffering women of that city. The need of Christian literature was so apparent that in January, 1860, a subscription from all the missionaries in the field purchased a small second-hand press, and the missionaries themselves were obliged to make ink-rollers, with the assistance of the only brass worker available, one of the convicts in the Bareilly jail. From so small a beginning have grown the five Methodist publishing houses, which send forth the Word of Life in thirty-seven languages. One of their presses has a capacity for turning out Bible booklets at the rate of 100,000 per day, and another has a record of 67,000 impressions in a day. It was early found that when the women were taught to read, literature must be provided for them, and Christian magazines for women are now published in five languages—Urdu, Hindi, Tamil, Mahratti and Ben-

gali. In fact, so great has been the development of the work on all sides that Bishop Foss has named India "our most successful mission." A well-known missionary observer has written thus concerning two great cities of India: "Bareilly and Benares. One is on the heaven side of India, the other the side that takes hold on hell."

Laymen and ministers of all denominations are invited to go to Bareilly next fall to look upon the heaven side of India, for the jubilee year has been made not only for a season of thanksgiving for the blessing of God which hath given the increase, but that it may be a holy year—a time when special effort shall be put forth for the conversion of the young people in the schools, for the deepening of the spiritual life of the Christian community, and also for the devising of more aggressive methods, whereby the battle line may be flung out to the regions beyond. A thank-offering of \$50,000 is also asked from our native Christians, which shall average at least one rupee per member. This is a large sum for the poor Christians, but they are rallying to the call. At a district conference at Gujarat every member joyfully pledged one month's salary during the year. Two hundred thousand dollars is asked as a thank-offering from the home Church, and fifty new missionaries, each with their support pledged for five years. It is hoped that the jubilee year may see the advance into the closed land of Tibet, so ardently requested by the founder of the mission. That this is possible even in this forbidden territory is proven by the fact that two representatives of the

Methodist Woman's Foreign Missionary Society ventured last summer as far as Lake Manasarowar, spending ten days in the forbidden territory without molestation of any kind.

The India Committee closes its

through Drs. Lloyd, Creegan, Brown, Burrell and Tupper; Mrs. J. Ellen Foster, who has lately been on a tour in India and China, and Bishop Thornburn made addresses, and thus a series of Jubilee meetings was success-



VILLAGE GATHERING AT GUJARAT

appeal to the home churches as follows: "We trust that every one will remember to work to make the object of the jubilee an assured success. We want your help in all of these three ways, but especially in the first—Pray! Give! Come!"

The editors would add that, at Carnegie Hall, New York, on Sunday afternoon, May 13, a large assembly gathered to celebrate this Jubilee, under the auspices of the Woman's Board. The Episcopal, Congregational, Presbyterian, Reformed and Baptist Missionary Boards sent greetings,

fully begun. Rev. Dr. William F. Oldham, missionary bishop of India, very happily presided, and introduced the speakers. If anything could have been improved in this meeting, it might have been to have made a little less of mere congratulation and to have put more emphasis upon the great exigency of the field and opportunity of the Church. It is perhaps an almost necessary peril of such great anniversaries that this element of mutual compliment is apt to perpetuate. Certainly there is ample material in this fifty years for thrilling history.

HOW THE MALAGASY BECAME CHRISTIANS

BY PRINCIPAL JAMES SIBREE, L. M. S. COLLEGE, ANTANANARIVO, MADAGASCAR

English missionaries, when comparing their impressions as to the results of their preaching of the Gospel among the Malagasy people, have often remarked how little *direct* good they could trace to that portion of their work. That a large number do become followers of Christ, and that the progress of the kingdom of God in the island is largely due both directly and indirectly to European influence, are undeniable facts, but we sometimes think that preaching does not accomplish all that we ought to expect.

In my capacity as principal of the L. M. S. Collège, at Antananarivo, it is a part of my duty to obtain from those who wish to enter the college as students answers to several questions as to their circumstances, attainments, etc., and the reasons why they wish to become preachers of the Gospel; and, among these questions, is one as to how they became Christians. A short time ago, in looking through a number of these papers, which had been filled in for a few years past, the various reasons given by the candidates for their becoming followers of Christ were noted down. And, as a rather interesting light is cast by their replies upon the nature of the religious influences which have acted upon the hearts of many of our best and most earnest evangelists and preachers, I have made an analysis of these replies, grouping them under some ten different headings.

The number of papers examined was fifty, and nearly half of these students ascribed their conversion to (1) *sermons* they had heard; in a few instances the preacher's name is given,

and these include English missionaries and native evangelists and pastors. In two or three cases the text which had impressed them is given—for example, the parable of the Prodigal Son, the words "Search the Scriptures, for in them ye think ye have eternal life"; "Rejoice, O young man, in thy youth," etc.

But in almost as many instances these young men attributed their change of heart and life to the (2) *study of the Scriptures*, generally together with the preaching of the Gospel. In some cases preaching has led them to careful study of the Bible, and has thus brought them to repentance and to trust in Christ for salvation.

In two or three cases the (3) *reading of religious books* was the means of conversion, "Pilgrim's Progress" being especially mentioned. This book, translated by the first English missionaries, was a favorite one with the earliest Malagasy Christians, prized as next in value to the Scriptures themselves; in fact, I believe some of them even thought it inspired and bound it up with their Testaments, much as the *Shepherd of Hermas*, the *Epistle of Barnabas* and other early Christian books were often bound up with the Gospels and considered as parts of the Canon of Scripture.

In the case of eight or nine students (4) *conversation with Christian friends* was the turning point in their lives, combined with the sermons they have heard, or the study of the Word. With some four the (5) *teaching and influence of their parents* was the beginning of their seeking after Christ. One says that he could not point out any special time of turning to God,

for, from a child, he had been always drawn to love Him and seek His favor; doubtless this was also a result of parental influence or of that of near Christian relatives.

Some ascribe conversion primarily to the (6) *direct influence of the Holy Spirit*, as well as to the reading of Scripture, or the hearing of sermons. One remarks: "I know and firmly believe that, before I was born, I was chosen of God; it was not preaching or the reading of the Bible which first made me a Christian, although these things strengthened and confirmed me, but the leading of the Spirit alone. The love of God, even before I could understand it, was sweet and precious to me."

Four or five students specify as powerfully affecting them (7) *reflection on their state as sinners* in the sight of a holy God, as well as the unsatisfying character of all earthly things. One says: "I reflected deeply about earthly things and saw clearly that there is no satisfaction or consolation at all in these, not even in the utmost that my mind could conceive as to be desired, for there was always something wanting, there was still restlessness and trouble in it all; and so I was led to seek union with Christ, and then I obtained satisfaction and peace."

Some ascribe their first desires after Christ to (8) *affliction*. One, who came from the southern province of Bétsiléo, says that the Bara tribe, still heathen, attacked the village where he lived, burning the house in which he was, so that one of his feet was badly injured, and he was yet suffering from the effects. Although he got away, he was captured, but afterward escaped, and so was led to seek after

God. These impressions were deepened by hearing preaching and by the study of the Scriptures, but the affliction he suffered was the primary cause.

Some fourteen or fifteen years ago special effort was made in the capital to influence the young men and the scholars in the high schools, and to these (9) *revival services* one attributed his repentance; especially when, at the last meeting, many spoke of their change of heart, which he felt that he had not experienced, the feeling of sin and of need of salvation came powerfully upon him, leading him to seek for pardon and peace.

In one instance (10) *reflection on the glory and beauty of nature* is given as the chief influence in leading a student to seek for the favor of God and reconciliation with Him. And in more than one case a (11) *dream* led to serious reflection and desire for forgiveness. The Malagasy attach a good deal of importance to dreams, and think they often receive guidance from them. I have heard from other people of the religious influence of dreams, and of conversion being ascribed to them. Here and now, as in the days of Job, it seems that sometimes "God speaketh once, yea twice, in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He opened the ears of man, to bring his soul from the pit, that he may be enlightened with the light of the living."

We are accustomed to think and speak of the Malagasy as not very impressionable or apt to become excited with regard to religious matters, and in ordinary circumstances this is doubtless the case. But the recent awakening in the Bétsiléo province,

and, to a less extent, in this central district of Imèrina, has shown us that underneath this somewhat stolid exterior there are depths of feeling which can be stirred, and that in many instances the Spirit of God has been working among them. We have seen deep sorrow and contrition on the part

of many and have heard most earnest and touching appeals from the lips of others, quite enough to convince us that "power from on high," which the Lord promised to His followers, has also come to numbers of our Malagasy people. Madagascar is we hope to be the scene of Gospel triumphs!

AMONG THE AMATONGA

BY LEWIS E. HERTSLET, M.D., MAPUTA, BRITISH TONGALAND
Medical Missionary of the South African General Mission

British Tongaland is on the south-east coast of Africa, in the northern corner of Zululand. Our mission is 100 miles south of Delagoa Bay, 260 miles north of Durban, 100 miles from the railroad, 60 miles from a telegraph office, and 45 miles from nearest missionary postal address. Our district is about 1,600 miles square, with 15,000 inhabitants and two white missionaries. The total white population is seven adults and six children.

The country is a low, sandy coast, with forests, undulating grassy hills, small streams, and two lakes.

The people are industrious, healthy, fairly clean, and courteous. Some are outwardly religious, but generally they are indifferent to God and the Gospel, and believe only in demon-possession, and worship the spirits, with very vague ideas of a Deity. The men speak Zulu, which is understood by the women, who usually speak Tonga. The chief is nominally a Christian and friendly to our mission.

The mission is finely located. Westward lies the broad, rippling expanse of Kosi Lake, with the afternoon sun shining in flaming radiance upon its

wind-flecked surface. Beyond this are the low-green hills and shallow valleys with dark barks of wood and forest, while in the distant background is the dim outline of the Lebombo Mountains, which separate Zululand from Swaziland. At our feet is the bluff, a green, wooded, sloping valley, with a ridge, which separates the lake and lagoons from the sea. Native huts, white sandy paths and green fields are visible on the ridges and in the valley. To the right is the vast expanse of the glorious blue Indian Ocean with long stretches of rolling, white-crested breakers dashing up on the sandy shore. To the northward lie two sandy lagoons, with two small islands, in which are faintly visible large flocks of flamingoes, standing in ranks like soldiers on parade. Over all is the arch of the cloudless blue heaven.

Pay a visit to the night school. Imagine a long, low, dark building with three large, unbarked tree trunks supporting a roof covered with thatch. The walls are made of reed outside and plastered with black mud inside. There are two doors, six small holes for windows, rustic wooden seats

(very rustic), a sort of palisade enclosure for a pulpit, and a mud floor.

The proceedings begin with a hymn and prayer, at which not many are present, but they soon begin to flock in, and then follows what can only be faintly described as a very remarkable performance. About sixty children and young people are present, in all stages of dress and undress. Two men act as head teachers. The light having begun to fade, they all crowd around the windows and doors, some even standing outside. No attempt is made at order or classes, every one seems to choose his own place, both in the room and in the book. Everybody shouts their syllables, words or sentences, some from spellers, and some from reading-books, some from hymn-books, and some from Bibles, and during part of the time the head teacher sits in the pulpit and reads aloud to himself. After a time five old-fashioned, smoky, malodorous, tin lamps are lighted, but only serve to render the picture more striking, the darkness more palpable, the hubbub more indescribable, and the smell and the heat more unbearable.

At last a vigorous bang on the desk by the superintendent restores some semblance of order, a rush is made for the seats, the lamps are placed around the pulpit, the roll is called, and a hymn announced. They simply yell the words. I think I never heard such an appalling volume of sound in a small space in all my experience. The girls here are by far the most noisy; they throw back their heads, their large mouths open to the fullest extent, and "let go."

This school, tho in our district, is not under our control. The church

was built and the work is maintained by the natives themselves. I think only one other white man ever paid them a visit before I went there.

Notwithstanding the amusing circumstances, it was the most impressive and interesting sight to see these young people, so keen on learning, so ready to help one another, and so willing to listen. In our immediate district they will not come to school.

There are about a dozen native police in this place and they live in some huts not far from our house. These huts look like a cross between a gigantic beehive and a hollowed out haystack. Our informal meetings are held in one of these haystacks and are attended by a few of the policemen and occasionally by some of their wives, friends, prisoners, dogs, and fowls. To enter the hut one must bend the back and go down on hands and knees to get through the hole that passes for door, window, and chimney.

Having entered and recovered mental and bodily equilibrium, and having accustomed your eyes to the dim religious (?) light, you discover that you are in a circular, dome-shaped room, formed by long, interlacing boughs, supported by four poles, embedded in the ground. In the center the building is about ten feet high, from this it slopes in all directions to the ground. The floor is of hard black mud. Grass mats, baskets, trousers, handcuffs, knob-kerries, pins, blankets, guns, bowls, boxes, calabashes, ornaments and other paraphernalia are suspended from the roof or lie about on the floor, showing this hut to be the sleeping-place, dressing-room, and storehouse of two or three natives. A small, rickety stool about four inches high is provided for the

speaker, and on this I generally seat myself and wait for the audience to assemble. They come in one by one until, perhaps, a dozen are present. I used to ask them to sing, but have given it up as useless; they can not read, and do not know any hymns, so that the singing consisted of a solo by the leader with a sort of humming, growling, bass accompaniment by the natives. The meeting is very informal, and consists of reading with explanations of some Gospel story, with occasional questions to see how much they understand. Most of them are hardened specimens of Zulu manhood, nearly all polygamists, having from two to six wives apiece.

One of our Christian lads, Titusi Gumede, about fifteen years old, was converted when Mr. Waters was here about two years ago. He has learned to read and write Zulu very well, and is regular in his attendance at the meetings. I asked him to write a letter, telling me something about himself and his conversion, and he says this is the first letter he has composed. Here is the translation:

Maputa, Zululand.

MFUDSI KONDELA (MISSIONARY DR.),

Oh! teacher, doctor; yes, I begin to speak to you, and to ask you whether you are still alive. I am still well, but it is not I, it is by the love of my Lord and Savior in whom I believe.

Yes, I strive to enter into Him, like His saying: "He that bears His cross and follows Me, has life, and confesses Me before the people, I will confess him before My Father who is in Heaven."

I try hard to keep His commands, which tell me it is braver to know that is right, to suppress self, to be patient, to glorify God, to love the brethren.

I leave all bad things, anger, quarrelling, strike, glorifying the world, dancing

and going to noising gatherings (probably beer and drink).

I am Gam! Titusi Gumede.

The time that I began to follow Him is one year. I strive to enter into Him, that I may be a member in His body, I thank my God.

Answer me and tell me all that I require. I stop here. Remain in peace.

Some of the difficulties, dangers, drawbacks, and discouragements of the work here are: malaria, heat, sand, distances, famine, apathy, small meetings, slowness, heathen customs, etc. Malaria is very common during the summer months. All the white population have had fever and very many of the natives, tho not of a very virulent type. The climate is hot and close, with, fortunately, plenty of wind, but the heat makes long walks almost impossible in the summer and renders cooking and housework very difficult for lady missionaries.

There are no roads, and all native paths are soft and sandy, making the going rather heavy. The people build in very scattered fashion, not in towns or villages, but in kraals, containing from two to ten huts, with from ten to fifty people in each kraal. They are at long distances from one another, so that house-to-house visitation forms a constant excuse to the natives for not attending church.

There is no actual antipathy or open opposition to the Gospel, but absolute indifference and lack of interest in the message. All sorts of excuses are proffered for not coming to church and not wanting to hear "the good news of God." Some of these excuses sound strangely familiar. "I have no clothes." "Who would look after the children?" "What about the cooking?" "Too far." "No time." "We are eaten up with famine."

"Must watch the gardens because of wild pigs and monkeys," etc. We came expecting to find many willing to listen and receive the Word, but for months our Sunday Gospel service has numbered about twenty. Then the people are so slow to move, slow to work, slow to learn to read. They turn slowly, think slowly. Their general motto is "To-morrow is also a day."

Heathen customs are also a great hindrance. Polygamy is general, and keeps many out of the Kingdom. Beer drinking and hemp smoking cause backsliding, and through deeply rooted, unnamable immoral customs, others go down to spiritual death.

Practically every male native goes for longer or shorter periods to work in the large towns, especially Durban and Johannesburg. This very often means that as soon as a young man has begun to come regularly to the meetings, and apparently becomes interested, off he goes to town, and we hear nothing more of him for many months.

A deep-rooted belief in demons and demon-possession is universal. It is difficult to say whether many of them are really possessed of evil spirits or whether it is a combination of hoary custom, hysteria, and mental disease.

One night my boy and I wended our way, with a lighted lamp, down the slope of a sandy hill, into the damp, foggy, malodorous valley, over the rickety plank bridge, up the steep, water-worn bank, past the corrugated iron store, through the chief's mealie gardens, along a tortuous, narrow path, through the wet waving stems of grass, out into an open space. Here we came upon Ekutukuzeni (The Place of Hiding). This is one

of the chief's small kraals, where a half dozen of his wives live. For the past week from thirty to forty young men and boys had been there, working for him in his fields, clearing a space round the kraal, making grain-houses, etc.; for this they receive no pay, no food, no reward of any kind; it is part of their homage to their chief.

Long before we arrived the sounds of shout and song told us that a dance was going on. Before reaching the kraal I put out the light and then advanced to watch the proceedings which were faintly visible by the flickering flames and fitful flare of a fading fire.

The men and boys sat in a semi-circle, and every now and then one of them would dash forward, making the sand fly with his wild leaping, and with wild yells would dance and spring about, his calls answered by a deep bass roar from the seated crowd. When one took his seat another would spring up and dart forward, each apparently trying to outdo the other in the variety and violence of his actions. At a given signal all stood, and in perfect unison stamped their feet alternately upon the ground, which seemed to shake and tremble beneath their truly terrific blows. Suddenly, dividing into two bands, they trotted round the open space, swinging their sticks, shouting, singing, and stamping as they went—the one company apparently challenging the other. After a little they discovered me, and the *Induna* (foreman) brought the dance to an end.

In their then-present condition, perspiring, hoarse, and somewhat excited, they were not very fit for a meeting, so I gave them time to cool down,

after which we had some singing and an informal "straight talk." The blackness of the night, the twinkling stars, the big trees, the temporary grass huts, the blazing fires, and the attentive faces of the young men as they listened to the message, all combined to form a striking and memorable picture. Some of our Christian lads were there, and answered well to any questions that were asked.

During the whole service we could hear in the distance a monotonous "tom-tom" sound, telling us of a very different meeting going on in the kraal of the neighboring native witch-doctor, a notable caster-out of demons. He was hard at work, and as I had long wanted to see how it was done, I went over to Vagesha's kraal. Knowing that they would stop at once on the arrival of a white man, I again put out the lamp, so I was able to see without being seen.

It was the weirdest scene imaginable. An open, sandy space, between the huts, a smouldering fire of grass and sticks, giving out a dull, red glow and a dense, white smoke occasionally fanned into a feeble flame by a passing gust of wind. Near the fire a very old woman (the doctor's mother) sat smoking a short pipe, while a dozen other women and one man were squatting in a rough circle. In the center stood a tall, dark, naked figure of a man, with long hair and waving arms. Two of the party beat on an old tin with painfully monotonous regularity; one woman tapped a sort of tambourine, and the doctor beat a dried section of a calabash. The whole company were chanting or wailing out a dirge, mournful and monotonous. The three patients, groaning, writhing and occasionally uttering grunting

sounds, called out and beat themselves on the breast.

After some time they stopped, and the "doctor," going up to one of the women, tapped her repeatedly on the shoulder, snapping his fingers at the same time, and asking the supposed spirits questions in a soft, soothing, sleepy sort of a voice, quite unlike his natural tones. No result was obtained, so the drumming and moaning chant was resumed, and the other woman was operated on with a similar lack of result.

The proceedings came to an end, and, coming forward, I used the opportunity to give them warning as to the sin of such business, telling them of the power of Jesus to help them if they were really demon-possessed. Vagesha attempted to defend himself, and admitted that it was the work of Satan, but I declined to argue with him before the people, inviting him to come and talk with me at home.

In another part of this country the method of exorcizing demons is to fill the hut with people and patients, build a large fire in the center, shut the door, and tap the unfortunate patients on the head with an iron hoe! After such treatment second attacks and relapses are said to be unknown!

At present I can not say whether I believe that these people are really possessed by evil spirits, or are only afflicted with what I have before said, superstition, hysteria, epilepsy, mimicry, and a desire to be pitied and prominent. The disease is almost wholly confined to women and girls, a fact which seems to indicate a nervous origin. Whatever the cause, it has a great hold on the people, and is a great hindrance to the spread of the Gospel.

THE MISSIONARY EDUCATION OF A CHURCH

BY WILLIAM BYRON FORBUSH, PH.D.

It almost goes without saying that when we can get the things done that have been advocated in our earlier articles we shall soon have churches that are educated in missions. In the meantime there are multitudes of adults who have passed beyond the reach of the methods that apply to children, and there will always be a large number who will escape a missionary education in childhood. Many of these will be considerably affected by the instruction that we give their children, for there is something inherently childlike left in all of us to which the simple and picturesque must ever make their appeal. Regardless of this, however, the missionary education of the whole adult Church remains our hardest if it is not our largest problem.

There is one church in this country whose nobility of Christian giving during the past few years has attracted very general attention. Its success in this direction is one that few churches can expect to emulate in amount, but it may certainly be emulated in method and in spirit. I refer to the Central Presbyterian Church in New York City, of which the Rev. Dr. Wilton Merle Smith is the pastor. This tangible example is worth a volume of theories.

Altho this church is regarded as a wealthy one, there were special reasons why it might have been excused, if any church could be, from larger generosity to others. It is somewhat limited in its territory, and it has suffered during the past ten years from the extraordinary movement northward and westward which

has affected the clientele of all the churches on what is sometimes called "Zion's Hill" in New York. Nevertheless, this church has gone up from an annual gift of two or three hundred dollars to a missionary board until now it supports twenty-five missionaries and a number of other benevolent institutions, while it has not flagged in home support or in the care of its own city chapels and missions.

The secret of the missionary enthusiasm of this church, as Dr. Smith has given it to me, is in three things: Systematic Beneficence, Personal Leadership, and Wise Information or Missionary Education. It is hard to know which of these qualities to put first. In importance the order is a reversed one, but chronologically it is correct. Dr. Smith was from the start a missionary pastor and systematic beneficence had been foremost in all his pleas. The Christian Endeavorers had been stirred by his words, and at the same time providentially had their attention called to the organization known as the Tenth Legion. Fifty-two out of fifty-five became pledged givers of the tenth as a minimum to the Lord. It is worth while to note just here that the motive of obligation was pushed even before or more strongly than the motive of interest. With children the proper order is the reverse. Children have not committed themselves irrevocably to the right side, and in all their education interest is regarded as the great force that moves the will. Maybe this idea has been overworked in education; at any rate, one of the weaknesses of the whole situation to-day, both as re-

gards missions and all other forms of Christian service, is that people will respond only to emotion and not to duty. One mark of a spiritually matured child is the character of his response to obligation. And so among adults, those who have pledged their lives to Christ's cause, the previous question is not whether they are interested in this or that special work, the first question is as to whether their money and their time are given with the all they have promised to Christ.

Dr. Smith says that in order to make this issue tangible he circulated among his people little pass-books, labeled: "Account with the Lord." Four hundred of his people took these books. He speaks of one of his elders who came to him with some annoyance, saying that it was of no use for him to keep such a book, as he gave a tenth anyway. At the end of the year, however, he frankly confessed that he found that he had not been giving a twentieth. Now I shall not go into the question of the tithe at all. The only point now is that it is a sensible thing to face a people with the question of what they are actually doing. This alone is usually a strong appeal to the conscience and the will.

In this Central Presbyterian Church other plans of systematic giving have been tried from time to time, and their success has been due not to their ingenuity or to the fact that they represented tangible obligation merely, but rather more to the fact that the definite fields and men to which the Church was now giving had begun to arouse so much interest that the givers had become anxious to make each method yield as much money as it could. For while inter-

est did not displace obligation, it was, as we shall see, given its full place.

The second thing Dr. Smith mentioned was personal leadership. There was his own, of which he speaks modestly, but many of us know how inspiring and tireless it is. Then there was that of a consecrated and business-like layman. Then came the young people and all who fell in with the plan and learned its blessings. A great factor, which not every church could share to the full, was that of the presence with the home church for a considerable time of most of the workers whom the church has sent out. Some of them were sons and daughters of the church itself, some were not. They came, not merely to make perfunctory missionary talks, but they stayed until they had won confidence and love and until they had learned how the church was praying and caring for its workers.

As to the missionary education of the Central Church people, one or two points are especially suggestive to others. The chief element from the beginning has been this connection of personalities, what Dr. Smith calls "the living link of missions." The first act of the church after appointing a strong missionary committee was to send a man to the home field. The place was in the mountains of Kentucky. The missionary started not only a church but a school. The church is called the Central Presbyterian Church of Hyden, Kentucky, and Dr. Smith himself has taken the toilsome journey, sixty miles from the railroad, to make it a personal visit. The academy is training two hundred and fifty young people each year. Seven workers represent the investment in lives of this New York church in

Kentucky to-day. So in China, a work that began with one young man in 1892, now calls for at least eight workers in a missionary compound entirely supported by this church. The church once wanted to send a physician, but it turned out that he had a brother who desired to go, and a man was found who was willing to make him his own missionary. Another thing which has been characteristic of this campaign of missionary education: missions have not been disguised nor treated spasmodically. This church has not made much of days of special appeal. Once a month, the first Wednesday night in each month, is a missionary evening in the church prayer-meeting, and these meetings are so important and so interesting that they call out people who attend at no other time. Business men know that there is "something doing" at the prayer-meeting.

Needless to say, these meetings are not of the stereotyped character. No selections are read in trembling accents from missionary magazines by persons whose tones are inaudible beyond the corner in which they sit, no prayers are offered in general. The chief agency is the camera. Each field which the church helps is provided with a camera. The church owns a fine stereopticon, and as soon as the photographs come home they are transferred to slides and presented to the church. The result is, as Dr. Smith says, that "while we have two large missions in our city here, the missions in Hyden and in China are just as near and just as much a part of our work."

Not all churches can support their own missionaries, or produce fresh monthly lantern slides, or keep their

missionaries in the home church before sending them away. But anybody can use consecrated ingenuity. The boards now are urging the support of stations rather than the support of individual men. Interest in a man depends upon his personality which, while noble, may not be magnetic, and upon the tenure of his life, which may be short; but interest in a station gives equal if not greater opportunities for interest in lives, and turns the attention from the worker to the work, to the men and women who need our help. In this sort of a "living link" the small and weak church is nearly upon a level with the large and strong one; any church can take shares in a station, and the boards illustrate nearly all their stations by lantern slides and by loan exhibits of native crafts and curios.

Much more might be said by way of enlargement of these ideas, but the ideas themselves are fruitful enough to suggest local application. First, this is a campaign, not a skirmish. Special days and speakers, ingenious devices and centennial funds are to be discounted in favor of the man, layman or minister, who will push a persistent and permanent plan of missionary work for the church. Then must come the facing of obligation, to God and to the work, and with this the ingenious and enthusiastic making real of the special place and work and men to whom the gifts are to go.

It sounds simple and it is. It seems easy, but it is not. It means the deliberate turning of one's back upon attractive temporary devices and a consecration to a long, patient educative process, which seems to many slow and impractical. But it is the right and it is in the end the only successful

method of making the church know and care and give and pray for missions.

Suggested Reading

I must mention again Mott's "The Pastor and Modern Missions," published by the Student Volunteer Movement. In the "Report of the Seventh Conference of Officers and Representatives of the Foreign Missionary Boards, 1899," there is a valuable report of the Committee on Special Objects. The reports of the Advisory Committee on the Forward Movement are suggestive. For ingenious yet really worthy devices for developing church interest, Belle M. Brain's "Holding the Ropes," published by Funk & Wagnalls Co., New York, is a mine of resources. A report of the special visit made by Dr. Devins to the foreign field of the Central Presbyterian Church may be obtained of the *New York Observer* for twenty-five cents.

The "Living Link" feature of church missionary life, the editor of this REVIEW has very earnestly advocated for more than thirty years. Indeed, so far as he knows, the phrase first suggested itself to his mind, and was then frequently on his tongue and pen, when the young men of the Fourth Street Presbyterian Church of Detroit, of which he was then pastor, undertook to establish such a living link between themselves and the Island Empire of Japan in the person of Rev. George William Knox, as their representative. The eminent success of

that experiment—for in those days, these young men were pioneers in this undertaking—confirmed the conviction that any church that will follow the example, so warmly commended by Dr. Forbush, will find its intelligent interest, earnest praying and self-denying giving marvelously stimulated.

This seems to us the natural and common sense way of doing foreign missionary work. Praying and giving are lifted out of the level of the vague and abstract to the level of the definite and the concrete. Instead of scattering seed upon a wide expanse of waters, to be carried we know not whither, and lodge we know not where, we sow a distinct field, water it with tears, nourish it with prayers, watch its growth, and feel identified with the harvest. We get a clearer conception of the actual wants and woes of a destitute world, and how they are being met. The field we thus till through others, becomes our own; we grow properly jealous of its interests and zealous for its fuller development.

Some idealists have opposed this method on the ground that it promotes spiritual selfishness and narrows down sympathy by a circumscribed sphere of special labor. But wherever faithfully tried, it has been found expansive rather than exclusive, and broadening rather than belittling, as in the conspicuous instances above cited. With our most enthusiastic commendation would we approve such a plan of linking the home church with the foreign field.

A. T. P.

EDUCATIONAL PROBLEMS IN SOUTH AFRICA

BY REV. FRANCIS W. BATES, GAZALAND

American Board

Within the last quarter century the government of nearly an entire continent has undergone a revolution. So quietly has this taken place the world has scarcely awakened to the fact, nor to a realization of its immense significance.

A political map of to-day as compared with that of twenty-five years ago would hardly be recognized as of the same region. A missionary map would show but little change during the same period. Within recent years, roused to a sense of the commercial value of this hitherto unapportioned territory, nearly every one of the Powers of Europe has laid her hand on the continent, raised her flag, and proclaimed to the world that, within certain boundaries laid down by herself, her rule is supreme. With this transfer of ownership have come mighty changes to the original inhabitants.

Professor Starr, of the University of Chicago, contends that contact of aboriginal man with civilization invariably tends to degrade and demoralize him. If civilization, unaccompanied by Christianity, is meant, his position is undoubtedly correct, as has been demonstrated over and over again in Africa.

Take, for example, the southeast African natives who, under their tribal laws, had vigorously instilled into them the principles of honesty as regards property rights. When, in 1893, the pioneer missionaries of the American Board entered Gazaland, they had with them thousands of pounds of barter goods, supplies and personal effects. Carriers for convey-

ing these goods could only be secured by paying in advance and even then they refused to carry them more than a short distance. So in a few weeks' time these goods were strewn up and down the whole length of their route of two hundred miles from the coast to the highlands, the loads lying now under the shade of a tree, now by the roadside, or under a hastily built shed, or, at best, in the care of some native chief. It was months before these goods were finally delivered at their destination. It speaks volumes for the honesty of the natives that, when the goods were opened, so far as the owners could discover, not an article was missing!

Under the tutelage of adventurer, trader, prospector, and especially of the Portuguese, the native people have made such progress that at present it would be unwise to repeat this proceeding and expect the same result. The natives are becoming civilized!

Or, to cite another example in proof of this position, compare the morality of the natives then and now. Contrary to the prevalent opinion that they are utterly devoid of all moral restraint, under their own government, they maintained a high degree of morality. The virtue of their maidens was guarded with the utmost care, and unfaithfulness punished by death. That they have proved apt pupils in the school of infamy taught by their civilized rulers is shown by the great and constantly increasing number of individuals in whose veins flows the baser blood of two races.

"What you tell us," said an old gray-

haired native to his missionary, "connects with the old, old story of our people."

"What do you mean by that?" I asked him.

"In the olden time," he replied, "if a man got drunk he was ashamed, a girl might choose her own husband and he did not have to pay much for her, and a son did not take his father's wives, when he died, to be his wives; but now all this is changed."

"How long ago did this come about?" I asked him.

"Even as late as my father's time," he said.

"And why did it come?"

"Because with the coming of the white trader money began to be plentiful, and with it came a greed for gold, so that the hearts of our people were no longer white," he said.

Unquestionably civilization has demoralized the natives. But Professor Starr, singularly enough, credits the missionaries with bringing about this unhappy state of affairs and, if correctly reported, denounces as monstrous and outrageous the efforts of missionaries in attempting to graft their own religion upon these untutored people. "Let them alone, let them alone—don't spoil them," is his plea.

If there were some unfailing arrangement by which the aboriginal native might be protected from contact with the baser elements of civilization, this argument might appear to have some plausibility. But, as we have seen, the tide of civilization is running strongly toward the Dark Continent, bringing in its first influx a torrent of the froth, the scum and the pestilent sediment of Europe. The native is in danger of being spoiled, not by the sincere efforts of mission-

ary workers to save him from destruction, but by the pollution of unprincipled white men whose sole purpose in visiting the black man's country is their own self-aggrandizement.

If ever the Macedonian call rang loud from Africa, it is to-day. The seed sown here and there upon many waters is already bearing fruit. It is the day of transition. The gods of their fathers, whom in their ignorance the natives have worshiped, are playing them false.

"It is God calling us," said an old native man. "Before the missionaries came if our friends were sick we worshiped the spirits and they got well. Whether it was God or Satan helping us we do not know. But now that we have heard of the true God the spirits no longer help us. It is God calling us, but how can we who have been brought up in heathenism turn away?"

It is for the Christian Church of America to rise to the occasion, to guide these wanderers in the darkness until they

"Touch God's right hand in that darkness,
And are lifted up and strengthened."

"How do you go about it?" This is the question most frequently put by individuals who are sincerely interested in the progress of God's Kingdom, yet who scarcely comprehend how the miracle of healing is brought to such a people. And to many the explanation is somewhat startling.

There are those, even in the ranks of missionary workers, who would undertake the elevation of the civilized races by descending to their plane with the hope of thus lifting them up. These eschew all comforts, go among the natives, eat as they eat, sleep as they sleep, make them their comrades,

ignorant of, or indifferent to, the fact that in so doing they inevitably belittle themselves in the eyes of those whom they would help, and thus defeat their own end.

Others, while living in their customary manner, take no account of existing conditions, but seek to level all social barriers by lifting a few of the natives upon the plane which they themselves occupy—and the result is failure.

Still others, irritated by, and indifferent to, the just criticisms of colonial friends, encourage in their natives a familiarity with their superiors, such as the average colonist does not, and should not, countenance, thus bringing reproach upon mission work in general and, what is more deplorable, positive injury to the natives themselves.

It is such workers and methods as these that, in great part, have brought distrust and criticism upon the great body of missionary workers who, with sane mind and rational means, are laboring to lift, not one here and there out of his station, but the mass of the people from their degradation, with the confident hope that, when they prove their worth, it will be duly recognized by all.

The rational method of winning the Africans to Christ is not by cultivating any one faculty at the expense of the others. Too often in the past this fact has been overlooked. It has been the aim of the American Board's workers in southeast Africa to train simultaneously the three H's—Head, Hand and Heart. "There are many members, but one body." One can not say to the other: "I have no need of thee." Therefore, in the very beginning of its work in Gazaland, the

mission established these three departments, the educational, industrial and evangelistic.

A school was opened and the children were invited to attend. But the mountain would not come to Mohammed, so Mohammed went to the mountain. Down into the byways and hedges the workers went, teaching a little group wherever one could be gathered, but it was slow, discouraging work. The children were not imbued with zeal for knowledge. More often than not, on the arrival of a teacher in the kraal, all that could be seen of the pupils was a dissolving view as they disappeared into the grass or corn fields. Moffat's three essentials of a successful missionary came into constant requisition: First, Patience. Second, *Patience*. Third, PATIENCE. But the day was finally won. When a dozen or so had attained the high distinction of being able to read a few sentences, invitations were issued to a grand school exhibition.

A few of the fathers came, but came to scoff.

"Our children can not learn," they said. "Learning is for the white people only." They listened in silence until the children were told to read some sentences which were written on the board. That was too much for them.

"They are not reading," they said. "They are simply reciting what they have been taught." The children were then sent out of the room and the parents were asked to suggest some sentences, which were written on the blackboard. The children were recalled, and slowly and stumbly, it is true, but correctly, they read what had been written in their absence.

"They have been taught some-

thing!" said the astonished fathers. "They have been taught something, kodwa—but—"

"But" is one of the most common words in the native language. They are always butting against something—not butting in, but butting out. In spite of this proof of the ability of their children to learn, they were still unwilling to pledge to the school their hearty support. Little by little, however, the work progressed until out of the unpromising material a well developed educational system was finally evolved. Only a few years had passed before there was established at Mt. Silinda a boarding and day school drawing its sixty or seventy pupils in part from the surrounding district, but mainly from the lowlands lying between the station and the coast. These pupils indicated their desire for educational advantages by remaining, often for a term of years, working several hours a day merely for board and tuition, and by extra work outside of school hours and in vacations providing themselves with books and necessary clothing. Their faithful attendance was the more gratifying because of the strong allurements offered by labor agents in the larger towns and mining centers of Rhodesia, where wages ranged from £2 to £5 per month. It is noteworthy also that these pupils were drawn from homes where, so far from being encouraged to attend, they were bitterly opposed, often to the extent of positive persecution.

When the Gazaland Mission entered Rhodesia they took up, in the name of the American Board, a large tract of land upon the same terms as the other white colonists received theirs from the government. This gave

them a certain measure of control over the natives resident on their lands, and gradually, as the confidence of the people was won, they introduced laws tending to the improvement of the general condition of these natives. Among these was a sort of private compulsory education law, which, while not being too strenuously enforced, resulted most favorably in reaching children whom indifference or opposition would have prevented from profiting by the instruction offered. At each mission station schools were established, and, as opportunity permitted, outstation schools were also begun with gratifying results.

Especially encouraging was the noticeable increase in the attendance of girls, who from the start were most difficult to reach. This difficulty was in great part due to the fear of the owners of these girls that education would prove a barrier to their securing husbands, or, in other words, that their marketable value might thereby depreciate. For in Rhodesia the owner of every female relative or slave may by law demand on her marriage four head of cattle or \$100.

The question naturally arises, who were the teachers of these outstation schools that were established? Could the missionaries, always too few for the work in hand, add the teaching of these schools to their already onerous duties?

Just here appears the natural and inevitable result of the plans adopted by the mission. Pupil teaching was almost from the first made a regular part of the school work, on the principle that if a child had learned to read "baba"—father—from the chart, he was able, and ought, to impart that knowledge to some one else. It

required no little persistence to instil this principle into them, especially as there was no inducement in the shape of money. But with the development of Christian character the selfish motive was gradually tempered and there sprang up a willingness to pass on to their kindred the good things which they themselves had received.

So it happened that when those first hard-won pupils had grown to manhood and womanhood under Christian influences and were ready to settle down in homes of their own, they came to the missionaries seeking work, under their superintendence, among their own people. This was to the missionary the realization of the hope and prayers of all his years of service among them, for upon the native himself, under God, rests the final responsibility for the redemption of his race. Yet this appeal for work was to the mission workers an occasion of trial and distress. For while the opportunities for work lay around them on every hand, while the laborers were ready to enter the harvest field, there were no available funds with which to pay these volunteers for carrying on the work. We knew that the young men thus seeking employment had but lately returned from the mines where they had received from \$20 to \$25 per month.

"We can not give you what you have been earning," we told them.

"What can you give us?"

"There is no money in the treasury for this work. We should have to obtain it from other sources. Could you do with \$5 a month, with all the land you wish to cultivate for your own use?"

Considering the conditions, this was small, very small, for the maintenance

of a family in a Christian home. But in no case known to the writer has the offer ever been refused. Thus our teaching force has been secured.

Theoretically, it is the duty and privilege of the native church to undertake and carry on this work, and it is vitally important that in no case should the salary of such a worker be greater than the church, as it grows, may reasonably be expected to pay—a principle too often forgotten.

To the credit of the two churches already organized be it said, they have responded generously to the need, but the opportunity has exceeded their ability to meet it. Special donations have been turned to this use, individuals or groups of interested friends have assumed the expenses of certain workers. It were well if, until the growth of the church enables it to assume the entire cost of this work, but *only* so long, gifts for this specific purpose might be provided without trenching on the funds sent out by the Board for the general mission work.

The time was when the use of missionary offerings even for educational purposes was looked upon by many contributors as unwarranted, their contention being that such gifts could only be legitimately used in promoting the evangelistic work. Fortunately it is no longer necessary to argue this point.

If any proof were needed of the indispensable necessity of educational work, of its abundant fruitfulness in the development of Christian character—which is the sole and direct aim of evangelistic effort—no candid mind, conversant with its results in the Gazaland mission, would hesitate to recognize its tremendous importance and value.

It was solely from the pupils in the schools, to whom Christian truth was as regularly taught as the *chart* or the problems of arithmetic, that, scarcely more than three years after the founding of the mission, the First Church of Christ in Gazaland with sixteen charter members, was organized. It was from the pupils trained in the schools that its numbers steadily increased and that later a second church was formed. It is, as we have seen, from the ranks of the pupils that the native teaching force has been supplied. It is in the schools that ideals are inculcated leading the young people to seek Christian marriages, to the establishment of Christian homes which are the nucleus of the Christian community—the leaven which, in time, will leaven the whole. Already the second generation are rising up—children of praying fathers and mothers—a minus quantity before, of parents whose training, tho limited, inspires them to covet for their children greater advantages than were their own.

Strange as it may seem, the day is not yet wholly past—tho it too is passing—when the use of missionary funds for manual training is looked upon with marked disfavor by the Christian public, and when missionary boards in announcing the establishment of some industrial work, feel themselves constrained hastily to explain that no funds from their treasuries have been diverted to this somewhat questionable work!

Let the doubter visit any one of the thousands of native homes in South Africa and explain how in the darkness and filth and unsanitary conditions it is possible to develop a high type of Christian character, how, unless under the guidance of his mission-

ary instructor the hand of the young Christian is to be trained to improve *his home environment, making it the fit abode of self respecting, pure-minded manhood and womanhood.*

If the results of the twelve years' labor in the Gazaland mission were tabulated, to the casual observer they might appear to be small. But to those who understand the difficulties of the situation, the work accomplished, especially in view of the smallness of the force and funds, is peculiarly gratifying.

As we have shown, the early hindrances to the work in Rhodesia were, first, the ignorance of the people themselves—ignorance of their own capabilities and the best means by which they might be developed to attain to the full stature of the man created in the image of God. Directly out of this ignorance arose, second, their suspicion—suspicion of the ulterior motives of the missionary. Until now utter strangers to unselfish and philanthropic motives, either among their own people or especially among the white men with whom they had come in contact, the natives could not conceive that the avowed object of the missionary, namely, to help them, could be the real one. For this reason they were slow, very slow, in availing themselves of the advantages so carefully planned by the missionaries for their development. And even after the missionary's singleness of motive was at last acknowledged, there remained the third mighty obstacle, *cupidity*, to impede their upward progress.

But while by painstaking effort these heathen traits have been gradually yielding in the native people, the missionaries have been compelled to

face and combat these same traits as they have been exhibited by the white conquerors of the land.

In all South Africa the one absorbing, overshadowing problem which looms big on the horizon is the native question.

In their mad scramble for personal aggrandizement the first settlers of Rhodesia lost sight of this tremendous problem. For a time in their ignorance of, and indifference to, the needs of the native people, they left "the question on the table." But no sooner did the missionaries give practical demonstration to the one feasible solution of the problem, viz., education and Christianization, than the suspicions of the white population were aroused to instant activity.

"Whereunto will this lead?" was the excited question of the leaders. Immediately there sprang up the conviction that if the native be encouraged in the cultivation of his natural gifts, he might in time become a rival of white labor in the industrial world, a possibility that could not be tolerated. To avert this menace of the native races, altho their charter forbids class legislation, the lawmakers boldly discriminated, especially in matters of education, in favor of the children of white colonists.

The relation of the natives to the white population of Rhodesia is in fact anomalous—they are indispensable but odious. But it was not alone the future situation that agitated the public mind. Fostered by their intense cupidity, the legislators developed a fear that their schemes for utilizing the natives in increasing their own gains were not as effective as they might be made. To the credit of England be it said, she has never yet surren-

dered to her South African colonies the final authority on questions pertaining to native affairs.

With this irritating check upon them, the legislators dared not, as they would fain have done, pass a compulsory labor law. In place of this they imposed a tax of £2 upon each male adult, hoping thus to force him to labor and at the same time themselves appropriate a rich share in the results of that labor. This was so obviously unjust that even in Rhodesia a hue and cry was raised among the wiser element of the colonists, and in England the measure was promptly vetoed. Not to be frustrated, however, in their schemes, they reduced the tax to £1 per year with an additional tax of ten shillings upon each polygamous wife.

Now that the agitation over the first scheme has subsided and the new proposition has been approved by the home government, they calmly interpret the term "adult" to include boys even as young as fourteen years old!

Thus while in the establishment of the educational work of the mission these essentially heathen characteristics of ignorance, suspicion and cupidity in the native people operated to hinder advancement of the mission work in its inception, to-day these same traits exhibited by civilized men are breaking down the system so toilfully built up. For the inevitable result of the present law is that just as the native youth reach a point in their training where they are capable of rapid development, they must leave school in search of work by which to earn, at a boy's meager wages, the tax which goes into the coffers of the government, for which he receives no adequate return.

The members of the Gazaland mis-

sion went to their pioneer field in Rhodesia impelled by the thought that there were men, made in the image of God, yet ignorant of their parentage, waiting to be restored to their birth-right. They found men and women

ignorant, degraded, it is true, but even yet displaying some Godlike qualities. Are they worthy of the effort being put forth for their redemption? As worthy as any man for whom Christ died!

OTHER TESTIMONY TO PROGRESS IN AFRICA

Mr. F. S. Arnot says of his visit to Bihe, etc.: "God has wonderfully wrought in this country since I was last here. Then we seemed to be picking away with wooden picks at a mass of concrete, or as one native, since converted, said, our preaching 'seemed like voices heard in dreams.' Now within a radius of, say, 15 miles of the two stations of Ochilonda and Owhalondo are over 200 professing Christians, most of them evidently real, as this work is far from being popular. The Portuguese traders plot to overthrow the converts, and had a professing Christian put in prison on what we believe a false charge. Then the relatives have treated some of the young converts in the most cruel way. It is beautiful, too, to see an earnest desire to carry the Gospel to the tribes around, and we called all the Christians together for a 'Missionary Conference;' some young men desire to go forth on a two or three months' journey, and we hope to see the whole church united in sending them.

The death of a young convert just as we arrived has been a great encouragement; Namamba was her name. With a baby only a few weeks old she took cold and was soon very ill. The women attending offered to help her to turn, saying, "You must be tired." "I am not tired," was the reply. "I am already strengthened; there are only two roads to death, and mine leads to

the glory of God." And later, "My path is one only, praise the Glory of God." Those words had hardly passed her lips when her ransomed spirit fled. She must have seen "heaven opened."

Two young men, Maitland and Louttit, from the United States, who joined me at Lisbon, together with Mr. and Mrs. Agard from British Guiana, are to go on to the Chibokwe country."

Rev. Charles Collins, of the L. M. S., writes of a special week of meetings at Ambihimahasoa, Madagascar, when 341 persons professed conversion, the whole church being changed into a spiritual force, and the revival not being confined to the city. At many places charms were collected and burnt. A missionary also, at a crowded meeting invited all those present who had repented and decided to turn to God, to manifest it. A young man well-known for his bad life and the harm he had done, intelligent, but a drunkard, a debauchee, corrupt to the core, came, sat down and wept, and spoke with much feeling of his shame and repentance, crying: "Lord Jesus, have pity on me!" Another, who had disappeared for considerable time, having squandered part of his father's fortune, some weeks after, also came back in rags, having wandered about, sometimes in the forest, and having almost died of hunger. He told about his wretched life, and the meeting with his old boon-companion, now converted, was most melting.

THE DROSTDY MISSION INSTITUTE, WORCESTER, CAPE COLONY, S. AFRICA *

It is said that Lord Charles Somerset, standing before the great front door, and looking across the fertile plain, said: "Measure one mile up and half a mile on each side and lay out a town within that space."

On each side of the door is a curve, with large bow-windows, reminding of the castles of the Old World. The ground floor was built for storerooms and slave-quarters. Here we may imagine slaves in fetters, the Landdrost, with his Heemraden, sitting pompously in judgment, and fierce old Lord Charles Somerset pacing angrily up and down. The building is a square, enclosing a courtyard. Lord Somerset is said to have had this built as a hunting-box for himself, and hence the size of the building and the grounds. For many years the old building was the dwelling of the Landdrost and afterward the Magistrate. New public buildings were erected in 1891, and the court was removed to them; but the Magistrate still lived in the Drostdy, tho it was bought by the Dutch Reformed Church in 1902 and the Boer Mission Institute was located there.

While the late war was still raging, missionary enthusiasm began to be manifest among the young Africans. In the camps in India, Ceylon, the Bermudas and Simon's Town, in the Concentration Camps and even on commando young men volunteered to go to mission fields; and their numbers grew until there were 175 candidates. The Rev. A. F. Louw, now superintendent of the Mission Institute, was then laboring at Deadwood Camp in St. Helena. He observed with joy how spontaneously they came forward.

Meanwhile two other men in South Africa watched these developments: Dr. Andrew Murray and the Rev. J. du Plessis, now secretary to the mission. Most of those candidates not

being fitted for admission into the Theological Seminary at Stellenbosch or the Mission Institute at Wellington, special arrangements had to be made for them. Most of them, ruined by the war, were not even able to pay for their board, but it was a bad time for collecting funds. Mr. Du Plessis, however, pointed out the opening the mission had for widening its sphere of work; and his labor was not in vain. In 1902 a conference met at Stellenbosch, attended by about 40 Dutch Reformed ministers, to discuss ways and means, and hence the purchase of the Drostdy for £10,000, the Dutch Reformed congregation of Worcester, notwithstanding the large sums already provided for the sick and wounded, widows and children, giving £2,000 toward the purchase. The committee also received more than 200 promises to provide for the board and lodging of a missionary candidate at the rate of £24 per annum. The way being thus clear, on February 12, 1903, the institution was formally opened.

There were as yet no schoolrooms, and for four months the classes had to be carried on under the oaks in the garden, an old football stand being improvised for seating accommodation. An old military shed was bought, and there more than 20 men were housed, the rooms in the ground floor, formerly used for cellars, being fitted out as dormitories, and old stables as schoolrooms. Out-buildings and workshops were erected, and the garden was taken in hand, cleared up and cultivated.

Work is the keynote, and Mr. Louw, the superintendent, sets the example himself. Every student has four hours tuition and two hours manual labor per day. Examiners, appointed by the Synod, inspect the classes, which range from Standard III. to the School Higher. Mr. Joubert is the

* This historic building is now used as a mission institute.

Principal of the Education Department. The candidates show great eagerness to learn. Many of the students can not pay the full sum required for board, and some are quite destitute. So Mr. Louw impresses upon them the nobility of never accepting help without trying to repay it: "Every cup you wash, every potato you plant, every window-pane you fix in, I accept as payment in sterling coin." These men wash dishes, sweep rooms, make beds, and are taught gardening by an efficient and practical instructor, so much vegetables and fruit being produced that a large amount can be sold. Mr. Du Plessis, formerly a building contractor, teaches carpentry, and the students have erected wagon-houses and sleeping-rooms.

Students are prepared for admission in the Kweekschool at Stellenbosch, or the Mission Institute at Wellington, and they are also sent out direct to the mission field as missionary farmers or missionary artisans. Every station necessarily becomes a kind of farm, for the missionary has to plant his own vegetables, grow his own corn and sometimes even breed his own cattle. But as missionaries find that they can not both attend to farm-work and to their evangelical duties, so these missionary farmers and artisans are utilized. Some students are fit for missionary teachers. The Drostdy sends out young men, who for a pittance sacrifice pleasure and comfort to raise their fellow-Africans from the bondage of ignorance. Their first object is to give secular instruction, but they will also be employed in religious work.

This institution is thus proving a blessing to South Africa and deserves support.

Thus the work of the place is done by the students, a striking exception where negro service is well-nigh universal; they find much time, however, for prayer. The garden is remembered as a Garden of Prayer—so constantly do groups of students with-

draw there for prayer. One evening the students, on fire for God, gathered here along with the matrons, teachers and superintendent, to hear the story of the Welsh Revival. All knelt on the ground, and such a "season of prayer" one does not often experience. Had the meeting not been checked it would have continued for hours, if not all night.

Aside from his duties at the Drostdy, Mr. Louw goes much about among the Dutch Christians, leading their conferences into deeper spiritual channels. At a remarkable conference held not far from Johannesburg he was a blessing to many. The ordinary business was abandoned and many, both ministers and laymen, definitely sought a personal "Pentecost," some meetings lasting into the morning. Individual Christians were filled with the Holy Spirit and ministers returned to their churches with new power, and to begin special revival services.

Drostdy is thus the spiritual spring of new life in the Dutch Reformed Church of South Africa. Some of these young men will go direct to the up-country mission fields, where as artisans they will find a waiting field, but they have also spiritual impulse to impart. Life, rather than light, is the country's need; in perfecting one's culture the spiritual is too often sacrificed to the intellectual.

The "Drostdy" movement is providential, and is a pronounced blessing, not only in arousing young men among the soldiery and in raising up workers for the mission fields, but in reaching the Dutch Church and Christians of South Africa as a means of missionary and spiritual quickening.

Mr. Snow, a godly and sweet-spirited man, a nephew of Rev. Andrew Murray, was at the prison centers during the war, ministering to the young Boer captives and was probably the chief human agent in the remarkable spiritual uprising, something like that in Wales, experienced in those trying days and culminating

and crystallizing in the founding of "De Drostdy."

The Drostdy needs a library, especially late English and American missionary books; second-hand books,

standard works, no matter how old, and duplicates, will all be most serviceable among those fivescore ardent, consecrated, raw young men. Here is another chance of doing good.

HOPEFUL SIGNS IN SENEGAL

None but missionaries to Mohammedans can fully realize the incredulous joy with which a missionary receives a Mohammedan enquirer. The *Paris Journal of Missions* for March, in a letter from the French Senegal mission, gives a glimpse of this feeling. Forty-three years ago the mission was established at St. Louis, on the Senegal (West Africa). A small Christian community has been gathered from the pagan Bambara tribe. The Mohammedan Wolofs, inhabiting the same region, have been unmoved.

The missionaries have had a day school and a Sunday-school, in which most of the pupils are Mohammedans. In February of this year two of these young Mohammedans, both of good family, and one of them, the son of a Wolof chief, bashfully told some of the native church members that they wished to become Christians. Both were about 20 years old and seemed in earnest. They were advised to go to the missionary and tell him their wish.

When these two young fellows made known their desire, Mr. Nichol received them almost at the point of the bayonet, so improbable did the story seem to be. He said to them:

"But think what you propose to do. To be a Christian is not to take a name but to lead a life."

"We have thought of that."

"Before you can join the church you will have to be taught, perhaps for a long time, what the Master requires of His followers. You will have to learn how to tell this to those among whom you live and who know not."

"We have thought about that. We

are ready to do whatever you say is right."

"You should tell your parents of your wish."

"We know beforehand what they will say. They will tell us not to think of such a thing. They do not wish us to become Christians. But we know the feelings of our hearts and we are old enough to follow the dictates of our own consciences."

So Mr. Nichol found himself face to face with the first real encouragement from that direction in his six years of connection with the mission. The young fellows are not converted, but they have seen the truth to grasp it, after long hesitation. For if they resist the will of their families they will be driven from their homes, and will have to work for a living instead of living in idle comfort.

So the good missionary, hardly able to believe his senses, adds, "If these young men, Mohammedans, are really converted, what a joy and what an encouragement! Pray with us that they may not stop half way!" Then he adds a postscript to his letter to say that another young man of 18 or 20 years old from the same village has just applied to be admitted to the church. "Is it possible," he writes, "that God is to visit us at last?"

The only force that keeps a missionary to Mohammedans at his work is faith in Jesus Christ as the Savior of all. Again and again he may say with Job, "Though He slay me, yet will I wait for him." Hence the preciousness of such a little incident, which may be a turning point in a story of waiting.

IMPRESSIONS OF ALGERIA*

BY PASTEUR R. SAILLENS, PARIS, FRANCE

I have recently discovered Africa. I knew there was a country of that name, and I had read a great deal about it. I knew that we French people had a colony called Algérie, the capital of which is Alger, with 140,000 inhabitants, situated some 600 miles from Marseilles, across the blue and stormy Bay of the Lion. But I had no *real* knowledge or true idea of it until it was my privilege to visit that country, at the united request of the Christian people who live there.

I believe there are in the city of Alger alone twenty-six persons engaged in mission work among the Arabs, the Kabyles, the Jews and the cosmopolitan European population. I have seen them all; greatly enjoyed their fellowship, and been mightily encouraged by their humble, unostentatious and persevering fidelity.

For months before my visit they had assembled at regular times for prayer, that the forthcoming meetings might be blessed. English, Swiss, and French, they were but one heart and one soul in this matter; and the pastors of the Protestant (then) Established Church had been drawn to their praying circles. And so when we landed on November 23 we were taken to a prayer-meeting that had been convened, preparatory to our campaign, in the Temple (Reformed Church building). As soon as we entered the place we felt the atmosphere of prayer.

On the three following days services were held afternoon and evening, at which a large number of church members, seekers after truth and righteousness, pastors and missionaries from the city and other places—some very distant—prayed and sang, and heard the Word,

which the Spirit searchingly applied.

Meetings were held, one for the French pastors and missionaries (men only), and one for the missionaries only (men and women). At the French pastor's private meetings a great blessing was realized. Deep humiliation was the keynote.

On Sunday morning, at the Temple, I had the privilege of preaching before a large congregation—comparatively, for all the Protestant forces of Algiers do not amount to more than 1,200—and this includes many, Protestant only in name.

It was commonplace to see, among the congregation, the ex-Queen of Madagascar, H. N. Ranavalona, with her godly aunt, and another member of her household. Since the French government has assigned this place as her residence, the queen has seldom missed attendance at the Protestant place of worship. As we looked upon her intelligent and kindly face we could not refrain from thinking of the glorious victories of the Gospel in her native land, and thanking God for the faithful testimony of missionaries and martyrs of many years ago. . . .

On Monday, the 27th, in the evening, we adjourned to a large concert-hall—Salle Barthe—to which outsiders had been invited to come by means of large posters and thousands of handbills, which had made the invitation very widely known. The place, holding 1,000 to 1,200, was crowded to hear the "Preacher of the Gospel" speak of the religious revival in Wales.

I cannot give a full account of that meeting, nor of the three that followed. Protestants, Catholics, Jews, infidels, spiritualists, and even some Moslems, were there. People of rank, side by side with the poorest;

* Condensed from the *Sword and the Trowel*.

all, or nearly all, remained silent to the very end of each meeting, now and then applauding distinctly evangelical declarations, especially those which concerned the existence of God, the life that is to come, the reality of sin and its misery, the love of God made manifest by the death of Christ, and His power to save, proved by the resurrection of our Savior.

On the third evening *all* stood up while the Lord's Prayer was being said. On the last night, when the preacher asked, "Who will now declare that he believes on the Lord Jesus Christ?" all the Christians stood up as one man, and nearly all the people, carried by the impulse thus given, stood up also. This was certainly a sign that the Spirit was there, brooding, as of old, over the dark, troubled waters, out of which He is going to bring a new and glorious creation.

A large number of these people gave their names and addresses, to be convened at future meetings, or visited. The colporteurs at the doors did good business; a large number of sacred volumes were sold to people who had never seen a Bible before.

I visited Constantine (40,000 inhabitants, a great Moslem and Jewish center), where two families of North African missionaries have long and unweariedly worked and tried to revive the poor old dead Protestant Church; our visit was as a glass of cool water to these beloved friends, and we, too, had much joy in their fellowship. Several meetings were held in the Temple, and souls were saved, we believe.

At Sétif, Oran, Blida, Boufarik, in theaters and temples, and in private houses, meetings of similar character, all with some definite tokens of blessing, were held. Reconciliations took place among Christians who had been divided; pastors were revived in their faith, and two of them declared that these meetings had

been their true ordination. For the first time in the history of North Africa, since its conquest by the French, the good news has been preached in the French tongue outside the regular ecclesiastical buildings, and those crowds, which it was feared would scorn or oppose the Gospel message, were kept in abeyance, in every place, by a mysterious power which was not the preacher's, but was the Holy Spirit Himself. We all felt that. New times have come. The very extreme of materialism, and corruption, and atheism, in which the people have lived for the last twenty years, is now reacting upon them. The loathsomeness of sin, for many, is becoming stronger than its allurements. They are flocking back from the dreary deserts of infidelity, "sheep without a shepherd." Oh, for men and women full of the Holy Ghost, to go and gather them to the fold!

To tabulate conversions in such moments as this would be misleading and dangerous. Hundreds have stood up or raised their hands in the after meetings; scores have prayed aloud for the first time in their lives. That is all we can say. The churches are not yet in that healthy spiritual state which would make them the proper nurseries of the newborn.

Abyssinia Opened Again to Missionary Work

At last the indefatigable Swedish missionaries have gained entrance into Abyssinia, so long closed to Christian effort. A converted Galla, having received his education in Sweden, returned home and, by the grace of God, entered Abdis Abedar, the capital of Abyssinia. The Coptic Archbishop introduced him to King Menelek and explained the purpose of his coming. The king received him well and kindly, and now it looks as if the missionaries will be able to gain a foothold again in Abyssinia. The Swedish missionaries are busily at work preparing Christian literature for the Gallas.

THE CAIRO CONFERENCE

BY REV. S. M. ZWEMER.

For several years there has been a strong desire on the part of missionaries among Mohammedans for mutual consultation and prayerful consideration of the perplexing problems and unexampled opportunities in their work. After much correspondence and prayer such a general conference of workers became a fact.

The first general missionary conference of all those specially interested in the welfare of Moslem lands has just closed its five days' sessions at Cairo, Egypt. The conference was not large in numbers and the meetings were not for the public, but it was of a strong and representative character. There were over sixty accredited delegates present, representing twenty-seven different missionary societies and boards of Europe, America and Asia. The meetings were held in a private house and the spirit of the gatherings has been most remarkable. "Never do I remember," said one of the delegates, "attending any Christian gathering at which the proceedings were more harmonious, the tone of all the discussions more spiritual, or the spirit of prayer more hopeful." There were veterans present who had worked and prayed for these Moslem lands for fifty years without losing faith or zeal. Some came from Bokhara, and some from Arabia and Singapore; but all came with one purpose of love to learn how best to preach Christ to Moslems.

And as the conditions of the vast tracts of country in Africa and Asia were faithfully laid before us by experts from these various fields, we have been humbled with shame and reproach that we have done so little, and that the churches represented have scarcely as yet faced the need and the opportunity of these Moslem lands, and more, that our forefathers failed to give to the founder of Islam and his successors a truthful picture of our Master Jesus Christ and His

holy religion. The general tone of the papers and the discussions was that in most Moslem lands the opportunities were far greater than the efforts of the Christian churches through their missions. Most of the papers will be published under the direction of an editing committee appointed by the Conference. It is the unanimous opinion of those present, whether representing home operations or foreign service, that no such challenge will as yet have been placed before the churches of the West as in the contents of the report with the striking facts which it will give. There is no doubt that when it appears it will engage the serious and prayerful consideration of the whole Church of Christ.

Appeal from the Cairo Conference

The great needs of more than two hundred million Mohammedans and the present problems of work among them, laid upon the hearts of missionaries in several countries, led to the assembling of this Conference of delegates from missions in Moslem lands, which has been sitting at Cairo from April 4 to 9, 1906.

We have been presented with a series of comprehensive reviews of the whole Mohammedan world, of its ethnic, social, religious and intellectual conditions, of missionary work thus far accomplished, and of the tasks and problems still presented by it to the Christian Church; we have considered, tho too briefly, some of the chief methods of missionary work among Mohammedans in preaching, literature, medicine, and upbuilding of converts.

These outstanding facts as to the great needs of the Mohammedan world, the first fruits of its evangelization, and the openings for a great advance in bringing the Gospel to Moslems, have been borne in upon us as a strong call from God to His Church in the present day.

Coming from many Mohammedan and Christian lands, and dealing with varied aspects of Islam, we unitedly and urgently call upon the Christian Church, as represented by her missionary agencies, for a fresh departure in the energy and effectiveness of her work among Mohammedans. We ask that it may be strengthened and promoted: (1) by setting apart more special laborers, and by giving them a specialized training; (2) by organizing more efficiently the production and distribution of literature for Mohammedans; (3) by systematic common arrangements for the fresh occupation of important centers, and the more effective working of those already occupied, and for forestalling the entrance of Islam into territories so far pagan.

Executive Committee:

JOHN GIFFEN, D.D. (U. P. of N. A.)

H. H. JESSUP, D.D., (Am. Pres.)

MILTON H. MARSHALL (N. Africa).

DR. J. S. TIMPANY (Am. Baptist).

REV. D. M. THORNTON, M.A. (C. M. S.)

BISHOP F. W. WARNE, (M. Episcopal, U. S.)

E. M. WHERRY, D.D. (Am. Pres.)

H. U. WEITBRECHT, Ph.D., D.D. (C. M. S.)

REV. F. WURZ (Basel Ev. Mis.)

S. M. ZWEMER, D.D., F.R.G.S., (Ref. Ch. in America).

Women's Appeal

We, the Women Missionaries assembled at the Cairo Conference, would send this Appeal on behalf of the Women of Moslem Lands to all the Women's Missionary Boards and Committees of Great Britain, America, Canada, France, Germany, Switzerland, Denmark, Norway, Sweden, Holland, Australia, and New Zealand.

While we have heard with deep thankfulness of many signs of God's blessing on the efforts already put forth, yet we have been appalled at the reports which have been sent in to the Conference from all parts of the Moslem world, showing us only

too plainly that, as yet, but a fringe of this great work has been touched.

The same story has come from India, Persia, Arabia, Africa, and other Mohammedan lands, making evident that the condition of women under Islam is everywhere the same, and that there is no hope of effectually remedying the spiritual, moral, and physical ills which they suffer except to take them the message of the Savior, and that there is no chance of their hearing, unless we give ourselves to the work. *No one else will do it.* This lays a heavy responsibility on all Christian women.

The number of Moslem women is so vast—not less than one hundred million—that any adequate effort to meet the need must be on a scale far wider than has ever yet been attempted.

We do not suggest new organizations, but that every Church and Board of Missions at present working in Moslem lands should take up their own women's branch of work, with an altogether new ideal before them, determining to reach the whole world of Moslem women in this generation. Each part of the women's work being already carried on needs to be widely extended. Trained and consecrated women doctors; trained and consecrated women teachers; groups of women workers in the villages; an army of those with love in their hearts to seek and save the lost. And, with the willingness to take up this burden, so long neglected, for the salvation of Mohammedan women, even tho it may prove a very Cross of Calvary to some of us, we shall hear our Master's voice afresh with ringing words of encouragement: "Have faith in God," for verily I say unto you, that whosoever shall say unto this mountain, "Be thou removed," and "Be thou cast into the sea," and shall not doubt in his heart, but shall believe that these things which He saith shall come to pass, he shall have whatsoever he saith. "Nothing shall be impossible unto you."

EDITORIALS

WHAT IS TO BE OUR STANDARD?

One of the commonest forms of indirect assault on missions is making unduly prominent the *small numerical results*. Such criticism is like the method of the microscopist who shows you an object by magnifying its littleness. Those who at heart have little sympathy for foreign evangelism and think it "does not pay," are fond of quoting Rev. James Johnston's plain statement in his "Century of Missions," that the heathen and Mohammedan population of the world counts more by two hundred million than a hundred years ago, while the converts and their families are less than three million; so that the increase of the heathen was numerically seventy times greater than that of the converts during the century of missions.

Mark Twain, at a recent meeting of the Twentieth Century Club in Boston, took occasion to tell why he was a foreign mission pessimist: Because there were 3,200 conversions in China in 1892 and the same year more than 3,200 Chinese pagans were born, therefore the effort to convert the world was practically doomed to failure.

At first sight such a conclusion might seem sound. But a second thought, wiser and saner, is that *numerical results* are not in such a sphere a fair gauge of success. The Master Himself, after three and a half years of such words and works as were never equaled and never will be, left but a handful of disciples, probably not more than a thousand in all Judea, Samaria and Galilee. Was His ministry a failure?

Some men, however, are seers and have spiritual insight. Such a man was the late Dr. A. J. Gordon of Boston. Few men of any age have ever burned with a more intelligent yet consuming fire of missionary fervor. Yet such paucity of numbers, far from dismaying him, he saw to be just what we are to expect when we understand the character and purpose of this Gospel age.

At that first council in Jerusalem it was officially declared that God, during this dispensation, is *visiting the Gentiles, to take out of them a people for His name* (Acts xv:14). This is the age of the ecclesia—the "called-out" body of the Church—not the age of the *Kingdom* or all-embracing empire, which is to follow. The first stage in the Redemptive program is not *universal ingathering* but *elective outgathering*. If we invert this divine order, two results follow: we are hopelessly cast down by the obvious fact that no such universal ingathering is taking place; and we are tempted to adopt some false method of securing larger results or of reckoning present results, so as to satisfy the clamor for show. Accordingly we see a broad Church movement which would count everybody Christian without stopping to ask for creed or conduct; and a Romish church movement that makes a drag-net of her sacraments, enclosing whole nations in the Church at one swoop, substituting baptismal regeneration for heart renewal. But all such false methods grasp, during the preparatory stage, after results which belong to the ultimate stage, and instead of Christianizing heathenism, heathenize Christianity.

To those who see God's purpose in this Gospel age to be only elective and selective—to gather out from the nations an ecclesia, there comes a new inspiration to both faith and hope; for they see that *this is exactly what is now going on*; and so instead of disappointment and despair, they find satisfaction and expectation, seeing that God's declared purpose in this age is now being fulfilled.

MAXIM GORKY

This agitator, with three other noted Russian revolutionaries, came to the United States to gather funds, stimulate sympathy with the Russian radical cause, and bring about agitation favorable to what they believe to be the only adequate mode of end-

ing the rule of the autocracy. At first, Mark Twain, and a few other men of letters, fraternized with Maxim Gorky, the Russian realistic author of tales, and he bade fair to get more or less attention. But later revelations as to his immoral relations with a woman whom he brought with him, have made his success more than doubtful.

It is at once amazing and appalling what widespread immorality, in some form or other, not only taints, but tarnishes the life and character of would-be leaders. No more melancholy example has been furnished of late than that of Parnell, the Irish agitator. When will men learn that clean hands and a pure heart are the only safeguards even of political reformers?

VOLCANO, EARTHQUAKE AND CONFLAGRATION

There was again a violent eruption of Vesuvius on April 4, which continued with little abatement until the middle of April.

The first recorded outbreak was in A. D. 79, after sixteen years warning, by an earthquake which shattered Herculaneum and Pompeii, followed by milder shocks until the fatal year when Pompeii was buried under twenty feet of ashes, and Herculaneum under a torrent of mud, in the end from eighty to a hundred feet deep. Previous to that year, Vesuvius was not thought a volcano. But since then sixty times has it broken forth with violence, and many more times with less destructiveness. In 472 its ashes fell even in Constantinople. In 1538 Monte Nuova was lifted to the height of 413 feet in two days, with a girth of 8,000. Ninety-three years later lava and boiling water flooded the villages at its foot and destroyed 18,000 lives. In 1779, just a thousand years after the first eruption, roaring like a giant of hell, it belched forth fire and smoke, lava, red-hot stones and ashes, sometimes tongues of flame leaping upward two miles. Fifteen years later there was a violent eruption, again in 1822, and 1855. In 1865 began a

series of convulsions, of which this of 1906 is the latest, and certainly none, for nearly fifty years, has been so destructive. Tragedy after tragedy has appalled Italy and the world. The desolated Boscotrecase had a population of 10,000. Within a twelve-mile radius of the volcano are over three-quarters of a million people and even Naples has been in peril. The church roof at San Giuseppe gave way beneath tons of ashes, crushing two hundred people who sought its shelter, as also the Oliveto Market at Naples, with a similar loss of life. Torre dell' Annunziata, almost surrounded by lava, was evacuated by its 30,000 people, and Ottajano is completely destroyed, and ten other villages rendered uninhabitable. The observatory on Vesuvius was destroyed, the director and employees narrowly escaping. Masses of stone, glowing with heat have been hurled upward 3,000 feet, a fiery serpent winding about the awful cone.

April 14 the island of Formosa was also visited by an earthquake, in the southern part, which has not so large a population as the northern part which suffered so severely a few weeks previous.

These calamities have evoked world-wide sympathy, and, especially in Italy, large and generous aid for the sufferers. Perhaps their mission is, in part, to correct human selfishness, and stimulate a true benevolence. Few disasters would be greater than never to have any appeal made to our generosity. "The poor ye have always with you, that whosoever ye will, ye may do them good." Our Lord's words convey not a fact only but a philosophy, explaining in part God's permission of human calamity. It prevents the self-absorption, which is one of the most monstrous and hideous of vices. As God sees, looking beneath the mere outward appearance, selfishness is at once the root and fruit of sin, the essence of all evil and the organizing principle of hell. Even volcanos are not an unmitigated evil, if in the very channels of destroying

lava, flows the flood of ministering love.

Scarcely had the world begun to realize the disaster in Italy, when on the early morning of April 18th an earthquake rocked to ruin a large part of the city of the Golden Gate. Then fires swept the ruined district, and the breaking of the water mains made the city helpless to fight the flames, until at least one-third, and the best third of one of the palatial cities of the world was uninhabitable. Then followed threatened famine and disease, which were warded off only by prompt and efficient measures both sanitary and philanthropic. It is too soon to take the measure of the most appalling calamity of its sort which has been known in the existence of the Republic, and which some do not hesitate to pronounce "without a parallel in history."

What such a disaster *means* it is also early to say. Interpretation is not an easy art, except to the fool who rushes to hasty conclusions. But one thing has already appeared—a ready and noble response to the suffering and stricken thousands in San Francisco and the twenty other towns in the path of the earthquake's awful march. Seldom if ever have we known such a general outburst of generous sympathy. Within a week twenty millions of money were available, apart from thousands of private contributions which did not find their way to the public prints. Nor will some visitors forget that where the shock and the fire left the worst ruins, the most shameless sensuality on the one hand and the most abominable mystery of iniquity on the other, had their open doors or secret dens. In no other city of the world have we seen such unblushing solicitations to sin even on a Sunday afternoon; and when the Chinese quarter was laid bare, it was found that some of the underground dens of infamy reached down a hundred feet. We forbear to moralize in presence of such distress, but we devoutly hope that the new city of the Golden Gate may be worth-

ier of its name, and that such gates of hell may never again there lead down to the chambers of death.

CATCHING FISH AND FINDING FUNDS

A British evangelist, James McKendrick, in a personal letter, suggests a *way of securing funds for the Lord's work*. His quaint and suggestive remarks we give to our readers:

"The Lord's way of getting money was by *catching fish*. He could have said to a piece of wood: 'Be thou silver,' or to a stone 'Be thou gold,' but He desired to improve the occasion to teach through Peter (called to be a 'fisher of men') a lesson for all His servants through all time, how they were to get the money for mission work at home and abroad. Get the 'fish,' and every 'fish' will bring some money, the more 'fish' the more money. Their object was not to be money-getting but fish-catching, and the former is sure to be included in the latter. Whenever I hear of a church or mission, at home or abroad, being out of money, it is because they are not catching enough 'fish.' Therefore let all energy be concentrated in fish-catching and they will need no effort in money-getting."

KONGO CRUELITIES AND ABUSES

Still continue vainly to demand abolition, strangely evading all remedies proposed. The protest of Kongo missionaries, in January last, at the Biennial Conference at Kinchassa, has 52 signatures, representing six missionary societies. It refers to the atrocities, as abundantly proved and as still continuing, together with oppressive taxation, refusal to sell sites for mission stations, etc. Other competent witnesses state that of a population of 20,000,000 or 30,000,000 many thousands have been beaten, maimed, or even put to death, by the cruel tyranny of King Leopold, whose greed exacts an *annual tax equivalent to 267 days' work*, with these penalties of losing hands or feet, or both, if unpaid. An army of 30,000 soldiers enforce the king's demand.

Dr. G. Stanley Hall, of Clark University, addressing a large audience in Potter Hall, on conditions in the Congo Free State, asserted that out of a population estimated at between 30,000,000 and 40,000,000, 3,000,000 are yearly put to death by the laws of King Leopold. Many natives are flogged to death because of their inability to collect a sufficient amount of rubber.

For such wholesale slaughter it would seem that there should be found some remedy.

CHILDREN. THE HERITAGE OF THE LORD

By an exhaustive study of the parentage of every person born since the Reformation whose name appears in the British Dictionary of National Biography, Bishop Weldon has compiled some interesting facts and figures as to the sons of ministers of the Gospel. In *The Nineteenth Century* he points out that among those who had attained distinction in various departments of the national life, 1,270 were the sons of ministers, 510 the sons of lawyers, and 350 of doctors. "It is to be set down to the honor of ministerial homes," says *The Presbyterian* (Toronto), "that no other source has made so large a contribution to the learning, energy, and honor of Great Britain."

Similar facts were long ago ascertained by the careful investigations of Dr. Wm. B. Sprague, who wrote his voluminous "Annals of the American Pulpit." But such encouraging family records are even more abundant in the history of missionaries. Witness the remarkable family of John Scudder, the missionary physician of Ceylon, whose nine children were all missionaries in Southern India, and the missionary blood did not run out in the second generation. We know of no examples of the heredity of aptitudes for piety and service than in missionary families, another illustration of which is now before us in the Labaree family, and many more like them, of our own day, such as Hudson

Taylor's, and Dr. Grattan Guinness's, whose names are synonyms of missionary heroism. May this not be one way of God's reward and recognition of missionary consecration?

PRAYING HANDS

Albrecht Dürer, the famous German artist, had a friend, who, with little genius, aspired to an artist's career. The two, in talking about our Lord's crucifixion, planned that each should make a drawing of the scene. When the pictures were compared, one was full of pathetic sublimity, the other was a plain failure, destitute of art.

Dürer tenderly laid his hand upon the bowed head of his friend, and said, "Dear Franz." Franz, lifting his face, turned tearful eyes upward, and holding out clasped hands, cried: "Dear Lord, I have failed; but there must be something yet for me to do. No matter how humble or hard the work, I will do it as unto Thee."

"Franz," said Dürer, "be quiet; do not move," and he made quick strokes with his pencil. The next day he held up a drawing before his friend. "Why, these are only my clasped hands!" said Franz. "Yes, I took them yesterday, as you surrendered your life to the Lord. I said to myself, those hands that may never paint a picture may now supply the theme for one. Those folded hands, dear Franz, shall speak to disappointed hearts, and lead many a one to lift up hands in faith and prayer."

And so, over the whole of the artistic world has gone the story of Franz Kingstein's folded hands, and many a life has been lifted from a sense of failure to a quiet, brave submission to the will of God.

THE REVIVAL

Dr. Torrey seems far from satisfied with the outcome of his three months' evangelistic labor in the City of Brotherly Love. His own words as reported in the *Public Ledger* are:

"The Philadelphians are the nicest people, the most moral people, the

kindest and the most sympathetic I ever met. But in every place in the world in which we have traveled we have met with better treatment than we have in Philadelphia. . . . Philadelphia is the best instructed large city in America. Its people have a clear apprehension of the fundamental truths. They believe with all their hearts in God. They believe in Jesus Christ as the son of God. They believe He died on the cross for the love of man and rose again. Yet like all other average persons who believe themselves good Christians, they have not made an absolute surrender, and they are therefore not in the Kingdom."

The Revival news from other parts still encourages larger hopes, wider work, and more absorbing prayer.

THE WELSH REVIVAL.

Evan Roberts, being asked as to present conditions, says: "After the storm, the calm—not of stagnation, but of settled conviction—not so much ecstasy, but much peace." As was to be expected, some have already grown weary, and others have gone back, but not in any large proportion. The life of the churches has been distinctly and permanently quickened.

The fire is still burning, and the churches have grown in power and influence. Former Pentecostal scenes are repeated, and in some instances intensified—notably at Loughor, Pontycymmer, and Trecynon. In a few places have been serious drawbacks, especially in connection with a "divine healing crusade" which encouraged fanaticism, captured the weak, and divided the churches. But in spite of all, the revival has developed a life deep, vigorous, and abiding. Thousands of converts are standing and growing. In some churches the daily prayer-meetings inaugurated thirteen months ago are still held. The Revival spirit, far from dormant, has a stronger hold than ever.

At Aberdaron the evangelist con-

ducted a service in an Anglican church. Over two thousand crowded into the building, representative of all denominations and classes. Mr. Roberts delivered an address on "Spiritual Freedom," and the meeting went on for three hours on the usual Revival lines.

The wonderful morning prayer-meeting down in the coal-mine at Pontypridd, which Mr. Thomas Spurgeon visited, has continued throughout all these months; and permanent fruit of the good work appear. Two instances may be cited: A short time ago a workman's wife died, and in order to be with the dying woman and to carry out the arrangements for the funeral the husband had to stay away from work for five or six days. During that time five trams of coal per day were cut and loaded for him by his fellow-workmen, who divided the labor among them in turns, and marked the trams with the number of their bereaved comrade, so that he would be, and was, paid for the work! Such a thing had never previously been known in the colliery. The other case is of a totally different character. The manager one day received a postal-order for 1s. enclosed in a letter from an English colliery village, with the explanation that the sender had, while working at Pontypridd, stolen a hammer from the pit-top, that he had since come under the influence of the Revival—in England—and as his conscience pricked him he sent the value of the hammer, and hoped the money and an expression of his deep contrition would be accepted!

At a recent play given in an Aberdare theater, Mr. Harding Thomas appeared as a Non-conformist minister. Nearly all the Non-conformist population attended, and listened with rapt attention. At the close of the vestry scene in which Mr. Thomas represented the ideal spiritually-minded Non-conformist minister, without warning the well-known Welsh hymn, sung at revival meetings, "Beth sydd i mi yn y byd," was sung by the audience to the popular tune "Aberystwyth." This

was repeated again and again with fervor, and the effect was indescribable.

The awakening in the Land of the Midnight Sun, under Mr. Lunde, has had no parallel within a hundred years. It is specially pronounced in Christianity, but its effects are traceable everywhere. The Norwegian papers, which usually ignore religious gatherings and movements, have given much space to the work and its beneficial results among all classes, and the converts are found in every grade of society, except the "upper ten."

Old debts have been settled, conscience money paid, misappropriated articles restored, drinking given up and a purer moral atmosphere is distinctly perceptible by all.

The Revival has been the theme of general conversation for months, and many city ministers have taken part regularly, and evangelists and workers have had no cessation of toil, nor desire for it, the results having been so numerous, striking, and blessed. The work has even reached the jails and prison chapels, and both warders and criminals have found the Savior.

Mr. Lunde much resembles Evan Roberts. His one passion is to win souls; he speaks with burning zeal, dwelling on the atoning death and resurrection of Christ; he believes in the Bible as the living Word of God; and above all, is a man of prayer.

Leith, Scotland, has been greatly moved. Rev. James Lyall's congregation of over 2,000 has been quickened for eighteen months, the work starting among the lads of the Boys' Brigade; then the older members of the Sunday-school. Night after night there has been a stream of inquirers, and scores of decisions without any undue pressure.

Similar tidings reach us from Yeotmal and Berar in India. Also from Swatow, China. The work in Nachaileh, Upper Egypt, a place of 20,000, goes steadily on, amazing every one who sees it. The resorts of vice are emptied, and Christian assem-

blies thronged. Thieves, robbers and drunkards have been saved, and it is said that in every house at least one converted soul may be found.

CORRECTIONS OF ERRORS

In an advertisement of special features for 1906, Mrs. Ruskin is referred to as a missionary of the English Baptist Missionary Society; it should be Kongo-Balolo—the former stations are on the main Kongo River, the latter on the Lolonga, Maringa and Lopori Rivers.

A peculiarly unhappy error occurred in the April issue, page 303. One of the martyrs in South China is referred to as "a survivor of the little band martyred in October." The letter from which the account is taken was written to Miss Ellen C. Parsons (Editor of *Woman's Work*), personally, and appeared *with the date given* in the December issue of that periodical. The letter was thus written nearly six months before the martyrdom, but in the quotation is made to appear as presenting the aspect of affairs at Lien-chou. Such blunders must have given rise to the theory of a "printer's devil," and is in this case the more inexplicable, as in the February issue we printed Dr. Chesnut's picture and gave the account of her death.

In the leading article of the May number, also, a blunder occurred which belongs to the inexplicable mysteries. Not only all proof-readers, but the author himself overlooked the fact that the title should read "*The Four Hundredth Anniversary of the Death of Columbus*," and that the first sentence should read "Nearly half a millenium has passed away since, in 1436, Columbus was born, and four centuries since, on May 20, 1506," etc. It is a matter of congratulation that, in such unaccountable mistakes, the editor may repose in the intelligence and charity of the reader. We are thankful "it was not a crime—only a blunder!" One correspondent suggests that "the earthquake must have reached even our editorial sanctum."

THE MOHAMMEDAN WORLD*

BY REV. DR. S. M. ZWEMER

"The Mohammedan World"—an expression that could be applied to no other false religion—extends from China to the extreme shores of West Africa. In China so many worship in the name of Mohammed that they could join hands in a continuous line from the Pacific to the Atlantic; in Africa, one out of every three is a Moslem; in Asia, one out of every seven. In India there are more than sixty-two millions; in Burmah, two hundred and thirty-three thousand, and, under the American flag in the Philippines, a quarter of a million.

We face a great work. Dr. George Smith says, that the one great problem remaining to be solved in the twentieth century for Christendom is Mohammedanism. There are two hundred million Moslems in Asia and Africa, and their religion has been practised for centuries.

There are *unprecedented opportunities* for Christian work in the Mohammedan World. First, because of its *political division*. Years ago Mohammed's rule was very great. Now, one hundred and twenty-four millions are under the rule of Great Britain, or Queen Wilhelmina, or the French flag. The Caliph, in that country of the Turks, now rules over eighteen million Moslems only; at the time of Mohammed's death, he had more strength than to-day.

And then next the great opportunity is illustrated by language. Many think the Arabic language stands for the Mohammedan religion. Now the Mohammedan world is polyglot. Sixty-two millions speak the Arabic; one hundred millions, the language of China, of Persia, etc., so that their language is no longer a unit. The translations of the Bible into the languages used by the Moslems have handicapped the Koran. What do the twenty

million Mohammedans in China know about the Arabic Koran? What do the sixty-two millions in India know of the Mohammedan religion? The weapons of our warfare have been forged for us. Beside the Bible in every Mohammedan village there exists a great Christian *literature*. Speaking only of the Arabic and Persian, we have the Christian classics in those tongues.

Thirdly, the Mohammedan world, once a unit, is now disintegrate. For the last two hundred years they have been united, but have now become separated into sects. Some are agnostics, some are groping in the dark for the new religion.

About ten years ago I attended a meeting at Bagdad. They read from the 40th Chapter of Isaiah, and 15th Chapter of John, and held out vain hopes of a Messiah who would appear in Persia. From far and wide they came, and their very restlessness, dissatisfaction, groping in the dark, prove to us the marvelous opportunities in that great Mohammedan World.

Fourthly, Every *strategic center* in that great Mohammedan World is already held for Jesus Christ and for His Kingdom.

In the "World Almanac" turn to the cities of Asia; run down the list of every Mohammedan city, and you find that every city of over 100,000 population is already a center for missionary effort: Calcutta, Constantinople, Bombay, Lucknow, Damascus, Smyrna, Bagdad, Fez, Beirut, etc. Is that a mere accidental coincidence, and will not God's word preempt the Mohammedans through the printing press, or the college as in Calcutta, or the hospital as in Damascus, or the day school, and win back the Mohammedan World to the allegiance of Jesus Christ?

* From Address at South Reformed Church, Madison Avenue and 38th Street, N. Y., March 15th.

Not only have these centers been occupied, but these great unoccupied lands, and the great sections of these lands untouched, have been entered for Jesus. What our little mission has done at Busrah should be done at Ardyn. What has been done at Tares should be done in South Persia. Not in a single field have the exertions of any Church been commensurate with the opportunities. So we have no right to look upon that world as having a closed door. It is now a question whether in this conflict we shall win or be overcome. In Burmah Mohammedanism increased 30 per cent. in a decade. The line of Mohammedanism has been traveling southward in Africa in the last 20 years, all the time occupying fields untouched. While the Church is sleeping, the enemy sows the tares. What shall we say of all that great mass of territory north of India without a single missionary? The very crisis is an opportunity.

The *results* are another challenge of opportunity. Among the Mohammedans they are commensurate with the endeavors. For example, the Bible is translated into every language in the Mohammedan World. Is not that a great achievement for only fifty years of missions among Moslems? I find not a single Mohammedan country that does not count converts and martyrs for Jesus Christ. In the Sumatra mission, they have sixteen thousand Mohammedans in organized churches. In Europe and Egypt, Mohammedans have been baptized after only two decades of preaching the Gospel.

Among the Mohammedans it means vastly more to confess Christ than on the Kongo, or the Ganges, among the Hindus, or in Africa. And so the results, altho not very large, are full of promise, for every Mohammedan has in him the stuff of which martyrs are made. The Mohammedan religion has one great glory, it has behind it the backbone of conviction.

Look at those who have laid down

their lives for pioneer work, our predecessors in carrying the Gospel to the Mohammedan World. Raymond Lull, in 1315, on the coast of Africa, met death at the age of eighty, preaching Christ's love while they hurled stones at him. He was followed by Dr. Fander, of India, who spent weary months preparing literature for them. Henry Martyn left Cambridge University, as he said, "to go and burn out for God," but the flame of his influence never burned out.

In our own mission there were Peter Zwemer, George Stone, Mrs. Thoms, and Mrs. Bennett, who went out as soldiers of Christ, and died as such. We see that, to win the Mohammedan World calls for a new crusade; it is certainly no picnic, and no easy task. But everywhere is God before our very eyes opening the two-leaved gates of kingdom after kingdom. A little while ago, Morocco was still counted as a part of the Mohammedan power. Perhaps to-morrow we shall hear that Christians are policing that country. And so we see before us the panorama of history, of *God's* history, and over all we read the words of Christ:

"Father, the hour has come. Glorify thy Son,
"That thy Son also may glorify Thee,"

And so we see the end of all is that Jesus may be King of Kings and Lord of Lords over the entire World.

Of the three stations of the Reformed Church in East Arabia, the hottest and hardest one is Muscat. At Bahrein we have somewhat of an autumn climate for four or five months, but at Muscat all external conditions are very bad; the weather is very hot.

Oman has a population of 1,200,000. There is no other church of any other denomination there except the Reformed, and they march out with a corporal's guard of a man and his wife.

The Mission is now about to start into the interior of Arabia.

GENERAL MISSIONARY INTELLIGENCE

AFRICA

The Cape to Cairo Telegraph

A writer in *The Glasgow Herald* states the line has now reached Ujiji, capital and chief town of German East Africa, on the eastern shore of Lake Tanganyika. Construction work is suspended, while the route northward is carefully surveyed and the sections of the line erected are got into working order. From a purely commercial point the line is fully coming up to, if not exceeding, the expectations concerning it. The engineers, however, face a difficulty in their preparation for carrying it forward from Ujiji, the country for nearly 100 miles through which the line would have to pass being very swampy and unfit for the erection of a telegraph pole. It was at first thought a wide detour would have to be made in order to escape this region, but other counsels have prevailed and a much more daring experiment is likely to be tried. This is the installation of the Marconi system of wireless telegraphy, in order to bridge over this belt. This combination of an African jungle swamp with the latest triumph of scientific discovery is only another instance of the onward march of civilization through what were, until a few years ago, the unknown parts of the earth.

Christian Work at Uganda

A high school for girls has been opened at Gayaza. There are 22 boarders, 16 of them daughters of chiefs, the remainder being daughters of Uganda clergymen. There are also 34 other students.

Mohammedan Missionaries

The attention of the German Government and of the missionary societies at work in the German Colonies in Africa has been directed to the strong efforts now making in behalf of the spread of Mohammedanism. More than 400 Mohammedan missionaries have been sent out from the Mohammedan cloisters in North Africa during the past year, and one

hundred of these were destined for East Africa. These Mohammedan missionaries are exceedingly zealous and fanatical. They occupy all territory where Christian missionaries are not yet at work, and they do great harm to the weak Christians in the missionary field. Mohammedanism favors polygamy and the negroes want many wives, because the men are lazy and use their numerous wives to till the soil for them and provide eating and drinking. Wherever Mohammedanism enters a heathen locality, the work of the Christian missionaries is made much more difficult.

German Baptists in Kamerun

The Missionary Society of the German Baptists in Berlin commenced work in Kamerun in 1891. It is able to report that the last year has been one of encouragement and blessed success. Three hundred and twenty natives were baptized (211 of whom, however, were baptized in congregations which are not yet under the control of the German missionaries and are self-governed). The Society supports work in 5 main stations and has 32 schools with 1,134 scholars. A school for native workers is well attended. On account of the aggressiveness of Islam the Society is earnestly planning the founding of a new station in the interior.

News from the Kongo

Mr. Grenfell writes that, with a colleague, on board the steamer *Peace*, visiting some of the mission out-schools, he was feeling deep depression from the unwillingness of the Kongo Free State to grant applications for new sites. The evening of the first day, while camping among the reed-covered sandbanks, the sound of voices was heard, and the welcome strain, "All hail the power of Jesus' name." It was natives, in an unobserved canoe, out on a fishing expedition. Depression gave way to joy and hope as the veteran missionary recalled the fact that, about this same place, twenty

ty-one years before, he first descried the glare of the long line of burning villages left by the big Arab slave raid of 1884.

A New Steamer

In December at Renfrew on the Clyde, took place the dedication of the "Samuel N. Lapsley," the new steamer of the American Presbyterian Kongo mission. Two years ago the sinking of the first boat of that name was accompanied with the loss of twenty-four lives, including one missionary, Mr. Slaymaker. Children in Sunday-schools and Christian Endeavor Societies, connected with the Southern Presbyterian Church, provided another boat, raising about £8,000 in four months. Messrs. Lobnitz & Co. have built one of the best steamers ever sent to Africa. When all the parts have been landed at Leopoldville, and the reconstruction accomplished, she will journey between Stanley Pool and the A.P.C.M. stations on the Upper Kassai—a distance of about 900 miles. Accompanying the Rev. L. C. Vass, to assist, is Mr. Scott, of Glasgow.

A Strange Congregation

From Patigo, in Acholi-land, Nile Province, one of the newest stations in the C.M.S. Uganda Mission, Mr. H. B. Lewin writes: "During ten years in Africa I have never witnessed such a strange congregation as gathered in an open air service, held on the top of a big rock just outside the village. The chief, Bon Acholi, once Sir Samuel Baker's servant, clad only in a tiny 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, their bodies scarred with 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 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; and girls, smeared all over with fat and with plastered red-ochred hair. But all were attentive to the message, and joined heartily in the singing."

Africa Inland Mission

Mr. C. E. Hurlburt and eleven (eight new recruits) outgoing missionaries, arrived safely at Kijabe. One of the workers writes: "Our conference, of which we are now in the very midst, is the happiest and best we have ever had, not merely on account of larger numbers, but because of the bright hope and promise for the work in the near future. The presence and power of God have indeed been manifest." Later news has been received of continued progress and blessing. The much-needed land for building purposes has all been arranged for, and the new missionaries are already busy with the language. Two English workers (who have already labored in British East Africa) have heard God's call to join the ranks.

A Christmas Meeting of Moslem Converts

Says *North Africa* (for prudential reasons not naming the locality): At one station twenty-eight men, women and children were present and, whereas, last year, the women were secluded by a curtain, they dispensed with that remnant of Moslem custom. One woman, recently afraid of meeting with men (other than near relatives) overcame her fear, helping the lady missionary dispense the native tea to the men. Besides reading from the Gospels of Luke and Matthew, there was a lantern talk on the life of Daniel. At the close calico garments were distributed, and all left happy and satisfied. During the day suspicious neighbors came for medicine, and made various excuses to ascertain what was going on. The door was closely watched, and each visitor marked. The hymns were sung quietly, and everything possible was done to prevent persecution from Moslem enemies.

The Basuto Field, South Africa

The work has been carried on for about seventy years and in a population of 350,000 there are 15,000 church members, who support their own native pastors and find their own churches, and maintain schools for about 13,000 children.

The Outlook for South Africa

The country between the Zambesi and the Cape of Good Hope constitutes South Africa. The largest landholder is Great Britain, all of whose property rights have been acquired since 1800. In 1827 Dutch was superseded by English in courts of law. Germany stands next to Great Britain in the size of its holdings. The fine and productive climate early invited the residence of white men, and the growing body of European colonies has been rapidly swelled, since the opening of gold and diamond mines, by a ceaseless stream of less permanent population. Colonized from Holland, England, Germany—three Protestant nations—why should *not* South Africa become Christian?

A Strenuous Episcopal Tour

Rev. J. C. Hartzell, Methodist bishop of Africa, has recently returned. His tour of over a year includes more than 37,000 miles of travel, varying from the finest equipped steamship and railroad train to horse-back, donkey-back, ox-back, hammock, canoe, and on foot. He reports his best year in Africa, "physically, spiritually, and in the work." He has been strengthening cooperative relations with the British South Africa Company in Rhodesia, and securing recognition and encouragement from the Roman Catholic Portuguese Government in East Africa and Angola. He visited the inland native stations farthest from the coasts and explored several new fields.

Bishop Hartzell pleads for "Africa, the land of sunshine and shadow; the continent on which God puts more sunlight every day than upon any other; and yet whose people for cen-

turies and centuries have been peeled and murdered and enslaved, and who, in the blaze of our Christian day, sit in midnight darkness. Africa, where the early Christian Church had its greatest triumphs; the land of Mark, of Tertullian, of Cyprian and Augustine; whose Christian bishops at the council of Nicea gave the Church and the world the Apostolic Creed; that gave the world its law givers, that held the infant Jesus in its bosom from his murderers, and whose son carried the cross for the fainting Savior as he went to Calvary."

A Living Monument to Livingstone

Soon after his death a mission, bearing his name, was established by the Scottish Free Church on Lake Nyassa. Great success has since been achieved, and now substantial enlargement is to be undertaken by pushing westward some 250 miles to Lake Bangweolo and opening a station at Chitambo, not far from the spot where Livingstone died. The Roman Catholic White Fathers obtained permission to open this district, and proceeded to establish a chain of strongly-manned stations across what the Livingstonia Mission had regarded as its line of advance. But the Administrator intervened in time to preserve the district where Livingstone died, to the United Free Church, and Mr. Malcolm Moffat, a grandson of Robert and Mary Moffat and a nephew of Livingstone, has been assigned to occupy Chitambo.

A Fine Spectacle in Uganda

A member of the British House of Commons, who visited Mengo during the building of the new church, wrote of the profound impression made by a Sunday service in the large school-room. "Imagine a long hall with whitewashed walls, unglazed openings for windows, a beaten earth floor, a thatched roof supported by rows of palm-trunks; along one side, sitting in serried lines on antelope or goat-skin mats spread on the floor, some

hundreds of negro men, clothed in long gowns of spotless white, a few with white or tweed European coats as well; along the other side an almost equal number of women, some in drapery of colored linen, but most of them wearing the orange-red bark-cloth dresses; the faces of the people of a true negro type, yet the nose not very broad, the lips not very thick, the head small, the ears finely shaped, the expression as a rule intelligent; here and there, sitting on chairs, a few English of both sexes, the missionaries and teachers. Imagine the service conducted by an ordained native clergyman, well known as a chief controlling a vast district, and once a general commanding large armies in wars; the large congregation sitting in complete decorum, following with a real interest all that is said, reading the responses from their prayer books, joining in a deep 'Amen' at the end of each prayer, rising in groups of six or eight to receive the communion—and you will realize a typical Sunday service in the capital of far-off Uganda."

ASIA

Buddhism and Christianity in Japan

The article on "How Christianity Appeals to a Japanese Buddhist," in the *Hibbert Journal*, is a deliberate attempt to defeat the plea of Christianity as the one universal religion, by claiming that Buddhism is fundamentally identical with it—that both are but twin branches of the same stem; and that both therefore may co-exist as co-ordinate forms of religious faith. The article shows the subtlety of the cultured Eastern mind. At bottom, however, it is an attempt to minimize the Christian faith, and to ignore its innermost principle by representing it rather as a philosophy and not a faith. But the essence of Christianity lies, not in human doctrinal elements, but in the Divine Person of Christ as the revelation of the love of God, as an atonement for sin, as a presence of His people.

Protestant Missions in Japan

Of foreign missionaries (male and female) there are 782 Protestants. Of native agents, connected with Protestant missions, 380 ordained and 483 unordained. In education, Protestants have 62 boarding-schools with 4,706 pupils, and 88 other schools with 5,884 pupils, a total of 10,590. Protestant converts, 44,585. The "Church of Christ in Japan," embracing the converts of six Presbyterian missions, has 11,347, the Congregational churches, 10,578, and the Nippon Sei Kokwai, 10,238; the Methodist Episcopal, 5,894. The C. M. S. heads the list of societies in number of missionaries—114. Next the Methodist Episcopal Church (71), the American Board (69), S. P. G. (12), etc.—*Mission World*.

Mr. W. J. Bryan in Japan

Mr. Bryan has been writing interesting letters for the *New York Sun*. He sketches the rise and progress of civilization in Japan and finds that *hara kiri* is dying out, concubinage is being put under the ban, and woman being elevated; and the outlook along industrial, political, moral and religious lines is encouraging. He quotes Fukuzawa, "The Great Commoner," and one of the great teachers of the nation, against *hara kiri*: "To complete the natural span of life is to discharge a duty incumbent on man. Therefore, any person who, be the cause what it may, or the circumstances what they may, deprives himself by violence of his own life must be said to be guilty of an act inexcusable and cowardly as well as mean, and entirely opposed to the principle of independence and self-respect." Concerning woman Fukuzawa said: "The custom of regarding women as inferiors of men is a vicious relic of barbarism. Men and women of any enlightened country must treat and love each other on a basis of equality so that each may develop his or her own independence and self-respect." As a remarkable

illustration of the progress Mr. Bryan cites the case of Yamagata. When a young man he thought to resist the invasion of foreign troops with spears. "Leadern missiles mowed down his comrades long before the spears could be brought into use. But he betook himself to the study of the military methods of the foreigners, and in the recent war with Russia has been the chief of the general staff of the Japanese army—an army which in equipment, in preparation and in provision of the sick and wounded, as well as in its exploits upon the battlefield, has astonished the world." This remarkable progress in the army and navy has been paralleled by the progress in many other directions.

A private letter from Japan says: "The Bryans made a good impression everywhere. He was thoroughly Christian. In Yokohama a Sunday dinner was planned and invitations sent by the Governor. When Mr. Bryan, in whose honor the feast was made, was invited, he said: "I am sorry, but it's Sunday, and I go to church. Won't you go with me?" And the Governor changed the date of the dinner and went to the Union church with him! On one of the steamers on which Dr. Davis was traveling to Kiushiu, a cabin boy brought a sheet of paper on which Bryan had penned: "I am glad you read the Bible; it has done more for me than any other book."

Can Japan be Won for Christ?

At the first general election in Japan under the new constitution for the empire, in 1890, fourteen Christians were elected to seats in the House of Representatives, and a Christian was subsequently appointed speaker. Christians have thirteen members, besides the speaker, in the present Diet, and among these some of the most efficient men. One of them was elected in a strongly Buddhist district by a majority of five to one. Three out of every hundred of the officers of the army and a goodly

proportion of naval officers are known to be Christians, as also in the universities among both students and instructors. Three of the great daily newspapers in Tokyo are largely in Christian hands, and the most successful charitable institutions of the country.

The above are authenticated facts. The C. M. S. Missions alone number nearly 6,500 native Christians, of whom 2,567 are communicants.

Japanese Eager to Hear

Mrs. Colborne, writing of the medical work at Hakodate, says:

Four patients from the villages thoroughly interested, intelligently, heartily, trusting in our Lord's work for salvation, tho as yet not been received as catechumens. At no time the people seemed more eager to hear the Gospel than now. As soon as they hear there is to be a class, they rush for the room, and give most attentive audience. Those not able to be about are taught individually and as the state of their body allows.

Buddhism a Foe to Reform

Mr. Maeda Gun, a prominent Buddhist scholar, in the *Shinkoron*, the leading exponent of Buddhism, says:

The world is agreed that religion has two main objects in view, one subjective, the imparting of faith and comfort to each individual who possesses it; the other objective, the reform of society generally. Now looking at the whole Buddhist world it cannot be said that there is any religion (sect of Buddhism he means), which is sufficiently powerful to mold the belief and comfort the hearts of Japan's rising generation; and as for religion undertaking to reform society, nobody thinks it possible. Instead of helping the progress of the nation, Buddhism acts as a drag on that progress. It is quite manifest that our religion is a religion of custom and of empty ceremony. To the higher cravings of mankind Buddhism makes no response. It is a religion only in name, all its significance has disappeared.

The Christianization of Japan

A gentleman, qualified to give opinion, has recently stated that it was not considered at all improbable in Japan that, before long, the Japanese government and the Mikado himself might *declare in favor of Christianity*, and that the Japanese people deliberately,

after viewing the condition of the world and in their eagerness to enter into competition with the nations, might choose Christianity in the way that the European nations chose it at the time of Constantine. We hope that if so, Japan would set a better example than that of the Church of Constantine.

Bible Studied By Chinese

In Amoy district, Christian families recently purchased hundreds of bibles for home and private reading. At Changteh, in Hunan, among the members of the church under Mr. Parker Clinton, of the C. I. M., 26 have entered their names as candidates for an examination in Scripture knowledge: the syllabus is long and comprehensive. One of their members, whilst giving an address, repeated verbatim the first chapter of Genesis and the first chapter of Hebrews, besides quoting St. Paul's epistles 8 times.—*Bible in All the World.*

A Union Missionary College

At Peking February 13, the Lockhart Medical College, named for the English pioneer missionary and organized by the American Methodist, Presbyterian and Congregational missions in conjunction with the London missions, was opened in the presence of an unprecedented gathering of the highest Chinese officials and the diplomatic corps. W. W. Rockhill, the American minister, was one of the speakers.

Church Union in China

The missionary conference on the subject of federation and union recently held in Peking, attended by representatives of twenty societies, was remarkable for unanimity in putting aside obstacles and seeking the best basis for federation of churches with a view to ultimate union in one united Christian Church for China. A permanent committee was instructed to consult still further with the various missionary bodies, and form a representative council of foreigners

and Chinese who shall formulate a federation scheme, to be submitted to the missionary conference in Shanghai in 1908. It was decided to prepare a union hymn book, to recommend the use of the term "Shangti" for God, and "Sheng Ling" for Holy Spirit," and to use terms equivalent to the following: "Religion of Christ for Christianity, "Society of Christ" for the Church, and "Member of the Society of Christ," for Christian.

Exit the Chinese Cue

Says the *Pacific*: The Rev. Geo. Gam, pastor of the Chinese Congregational Church, of San Francisco, cut off his cue recently and put on American clothes. He would have done this several years ago, but deferred doing so because it was thought that his influence might not be so great among his countrymen. We believe that all the other Chinese ministers in San Francisco discarded the cue some time ago. It will not be long until the Chinese cue will be a thing of the past even in China. Many are discarding it in that land.

A missionary writes:—

Perhaps no more marked outward sign of change in China could be found than that in the change of dress. The Japanese have for years adopted the close-fitting costume of Western countries. It seems incredible, but the Chinese are giving up their flowing garments in exchange for it also. It is growing more common to see young men discarding the pigtail and dressing throughout *à la* American in business places. In some departments regulations require a uniform similar to ours. This innovation is taking place in a department of life hitherto considered almost too sacred for any sort of modification.

Great Changes Come Even in China

About ten years ago a California Chinese received a letter from his father in which were these words: "They tell me that you are a Christian; if so I disown you; you are no longer my son." Not long ago a young Chinese in Los Angeles wrote to his father in the homeland, telling the story of his conversion, and asking him to paste the letter on the walls of the ancestral hall, where

many would see and so learn of Christ. To this letter the reply was sent: "I did what you asked me with your beautiful letter. I did not know Christianity was so good. When you write very often, I hope tell me more about your beautiful Christ. I like it. I think you very wise boy to worship Him. When I know how I will tear down my idols and worship Him with you."

China and Opium

In the year 1799 the Emperor of China entirely prohibited the importation of *ya-pien-yen*, or opium prepared for the pipe. Opium-smoking he described as "a destructive and ensnaring vice," and added, "foreigners obviously derive the most solid profit and advantages through the traffic." Unhappily, China has never been strong enough to enforce her prohibition, whilst foreign importers, for the sole sake of those "solid advantages," have for more than fifty years forced her *vi et armis*, to legalize the traffic, and "the drug, sold as a poison in England, but specially prepared by the British Government in India to minister to the weakness of the Chinese, has been poured into their country at the rate of a ton per hour for the twelve hours of every day." In the financial year 1903-4 the Indian Exchequer derived a net revenue from this source of 3,506,178 pounds sterling.—REV. LEONARD TUCKER.

The late Dr. Legge, the scholar, for many years Professor of Chinese at Oxford, a man of strong character and sober judgment, wrote thus:

I lived and went about among the Chinese for fully thirty years. I heard the testimony about it (opium) of thousands in all positions of society. I knew multitudes ruined by indulgence in the vice, in character, circumstances, and health. I saw the misery caused in families as younger members of them were led away into the habit of smoking. I have been a member of the Society for the Suppression of the Opium Trade from its beginning. It is not pleasant to be called a "sentimentalist," a "fanatic," or a "goose," but to the man who longs for right, such calling of names is, to use an expression of Confucius, as "a floating cloud."

Demonology in China

Dr. J. L. Nevius, forty years a missionary in China, wrote a book on demonology, as seen in that land. The following are his statements:

1. Certain abnormal mental and physical phenomena appear, in China and other pagan lands, generally referred to Genii, Spirits or Demons.

Persons, chiefly from 15 to 50 pass into a condition in which the voices and acts proceeding from the subject are not his own.

2. The victim passes into this state and comes out of it through paroxysms. He may fall, writhe, and froth at the mouth, as in epilepsy or hysteria, yet the phenomena differ from these.

These spells, indefinite in duration, may recur after hours, days or months. When the subject yields willingly, the experience is less severe, but he is sometimes thrown down violently, receives wounds that leave scars, and even dies. Victims usually leap and cry out when the demons leave them.

3. They are more or less conscious in the transition, but seem totally oblivious while in the abnormal state. They weep, babble, laugh, and tear off their clothes. They sometimes confess Christ to be the Son of God, and sometimes blaspheme Him. They sometimes claim to be the Son of God, and often try to personify dead friends. They call themselves legion for numbers, complain that they have no rest, and seek comfort in a warm living organism, as if they once dwelt in one. They utter an unnatural tone, sometimes very deep and then shrill. The pulse of the victim is low, and the breathing deep and slow.

4. Another personality seems manifestly to have possessed the body. Other mental and moral traits appear, such as obloquy, malignity, falsehood, profanity and obscenity. They seem often to be "unclean spirits."

They often say they have come from the mountains, roaming with limitations. They speak in foreign tongues, personify doctors and claim to heal diseases. Left to themselves, they are liars, but when challenged by the name of Jesus, they are compelled to speak truth. Sometimes a master keeps a female slave to make money by healing diseases. They often confess themselves demons, and give residence and other personal items. They may sometimes cause insanity, but the phenomena differs clearly from those of ordinary insanity. They say I, You and He, the last referring to the person possessed.

5. Rappings, table moving, the raising of furniture, opening and shutting of doors, strange voices, the hands placed upon the spectators, are among the phenomena of which no visible cause can be found by experts. Dogs and horses witness these

things and are frightened, arguing an objective reality. Persons accused as witches, plead innocence, and charge it to demons or spirits.

6. Many cases are cured by natives. The burning of incense and other acts of worship seem to conciliate the demons. Native exorcists are sometimes injured by them. Some are cast out easily, and others with more difficulty.

In all cases, prayer, the reading of the Word, and a command in the name of Jesus avail. Sometimes they say to pagan exorcists, "You cannot get rid of me in that way;" and to disciples, "Cease troubling me, and I will go."

After conversion their victims are never troubled by their return. They sometimes exclaim in departing, "O Jesus. Thou art victor!" Both Protestant and Catholic missionaries, and very humble native Christians, cast them out. A judge asserts that he has pronounced sentence of death on less evidence than can be brought to support these facts.

Strange Teaching from a Hindu

"The Maharajah of Burdwan recently made a most remarkable speech, calling on his countrymen to lay aside idolatry and other superstitions, and worship the great God, their Creator and Preserver. 'No man can serve two masters, etc.' If you want to serve God, you must serve Him alone. Why should we perform Prayaschittas (atonement) for going to Europe or eating European food? Why not discard meaningless ritualism and burdensome religious customs and show of piety? . . . 'The question of marriages and betrothal, as well as the reduction of marriage expenses, are of very vital importance, and I trust that ere long you will not only be able to give more freedom to our women folk, and thereby give opportunities to men and women choosing wives and husbands of their own liking, but you will also be able to do away with many a rigid social custom which to every educated mind has not only become burdensome, but absolutely meaningless.'"

The Attitude of Educated Hindus Toward Christianity

The Indian Witness, quoting the opinion of some one that the bitterest opponents of Christianity in India are university graduates, says "that may

be true of an *individual* here and there, but it is not true of *graduates in general*. Go into a village or town where the people generally are poorly educated, but where there happens to reside a young man who has been trained in either a mission or government college, and he is almost certain to come forward as the friend of the missionary, and he generally proves useful in opening a way for the delivery of the 'padre's' message. Many converts from the better classes are graduates of government colleges. They did not receive much spiritual help or guidance in these institutions, but error was dislodged from their minds, a thirst for satisfying knowledge and a desire for truth were awakened, and the ground was in a good measure prepared for the good seed which eventually brought forth good fruit."

The Lizard's Chirp

"As a little knot of Bible women talked with the women, an old man drew near and made his pitiful complaint: 'I have often heard you and others tell of your "Jesus Swami," how good and kind He was, and I would fain have Him for my swami, for I believe that there can be but one true God, and that Jesus Swami is He. So night by night I prayed to Him, trying to forget my old swami. But my children fell sick, and I was afraid; then my cow died, and I was frightened still more; so I came back to this swami' (the idol in the temple) "to ask what I must do. Falling down before him I cried, "May I worship Jesus Swami?" No answer came. Again I cried out, "May I pray to Jesus Swami?" but all was silent. Then I asked: "O Swami, must I worship *you*?" Immediately a lizard on the temple wall called "kluk, kluk!" the god had answered, and made me his. I cannot follow Jesus; I must worship *him*. The stone image, the lizard chirping on the wall—such are the gods of India, and the voices thereof. India knows not the living and true God, who has 'spoken unto us by His Son.'"—*The Harvest Field*.

Four Hundred Years to Convert the Roman Empire

At a meeting in Swanbourne, Lord Cottesloe, speaking of the progress of Christianity in India, remarked:

It was often said that converts are only from the lower caste. Yet at King Edward's coronation, out of 20 representatives of Indian Christians, *six were actual ruling princes*. It took 400 years to convert the Roman Empire. India contains from three to four times as many people as the Roman Empire in the days of Augustus, and it is only about 100 years since modern missionary enterprise began there in earnest. Nevertheless, in India proper (excluding Burma), Christianity stands third in the list of religions.

How Caste Divides and Subdivides

Hindu caste sets up between man and man barriers both of conceit and prejudice, as well as making union and cooperation impossible. To take a single example, a Hindu author, in a book recently published, states that over 2,000 different castes are represented in Surat, a city of less than 120,000 inhabitants.

What Grace can do for a Hindu

Bishop Warne, quoting one of the Methodist missionaries in North India, with reference to a recent meeting of conference at Bareilly, says:

One of the speakers at that meeting was Udai Singh, a very high-caste convert, who was so persecuted after his baptism, that he fled from India to save his life and went to British Guiana. He there joined other people from India as a laborer on a sugar plantation. He was distressed to find on arrival that the few Indian Christians who were there had not acknowledged Christ. He at once began to exhort them to unite with him in confessing Christ and attending prayer services, but it was some time before he could even get one to do so. Undaunted, he worked on faithfully. Gradually a few joined him, and they began revival services. Ere long they had some 40 converts. He acted as their leader, until a Wesleyan missionary undertook their care. Among his converts were Mohammedans and an Arya Samaj man from the Punjab, named Ram Singh. Ram Singh at the beginning was his most bitter opponent, but, finally convicted of sin, he attended Udai Singh's meeting and was converted. When Udai Singh returned to India and came to Bareilly, Ram Singh, the Aryan opponent, followed him and there was baptized. Both of these men are now studying for the ministry in our theological school at Bareilly.

Converted Through a Stolen Bible

An Indian newspaper recently contained the following narrative:—

About six months ago in one of the stations of the Methodist Episcopal mission, a Christian died, named Jiwan Das. This man was a highway robber, a thug, by profession. On one occasion a native preacher was on the way to preach in a certain village, when he was attacked by Jiwan Das, and his clothes were taken, as well as some Bible portions which he had with him. The robber took the books to his house, where he had a son who was attending school. The boy asked his father to give him the books, which he did. One day the father, remembering the books he had brought, asked the boy to read to him. The lad began to read in the Book of Numbers, and it chanced that he opened the book at the chapter where it is written, *Be sure your sin will find you out*. On hearing this the father began to tremble, and seemed so affected that the boy asked him what the matter was, but he gave no reply. Some days after the father took the book and began himself to read. The same verse came to him again. He was at once convinced of the solemn truth, and from that time began to read, first the Old Testament, then the New, in which he learned that the Savior from sin is Jesus Christ. Hoping to realize in his own heart this great salvation, he went to the station at Badaon, where he was baptized by the late Rev. Dr. Hoskins, and from that time lived an exemplary Christian life, and so died.

Mohammedan Activity in India

The All-India Mohammedan Educational Conference was held December 28, in the Strachey Hall, of Aligarh College, Calcutta, with great eclat. Nearly 1,000 delegates attended from all the provinces of India. The Hon. Khalifa Mohammed Hosain, of Patiala, the president, recapitulated the working of the conference, its aims, objects and real intentions of the founder, enumerated the marked advantages which the community has gained through the conference, and briefly dealt with some of the most difficult problems of the day concerning the Mohammedans. First, higher English education and education in foreign countries deserved much more encouragement; secondly, female education was indispensable, but taking into consideration the conservative spirit of Mohammedans, attempts

should be made to gain this object without unnecessary criticism; thirdly, physical training was necessary; fourthly, riding in Aligarh College should be made compulsory; fifthly, a central Mohammedan university; sixthly, centralization of energy.

Relief from Heathen Tax in Assam

We have recently obtained an order from the chief officer of the Naga Hills, relieving all Christians of the payment of the village worship taxes. These had been enforced by the subordinate officer and were not only a great burden, but a fruitful source of persecution and a cause of stumbling to the weaker brethren. The principle is now established that the religious scruples of Christians are to be respected, regardless of numbers or influence.—W. F. Dowd, *Impur.*

Importance of Bible Work in Syria

The "American Mission Press" at Beirut, during some forty years, has printed 1,076,513 volumes of Scriptures in Arabic, the American Bible Society paying the bills and circulating the books. Eighty per cent. of the work done by the "Mission Press" in the year 1905 was on Scriptures thus paid for. The Society is compelled to retrench on account of reduced income, and this will not only arrest Bible circulation, but cripple this Mission Press, menacing the missionary work of all denominations depending upon Bible distribution, as the basis of missionary work. The Beirut printing house sends forth issues, wherever Arabic is spoken in Europe, Asia and Africa. The American Tract Society has also given substantial help to the Presbyterian Mission in the effort to supply the whole Arab-reading world with Christian literature. There is no more difficult mission field. Arabic is spoken by 10,000,000 people and used in worship by more than 200,000,000. The openings in North and East Africa have occasioned a large demand for the Arabic Scriptures. Rev. Henry H. Jessup, closing his fiftieth year of service as a missionary in Syria, says: "Words can not

express the gratitude of missionary laborers and oriental converts for the work of the American Bible Society during the past sixty years, and they look to this Society for the liberal aid in years to come. Retrenchment will occasion the discharge of trained workmen and women who have for years been connected with this press, and who, if left long without work, would emigrate to Egypt or America, and it would be difficult ever to fill their place. And even if the work were resumed after a year, it would then have to wait six months for a supply of paper from Europe; it would mean embarrassment to the missionary work in all this part of the world. Nine thousand dollars will be sufficient to keep up Bible work and manufacture sufficient for the demand."

EUROPE

Anniversary at Constantinople

The year 1906 marks the seventy-fifth anniversary of the arrival of Dr. Goodell in Constantinople, and the beginning of regular missionary work under the A.B.C.F.M. in that part of Turkey. As was fitting, therefore, at the annual meeting of the mission, this event was commemorated with suitable exercises, old-time hymns being sung, and papers read covering the history of the work in that field.

Starving Peasants in Russia

A pathetic appeal comes from the Countess Denisoff, wife of the governor of the province of Saratov, where the peasantry live entirely on the produce of their land.

For several years the fields have given but poor remuneration for the labor expended; but never has the condition been so serious as now. Many have not even any food to give their children when they cry for bread. Four shillings is sufficient to supply the simple wants of a man for a month; but the resources available are meager compared with the thousands who are hungry.

Everything has been done to insure a fair distribution of relief, and friends disposed to help may address Count

Orlof Denisoff, president of the committee of relief, Volsk, Government of Saratov, Russia.

A Russian Baron in America

There has come to America a Russian nobleman on a mission of peace. He is of ancient lineage and high born. Six centuries ago his ancestor went from Germany into Esthonia and received the imperial grant of the town of Üxküll, and the title of baron was conferred on the head of the family by Emperor Charles V.

The present baron, brought up on the family estate, enjoyed its dignities and opportunities. As a little boy he knew Count Bismark, a guest of his father. By religious education a Lutheran, he discarded all belief in a God, but had a kind heart and friendly interest toward his peasant laborers, many of whom, converted by German Baptist missionary influence, showed such exemplary and honest devotion to their work, that he, tho a virtual Atheist, built a chapel for them. They, in return, prayed for his conversion. From a book of Tolstoi he got exalted ideas of Christ as a man. He became much perplexed and distressed in mind and consulted his Lutheran pastor, who advised him to pray. At length on reading the Gospel story, he asked God, if He did indeed exist, to reveal Himself, and light and peace came into his soul.

He then went to the peasant meeting and confessed to conversion and was baptized by one of them in the bathing house of his own home on his estate at Leitz, in 1892. His change of faith shocked his family and at one time he was by them threatened with confinement as insane. His evangelical views are very clear and his devotion to Christ firm. He loves his peasants and has built three chapels for them. He has been ordained and, before Russian freedom of worship was granted, suffered arrest three times for illegal preaching, but owing to his rank was merely fined.

He has been in Germany, rendering

evangelistic aid to churches, being versed in German and French. At the World's Baptist Congress last summer in London, he was chosen as vice-president. He is now in America to urge the importance of entering the newly open door for religious work in Russia. He hopes to secure money to extend the Gospel preaching by missionaries, and provide for a training school of pastors.

He is accompanied by the Baroness, a charming, cultivated woman. His son was in the Russian army during the Japanese war and, at Mukden, while his horse was shot under him, he escaped unscathed. He has not yet seen his son since the war, and himself was at one time in the Imperial Guard of Russia.

His soul overflows with grace and he is gaining rapidly in using the English language, and imparts the spirit and devotion of his own soul to his hearers. "His call to American Baptists may prove to be for Russia what Judson's was for Burma." We have heard him speak and have never been more moved. His visit marks an epoch, and what he says of the present opportunity in Russia should move the whole Church of God to immediate action.

British Laymen Coming to Their Own

The *Christian World* says that "the lay preacher is coming into his own. The Free Church denominations are forming associations and schools to organize and train him, and even the Church of England is waking up to the value of the voluntary lay evangelist. At the Norwich Scripture Reader's Society the Bishop said that lay help was needed to supplement the work of the clergy. Prebendary Stuart, referring to the vanishing incomes of the rural clergy, said the time would come when there would be a grouping of several rural parishes together, with one clergyman taking the oversight, and several laymen as assistants. When that time comes, we imagine, there will be less ritual, but better preaching."

Commenting upon these statements the *Indian Witness* adds:

With the growth of popular movements toward Christianity in India, the development of Indian missionary societies, and the increased need of providing workers to man the field, the increased use in England of laymen comes as an indication of the providential leadings of the times. Well trained men who will be as expert in theology and church affairs generally as the medical doctor is in the service of healing will always be needed. But there are not physicians enough to take the place of the nurses. So good men, less highly trained than the fully ordained ecclesiastic, are needed in every land.

British Methodists Joining Hearts and Hands

After a considerable amount of legislation, and fraternal intercourse, the Bible Christians, the United Methodist Free Church, and the New Connexion have gotten far enough along in the direction of union that quarterly meetings are voting on it, with a unanimity surprising even its most ardent advocates. A basis was adopted by the three churches, and submitted to the circuits. In the Bible Christian Church a minister says "the vote among us is overwhelming in favor of the constitution submitted by the joint committee. An ex-president of the United Methodist Free Churches declares the results satisfactory. "I do not think that we shall lose one circuit, perhaps not a church." The editor of the *New Connexion Magazine* says, "The voting works out as follows: For the constitution, largely as drafted, a little over 98 per cent., for the financial proposals (part of the basis) a little over 97 per cent.

The Student Missionary Contingent

The number of members of the British Student Volunteer Missionary Union who have sailed to the present date is 1,000. A careful examination of this number shows that about 70 per cent. of those who are free to go have actually arrived on the mission field. Up to August, 1905, 360 members of the union had sailed as mis-

sionaries to India. Of these 100 went under Church of England societies (C. M. S., S. P. G. and C. E. Z. M. S.), 87 were divided among all the Presbyterian societies, 70 sailed under Methodist societies; 24 under the Baptist, and 24 under the London Missionary Society. The remainder are scattered among smaller societies, or are doing special work.

McAll Mission at Amiens

Dr. S. B. Rosseter writes: "I visited the new Hall at Amiens and found it packed to the doors, and people out on the side-walk, and on the roofs of adjoining houses, looking down through the skylight. I spoke to them of Jesus, the 'same yesterday and to-day and forever.' Some heard the Gospel for the first time in their lives; some took me by the hand and cried: 'O, la bonno nouvelle!' Another hall will be wanted soon, I hope. The first is already too small, and there is need of a second in another part of the city."

Mr. Bergmann's Yiddish Translations

Marcus Bergmann's great work of Bible translation inaugurates an epoch. The Yiddish Old Testament, prepared to meet the needs of the Yiddish-speaking Jews of Eastern Europe, is now bound up, with the New Testament in the same vernacular. Thus, for the first time in history, the whole oracles of God under one cover, and in a familiar language, can be put in the hands of the Jewish people. Mr. Bergmann, so far as funds permit, makes grants of his translations for use in Russia.

What a Roll of Great Names

The London Missionary Society is singularly rich in its record of missionaries of world wide fame. The following are among the foremost names in missionary history, and constitute a perhaps unequalled list of devoted, gifted and successful workers in the great harvest field: Henry Nott, the apostle of Tahiti; John

Williams, the martyr of Erromanga; Van der Kemp, the pioneer of missions in Cape Colony; Robert Moffat, the patriarch of Bechuanaland; David Livingstone, the great missionary explorer; Robert Morrison, the first Protestant missionary to China; William Ellis, of Polynesian and Madagascar fame; Joseph Mullins, of Calcutta; John Hay, the Telugu scholar; James Gilmour, the consecrated toiler among the Mongols; John Kenneth Mackenzie, the medical missionary of Tientsin; Walter Henry Medhurst, the eminent Chinese scholar; James Chalmers, the martyr of New Guinea.

Substantial Enlargement

By the directors of the London Society it was decided recently upon the recommendation of the Arthington Committee, to provide from the Arthington Trust Fund for new stations for evangelistic work in China at Hwang-pi and Ting-Chiu, and for the development of educational work among the children of native Christians, the training of native pastors, etc., at Tsang Chou, Hsiao Chang, Wei Chen, Shanghai, and Heng Chow; also help for the work of the Christian Literature Society of China; for the preparation of Christian literature in Telugu (South India); for a new station at Insiza (Matabeleland, South Africa); for the extension of the Awemba Mission (Central Africa); and for a new station in New Guinea. The consideration of what shall be done in India has been deferred until the visit of a deputation to that empire in the autumn.

Get the Flame!

EVAN ROBERTS' MESSAGE TO THE CHURCHES

While the fire of God is falling,
While the voice of God is calling,
Brothers, "Get the Flame!"
While the torch of God is burning,
Man's weak efforts over turning,
Christians "Get the Flame!"

While the Holy Ghost is pleading,
Human methods superseding,
He Himself the "Flame."

Whilst the power hard hearts is bending,
Yield thy own—to him surrendering,
All—to "Get the Flame!"

For the world at last is waking,
And beneath His spell is breaking,
Into living flame,
And our glorious Lord is seeking,
Human hearts, to rouse the sleeping,
Fired with Heavenly flame.

If in utter life-surrender,
You would work with Christ remember
You must "Get the Flame!"
For the sake of bruised and dying,
And the lost in darkness lying,
We must "Get the Flame!"

For the sake of Christ in Glory,
And the spreading of the story,
We must "Get the Flame!"
Oh, my soul, for thy refining,
And thy clearer, brighter shining,
Do not miss the Flame.

On the Holy Ghost relying,
Simply trusting and not trying,
You will "Get the Flame,"
Brothers, let us cease our dreaming,
And while God's flood-tide is streaming,
We will have the Flame.

The London Y. W. C. A.

Held, in April, a memorable anniversary. The Ames House has been opened, with accommodations for 100 boarders, and 500 diners. A new hall is to be built at Hammersmith. Dashwood House has been refurnished for 42 boarders. St. John's Ward has put on another story at a cost of \$5,000. At Finchley a new Institute Room—Hamilton Hall—at Crouch End, larger premises; and so of Clapham and Leytonstone. Reports from nearly 60 Institutes, homes and dining rooms, all show advance, the Central Institute still leading with 1,000 members, and six weekly Bible classes. £1,200 were raised by the 14,000 London members for Foreign Missions this year, and nearly 1,500 situations filled. The income for the year exceeded £10,000. This is one of the model associations of the world. It does first-rate work at home and nourishes intelligent interest in mission work abroad. It magnifies the Word of God and prayer and conducts its affairs on strictly evangelical lines.

Bibles Among Japanese in England

On board the Japanese transport *Iwo Maru*, before she left the London Docks, the Bible Society, by permission of the Japanese Legation and the officers commanding, distributed six hundred cloth-bound Japanese Testaments, with a special inscription inside the cover, to the sailors, and English Testaments to the officers. The Lieut.-Commander, who was courtesy itself, made admirable arrangements for the distribution, at which he himself was present, the officers assisting the Bible Society officials. The sailors, bound for Newcastle to take charge of the *Kashima*, marched past in double file, and as each received a Testament, he raised it to his forehead and bowed. The Lieut.-Commander accepted an English Bible, and heartily thanked the Society for their gift to himself and to the officers and men.

S. P. G. Finances Encouraging

Says *The Mission Field* (organ of the Society for the Propagation of the Gospel) for March: "The income of the society, from every source, last year, was £191,957, an increase over that of 1904 of £37,802. This represents the largest income ever received except in the bicentenary year, and in the year in which the Marriott bequest was received. This addition is due in part to an increase in the number of legacies, but also in the general fund, and in special funds.

A Secretary to Promote Mission Study

Rev. G. T. Manley, of Christ's College, Cambridge, is so appointed. Ignorance of the world's need, of providential opportunities, and of encouragements afforded by the progress of the Gospel, is at the root of the apathy of Christians on the subject of foreign missions. Mr. Manley puts his hand to the plow in a large field, little tilled.—*C. M. S. Intelligencer*.

AMERICA

Foreign Peoples in the United States

At a meeting of the western section of the Alliance of Reformed Churches, holding the Presbyterian system, lately

held at Philadelphia, Dr. F. C. Beattie stated that up to 1880, or in sixty years, 10,000,000 immigrants came to this country, largely English speaking and Protestant; while in the 25 years from 1880 to 1905, 13,000,000 arrived, largely of foreign speech, Roman Catholics, Greek Catholics, or Jews. In 1905, 1,026,000 arrived, nearly 800,000 at New York, a large proportion of whom settled in cities, and one-fourth of whom were illiterates. They came from 19 countries, from Italy, 221,500; Russia, 184,900; Austria-Hungary, Germany and Great Britain furnishing large contingents in the order named. Hence the magnitude of the problem confronting us.

Home for Cripples

A two-million dollar "Home for Cripples" with a three-million dollar endowment is the benefaction of Mr. P. A. Widener, of Philadelphia, as a memorial to his wife. This century can record at its close, few nobler works than that.

Christian Work Among the Indians

Rev. Myron Eells, D.D., is reported, by the Commissioner of Indian Affairs, to be doing excellent work as a missionary of the American Missionary Association. He has been engaged in this work for over thirty years. The report adds: "How great and noble it is to sacrifice one's whole life, as has this man." He is the son of Rev. Cushing Eells, who went to Washington in 1838 as a missionary to the Indians. He was graduated in Pacific University, Ore., in 1866. As a trustee of that University and also of Whitman College, he has been prominent in higher education. He is the author of several volumes, one being "The History of Indian Missions on the North Pacific." He is well-known in the educational, scientific and historical societies of Washington, as well as honored for missionary devotion. He is sixty-three years of age.

The United States and Chinese

Secretary Root said to the leaders of the House of Representatives:

"The thing to be done now is for you to change the law in some respects, not so as to permit the Chinese laborer to come in, but so that the Chinese laborer can be kept out without insult and indignity and hardship to the Chinese merchants and scholars, and the men who occupy the same position in the Chinese community as the people in this room occupy in ours. They have been subjected to gross indignity and gross hardships in many cases, and I do not wonder they are indignant at it."

The decision, announced by the Secretary of the Department of Commerce and Labor, that four Chinese bridal couples, the *husbands in each case being American*, native and to the manner born, could not be admitted into the country from Juarez, Mexico, because of the provisions of the Chinese Exclusion law seems to ordinary people absurdly unfair. The Secretary puts it, "No woman, forbidden by law to enter the United States alone, can gain the privilege of entering by marrying an American citizen." But why not?

Fashionable but Infamous

The Anti-Saloon League declares that, of 2,700 hotels in Greater New York, only 500 are bona fide places for the reception of guests—all others legalized houses of ill-fame. Twenty per cent. of the hotels in the State do not comply with the building provisions of the Raines law. They are not what their proprietors claim.

Work of Women's Auxiliaries

The women of our churches have become a potent financial factor in missionary work. To the Methodist Episcopal Board they contribute annually \$675,000; to the American Board, \$441,000; to the Protestant Episcopal, \$350,000; the Baptist, \$317,000; Baptist (South), \$230,000; Methodist Episcopal (South), \$213,-

000, and the Presbyterian Church, \$400,000. If we add what the women of Great Britain gather, the total represents between one-fifth and one-fourth of the entire \$19,000,000 contributed by all the churches of Christendom.

American Baptists

The following are the amounts for foreign missions as tabulated for the various periods:

1814 to 1825.....	\$ 141,036.56
1825 to 1835.....	230,044.41
1835 to 1845.....	743,041.45
1845 to 1855.....	968,888.60
1855 to 1865.....	1,050,388.28
1865 to 1875.....	2,014,688.04
1875 to 1885.....	2,727,353.06
1885 to 1895.....	4,781,044.04
1895 to 1905.....	6,049,263.08

Surely the total expended by the A. B. M. U. and the increase are matters of encouragement; yet this noble body of Christians can reach much higher figures, as they confess they can and ought.

Tuskegee's Quarter Centennial

The twenty-fifth anniversary of Booker Washington's famous school was kept, April 4-6. Among the objects were these:

1. To display the history, including the growth of Hampton, the present status, and the distinctive aims and services of the Tuskegee Institute.

2. To display the work of the graduates, and the history, and the present condition of the schools that are the outgrowths of Tuskegee.

3. To exhibit the scope, and the efficiency of Tuskegee Extension Work.

The Institute will receive \$500,000 from the estate of A. J. Dotger, of South Orange, N. J., a New York broker, who became interested in the school by reading "Up from Slavery."

Negroes Drawing the Color Line

Misleading statements have filled the Southern papers as to a reported rebellion in Talladega College, Alabama. It is by no means as sensa-

tional or as serious as the late trouble at Howard University, in Washington, which led to the resignation of the president. The facts were these: A white Southern man was appointed assistant to the agricultural instructor who manages the farm. Some of the very best and oldest students were excited over it and stirred up the others. They presented a demand to President Nyce that the man be immediately dismissed, as it was humiliating that they should be directed by a Southern white, reported to be one of the "poor white" class, against whom there is a deep feeling. The president refused to be thus dictated to, and referred the matter to the American Missionary Association, which supports the college. Secretaries Beard and Cooper responded that they could not give way to race prejudice against white men any more than against black. The trouble then quieted down, and most of those who had left returned, as the graduates of the college stood by the faculty.

Good Work Among the Mormons

The Utah Gospel Mission has recently issued a pamphlet entitled "Our 2,500 Miles in Utah and Idaho during 1905."

The object of this mission is two-fold: to make known the Gospel among the Mormons scattered throughout the two States named, and also to disseminate information in the East and non-Mormon sections of the country concerning the real nature of Mormonism. The report shows that during the year over 12,500 calls have been paid by the workers of the mission, and fully 65,000 people have been reached; 65 Mormon settlements have been visited, and of these 43 had no Christian work going on in their midst; 150 special Gospel meetings have been held and nearly 13,000 have been in attendance. The work is also prosecuted by means of tracts, and over 900,000 pages of special Gospel literature have been distributed. The

missionary workers get their expenses paid, but receive no salary. This growing work is prosecuted at the small cost of \$12,388.

Three Churches to Become One

It is as good as certain that the negotiations which for a year or two have been in progress between the Congregationalists, United Brethren and Methodist Protestants, looking to organic union, will in due season be crowned with success, with a Christian fellowship resulting, numbering more than 1,100,000 communicants. As a part of the profitable outcome to the membership of the two smaller bodies may be reckoned the certain kindling of missionary enthusiasm and zeal from vital connection with the American Board, its scores of mission fields, it hundreds of missionaries, and its native Christians numbering tens of thousands.

A Great Boon for Sailors

In New York city, at the corner of South street and Coenties slip, the Church Missionary Society for Seamen is about to erect the largest and costliest seamen's institute in the world, "expending upon the structure of eight to ten stories, upward of \$500,000. It is proposed to provide a club room, with games, newspapers and other reading matter; a department where seamen can deposit their wages for safe keeping; a large hall for entertainments and religious services; rooms for 250 to 300, each provided with a separate bedroom, as in the Mills hotels, together with a club room, sleeping apartments for captains and other officers, etc.

A Notable Offering for Missions

How many churches can match the Old South Church, Boston, which gave on a recent Sunday almost \$11,000 for the world's evangelization? The way had been prepared by an address from the pastor, Dr. George A. Gordon, and another from President Bliss, of the Syrian Protestant College, Beirut.

Modern Sects at Home

The editor of the *New York Christian Advocate* gives information of the religious ecclesiastical conditions of Los Angeles, Cal., gathered from a census. The following sects are represented: Methodist Episcopal, Methodist Episcopal South, Free Methodist, Roman Catholic, Regular Presbyterians, United Presbyterians, Protestant Episcopal, Cumberland Presbyterians, Baptists, Congregationalists, Christians, German Lutherans, Swedish Lutherans, Church of the Nazarene, Unitarians, Independent Church of Christ, Christian Scientists, Adventists, Universalists, Christian Alliance, Brethren in the Lord, Christadelphians, Christian Israelites, Moravians, Buddhist, Christian Catholic, Church of the New Era, Divine Plan of the Ages, Family of God, Gathered in His Name, Greek Orthodox, Hicksite Friends, Present Truth, Society of Forward Movement, True Life, River Brethren, Brethren, Japanese Mission, Reformed Holland, Christian Socialists, Church of God, Dunkards, Evangelical Assoc., Orthodox Friends, Home of Truth, Holiness Assoc., Mormons, Reorganized Mormons, Peniel Mission, Plymouth Brethren, Salvation Army, Volunteers, United Brethren, Spiritualists, Theosophists, Mental Science and Swedenborgians.

Canada Also Becoming Polyglot

A striking article in the *Toronto News* describes how nearly 40 different languages are spoken in the Dominion. More than 30 of these languages are current west of Ontario, and at least 30 different tongues may be heard in the streets of Winnipeg. One teacher in a prairie school reports that he has 7 different kinds of speech among his pupils.

The Aborigines of Canada

There are 108,000 Indians in Canada. They cultivate 50,000 acres of land; they have 38,000 head of cattle and 33,000 horses. The total producing value of these Indians is over

\$4,000,000. There are 298 schools devoted to their education. Of these 44 are undenominational, 104 are Roman Catholic, 88 are Church of England, 46 are Methodist, 15 are Presbyterian and 1 is conducted by the Salvation Army.

OBITUARY

A Rare Woman and Her Self-Sacrifice

Mrs. Washington A. Roebing, who lately died in Trenton, N. J., was a woman who won success along most unusual lines. Of winning personality, tactful and gracious in manner, she was prominent in social life until ill-health more than a year ago compelled her to abate her activity.

She was graduated from the legal class of New York University. After long aspiring to the legal profession, she decided, late in life, to take the course, which she finished with honor in 1899.

Tho well known in all that elevates her own sex, her chief distinction lies in the work she did in superintending the construction of the Brooklyn Bridge. Her husband, Colonel Roebing, insisted upon personally supervising that work, even to its minutest detail, and used frequently to go down into the caissons for the towers, where he contracted caisson fever and was confined to his home.

It was then that his wife came into public notice. After having followed the progress of the bridge almost as carefully as her husband, when he was forced to take to his bed, she abandoned all other work for daily trips to the different parts of the structure. Every afternoon she reported to her husband and every morning received new instructions how to proceed. In this way she superintended all the detail work during her husband's illness.

He had his bed placed near a window which looked out upon the river, and from this point, with a powerful telescope, watched the bridge grow. The work done by Mrs. Roebing at this time was far too great for any woman, and her health was never the

same afterward. The mental and physical exhaustion, which culminated in her breakdown, dates from the time when she superintended the Brooklyn Bridge.

When the secrets of unwritten history come to light, it will be found that the executive ability and intellectual capacity which enabled a wife to prove a valuable assistant and substitute for her husband, as in the case of Mrs. Sarah B. Capron in India, account for much of the success of his work. Many such biographies have never found a pen. But the account is written in heaven.

Miss Lizzie E. Wimbish, of the Southern Presbyterian Mission, fell asleep Feb. 17th, after a distressing illness of months. The loss falls upon the Christian community at large; for into her eighteen years of residence in Japan she compressed the work of a lifetime, and the effects have gone out far and wide.

Since her first landing at Yokohama in 1888, the most of her years have been spent in Nagoya. Here she gave herself unspairingly to "labors abundant;" for children, girls and women, for students, policemen and soldiers. The idea of *refusing to do things* never seemed to occur to her. To persuade her to *really* take care of herself was most difficult.

Some years ago ill-health compelled her to go home, but her heart was almost crushed at the thought that she could never again labor for the Japanese. So much, however, did she improve that a year ago she was allowed to return, to the surprise of all.

On April 5 Mr. Gray Campbell Fraser, of Aberdeen, passed to his rest. From earliest years a very active member of the Free Church, he bore an active part in founding the Northfield Mission, which developed into what is now the Rutherford U. F. Church. He was a man devout and unworldly, intimately associated with many forms

of religious and philanthropic activity. He took an enthusiastic interest in the visit to Aberdeen of Messrs. Moody and Sankey in 1874, and was a promoter of all missions at home and abroad.

A cablegram announces the death of Mrs. Frank S. Scudder, at Tokyo, Japan. She was of a charming personality, had a wide circle of attached friends and was doing a great work. Her death at thirty-two and in the midst of her usefulness is a serious loss to missions. Deep sympathy goes out to her husband, three little children, and mother, Mrs. Jacob W. Schenck.

It now appears that at Nanchang, China, six Roman Catholic missionaries were killed, and an English missionary, Mr. H. C. Kingham and his wife.

It is reported that in course of a lawsuit in the magistrate's Yamen, in which the Catholics were involved, a fight had occurred in the Yamen. Tho the English missionaries were in no way concerned, on Sunday morning the mob attacked the missions indiscriminately. The Governor states that he suppressed the rioting and sent the surviving foreigners in boats to Kiukiang. Hostility between Catholics and non-Christians has lately been as prevalent in Kiangsi as in Honan and Hupeh. The native papers report the Catholic bishop of Nanchang as having trouble with the authorities for issuing appeals for subscriptions for the church, written in an official style to which he had no right.

The British Minister interviewed the Foreign Office officials, who express the deepest concern and regret. Prince Ching, learning from the Japanese Minister and others that reports of an anti-foreign movement were current, telegraphed to all Viceroy to repress any such movement, and punish those who spread such rumors.

Mr. Kingham, connected with the Brethren, had been in China about twelve years. One of his children is reported wounded and the other rescued.

On the 4th of March, at Paterson, New Jersey, in her 87th year, Clara M. Hepburn, wife of Dr. J. C. Hepburn. She was one of the modern missionary heroines at a ripe age, and full of honors. Williams, Hepburn and Verbeck—the illustrious trio—in 1859 settled at Nagasaki and Yokohama, at first getting even the right of residence only as teachers of English in Japanese schools. Not until fourteen years later was the old edict against Christianity repealed. Dr. Hepburn might have amassed a fortune, had he left his sacred mission for secular service in the New Japan. But he and his heroic wife kept to their holy vocation; and who shall say how large was her share in the grand service he rendered medically, spiritually, and as one of the great translators.

Mrs. Eliza Harding Walker, who died in Auburndale, Mass., on January 15, at the age of eighty-nine, went to Turkey as a missionary of the American Board with her husband, Rev. Augustus Walker, in 1853. They were located in Diarbekir on the Tigris River, where Mr. Walker died of cholera in 1866. Mrs. Walker returned to this country with her little babe, born after her husband's death, and started at once in Auburndale, Mass., a home for the children of missionaries, to which she has devoted her life. In the last thirty-seven years nearly three hundred children and about two hundred missionaries have enjoyed the hospitality and comfort of the Walker Missionary Home. She leaves three children.

Dr. J. H. D. Roberts and Miss Ida Smith

On March 19th a letter from Dr. Roberts reported that Miss Ida Smith, the nurse at the Tulloch Memorial Hospital, was seriously ill with typhoid, which has been prevalent. Two days later news came that Dr. Roberts had been laid aside with the same disease, and on March 23d, a telegram announced that both were dead.

Dr. Roberts had given over nine years of service to Hospital work at Tangier, having gone out in December, 1896. Miss Smith had only been two or three years in the same work, but had proved a most valuable helper. The loss sustained by the Mission is very great.

The Rev. John E. Huhn, of the C. M. S., at Rampart, Alaska, died February 8th. He went to the field in 1902 and, after service in southeastern Alaska, was sent to the Yukon, succeeding Mr. Edward J. Knapp. Later, Bishop Rowe visiting Fairbanks and foreseeing the development, sure to follow, transferred Mr. Huhn there in 1904, pending the arrival of Archdeacon Stuck. During the following winter he assisted the archdeacon, maintained services in his absence and visited the small scattered mining camps of the district. This work was done with such energy that he became known among the miners of the region as "the flying preacher." His record for speed with a dog team even some frontiersmen found it difficult to rival. In the summer of 1905, when the Fairbanks Mission was strengthened by the arrival of the Rev. C. E. Betticher, Mr. Huhn returned to Rampart. Details of his illness have not yet reached the Church Mission House, but it is believed that his death was caused by pneumonia, contracted on a journey to hold service in another camp.

FOR THE MISSIONARY LIBRARY

THE LIFE STORY OF HENRY CLAY TRUMBULL. By Philip E. Howard. S. S. Times Co., Philadelphia.

This 500 pp. octavo is a noble piece of biography, which a great Greek philosopher called "philosophy, teaching by examples." The Sunday-school missionary, army chaplain, Bible teacher, editor and author, of whom this is the record, was an extraordinary man. He had a versatile genius and touched almost every department of a literary life and a religious activity, and adorned all that he touched. His great life monument is the *Sunday School Times*, but his books are a permanent addition to Christian literature. The principles on which he lived and by which he was guided belong to the moral sublime. There are three classes of people whom we specially urge to read this book: preachers and teachers, for the secrets of effective work with pen and tongue—missionaries and Christian workers for the insight given here as to winning souls; and young people, as to the way to build up a noble character and useful life. We could fill pages with extracts.

THE SACRED TENTH; OR STUDIES IN TITHE-GIVING, ANCIENT AND MODERN. By Henry Lansdell, D.D., S.P.C.K. 1906. Two vols.

One of the most significant signs of the times is that such a man as Dr. Henry Lansdell, F.R.G.S., Chaplain of Morden College, Blackheath, has spent years in painstaking preparation of two large octavo volumes, of studies, in Tithe-giving, ancient and modern, and that this exhaustive work is published by the Society for the promotion of Christian knowledge.

These volumes, of about 400 pp. each, are very learned and scholarly. The reader may not accord with the author in all his conclusions and positions, but we are thankful for such a careful and laborious presentation of

a subject about which few really have any adequate notions. It is a prevalent idea that the Jews gave a tenth, but it is not understood that this tithe was the *minimum*, not the *maximum*, of Hebrew gifts to the Lord's purposes; nor do most people know that in Israelitish history we trace "three tithes: (a) The Levitical Tithe, levied for the upkeep of the Levitical ministry throughout the land; (b) The Festival Tithe, to be employed in the due celebration of the stated feasts, and for the maintenance of the Temple worship; (c) The Poor's Tithe, to be paid once in every three years. These tithes would amount to a proportionate sum of 4s. 8d. in the £. If offerings and occasional dues be added, we easily reach one-fourth of the whole income, that is, 5s. in every £1 as the Lord's portion." It is evident that both our Lord and His Apostles contemplated the exercise of a very large benevolence, and of a far-reaching charity within the Church. Dr. Lansdell reminds us that those benefactions with which our Lord expressed His deliberate approval went far beyond the "tithe," as when Zaccheus gave the half of his goods; the widow of Zarephath gave practically all that she had; and the widow who cast into the treasury two mites gave actually all her living.

We have long held that Christian beneficence needs reconstruction from the very base up; and if these noble volumes may but lead to some such result, it will be an occasion for great thanksgiving. We can but wish that, for the sake of those whose means cannot command these ample volumes, an abbreviated edition might be ultimately prepared, that might be spread abroad as a cheap campaign document. Meanwhile we can safely wish that every pastor and prominent church member might have a copy of this monumental work on giving.



A GENERAL VIEW OF AGANA, THE CAPITAL OF GUAM, TAKEN FROM THE OLD FORT

The Missionary Review of the World

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VOL. XIX. No. 7
New Series

SIGNS OF THE TIMES

INSPIRING MAXIMS FOR HEROIC LIVES

"MY FOUR PRINCIPLES OF LIFE ARE:

1. ENTIRE SELF-FORGETFULNESS; 2. THE ABSENCE OF PRETENSION; 3. REFUSAL TO ACCEPT, AS A MOTIVE, THE WORLD'S PRAISE OR DISAPPROVAL; 4. TO FOLLOW, IN ALL THINGS, THE WILL OF GOD."

So said Gen. Charles George Gordon, the martyr of Khartum, and we lift these mottoes as a banner to inspire heroic obedience in the disciples of Christ.

Observe how much ground they cover. The first sinks self out of sight; the second renounces pride for the spirit of humility; the third turns a deaf ear to the voices of worldly praise or blame; and the last explains and includes all the rest, for it absorbs all attention in the will of God, in the habit of implicit, immediate, cheerful obedience.

Mrs. Charles, in her charming pen portrait of this remarkable hero, shows how these four laws of life interpret his character and career. He became so indifferent to the poor prizes of this world that he did not even try to renounce them: he simply scorned them as valueless. He disliked decorations, cared nothing for money, hated to be lionized, and

fled from human praise. He did not think of himself: shrank from no risk, grasped at no prize, and was always under orders. Life was to him not a playground, but a battlefield; service not a human distinction, but a Divine vocation; death not an exit, but an entrance; and all events ruled not by chance of Fate, but by choice of God. He resented no injury except to others, and sought no glory except for God. War was to him not an end, but a means to peace. He exposed himself to the hottest fire, and exemplified the courage he commended. He was as prompt to do the simplest duty on the lowest level as to plant the "ever victorious banner" on the heights. Because he practised the presence of God, praise was a robbery of God, at once an "impertinence" and a "blasphemy"; and he tore out the sheets from a manuscript narrative of the Tai-ping rebellion, because he was lauded in them. Time was precious, and inaction terrible because it was waste. He impressed others as *having no self*, so fully did he follow his Master. Having once for all given himself to God, he had no right to keep back anything. A gold medal, given him by the Empress of China,

and specially engraved, suddenly disappeared; and, years after, it was found that he had erased the inscription and sent it anonymously for the relief of famine sufferers at Manchester! In Egypt he declined a proffer of fifty thousand dollars a year, because it would be wrung from the starving people he was sent to govern, and accepted only a bare living. He used the present chance instead of dreaming of a chance which may never come. Let him speak for himself:

"Hoist your flag and abide by it. Roll your burden on Him. He will make straight your mistakes." "Here am I, a lump of clay. Thou art the Potter. Mold me as Thou in Thy wisdom wilt. Never mind my cries. Cut off or prolong my life. So be it."

With such glimpses of the man we can understand his iron endurance, unflinching courage, sublime self-abnegation, contempt of human honor and reward, and patient fidelity to duty. We can understand the white handkerchief on his tent which was the simple signal that he was alone with God, and the devotion to the Word of God which left no time for other books. He might have saved himself from the fatal spear at Khar-tum, but he could not save others; and so, the only Englishman left, "alone with God and duty, a universal sentinel, he kept watch over his ramparts, and prayed for the help that never came."

Missionary workers abroad, and missionary helpers at home! Let Gordon, being dead, yet speak, and remind us that "the grandest heritage a hero can leave his race, is to have been a hero!"

ECHOES OF THE WELSH REVIVAL

One of the Signs of the Times is the manifest blessing accompanying the mere narration of what has been going on in Wales. For example, Rev. Joseph Smale, of Los Angeles, returning from a recent visit, simply rehearsed to his own people, in the First Baptist Church, what he had seen and heard. The church was crowded, and as he told the simple story, some two hundred people, amid the sound of sobs and inarticulate prayers, pressed forward, to the front, confessing sin, seeking to right wrongs, and heal dissensions, and get right both with God and man. This morning meeting was prolonged into the afternoon and almost joined hands with the night meeting. For sixteen weeks the work went on, every afternoon and evening, as well as during the whole Lord's day, no two meetings being alike, and scenes, unrivalled in that church, came to be common and attracted attention all over the city and state. One marked effect was the prostration of caste barriers. High and low, fashionable and outcast, white and black forgot their differences in the unity of the Spirit. And as such freedom of the Spirit was not relished by some, an independent New Testament Church is the outcome, meeting in Burbank Hall. Meetings, five hours long, are spent in continuous prayer. No such visitation of God accompanied the work of Dr. Chapman and his score of evangelists and singers, as this simple recital by Pastor Smale of what he saw in Wales. Street meetings are held, followed by services in the hall, homes are visited, and places of employment. The new Church already sends out two missionaries to China,

and a mission band is organized, to follow as the Lord leads.

All this reminds us how the great upheaval in Uganda began, in 1893, with Pilkington's perusal of the appeal of David, the Tamil evangelist, and the reading of the report of the addresses at the Keswick Convention in England, leading the missionaries to seek a new victory over sin, and a fresh anointing for themselves, in their work.

THE UNITY OF DISCIPLES

The trend of our day is certainly toward the abolition of artificial barriers between believers. At a time when Presbyterians, Congregationalists, Methodists, and kindred bodies are entering into new confederacies, it is not a little surprising to find a document, bearing the signatures of both the Anglican and nonconformist leaders in Britain. While deprecating large schemes of corporate reunion, and not treating existing religious divergencies as unimportant, the two archbishops, the presidents of the principal Free Church bodies, together with the moderators of the Scottish assemblies, unite in "believing profoundly that our Lord Jesus Christ meant us to be one visible fellowship," and therefore "feel profoundly the paralyzing effect upon the moral forces of Christianity which our divisions inevitably produce." Hence a joint call to all Christians, who desire the fulfilment of the Divine purpose, to give themselves to penitence and prayer—penitence because all bodies and individuals have more or less contributed to produce and perpetuate differences, and prayer because all alike need enlightenment from above as to the

ways by which God's servants are to be drawn together. It is suggested that preparations should be made for a united effort of prayer on Whit-Sunday next for the reunion of Christians. This interesting appeal is the outcome of a conversation between Bishop Gore and Rev. J. H. Jowett, of Birmingham, in which they agreed that something should be done to bring about a better understanding between different sections of the Church. Mr. Jowett ventures to hope that, at some future time, a great interdenominational meeting will be held at the Birmingham Town Hall, with Bishop Gore in the chair, to pray for a greater sense of fellowship among all sections of the Church.

Meanwhile, Canon Hensley Hanson, in the *Contemporary Review*, returns to the attack upon "apostolic succession," declaring the claim to be as unhistorical as it is uncharitable, and calling on Parliament to "repeal that relic of barbarism which forbids Anglican clergymen to invite nonconformist ministers into their chancels." Here the canon places himself in accord with Bishop Lightfoot and Stanley. The doctrine of apostolic succession is rapidly losing hold and seems destined soon to pass away. Some of the best literature against the claim to the divine historic Episcopate is from Episcopal pens!

THE DARK CONTINENT IS AWAKING

Africa is increasingly the scene of political and social turmoil. Official correspondence confirms private communications, in respect to reports of some sort of scheme of combination or conspiracy among the natives, especially in South Africa, against the domination of their territory by the

whites. The African Party, whose motto is "Africa for the Africans," is obviously growing in numbers and intelligence. The late Zulu outbreak is thought to be due to a premature attempt on the part of an impetuous chief to bring on a crisis before the fulness of time. The fact seems to be that like Japan and China, even the long-suffering Dark Continent is awaking. Contact with civilization is bringing intelligence and intelligence always begets independence. The only way to prevent disastrous revolutions is to diffuse the Gospel. Light and love must go together. Civilization without Christ may only develop another "Frankenstein," a new monster of violence, gigantic but uncontrollable. In every way God is compelling His people to put new energy and vigor into the work of a world's evangelization.

MONEY AND THE KINGDOM

A disciple of Christ can not look without amazement not unmixed with chagrin, at the sad contrast between the lavishness and zeal with which vast sums are spent for the purposes of this world, and the comparative parsimony which keeps the Church enterprises always begging for help, and threatened with curtailment and retrenchment. The United States Congress on May 17 passed the naval appropriation bill of nearly one hundred millions of dollars! Germany, six years ago, voted ten times that enormous sum, for the expansion of her navy, and has since increased it by two hundred and fifty millions more. Do we realize that thus the expenditures of three leading nations, Britain, Germany and the United States, for warships alone, and with-

in a decade of years, *exceeds more than threefold* all the money given to foreign missions, by the whole Protestant Church, since Carey went to India!

The war "craze" has seized the nations. Great Britain can not imperil her supremacy of the seas, and must build a score at least of warships, that in size and armament leave even the *Dreadnaught* behind. Where is the corresponding zeal and abandonment of God's Church, in carrying on the campaign of the Prince of Peace?

THE OUTLOOK IN RUSSIA

Civil and religious liberty gets a foothold slowly in the czar's empire. The new Douma drafted an address to the throne which, to say no more, is an extraordinary document. It more than hints a deep determination in the representatives of the people to compel the empire to take its stand among the democratic peoples of this era of liberty. The demands made are peremptory, for:

- (1) General amnesty.
- (2) The abolition of the death penalty.
- (3) The suspension of martial law and all exceptional laws.
- (4) Full civil liberty.
- (5) The abolition of the council of the empire.
- (6) The revision of the fundamental law.
- (7) The establishment of the responsibility of ministers.
- (8) The right of interpellation.
- (9) Forced expropriation of land.
- (10) Guarantees of the rights of trade-unions.

Obviously the Russian people are revolting against the long rule of the

autocracy and bureaucracy. The refusal of the czar to receive personally the deputation of the Douma has not helped matters. All lovers of true liberty must now look with solicitous interest—may we not add, with prayer to the God of Nations?—in hope that at this great crisis no false step may be taken. It is not a time for bigotry, prejudice, and passion to have sway. The destiny of a great nation hangs in the balance.

GENERAL BOOTH AND THE SALVATION ARMY

General Booth lately kept his seventy-seventh birthday, and is, we are glad to note, hale and hearty. He is a resolute vegetarian, lives a simple, frugal life, and has earned the cordial esteem of Christians of every name, and the respect of all whose good opinion is worth having. His heart is passionately in love with the Gospel and the souls of men. He began, forty years ago, his great philanthropic work in behalf of the poor and outcast classes. His methods were novel and grotesque, and at first were met with no little ridicule. But he has demonstrated their efficiency, and his success where so many have failed, has won a unique victory over both apathy and antipathy. He has a villa at Hadley, near Barnet, England, where he finds rest and recreation in gardening and bee-keeping, selling his honey for the benefit of the Army's local corps. We hope he may yet have years of good work before him.

This seventy-seventh birthday was celebrated with great enthusiasm at the Crystal Palace, representatives of over fifty different nations taking part in the foreign demonstration. He

conducted a great thanksgiving service in the central transept and delivered an inspiring address, surrounded by the chief members of his staff, in charge of the organization at home and abroad. Among those present was "Lieutenant-Colonel Duff," sister of the Duke of Fife and sister-in-law of the Princess Royal, whose position in the Salvation Army is that of editress of the *Young Soldier* and the *Young People*. At the close of the proceedings, the results of the Self-Denial campaign were announced. Ireland had contributed £1,918; East, £3,502; North, £3,927; South, £5,528; Midlands, £5,550; Yorkshire, £5,863; West, £7,933; Northwest, £8,677; Scotland, £10,909; Training Homes, £3,900; London, £14,645. The grand total for the United Kingdom was £72,731. This marked an increase of £9,421 upon the returns of last year, and constitutes a record for Self-Denial Week in the Salvation Army.

HONORING A VETERAN MISSIONARY

It is, to say the least, very questionable whether the growing practise of nominating rival candidates for the moderatorship of the Presbyterian General Assembly, with all the attendant pyrotechnics of laudatory declamation, is consistent with the dignity and sobriety of what calls itself a "Court of Jesus Christ." The recent assembly at Des Moines spent two hours' valuable time in listening to such commendatory electioneering speeches for eleven different nominees. It is more than doubtful—the propriety of such personal praise of a party, yet living, and in his presence.

Nevertheless, the Assembly did it—

self high honor in lifting to the chair of Moderator, one of the worthiest of its veteran missionaries. And Rev. Dr. Brown did not go one fraction beyond the truth when, in nominating Dr. Hunter Corbett of China, he paid to him the following high tribute:

"If any man, for long, self-denying, self-sacrificing, and magnificent service for God and man, has any claim to be Moderator of this Assembly, that man is Dr. Hunter Corbett. Forty-three years ago he entered the ministry, and tho he could have commanded a salary of \$5,000 a year and parsonage, believing that Jesus Christ had made propitiation for the sins of the world, the whole world, he was conscious of a call to that wider work, turned his back on the attractions offered, and offered himself. A journey to China was an undertaking quite formidable then, as compared with one now, but this man was not only willing to live in hardship, but to die in China if need be. After his wife's death this man became the great preacher in North China, making journeys with his three motherless children on a donkey, one on each side in a basket, and one in his arms. If the Church wants to honor evangelism, here is an opportunity of honoring this great evangelist of the Presbyterian Church in China. He baptized over 3,000 Chinese, organized fourteen churches, educated Chinese students, and erected buildings for church and educational purposes. If any man in this Assembly 300 years from now will

be a subject of history, that one is Dr. Hunter Corbett. It is important that the Moderator be a man of sweet temper, and Dr. Corbett is warm-hearted, cool-spirited, and a man who walks with God. We have had Moderators from colleges, and Moderators from seminaries, to burn, and from different sections of the country, but never one from China. We had one Moderator from the foreign field, but that was a generation ago, and is it not time for us to choose another? Shall we not signalize the beginning of our third century of history as a Church by an emphasis on foreign missions, and give encouragement to the men now in the foreign field? After the horrible massacre at Lien Chou men sneered at the missionary as a man, and would it not now be appropriate to give the lie to this sneer by honoring this man from China? There is something pathetic in this matter. I do not like to antagonize others, but we ought to remember that Dr. Corbett is threescore and ten years old, and will soon go back for a service of some ten years, and we will never see his face any more. This is the last time the Presbyterian Church will have an opportunity of honoring this good man. Shall we not pass out of provincialism and place this man in the Moderator's chair? In the name of the spirit of evangelism that ought to characterize this Assembly, and as a token of determination to do great things for the future, I place in nomination Dr. Hunter Corbett, of China."



MISSION SCHOOL BOYS AT BETHEL, ALASKA, AFTER A GOOSE HUNT

AMONG THE ESKIMOS OF ALASKA

BY BISHOP J. TAYLOR HAMILTON, D.D., HERRNHUT, GERMANY
Member of the Moravian Board of Missions

Very modest in their pretensions as to ancestry, the Eskimos of Alaska claim descent from the crow. It was a raven who acted the part of Prometheus for them. Originally a man, he discovered where light and fire were kept in store in the house of fire, and undertook to fetch it. To accelerate his flight as he made off with his booty, he put on snow-shoes. On a clear, starry, moonless night his tracks may be seen up in the sky, which whites, who know no better, ignorantly call the Milky Way. But his pursuers were swift. There was danger of capture. So he quickly changed himself into a raven, and flew past the frost-maker (the moon) down through the keen night air. He thus became the great benefactor of his people, for life

would be unbearable in the long Arctic night of winter without heat and light. In gratitude the people leave portions of fish and muskrats as offerings for the raven. Not long ago the cause of a serious epidemic was solemnly declared to be the growing indifference of the many who now intermit these offerings.

That God is, these children of the icy North have long understood. Have they not perceived his handiwork in the glory of the aurora? Yet they did not as heathen worship Him, but rather literally served the evil one. God they believed to be good but distant. The evil one they knew to be mighty and present, and deemed it necessary to propitiate him. Land and water, sky and sea, they

peopled with spirits. They fancied spirits to be in the rivers and rocks, the white whales, the walrus, the seal, the salmon, in their very dogs. There were spirits everywhere, and chiefly evil spirits. These must be taken into account in accordance with rules prescribed by their medicine men—the “shamans.”

Under no circumstance should you transport a corpse across a stream. That would anger the spirit of the river, and unlucky fishing be the consequence. The “shaman” must bless your Rajak and fish-traps—for a consideration—and you must be careful not to injure the backbone of the first salmon caught in the season, if you wish to store up dried fish in plenty against next winter. In winter do not think of separating frozen fish with an axe. That will anger the fish spirit. Break them apart with an ice-pick. It will never do to let the children take their dolls out of the house in winter. That is an offense to the spirit of the wind, and he will send a terrific blizzard. Do not dare to name the name of a person who has died. That gives him the right to haunt the house or village. Yet it is safe to mention his name after a little baby has been born in the village, for the soul of the latest to leave has now returned and has found a new incarnation; nor does a difference of sex affect the case.

Such were some of the notions of the Eskimos of our own country, heathen under our own flag, up to twenty years ago, when in response to the appeal of Dr. Sheldon Jackson, himself a pioneer among the Indians of Sitka, the Moravian Church sent the first Protestant missionaries to them, to be followed later

by quite an honor roll from other evangelical churches.

As heathen, these people of the North lived under constant dread of impending evil. Indeed, this feeling seemed to me to be stamped on the very countenances of heathen Eskimo from Nunivak Island and the adjacent coast, whom I met when visiting the Moravian missions on the Kuskoquim last summer. It is this dread and their innate credulity which enabled the medicine men to make spoil of them in the olden time. Consummate frauds, these “shamans” rarely pretended to effect a cure of actual disease. More frequently they would prophesy coming calamity, that might be warded off only through their intervention. But this had its price. Not so long ago, for example, a “shaman” was sent for to aid a poor fellow who was dying of consumption. He consented at all only after receiving a respectable retainer, a Rajak full of valuable furs. Arrived at the home of the sufferer, a second payment was demanded. Then the conjuring robe was donned, a dress very much like that of the Indian medicine-man, trimmed with many rattles. After considerable hocus-pocus, he suddenly struck an attitude and announced that it had been revealed to him that the evil spirit who served him was the mightier and could prevail over the spirit that had caused the disease, provided the operation he was about to perform proved to be painless. That is to say, he would use his magical knife to slit a hole in the breast of his patient, in order to let out the evil spirit which had been afflicting him. If the patient felt no pain, there was good hope of a cure.

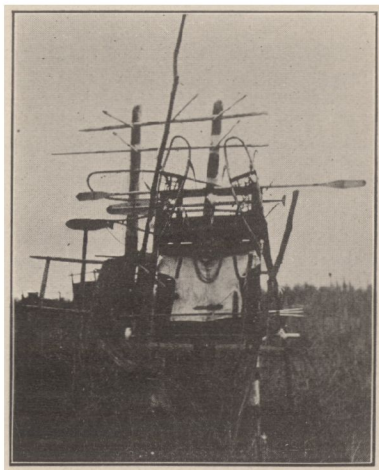
Should the contrary be the case, it was a sign that the spirit which possessed him was the more powerful. Naturally as soon as the point of the knife pierced the skin of the sufferer, shrieks ensued. The operation ceased forthwith. The "shaman" was satisfied. His reputation had been saved, and he had his pay. The dying man and his relatives must needs also be satisfied.

Whether the Eskimos as heathen were fierce, resentful and cruel, as were some of the Indian tribes, does not appear. The Russians seem to have tamed them in their day. Yet legends of terrible barbarities in the ancient time are not unknown. Quite apart from this, their social life as heathen presented many repulsive features. The law of retaliation—an eye for an eye—held good. While honesty may have been a general trait, marital relations were lax. A young woman on marriage brought her husband to her parents' home. He shared with them his salmon, his mink and marten and other skins, his geese and his ducks. If he failed to satisfy the paternal conceptions with regard to diligence on the hunt and in the canoe, he was ejected and another bridegroom had his turn. The young woman might have half a dozen husbands before settling down permanently. Love of children was weak, perhaps dormant. Infanticide was frequent. I was told of a certain woman who is known to have killed seven of her own children. When aged parents or relatives or sickly children became burdensome, they were simply carried beyond the bounds of the village and allowed to perish of cold or starvation.

Such were the heathen Eskimos

twenty years ago—to add nothing about the filth of their overcrowded, unsanitary, repulsive underground hovels.

Twenty years have witnessed a great change. I can not write of the



A HEATHEN GRAVE NEAR BETHEL

missions of the Methodist Church at Unalaska (the Jesse Lee Home or Orphanage), of the missions of the Protestant Episcopal Church on the Yukon, at Auvik, and elsewhere, of the Lutherans at Unalakleet, of the Congregational work at Cape Prince of Wales, of the Presbyterian mission at the very extremity of our continent, Point Barrow—nor of other missions among the Eskimos elsewhere. Yet while I was in Alaska word reached me from various sources through different channels, from which I inferred that these Arctic and sub-Arctic missions possess many features in common. I must confine myself to the missions of the Moravian Church in Alaska, among which I spent a large part of the past summer.

On the Nushagak and the adjacent

coast about nine hundred Eskimos inhabit some twenty villages. These people for the most part belong to the Greek Church, which long ago founded a mission at Fort Alexander. The Moravian Church has a mission at Carmel, two and one-half miles away. During the summer this river, and especially its estuary, presents a very lively scene, for ten large salmon canneries bring thither about two thousand white men as fishermen, and perhaps an equal number of Chinese and Japanese as operators, at the canning machines. While the superintendents of these establishments are personally well disposed to the missionaries, the institution as such grievously hinders. Sunday observance is utterly unknown. Many of the Scandinavian fishermen are reckless, religiously indifferent, homeless men. To put it mildly, gambling, drinking, and immorality are checked by no healthy public sentiment. Some of the traders who reside in the region care little for religion, and as little for its requirements. The Greek priest is a persistent and unscrupulous opponent of the school maintained by the United States government, teaching his people that "English is the devil's language," and being known to have punished a boy for attending school. All law to the contrary notwithstanding, the Eskimos have not only been furnished with intoxicants, but have been taught how to make liquor by mixing Graham flour, brown sugar and water, allowing the mixture to ferment, and then distilling it. Hence it is no wonder that the natives are decreasing, being poisoned by alcohol, and dying from consumption and syphilitic diseases. Nor is it any wonder

that when the missionaries exhort them or rebuke them, they think the latter exceptional men, whose demands are so much above the rule of living followed by the majority of whites. Hence it is that the membership of this mission is small—170—and its quality on the whole not too creditable, tho there are some happy exceptions. Much faithful missionary work has been done.

On the Kuskokwin my observation led me to believe that the situation is just the reverse of this. Here missionary efforts of a like nature have been rewarded very differently. The bad white has been and is very little in evidence. The fur traders and prospectors along this great river have for the most part conducted themselves in far more honorable way, and do not seek to debauch the natives, but on the contrary maintain friendly relations with the missionaries and allow themselves to be influenced more or less by the latter for good. The native population is a more numerous one—about two thousand Eskimos along the first 250 miles of the river and the adjacent coast to the north. Moreover, they are slowly increasing, not decreasing, not having been weakened by intoxicants. The old way of gaining a livelihood, by patient toil at hunting, fishing and trapping, and to some extent still with the old implements, continues to impart hardihood and endurance. As the influence of the mission is being more and more felt, decent log houses are taking the place of the underground structures of brush and sod. Cleanliness is coming to be appreciated. Morals are improving. A store is being set by the schools; the Eskimos here are

anxious to have their children educated.

Here also the people live very widely scattered, the two thousand inhabiting about forty villages; it follows from their mode of life. Nor can agriculture ever be really established in this coast region. So long as Bering Sea makes its bleak influence felt, only the most hardy vegetables will grow. There are no trees.

the influence of the mission more or less. The power of the medicine-men has been broken. Tho sorcery is practised here and there, even the heathen ridicule the pretensions of the "shamans." Five native assistants have been regularly set apart for this work, and receive moderate salaries, tho they are not ordained. In addition quite a number of men at each station may be reckoned upon to par-



THE HOUSE OF LAPPS, GOVERNMENT REINDEER HERDERS, NEAR BETHEL, ALASKA

These are met with only in the interior; at first scrawny willows, then spruce, birch, and cottonwood trees.

Three stations are maintained by the Moravian Church on the Kuskoquim, Bethel, the headquarters, being 180 miles upstream; Ozavik, 160 miles, and Quinhagak, 60 miles. Besides there are out-stations served by regularly appointed native assistants—Tuluksak, Akiagak, and Akatshiak, on the Kuskoquim; and Togiak along the coast toward the Nishagak and belonging to that district. Very many villages are regularly served as outposts. The membership is now 750, and the entire population feels

participate in public worship, by offering prayer or delivering addresses. A healthy, conscientious Christian life was manifested in various ways during my visit.

In the economic advancement of the people the mission is proving of decided service, and in this it co-operates with the United States Bureau of Education through the schools and the introduction of the domesticated reindeer. At Bethel the mission has a well-equipped woodworking mill (steam saw, planer, tongue and groove machine, shingle machine, etc.) in charge of the Rev. Benjamin Helmich, who is a me-

chanical genius. This makes it possible for the older school boys to receive manual training (carpentry, steam engineering, boat building, net-making, gardening—blacksmithing to be added shortly). The girls are taught housework, baking, sewing, knitting, dressmaking, the making of fur garments and of skin shoes and boots—in Alaska women's work. Former scholars of the Bethel school have been making a very good record. I was told that of all those who have been at school a sufficient time to warrant their being called Bethel boys, only one is not a credit to the mission. Three are salaried assistants to the missionaries, and one of these last winter held his ground for one whole month against a Russian Greek priest in a distant village. Nine ex-school boys, now most of them married men, are apprentices to the Lapp herders of reindeer. Of these nine, one was trained at Carmel. Former Bethel scholars are in demand as interpreters and agents for the few white traders in furs, now doing business on the Kuskokwim. They are distinguished from their countrymen by superior intelligence, energy, industry, and cleanliness. Some are working for white men on the Yukon—at St. Michael, on the river steamers, etc. Disinterested testimony has been borne with regard to the fidelity with which they have resisted the temptations on that river in regard to drinking and gambling. Quinhagak school has been in operation for too short a time to speak of similar results.

As is well known, the introduction of domesticated reindeer in Alaska is an enterprise systematically promoted

and controlled by the Bureau of Education in Washington, as a means of future livelihood for the Christianized and civilized Eskimos, an occupation by which he shall help to meet the world's needs and contribute his part to the world's wealth.

It is true that this business has its difficulties, and must be learned as almost any other business requires to be learned. But that there is a great future for reindeer herding, with its manifold ways of turning the deer to profit, in the vast regions of Northern Alaska, there can be no doubt. The Eskimos themselves are quick to perceive this. No difficulty is experienced in securing capable young men as apprentices to the herders. An additional advantage for them lies in this, it affords them an occupation in which they are not likely to have to contend with the white man's competition, and one by means of which they may live in harmony with the white man as the territory is gradually occupied, since through it they will minister to his needs.

There are many Eskimos yet to be reached with the Gospel. In the delta south of St. Michael alone, there are estimated to be some 3000 living scattered in many villages, still complete heathen. Happily from the inception of missions in Alaska, comity has marked the evangelical churches. If this is maintained the work of evangelization will be sped. Government is seeking to do its part for the secular education of this people. In time, it is reasonable to hope, we may see a Christian church emerge and a civilization akin to that of Lapland.

THE TURK AND THE MISSIONARY

SOME NOTES ON A VISIT IN THE SULTAN'S DOMAINS

BY DELAVAN L. PIERSON.

It is said that when Mohammed saw Damascus from Salehigeh, the hill outside the city, the prophet refused to enter lest a sojourn in a place so beautiful should take away his desire for Paradise. Had he yielded to the temptation and entered the interesting old city, he would have discovered how little ground there was for his fear—unless indeed his Paradise was plentifully mixed with dirt and degradation. It is usually the case in the sultan's domains that a distant view is more charming to the senses than a closer contact, and one can scarcely imagine a man with power of choice selecting Turkey as a place of residence on the grounds of personal enjoyment.

A passing glimpse of life and work in Constantinople, Smyrna, Beirut, Damascus, Sidon, Zahleh, and the towns of Palestine has been entertaining and highly instructive, but perhaps the strongest impression has been the extremes represented by the Turkish government on the one hand and the Protestant missionary force on the other.

The government is not one of "justice tempered with mercy," but of injustice tempered with money. The sultan shuts himself up in his palace grounds and apparently gives no thought to the welfare of his people. The fire regulations in Constantinople illustrate the character of this government, of the sultan, for the sultan, and by the sultan. When flames are discovered by the watchman on the Galata Tower, the news is first telegraphed to the sultan, saying in what quarter

the fire is, so that his majesty's nerves may not be overtaxed. Then a crier runs through the city shouting that there is a conflagration in such and such a district. The primitive fire apparatus is caught up and the volunteer fire company—with a mob bent on plunder—starts for the scene. Before any attempt is made to extinguish the flames, the owner of the property must sit down and make a bargain with the firemen as to the price of their services. Usually more damage is done by the mob and the piratical fire company than by the flames. It is little to be wondered at that most Constantinopolitans prefer to be at the mercy of the fire than in the hands of the firemen. But in any case the sultan is not annoyed!

So it is in every item—while his majesty lives in the security and luxury of his palace, surrounded by soldiers, servants and wives, the streets of his city are open sewers, uncleaned except by the rains from heaven. A greater task for Hercules than to clean the Stygian stables of old would be to clean the streets of the city of the sultan to-day.

The women of Turkey are, as a rule, either prisoners behind walls and lattice work or beasts of burden. According to Moslem belief, education is not for them. Knowledge is dangerous to any but masculine minds—it is dangerous to tyranny—consequently the women must wear the veil, not only over their faces but over their minds and spirits as well. The women of the lower classes work in the fields and carry burdens on their heads. It is no

uncommon sight to see a young woman, or an old, walking along barefoot, clad in one dirty garment, bearing on her head a load of wood under which a strong man might stagger.

The poverty of the land is oppressive. After passing through the mud villages of Galilee—scarcely distinguishable from the hills on which they are built—we do not wonder at the universal cry for “backsheesh,” so constant that it seems as tho the very stones were giving utterance to it. The people are poor, but what is worse their government gives them no opportunity to better their condition. Some years ago an expert geologist from America was employed by the sultan to examine the land in certain districts of Turkey and to report on its mineral and agricultural wealth. He rendered his first report with the hope that his work would benefit the people. To his astonishment, the sultan immediately proceeded to confiscate all the land reported as of especial value. To his credit be it said that the geologist refused to continue his work or render further reports.

Prosperity in Turkey is a signal for oppressive taxation and blackmail. The officials are underpaid and usually must give large sums for their positions, so that they collect their revenues from any who seem able to pay. As a natural result success is hidden behind high walls and under mean attire, and public spirit is wholly lacking. A Jew who wished to build a flour mill in Sidon applied to the governor for permission. His excellency held up his hands in horror. “What! a mill with machinery! That was not to be thought of. Perchance it might be used to manufacture gunpowder

or dynamite bombs!” The governor’s fears could only be allayed by the application of a \$250 ointment. When the mill had been completed and was proving of profit to the owner and a boon to the people, his excellency visited it and, seeing the pipe from the furnace protruding from the wall, he exclaimed: “What is this? Our permission was for the building, but this pipe was not included. This is forbidden, it is very dangerous to allow it.” No statement as to the necessity of the case would convince him—the only argument that would avail was that uttered by the silver tongue of a \$50 note.

This instance is not exceptional, but is a fair sample of the general way in which business must be conducted in Turkey. Even the missionaries, who despise bribery, cannot carry on work without paying backsheesh to allay alleged fears and circumvent unjust laws and corrupt officials. Government employees, even of high rank, are unblushing in their acceptance of bribes to offset the enforcement of unreasonable laws. A traveler passing through Shechem recently had failed to provide himself with a passport, and was called before the official to explain. The penalty was several dollars’ fine or imprisonment and transportation. The traveler could give a good account of himself and might have been allowed to go free, but the official was not satisfied. Finally the situation was made clear to the traveler and in place of quietly slipping a coin into the Turk’s hand, he openly drew out a magidi (about 84 cents) and slapped it on the table. The official was surprised at the



THE ROCK-BOUND HARBOR AT JAFFA

There is only a narrow channel, fifteen feet wide, by which small boats may land passengers and freight at this principal port of Palestine

openness of the proceeding, but soon recovered his equilibrium and, in the presence of his under officials and several other witnesses, calmly pocketed the coin, rose and walked out.

It must be said that these officials are the victims of a corrupt system, and that while in England and America a bribe is used to defeat justice, in Turkey it is often the only means of securing it.

The inconveniences of travel in the sultan's domains are too numerous to mention. For a week we were stranded at Jaffa because, forsooth, his majesty would not and will not allow the harbor to be made safe in stormy weather. The narrow, rocky passage has sufficed for centuries, and as the sultan is not inconvenienced it may suffice for as many more as he remains on the throne. He refuses concessions to build railroads or to place steamers on the Dead Sea, lest foreign interests should increase unduly. The car-

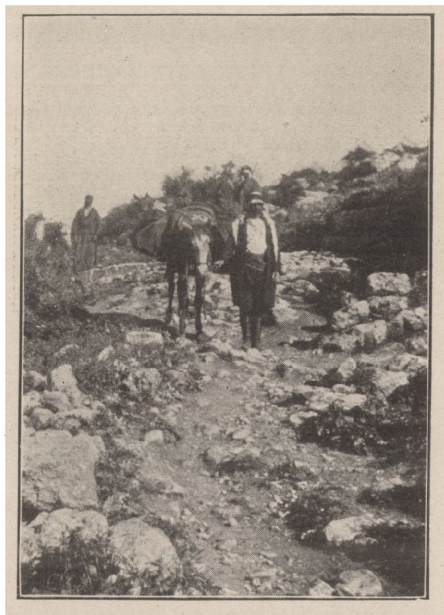
riage road from Haifa to Tiberias, about 30 miles, has been 16 years in building and is only half completed. Should the sultan's friend, Emperor William, propose to visit Galilee, the road might be finished in a few months.

The Turkish coinage is fearfully and wonderfully devised for the discomfort of travelers. In every city of the empire the value of coins differs, and there is good, bad and indifferent money to catch and despoil the unwary. Coins of all sizes, shapes, materials, designs and dates add to the perplexity, and in Damascus we were informed that two halves (of a bishlik) equaled more than a whole.

We need not dwell on the Turkish customs. They are infinitely worse than the American, and the most strictly interdicted import is often what would prove the most beneficial to the country. The Turk would like to exclude the Bible if he could. All books are considered

dangerous, but especially those that advocate life, liberty, and the pursuit of happiness.

The government not only refuses to admit anything which might benefit the



THE MAIN ROAD THROUGH SAMARIA

This is a sample of the roads over the hills from Galilee to Jerusalem. There is no carriage road through the district of Samaria

people at the expense of tyranny, but prevents the publication or manufacture of such things in their own territory. We will refer to the censorship later. Many of its rulings are almost too ridiculous to be believed. The work of excavations on the site of ancient cities is rendered very difficult by the grasping nature of the Turk. He plays the dog in the manger, and while he guards, prohibits.

No criticisms of his majesty are allowed, and a young man recently died in prison because he had in his possession a portrait of Abdul Hamid, under which some one had written—unknown to him—the too truthful legend, "The Old Fool."

The ignorance of the land is appalling. Fifty per cent. are illiterate, and of the women a much higher proportion. Until the missionary schools forced the government, in self-defense, to give Moslems an educational system, the only schools were connected with the mosques, and taught a few favored boys to read and write the Koran. Girls were entirely neglected. Now there are some higher educational institutions, but they are not for the common people, and the education given in most of them is very meager. Some training-schools have even been started for girls. So much has the Turk learned from the missionaries. Industrial education is conspicuous by its absence in Turkey, but is a crying need of the hour, for as yet the resources of the country are almost wholly undeveloped by natives, and the methods of manufacture are most primitive.

Hospitals there are in some few cities, but they are for the most part military institutions, and not for the people. In short, everything is done for the government, and little or nothing for the subjects—except to relieve them of the curse of wealth.

The pride of the sultan is his army. For their equipment and maintenance the land is taxed and the people impoverished. Well-nigh every imposing structure in city or town is found to be a barracks, a military college, or fortress. Here is one characteristic difference between America and Turkey. In place of the omnipresent and imposing public schools, with all that they mean in the assimilation of foreign elements, the elevation of the masses and the training of the children, we see, at every turn, the military barracks, where only Moslems are per-



A CHURCH MISSIONARY SOCIETY DAY SCHOOL IN CANA OF GALILEE

mitted, and where millions of men are maintained at public expense and spend their time in drilling, in idleness, or worse. Only a corrupt and tyrannous government would need such a large and omnipresent military force.

The Missionaries

The greatest contrast to the sultan and his minions is seen in the company of Protestant Christian missionaries who are laboring with heart, head, and hand to win the people of the land to Christ. There are about 700 of this noble army of workers in the empire, including missionaries and their wives and the professors of Protestant colleges. One would search long to find a more devoted, intelligent and Christlike company of saints and workers. In contrast to the sultan's life of selfish seclusion, they have left home and kindred to cast their lot among strangers and enemies. They endure privation, separation from children, and innumerable trials that they may lift up

through Christ those who are trodden underfoot through Mohammed and his vice-regents. This labor is difficult and often disappointing, but it is not in vain in the Lord. The name Jessup or Eddy is a name to conjure with in Syria. At a little railway station on the way to Damascus the name "Jessup" pronounced by a stranger in a strange tongue acted like magic to reduce the price of our luncheon. It was a small item, but it illustrates the fact that where these missionaries are known they are beloved. Their lives have not belied their words.

For many decades the missionaries were practically the only force for the elevation of women and children. Schools were started and hospitals, followed by training schools and colleges. A large proportion of the successful men and best women of Turkey have studied in these mission schools. We visited a large number of these institutions in Constantinople, Syria and Palestine, and found them in general efficiently manned and



THE AMERICAN PRESBYTERIAN SCHOOL FOR GIRLS AT BEIRUT

prospering in spite of insufficient funds from home and official opposition from the Turks. The true estimate of the more enlightened officials is shown by the fact that while many of them publicly oppose the Protestant schools, in private they befriend them and advise sending children to be trained there. Such schools as those of the Presbyterians in Beirut and Sidon, the American Board in Constantinople, the Church Missionary Society in Nazareth, the Friends in Ramallah, and the Missionary Alliance in Jaffa are good examples of institutions where children are trained in intellectual branches, and at the same time in Bible knowledge, Christian character, and for practical everyday pursuits.

One of the most efficient arms of the missionary work is the medical. Many closed villages has it opened and multitudes of hearts has it softened. Dr. Mary Pierson Eddy is still the only foreign woman doctor with a Turkish diploma. A few years ago when she began work at Maalmaltain,

not far from Beirut, she entered a district where no Protestant had dared to work. So bitter was the opposition from the Maronites that she was warned not to drink Turkish coffee in her visits to native homes lest they try to poison her. Now, after three years of medical work for the women and children, she is welcomed everywhere, and as one of the residents in a neighboring village said to me: "It would go hard with the one who said a word against Dr. Mary Eddy." She is known as one who will go hungry that others may eat, or walk that others more feeble may ride.

The medical work in Beirut is far-reaching in its results. An able corps of physicians minister to body and soul, and furnish a haven for the sick and maimed that many look upon as heaven. Dr. Post has a reputation throughout the East as a physician with tender touch and magic skill. The Kaiserworth deaconesses care for a hospital supported by the German Knights of St. John, and,

by an ideal system of cooperation, the American doctors furnish the medical and surgical skill without money and without price. And yet the sultan refuses permission to complete the new American hospital for the benefit of his subjects. We visited many other excellent hospitals, many of them in substantial buildings which are the acme of cleanliness, with an amount of light and air unknown in the Syrian homes of the poor. At Nazareth the Edinburgh Medical Mission is in temporary quarters with room for only sixteen beds, and bathtubs must be called into requisition for cots. At Tiberias Dr. Torrence is in charge of the United Free Church of Scotland Hospital in a fine building. At Nablus (ancient Shechem) the C. M. S. hospital reveals its limitations by the temporary sheds constructed for the convalescent patients.

The missionaries are doing much to train the people in habits of thrift and industry. Such schools as that at Sidon, under the Presbyterian

Board, are a powerful force in the spiritual and material redemption of the nation. Boys and girls from Greek and Moslem homes come for industrial and intellectual training, and through daily Bible instruction many come to know Jesus Christ as their Savior. Their knowledge of the Scriptures would put to shame most children of American Christian homes. When they return from the school to their villages the door is almost always opened for the beginning of work among their townfolk. The farm school, which Dr. Ford is laboring to start, has excellent land and is greatly needed, but is hampered for lack of funds.

The villagers are desperately poor, and the people are usually under the thumb of an oppressive landlord. Rev. W. K. Eddy has been able to help some villages materially by buying up the land and permitting the people to repay him in instalments. They are honest and grateful, and a new era of prosperity begins. The way is also opened for spiritual in-



THE INDUSTRIAL WORKSHOP IN THE SIDON MISSION



BOYS DRILLING IN THE PRESBYTERIAN MISSION SCHOOL AT OLD SIDON

struction. Perhaps the work of widest influence is that of the American Press in Beirut. From this comparative small establishment there have been sent out one million copies of the Scriptures—to all parts of the Arabic speaking world. Last year nearly sixty million pages of literature were published—leaves of healing for the Moslem world. The great work now on hand is a reference Bible in Arabic. Half of this had been completed and printed before the American Bible Society concluded that it would really pay to have plates made. Consequently, Dr. Henry Jessup and Dr. Franklin Hoskins must spend three and a half years in the trying task of reading the proofs a second time. Some idea of the labor involved may be gained from the fact that 3000 varieties of type are required to set this Bible, in contrast to the 300 needed for an English edition.

Fortunately the battle has been fought with the Turkish censor and the victory won, giving the right to print the Bible entire. But each week the struggle is on for the privilege of printing the little mission paper. What would American editors think if the proofsheets of their papers must pass each week under the eye of a government censor who had absolute authority to alter what displeased him. Words are changed and whole articles are cut out without apparent reason. There is no appeal. The editor is helpless, except that perseverance and strategy sometimes wins where other means fail. Recently the censor struck out the whole list of Sunday-school lessons because they were too suggestive in calling attention to the murder of Hebrew kings—an easy way of getting rid of unpopular sovereigns. The censor was exceedingly angry because of a scientific article entitled "Our Moon."

By what right, in sooth, did Protestants call it "our moon," since it is Allah's moon? Then, too, it is out of reason to say that the phases and eclipses of the moon are due to scientific causes when every "true believer" knows that the cause is its disappearance up the prophet's sleeve. In the Sunday-school lesson on "Josiah the Boy King," the censor insisted that he must never be called the "boy king." The sultan has too many youthful relatives who might conceive of the possibility of reigning in place of his majesty. Such instances might be narrated almost without limit. Truly this is an enlightened government!

Another department of the work is evangelistic and pastoral. A fair sample is that in charge of Rev. William Jessup and Rev. George C. Doolittle in the Lebanon district. With

Zahleh as a central station, they oversee the church and school work in thirty villages. It is no small task to conduct 120 communion services each year—one in each village every three months. Add to this the work of station treasurer with its intricate Turkish coinage, the superintendence of many day schools, the oversight of native workers, the preparation of reports, preaching of sermons, visitation of Christians and others, teaching of Bible classes and rendering of reports—and there is not much time left for family and friends. But this work, as we saw it, is most encouraging and the missionaries' wives in city and town often do a lion's share of the work.

One of the most impressive sights in the sultan's domain is the chapel service in the Syrian Protestant College at Beirut, where 700 students

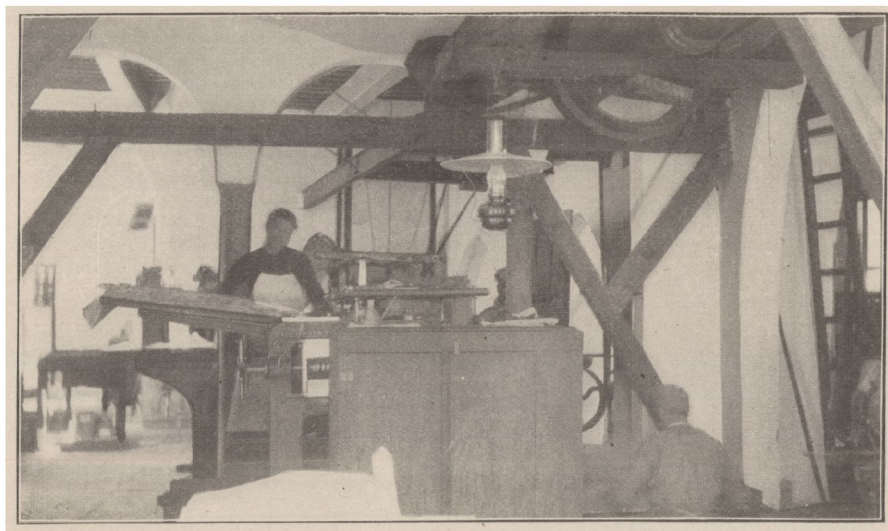


Photo by Dr. Serlingneur

A SUNSHINE COT IN THE EDINBURGH MEDICAL MISSION HOSPITAL, NAZARETH

wearing the fez gather in reverent silence to join in Protestant Christian worship of Almighty God. The college is giving these young men what the Turkish government denies them—a liberal education with freedom of conscience. The college is Christian and missionary, and attend-

and the magnificent outlook on the blue Mediterranean and snow-capped Lebanon suggests the possibilities for the future of Turkey when the ideals and spirit of Christ shall dominate the land. We look forward to the time when not only shall swords be turned into plowshares and spears



THE PRESS ROOM OF THE AMERICAN MISSION PRESS, BEIRUT

ance at chapel and Bible study are compulsory. The Christian life of the students centers largely in the Y. M. C. A., and most of them gain their first clear idea of Christ and His Gospel at the college. From here they go out into the world well equipped for the battle of life. The excellent equipment of the college is a credit to its American supporters,

into pruning hooks, but when Turkish barracks shall be transformed into Christian colleges, and when in place of a million or more of idle soldiers trained to kill their fellows shall be an ever increasing army of Christian students under training to give themselves in the service of their fellow-men and for their King, the Savior of the world.

MAKING BIBLES FOR THE FILIPINOS

BY REV. JAY C. GOODRICH

Agent of the American Bible Society in the Philippines



SELLING CANDLES AT A ROMAN CATHOLIC CHURCH IN
MANILA

The people have failed to learn the true meaning of Christ's words, "I am the Light of the World."

Thirty years ago, when Dr. Kerr, of the Presbyterian mission of Canton, visited Manila, two things he was not allowed to take ashore—a Bible and a pistol. Twenty-five years later, when the Americans were in charge of affairs and had time to look about, it was found that the Bible was practically an unknown book. Here were eight millions of people, nominally Christian, who were not allowed to read God's Word. If the Scripture in the official language of the islands could have been placed in their hands, only eight per cent. of them could have read them. The promise of religious liberty goes with the dominion of the Stars and Stripes even if some other blessings do not, and these islands were to be the scene of a great religious transformation. If these changes were to have that

permanence which would result in the highest good, they must be based upon the open Bible. What a stupendous task lay before the missionaries as they surveyed this field. Instead of a united people and a common language, a people divided, geographically scattered upon a thousand islands—divided tribally—thirty differing and often hostile peoples—divided linguistically—speaking thirty agglutinating Malay languages. How could the Bible be made the Bread of Life for these hungering Filipinos? Its message was locked in an unknown language. How could the Sword of the Spirit be placed in the hands of the coming missionary!

How often in Church history, when the greatest difficulties have been



FOLLOWING THE TRAIL IN THE PHILIPPINES
Colporteurs and their servants going through the forests
with Bibles

courageously faced, has it been found that God has parted the waters or rolled away the stone! In Spain the agent of the British and Foreign Bible Society had been led to encourage fragmentary translations by Filipinos and others sojourning in Madrid. Look at the languages for a moment:

Bisaya, spoken by three million, is the tongue of the southern islands. It is divided into at least three differing dialects.

Tagalog, spoken by two millions in the provinces of Luzon about Manila. These are the dominating people of the islands.

Ilocano, spoken by five hundred thousand in the north of the island of Luzon.

Bicol, spoken by five hundred thousand in the southern provinces of Luzon.

Pampanga, by three hundred thousand, just north of Manila.

Pangasinan, by three hundred thousand in the province of the same name on Luzon.

Ibanag, spoken by seventy-five thousand in the north of Luzon.

A glance at these divisions shows the significance of the statement that, in the hands of the Bible Society in Spain, were translations of Gospels in Tagalog, Ilocano, Bicol, and Pangasinan. Before the islands were ready for the Word, it was ready for them. Nearly one-half the population could be reached by these translations. The first of the Filipino Scriptures to become available was the edition for which La Slave, who was the translator and a converted Spanish priest, gave his life. These, brought in by the representative of the British Society, were scattered along the rail-

road to the north of Manila. Two years later I found copies treasured in the thatched homes of the people, read and reread, marked and underscored by thoughtful seekers for light.

Very early the two great Bible societies had their agents in Manila. The work of translation was divided and pushed on as rapidly as possible under the great difficulties by which they were beset. Scriptures are now printed in Tagalog, Bisaya de Cebu, Bisaya de Iloilo, Ilocano, Pampanga, Pangasinan, and Bicol.

The printing is for the most part done in Japan, as saving large expense. An entire new Testament is sold in the Philippines for ten cents, and a Gospel for one and a quarter cents. No one can be too poor to buy, and thousands have found it within their reach to send or give them to friends or relatives whom they wish to have the Truth.

We get these into the hands of the multitudes by one of the most heroic, self-sacrificing body of men that stand upon the outposts of Christian missionary activities to-day. The story of their hardships, dangers, and triumphs would fill a volume.

An incident or two will tell the story. Two years ago Mr. Milloy took a journey up the Bagbag River as far as San Miguel. His method was to take his stand in the marketplace and sing until a crowd had gathered, and then read from the Gospels with a word here and there. As he read on, an interest would grow among the people until they would demand to buy. He sold two hundred and twenty Testaments in this town. Rev. Mr. Chenoweth, the nearest missionary, visited the place

shortly after, and found people so interested and so eager that he organized a church of seventy-one members. One month later, upon visiting the place, he found them collecting material for the erection of a church. In these meetings, Mr. Chenoweth says, there were those who had walked twenty miles to hear the Gospel.

Rev. W. A. Brown, missionary for

Christ began with his illustrated addresses on the Word of God and they are now eagerly searching to find for themselves the truth that makes man free. As an evidence of their earnestness in the work I may say that they are now erecting a temporary chapel at their own expense that will accommodate three hundred."

One other of these men, W. T. Gugin, came to the society from the



GIRLS OF THE BIBLE TRAINING SCHOOL IN MANILA

the Pampanga province, writes, February 15, 1904:

"In speaking of our two months' old congregation in Bancal, where the membership now numbers more than two hundred, I desire to give fitting recognition to the valuable services rendered the cause of evangelical Christianity by the really splendid labors of your colporteur, Mr. Matthews. The organization of that church is due almost entirely to the preliminary work done by him. Their growing interest in the cause of

army and was sent to the islands of Leyte and Samar, with headquarters at Tacloban, Leyte. His travels through that ladrone-infested quarter were always full of danger, but he never hesitated. He was badly treated in several instances by those not in sympathy with his work, but met persecution with kindness and won the regard of all classes. He started from the town of Caragara one day to walk over the trail to the town of Jaro, but was never seen again. He had sent his books on

ahead and they were found, but no information could be wrung from the carriers. He was a most conscientious and successful messenger of the Gospel. It is doubtful if we shall ever know how he met his death.

Such agents as these have made possible for the American Bible Society to place in the hands of the Filipinos in five years almost four hundred thousand copies of the Scriptures! Who can estimate the influence of this great work?

No record of the new movements making for righteousness in the Philippines must omit the great exodus from the Roman Church, headed by Aglipay. When the insurrection under Aguinaldo was dreaming of empire the national church, which was to be, was to have as its supreme head one who brought leadership and military influence to the patriotic cause. Aglipay was a power in the Ilocano provinces, and while a priest of the Prince of Peace thought it his duty to take up arms. But the insurrection ignominiously failed. The question came to Aglipay: "Should his dream of ecclesiastical glory fade? Friends assured him that it did not necessarily follow, and the result was the organization of the Independent Filipino Church, which claims three million followers and three hundred priests. This is a new Church, as nearly Roman Catholic in forms and belief as it can be without acknowledging the Pope. It is, however, a gigantic protest against unbearable abuses, and the expression of an emphatic determination to have something better.

Through the American Bible Society, this great body is committed to

the reading of the Scriptures. Tens of thousands of copies have been sold, and are teaching that the Church is founded on the Word of God. One hundred thousand copies of President Roosevelt's address on the Bible, having Aglipay's sanction and recommendation, were circulated by the Church. Just what it means, and how wide the influence of three millions of people having for the first time access to the Bible, at least through their priest, is difficult to conceive. One of the teachers in a theological school near Manila was trained in Protestantism. At a special function of the church some time ago the preacher went into the pulpit with Moody's "Way to God" in the Spanish language and a Spanish Bible in his hand.

The missionary forces have been strategically located from the northern point of Luzon to Southern Mindanao, so that but little if any energy is lost which is present in the field. It is estimated that fifty thousand Filipinos come under the influence of the Gospel every week.

And are they really changed? Yes, just as men are changed by the Gospel in home churches and missions. The traveler among the churches finds the same testimony as to the consciousness of sins forgiven and the power of God to cleanse the impure life. Men are giving up gambling, thieving and licentiousness.

Everywhere the influence of the new life is felt. The Philippine Islands have waited long, and are now seeing the glory of our God and finding salvation through Jesus Christ our Redeemer.



SOME NATIVES OF GUAM—PEASANT CLASS

MISSIONARY WORK IN GUAM

BY REV. FRANCIS M. PRICE, AGANA, GUAM

Missionary of the American Board of Commissioners for Foreign Missions.

One of the great difficulties which faces Protestant Christian effort in the Island of Guam is the imperfect and semi-Christian work of the Roman Church. It is true that the people have been taught for many years some of the great truths of Christianity; but these have been so obscured by superstitious practises, idolatrous and spectacular processions, and priestly immorality and greed that they have not only largely lost their influence but have even become vitiated and degrading. The words of Dr. H. K. Carroll, writing of Peru, may be applied with some modifications to conditions as they were in Guam. He says:

Judged by its fruits, the Roman Church here is more of a curse than a blessing.

It does not change hearts or transform lives. It inspires a zeal, but is fanatical; it develops a devotion, but it is outward and mechanical; it has a faith, but it is suffocated with superstition; it has a life, but it is covered with hypocrisy as with a cloak; it has a Christ, but he is either an infantile or a dead Christ. All the honors of worship go to the Virgin Mary. The Church is but a whited sepulcher filled with the bones of dead doctrines; it is an impassable wall in the pathway of progress.

These are strong, and seemingly hard words, but they were sadly true, and in this condition was found the first and most serious difficulty to missionary work. The soil is not virgin; the ground has been burned over. A form of Christianity, without its purity and power, holds the people in

bondage, and closes their hearts and minds and ears, their homes and villages, as to the Gospel message and messenger. The remark of a priest in the city of Rome, that "Roman Catholicism is fast becoming a religion of Mary," is only too true in Guam.

The exaltation of Mary in their so-called Christian literature is the most painful thing I have ever found in religious writing. The effort seems to be to parallel the things that are said of Jesus by like expressions about Mary. Is Jesus "the lamb slain from the foundation of the world," Mary is called "the most Holy Virgin chosen in the eternal counsel of the Father." Is Jesus "the only begotten son of God," Mary is "the first born daughter of the Most High, begotten before any other creature." Is Jesus "the beloved son" in whom the Father is "well pleased," Mary is "the most beautiful of all creation in whom there is no spot or blemish." Are "all the treasures of wisdom and knowledge" hid in Christ, Mary is "the image of the Divine Being, the treasury of the riches and wisdom of the Most High, and the joy of all the earth." Mary is also:

The Immaculate Daughter of God the Father.

The Immaculate Mother of God the Son.

The Immaculate Wife of the Holy Spirit.

The Immaculate Image of Divine Wisdom.

The Immaculate Way which leads to Jesus Christ.

The Immaculate Door of the Celestial Jerusalem.

The Immaculate Dispensor of Divine Grace.

The Immaculate Cause of our happiness.

The Immaculate Fountain of Divine Life.

The Immaculate Pillar of our faith.

The Immaculate Pledge and Assurance of our salvation.

The Immaculate Refuge of all the afflicted.

The Immaculate Defense of those in the agony of death.

The Immaculate Anchor of our hope.

The Immaculate Strength of martyrs.

The Immaculate Advocate of sinners.

In one of the prayers, Mary is called "The guide of my ways, strength of my weakness, medicine for my wounds, my comfort, my joy, my gladness, and all my love." Not a word is said in all these writings of the offices of Jesus Christ aside from his sacrificial work. There are hymns to Mary, but none to Jesus. All hope, all consolation, and all Christian joy and worship center in Mary. Theoretically Mary is not called God, but in reality she is worshiped and prayed to as a Divine Being; her image and shrine are in well-nigh every home.

The superstitions and perversions of Spanish-Latin Christianity are other obstacles to the spread of the Kingdom of God. Several years ago some one found, after a great storm, a wooden image of the Virgin floating in the bay. It is said that an island priest threw it in during the storm, and afterward drew it out and announced that it had fallen down from heaven. It was carried to the church with demonstrations of joy, publicly placed among other images there, and a feast ordered in its honor. Afterward this feast was celebrated annually to prevent earthquakes, and called the "Earthquake Feast." Many knew of this deception but acquiesced in it as justifiable. Later this image was sent to Manila to be retouched, and received back again with special public ceremonies attended by the

government officials. The image was set up in its old place in the church, a box was placed at its feet, and large sums of money were cast into the box by excited worshipers. In the processions of Easter and other feast days, when great crowds throng the streets marching in procession, the images are carried at the head of the throng, receiving all the honors of the

selves, and may be fitly called the "peoples' service." On special occasions groups of families unite to celebrate this service in a private house. A suitable room is selected, a large table and mirror provided, an image of Mary placed before the mirror on the table, and the whole shrine decorated with artificial flowers of gorgeous colors and other adornments.

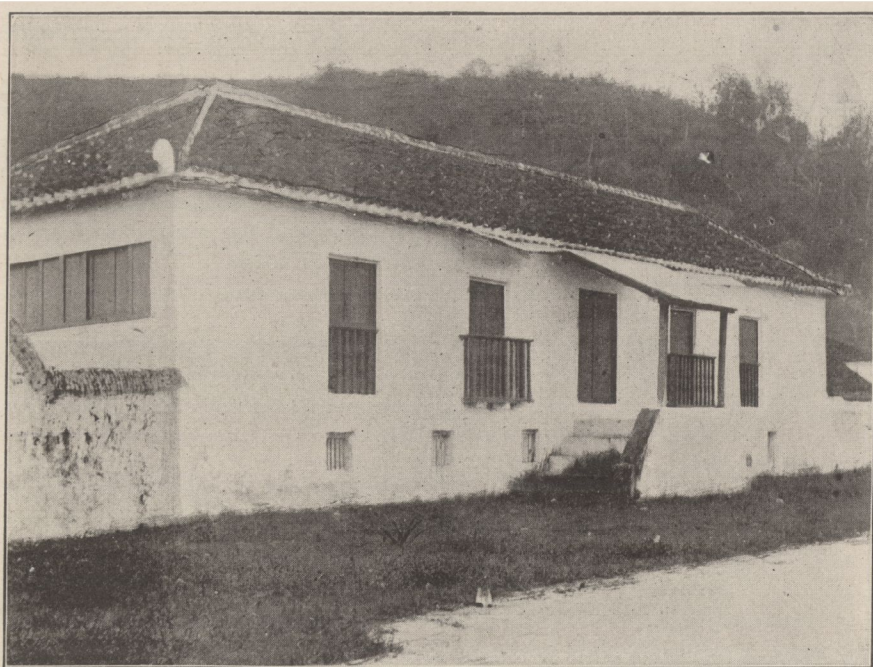


A ROMAN CATHOLIC VILLAGE CHAPEL IN GUAM

occasion, and every person in the island is practically compelled to attend and march in these processions. Formerly these processions were semi-religious and semi-political; now, under the American government, they are wholly religious.

One of the most popular and influential ceremonies of the Church is the reciting of the Novena. It is conducted wholly by the people them-

At night the candles are lighted in front of this altar, and worshipers—mostly women and children—kneel on the floor facing the image and chant in rythmical, often musical tones, the *la salve*—a hymn and prayer to Mary, a translation of which recently appeared in this magazine. The brief prayer is chanted over and over for an hour or two, with all doors and windows opened, while crowds of men



THE PROTESTANT CHAPEL AT AGAÑA, GUAM

gather about the door outside, listen to the music and gaze upon the illuminated altar. This striking and popular service appeals strongly to childhood and exercises a molding influence over the minds. Little children may be heard chanting this hymn on the streets and older people hum it while at work. In a real sense it has the educational value in its lines which our great hymns have for us.

Whatever may be the teaching of the Church about the confessional, the ignorant people implicitly believe that the only thing necessary is to take an offering to the priest, confess and receive absolution, without any thought of amending the life. It is said by those who have been converted from this practise that immediately after receiving this absolution people go away to be bolder and more unrestrained in their wickedness than before.

The Church teaches the sanctions of the law and pictures the dark future of the impenitent, but its teaching is nullified by superstitions, which the priests uphold. The Carmelite belt which nearly every Chamorro woman wears—usually a hard, dry leather strap with a rusty harness buckle—is blessed by the priest annually at the charge of twenty-five cents. If this belt, properly blessed, is worn by the possessor at death, Mary will come to purgatory on the seventh day, and by her own hands seize this belt and draw the soul out of torment. The character of the wearer makes no difference; to be willing to wear it and have it on at death meet all requirements. Extreme Unction is administered to the dying, and the *Devotionary* says that whosoever shall receive this at the hour of death, the priest has received power from the Most High Pope to pro-

nounce him free from sin, and whosoever receives this absolution goes straight to heaven.

Burial in consecrated ground is also believed to be a sure road to heaven, and the costlier the burial the more certain the reward. At one of the services the priest warned his people against going near the Protestant chapel, saying: "If you go there you can not be buried in consecrated ground, and if you are not buried in consecrated ground you can not go to heaven."

Before the coming of Americans to Guam the priests were conspicuously impure, and naturally there is no sentiment against social impurity. The people were taught that a priest, once having taken holy orders, can not sin, and that what was sinful in the people was not sinful in the priest, and tho the people were warned against social

vice, yet the example of the priests was pernicious and, in consequence, social impurity is wofully prevalent. The governor once said to the writer: "There is absolutely no sentiment against social sin." And how can there be? The fountain of public sentiment was corrupted and of course the stream was vile. It can easily be seen how serious is the obstacle in these conditions to building up a pure Church and maintaining a strict discipline.

The active opposition of the Roman priests is another serious obstacle to our work. When we began holding services and for several months thereafter people gathered in crowds on the street in front of our chapel to listen to the singing and bold ones ventured to sit on the steps and look in at the door. Going out from the service the missionary could hear the people say-



PART OF THE PROTESTANT CONGREGATION ON THE CHURCH STEPS AT AGANA

ing among themselves: "That's a good man, he is a kind father (padre)." These things doubtless came to the priests' ears, and a continuous fusillade began against the Protestants. It was asserted that they were "beasts" not men, that their books were "pig books" (*tratados de puercos*), and that they would transform the people into beasts if they came near them. Women were warned that if they went near the Protestant chapel they would give birth to pigs, Catholics were urged to tear up Bibles that had been given them, for "it is a bad book for you to read because you can not understand it." Every possible word of admonition, warning and threat, was continuously dinned in their ears, at almost every service held in the church. A watch was also set on our chapel to inform the priest of those who attended and, not being able to trust the watch, the priest himself hid in a house near by to see what was going on. When it was learned that a man had entered our chapel, remonstrances were made and members of his family were enlisted to turn him away; and failing of these persecutions began.

The active persecutions are another hindrance. It is said that these began at the instigation of the priests. This may not be so, but it is reasonably certain, however, that they approved of them. At first the persecutions were petty, such as social ostracism—refusal to sell meat to Protestants at the market, and so forth. These trials were borne patiently. Finally after the governor had issued a somewhat ambiguous proclamation which they understood to be directed against the Protestants, more violent persecution broke out. The chapel was stoned, attendants were followed and assaulted on

their way home, and stones cast into the crowds. Protestants sitting at home with their families found large stones dropping through the thatch roofs in their midst.

The governor saw that he had let loose the passions of the people and took measures to quell the disturbance. The American community, Catholic and Protestant, rose almost to a man against it, enraged at the insult to Americans. Prominent officers were in the church when it was stoned and some of the marines threatened retaliation. For months the street in front of the chapel was patrolled by uniformed police during all evening services until the danger was past. From this both Catholics and Protestants learned a valuable lesson—the Catholics that they were not under the old régime, when the government was hand in glove with the priests in forcing submission to their mandates; the Protestants that they would be protected in the practises of their faith so long as they were peaceful and law-abiding.

Naturally Protestants were irritated and embittered by these things; but for the most part they seem to love and pity their own people, whom they regard as enslaved by a superstitious fear of the priests. They believe, and no doubt truly, that large and increasing numbers of their people want to come out of their ignorance and superstition and enter the better way, but are withheld by the power of the priests. There can be no doubt but that if the priestly domination, through the fears and superstition of the great body of the people, could be removed, more than one-half the people of Guam would quickly become Protestants; but as it is now, we have a hand-to-hand

struggle for every soul, even after it desires to be free, and slowly, one by one, after patient instruction and much prayer, the Lord adds to the number of those who are being saved

Encouragements

The attitude of the government is helpful to us. Perhaps the majority of the Americans who are in Guam re-

ing power of Christ in his own life, and who was as earnest and consistent a Christian as I have ever known, was sick and ready to die, and was detained against his will by relatives, his Protestant friends being refused admission to his house. All honor to Governor Schroeder who, when apprised of the facts, immediately sent an officer to



THE BEGINNINGS OF A BOARDING SCHOOL AT MISSIONARY POINT, AGANA

gard the missionary work as superfluous and unnecessary, if not as an actual intrusion. "The people have their own religion; let them alone," is the opinion of those who ignore careful moral distinctions and condone sinful practises. But the government, while showing no special favors, has been on the whole fair, sympathetic and appreciative. Once a man who had experienced richly the transform-

demand his release, saying by this act: "No man shall be detained against his will nor compelled to act contrary to his desire and conscience in matters of religion under this government." Thus the American flag scored one for liberty in the island of Guam.

The public schools, established by the present governor, are indirectly favorable to our work, for they diffuse knowledge among the people and de-

stroy the hold of ignorance and superstition.

The unusual intelligence of many of the people as compared with other Caroline Islanders is another encouragement. They are the most capable island people we have been privileged to meet and an old priest has written of them: "They are superior physically and mentally to the Filipinos."

Credit must be given to the Roman Church for what it has done in spreading a knowledge of some of the fundamental truths of Christianity; for, in spite of the obscurations and perversions, they have prepared the people for better things. They have enabled them to understand and appreciate Christian instruction. It is encouraging to work for such people. Once get the ear and you can soon make the mind and heart to understand, and there is often a very gratifying response to the truth and appreciation of its meaning. Undoubtedly the Malayan type of the native predominates among them, but there has been a large infusion of Spanish and Tagalog Filipino blood. Protestantism calls out the best and most intelligent people, those who are able to read the Bible and to think about its truth. On October 4, 1903, a church of thirty-one members with thirty probationers was organized and on November 1 of the same year was celebrated the first communion service in the island in which the cup was given to the laity. The decorum, solemnity, and evident appreciation of the meaning and sacredness of the sacrament were profoundly noticeable. Of these members two are teachers in the public schools and six are in the government employ. The people have been oppressed, ignorance and superstition have been fostered and all pro-

gress prohibited. They have not had a fair chance. With our public schools and other free institutions a great improvement may be expected of them.

There is also a desire for improvement among the people. This is seen on all sides, but especially in the eagerness with which the people welcome our schools and send their children to them and the interest the pupils take in their studies. The educational work of our mission has been conducted upon two lines: A day school in Agaña, attended by the smaller children and beginners, and taught by Chamorro young women, and a boarding school for boys and girls at Lapunta, conducted by the missionary, with pupils especially selected for advanced work. The pupils are as a rule enthusiastic and eager to learn and make commendable progress; some of those taking the most advanced work show possibilities for improvement far beyond anything we have even seen in other island people. This fact encourages us to lay special stress on the educational work; and just here lies strong hope for the future.

The promise of native evangelists and teachers greatly brightens the outlook. However evangelistic the missionary may be, he must depend very largely on trained natives, whom he has taught and inspired to evangelize his field. Imperfect as some of them are, the native evangelists are necessary and must be employed, if the people are to be instructed in large numbers. In our schools there are promising boys and girls, soon to be young men and women, well instructed and strong in the faith, who will command respect by their worth and accomplishments, and be able to meet with sound arguments the sophistries of the

priests. They will know how to conduct earnest inquirers into the Way of Life out of the mazes of superstitions, half-truths and subtle errors which have so long kept them from the Light. Herein lies our greatest encouragement and hope. When we can send forth such men, filled with the love of Christ, the Roman Church will either change its methods and become more scriptural and less superstitious or multitudes will break away from it and seek something surer and better. For the present semi-heathen teaching and practise can not stand before the enlightenment of educated natives and their earnest loving preaching of the simple and pure Gospel of our Lord. A very noticeable improvement has taken place in the Roman Church since the arrival of Protestant missionaries in Guam. More instruction is given and superstitions are less open and glaring; greater stress is laid on the necessity of a moral life and in some cases discipline for immoral conduct has been exercised. There can be no doubt but that the Roman Church has received a new impulse and is becoming more educational and less superstitious. The removal of the support of the government has been most salutary, and the friendliness of some of their best people for the Protestant church and the changed lives and earnest preaching of some of the converts have stirred them profoundly, and led them to see that they must do more for their people. The love which our people have for the Bible and their knowledge of its teachings have affected a large number of people and it is safe to say that there will never be

another bonfire of the Blessed Book in the Plaza of Agaña.

Reviewing the field and the work we lift our hearts with profound gratitude to the Great Head of the Church, for the hold that His truth has already taken upon many hearts; for those who in the face of opposition and persecutions have steadfastly set their faces toward the better life; for a goodly number who have really experienced the blessing of forgiveness through Jesus, and whose faces are lighted up with the joy of the redeemed and whose lips and lives bear testimony to the power of Jesus as their Savior. The sympathy and prayers of the people in America should be given to this little church in Guam. It is now a small company, but it is the little leaven in the meal which shall leaven the whole, the "handful of corn in the top of the mountain whose fruit shall shake like Lebanon."

THE SUNDAY REST QUESTION

Keeps coming to the front now and then. Dr. Fletcher Little, medical health officer for Harrow, England, now urges attention to the fact that the constables of Britain are overworked, and that not only their health but general efficiency is gradually being impaired by seven days' work every week. In the metropolitan district there are about 15,000 policemen, and Dr. Little earnestly recommends a change, whatever extra expense may be involved. In the long run, God's laws pay for their own keeping, and a natural penalty follows their transgression.

THE NATIONAL MISSIONARY SOCIETY OF INDIA

BY GEORGE S. EDDY, KODAIKANAL, SOUTH INDIA

Two years ago, at the request of the *MISSIONARY REVIEW OF THE WORLD*, an article was prepared on the unoccupied fields of India. Mr. Azariah, the Indian traveling secretary of the Young Men's Christian Association in South India, made a study of more than thirty volumes of the Government Census Report to ascertain which portions of India were without missionaries, evangelistic workers or Christians.* The study of these unoccupied fields laid so heavily upon the hearts of some of the young men of India the burden for India's evangelization that finally in prayer this sense of need gave birth to the thought of a National Missionary Society of India, a society to be manned by Indians, supported by Indian money and controlled by Indian management.

After many months of prayer and thought and consultation with representative missionaries and Indian leaders in all parts of the land the movement was organized. Delegates representing each province and portion of India, Burma and Ceylon met on December 25, 1905, in Carey's historic library at Serampore to organize this movement. Uniting as it does the Christians of all churches and of all provinces into one great society for the evangelization of India and adjacent lands, its organization marks a new era in the history of India and of Protestant missions. It is notable that just two hundred years after Ziegenbalg came to India as the first Protestant missionary, and exactly one hundred years after Samuel Mills began at Williamstown the great missionary move-

ment in America, and a hundred years after the saintly Henry Martyn landed in India to labor in this very spot, the Christians of India have now united in the first national indigenous missionary movement of its kind ever organized in India or within the history of Protestant missions. The sessions of the conference were held in the great library where William Carey labored, and the constitution of the new society was adopted in the old pagoda where Henry Martyn worked and prayed for the evangelization of this land. Founding no new denomination, but preserving the strongest loyalty to the churches; soliciting no funds outside of India, but laying the burden for India's evangelization upon her own sons, we believe the society is organized on a sound and safe basis.

Our first thought was to look to the foreign missionary societies that have already undertaken the evangelization of some two-thirds of the country. Letters were written to the principal societies in England and America asking if they could open new missions in the unoccupied districts; or if that were impossible, whether they would favor the attempt being made by Indian Christians themselves to undertake a forward movement for the evangelization of their own country. The replies received from these societies indicate that there is such a shortage of both men and money for nearly all the foreign societies that they can not undertake in the near future any new missions.

The Indian Church then stands face to face with the problem: If the foreign societies will be taxed to the utmost to give the Gospel, even superfi-

* The results of this study were published in the *REVIEW* for April, 1905.



DELEGATES TO THE FIRST NATIONAL MISSIONARY CONFERENCE OF INDIA
[Organized at Serampore, December 25, 1905]

cially, to two-thirds the population of India, the remaining third, or 100,000,000 can look only to them for any possible hearing of the Gospel of Jesus Christ in this generation.

While vast districts are still unoccupied and unclaimed, we have over a million Protestant Christians in India who might meet that need. Many of them, especially in the south, are in old communities of the third and fourth generation, with numerical strength, growing education and wealth, and often, with growing worldliness, owing largely to a lack of outlet and sense of responsibility for the evangelization of their own people.

Indigenous societies, like the Indian Missionary Society of Tinnevely, working in connection with a single mission, have shown the possibility of Indian Christians mastering another language and successfully carrying on

mission work at a distance, with their own men and money and management. Such societies, however, are necessarily local and limited, and they exist only in one or two places.

There are numbers of men who could go, but who have no indigenous societies to send them; there are churches which could give, but have no missionary society that is really their own. They feel that the time has now come for a National Missionary Society of India, conducted by Indian leaders, supported by Indian funds, manned by Indian men maintaining loyalty to the churches and working in harmony with existing missions, but placing the responsibility upon their own people for the work which they shall feel to be their own.

The movement will be governed by a council, composed of representative

Christians from the provinces in India and Ceylon. Each of the larger missions will also be asked to appoint one Indian member upon the council. An executive committee, appointed by the council, will meet frequently to transact business, and a quorum of the executive will meet in Madras. Other members will be consulted by correspondence. An advisory board of experienced missionaries will be appointed by the executive committee, who may be called upon for advice regarding the affairs of the society. They will thus endeavor to cooperate and work in harmony with existing missionary bodies. The president of the society is Sir Harnam Singh, K. C. I. E., and the secretary, Mr. V. S. Azariah, Palamcattah, from whom further information may be obtained.

This movement is organized in a spirit of harmony with existing missions. If it had not been for the deep foundations already laid by them this movement would have been impossible, and we believe, moreover, and ardently hope that this movement will not only offer an outlet and make an appeal for sacrifice and effort, but will tend to bind more closely together the two races which have hitherto been associated under the providence of God for the spread of the Gospel in this land.

The aim of the movement is to open new missions in unoccupied fields, which could not otherwise hear the Gospel, and to lay upon the Christians in India the burden of responsibility for the evangelization of their own country.

The problems which confront the movement at the outset are real, and must be frankly faced. First of all there is the *denominational* problem.

This society does not imply nor countenance the establishing of a new Church or denomination. It involves a new organization, but is pledged to loyalty to the Church, and aims to work in harmony with existing missionary agencies. It is not the first interdenominational organization which has been tried successfully. The Young Men's Christian Association furnishes an example of a body working among all yet loyal to all, founding no new denomination, making each man more rather than less loyal to his own Church. The China Inland Mission, and several societies in India itself, furnish instructive parallels.

The National Missionary Society would endeavor to send out workers, not separately nor indiscriminately mixed with other men, but at first, two by two, and then—if prospered—in larger numbers; men of the same Church working together and their converts being members of their own Church.

Another problem is the obtaining of *men* for this work. The Christian students, as a class, are in many places unreached by this appeal for mission service. In offering a new outlet for indigenous effort, in calling men to a new spirit of sacrifice, for the saving of their own country, we believe that they will come forward to undertake this work. It is true that it will involve sacrifice, but, as in other lands, the appeal to the heroic will be the most powerful factor in reaching the young men of India.

Men of education and ability must be sent oftentimes to the needier fields of the North, which will involve the learning of a new language. This experiment has already been tried with success. The first Indian missionary of the Tinnevely Missionary Society



V. S. AZARIAH

Secretary of the National Missionary Society of London

learned the language within six months, and probably more easily and with a better pronunciation than most foreigners who have been many years in the country.

The problem of *money* also confronts them. Will the Christians of this land give to support this work? We believe that these people will rise to this call of God, and will not disappoint the Savior who bought them with His own blood. The first Indian Christian appealed to, when asked what he would do if such a movement were started, said: "I will give my

son, who is a graduate of Cambridge, to go if he will. If he will go I will support him under this society. If he will not go, I will support another worker in his place." We have a small but growing list of Indian Christians who may each support a worker in the field.

The society looks for three sources of income. First there are individual Christians who may themselves support single workers. Second, self-supporting churches and wealthy communities that can give liberally to the society can have a worker or workers of their own, and while contributing through the channels of the society, will yet feel that they have their own missionary or their own mission. In the third place, even poorer churches will be able to contribute something toward this great work. One missionary said: "I should be glad to have you take a collection for the society not only in my self-supporting pastorates, but even from my poorer churches, which have not attained to self-support. You will not receive large amounts, but if you can awaken in the people a new missionary enthusiasm, a new spirit of prayer, a wider horizon and sympathy for India as a whole, and a more earnest spirit to work for Christ in their own villages, I will lose nothing in subsequent collections and the people will have gained much. Their gifts may be small, but their power of prayer will be great." Another senior missionary said that he would be glad to see annual collections taken throughout the churches of his mission, numbering more than fifty thousand Christians.

They feel strongly that all workers of the society should be supported by Indian Christians themselves, and that

no appeal for aid should ever be made outside of India. The society must be truly Indian and self-supporting from within India itself, or it will have no excuse for existence.

A possible objection to the society may be urged by saying that the time has not yet come for its organization; that the Indian community is not sufficiently advanced or capable of conducting such an enterprise. It is, however, only by giving responsibility to the Indian community that it will ever be fitted to undertake larger responsibility; it is only by experience that it can develop in self-support, self-government, and self-propagation. Merely by waiting and doing nothing they will not be prepared to undertake larger things in the future. If the time has not come for a large movement it has come, at least, for a small one, and by experience gained in conducting a small movement we shall be able to conduct a larger one as it grows with the development of the Indian community in numerical and financial strength and in missionary zeal.

If the work must begin on a small scale, let it be remembered that the great Moravian Church, which has ever been a model of missionary enterprise, began its missionary movement when the community was a poor, persecuted colony of only six hundred souls, and within ten years from the time they had felled the first tree at Herrnhut in the struggle for their existence. Yet this feeble community that seemed scarcely able to support itself had, within five years, opened missions in the West Indies, Greenland, among the North American In-

dians, in South America and in South Africa, and they have over seven hundred missionaries in the foreign field. We have to-day in India more than a million Protestant Christians, many of them in communities which have had the Gospel for three or four generations.

If after two long centuries of Protestant missionary effort we are not ready for an indigenous missionary movement in India, when shall we be? Representatives missionaries from every part of India and from all churches and denominations have strongly endorsed this movement. We know of no movement in the history of Indian missions which has larger promise for the future. While the movement does not appeal for funds outside of India, it does appeal for the prayer of all of God's people. The missionaries of North India assembled at Mussoorie commend the movement to our prayers in the following resolution:

The North India Conference of Christian Workers, looking at the unoccupied fields of India, feel deeply that the missionary agencies now at work are wholly inadequate. The Conference, therefore, has heard with great joy and devout thankfulness of the proposal that the Indian Christians of the empire unite in a society, whose object shall be to evangelize these unreached millions, and believing that it is a movement guided by God's Holy Spirit, they heartily commend it to all the missionary societies and, above all, to the constant intercession of Christ's body throughout India and the world.

Will not every one who reads this remember this society in prayer and also in praise that God has begun to work among India's sons for the evangelization of their own land?

IBIA—A CHRISTIAN OF CORISCO

BY MISS V. F. PENROSE, PHILADELPHIA.

The beautiful little island of Corisco lies near the equator, about twenty miles from the mainland on "the much dreaded Corisco Bay," West Africa. The Mpongwe dialect used in the Gaboon district and up the Ogove is "soft, smooth, easy-flowing, and almost devoid of harsh sounds," and the early missionaries considered the Mpongwe people intelligent and easily reached. But time proved that agreeable traits do not keep men from easily falling into sin and are too often accompanied by weakness of character. In Corisco, on the contrary, harsh sounds are at once detected in the Benga and Kombe dialects, but greater strength and stability are noticeable and the language is dear to those who use it. Rougher and more cruel in their anger, these people make stronger Christians, less liable to fall when tempted and more willing to make sacrifices for Christ.

In 1850, when the Presbyterian Board selected this island as a mission station, it was thought that its insular position would exempt it from fever and that it might be a center for the education of natives to carry the Gospel to more remote places. But the island proved quite as unhealthful as the mainland and the missionaries found the confinement of educational work unhealthful and that they needed the benefit of travel. Chronic tribal quarrels kept the natives confined to their own district, but missionaries could travel with more safety to distant tribes. The four stations to which the work had grown were reduced to one, Elongo, and the entire care of the district, church, school, was placed in the hands of the first native convert and the first native ordained minister.

When Dr. Robert Hamill Nassau went to Corisco in 1861, Ibia j'Ikenge was an elder in the church and had been licensed to preach as a native evangelist.

As a child he first came into contact with white men as steward's assistant to the captain of a trading vessel. The awful effects of the white man's rum and sensual lust were noted by him in the disease and death that they brought in their wake. When sixteen years of age he was attracted to the school on Corisco Island and after uniting with the Church under the charge of Rev. William Clemens, he began to study for the ministry. The best Benga attributes showed themselves in his character. He was brave, manly, and outspoken. As a heathen he had joined the secret society into which all boys are initiated on reaching the state of manhood. Ibia not only decided that he should leave this society as is required of all Christian converts, but also believed that he ought to reveal its vices and lies. When he began these revelations his life was threatened by the angry heathen, and he was only saved by the active interference of the missionary. This hatred of his tribe and his freedom from superstition separated him from his people. He was indeed a civilized man, freer from superstition than many in Christian lands.

In 1861 when Dr. Nassau first met him he had had some friction with members of the mission because he taught that the native Christians should have the responsibility and care of the native Church. Time and experience have proved him to be right. He also asserted the necessity of industrial education for the negro to free them

from reliance for support on immoral white traders.*

He wished to make possible native self-support by planting cacao, coffee, coconuts, the sale of which would be in their own hands. Ibia was misunderstood and except for one or two votes the missionaries were against him. They thought he would neglect the preaching of the Gospel, would be secularized and seek wealth, but he never forgot that he was a preacher of Jesus Christ.

When Ibia was ordained on April 5, 1870, the Presbytery consisted only of four missionaries—one of them on furlough and a second about to leave the field. Mr. Ibia's ordination saved the organic life of the Presbytery and gave a pastor to the Corisco church. The island to-day has about four hundred inhabitants, nearly half of whom members of the church and congregation. The Spanish rulers permit no school, no church bell, no fees for medical missionaries. There is bitter opposition to the Gospel by an ignorant, debased priesthood, but Dr. A. W. Halsey found "this stalwart band of Christians are giving good evidence of the faith which is in them." Dr. Halsey says further:

The church building at Corisco is a beautiful structure of bamboo and mahogany, built in native style with native money. While the church is not entirely self-supporting, yet in view of the many disadvantages under which these Christians have to labor in their daily avocations, as well as in their religious privileges, the amount contributed is large.

*What some of the horrors of white man's intercourse means, is disclosed in "With Edged Tools", by Henry Seton Merriman where with a pen dipped in deepest hue he has given a vivid picture of West African trade. One never can forget the ghastly picture. It deepens your sense of the awful needs, the devilish hindrances caused by the white man whose only ambition is money and self-gratification.

The work at Corisco is small and there is little prospect of growth. A sturdier lot of Christians, however, it would be hard to find anywhere in the world. The first convert on the island was for many years the efficient and faithful pastor of the church. His son was the captain of the boat which took us to Corisco and then to Benito and Batanga. Born on the island of Corisco, he was at home on the sea and guided our good ship with unerring skill. He seemed to be quite at home in Presbytery when being examined on the life of Christ and the history of the Christian Church. He bids fair to rival his honored father in all spiritual gifts. He is a typical Coriscan Christian, and we trust that for many years this little island flock will send forth its trained members into the African field which is so white unto the harvest.

His church of 128 members consists (1902) mostly of women. Men who still desire to be polygamists and rum-drinkers avoided him. He is survived by his ladylike wife, Hika, two daughters and two sons. One, a handsome, manly fellow and a carpenter by trade, in writing of his father's death, says that he himself thought of the ministry, and he now expects to offer himself as a candidate. There are two elders, but neither of them live near the church. We will watch with interest this first test of a native church sustaining its services without white aid.

Other churches owe their beginning to Mr. Ibia. He was active in evangelistic tours to the mainland, and took part in the organization of the Benita church, fifty miles north of Corisco, and later in the founding of the Batanga church. Now this Presbytery, which is attached to the Synod of New Jersey, has twelve churches in that region.

In 1858 the Spaniards asserted claims to the island, but they were not valid. Again in 1885 the claims were revived and Romish priests were sent to Corisco, and an attempt was made to prohibit all Protestant teaching. France had only forbidden it in the

vernacular, permitting it in the French language. This rivalry has greatly hindered the work. But almost the entire people have now the Bible in their own tongue.

Ibia was always a student, and followed the discussions of the Presbyterian General Assembly with great interest. He subscribed to one of the American church papers. Newly arrived young missionaries, his juniors in years and Christian experience, sometimes tried him by their assumption of superiority and dictatorial manner in the supervision of his secular work, but he remained loyal to the mission in which he had no vote, in spite of his sufferings and service for the Master.

The story of this man's life has been a stimulus. What must it have been to have known him, to have realized his wonderful emancipation from the enthrallment of heathenism, from debasing superstitions! In the midst of cruel atrocities and degrading vice Mr. Ibia was a Christian indeed. Rev. J. H. Reading says in an article on "Scenes of Cruelty in Africa":

"One shrinks from alluding to the atrocities which prevail; but in what

other way can the people of Christian lands form any reliable and practical view of what a mission in Africa really means; of the obstacles it meets, or of the urgent, the pleading, the overwhelming necessity of carrying to these tribes the humanizing, saving influences of the Gospel."

Out of such low heathenism comes this record in 1902:

"The Presbytery of Corisco has taken advanced ground in the matter of self-support in its recent action suggesting to the moderator of sessions that each candidate for Church membership be asked whether he recognizes the Christian duty of giving, and will definitely promise to contribute to the support of the Church."

In the previous year the death of Rev. Mr. Ibia, of the Corisco Church, came as a sore affliction to this station. He died February 28, 1901, aged about sixty-seven, bearing a record of faithfulness and service that many American and English Christians might seek to emulate. He will doubtless receive a higher place in the Kingdom than many born in Christian lands. "For unto whomsoever much is given, of him shall be much required."

THE CHRISTIAN ENDEAVOR SOCIETY IN MISSION FIELDS

BY REV. FRANCIS E. CLARK, LL.D.

The twenty-fifth anniversary of the formation of the first Christian Endeavor Society calls attention to the fact that one of its greatest developments of recent years has been on foreign mission soil. "Its most notable advances are in mission lands, where it is recognized as one of the best agencies for meeting the needs of people just coming into the Christian life. Its

methods, very simple in themselves, are found to be suited to young Christians, awakening their enthusiasm, calling out their best energies, and developing in them the purpose, and showing them the way to serve their divine Master."

One of the first societies outside of America was in a little mission school in Ceylon. But now in India, Burma

and Ceylon there are 582 societies, fully organized in a national union, officered largely by the missionaries of the different denominations, the native Christians are very prominent in the local unions as well as local societies.

The Indian Endeavor, edited by Rev. William Carey, the great grandson of the famous missionary pioneer, is said to be, with its illustrations and letter press, the handsomest and one of the ablest magazines published in any mission field. Christian Endeavor papers are also published in India in three of the native languages, Hindi, Urdu, and Tamil, and the conventions held, in different parts, are marked by tremendous enthusiasm and genuine spiritual energy. The Christian Endeavorers, often a thousand strong, march through the convention city, with banners and trumpets and drums, compelling non-Christians to ask what this new thing means—a question answered when the idol worshipers go to the meetings to which they are quite sure to be attracted.

In a document recently received by the World's Union, signed by forty of the most prominent missionaries of India, of all denominations, including Presbyterians, American and English Congregationalists, Methodists, Baptists, English Wesleyans, Reformed, United Free Church missionaries and others, they say:

Christian Endeavor has been on trial for fifteen years in India. We know of no interest better calculated to awaken enthusiasm, stimulate activity, develop latent gifts, promote Christian fellowship, in short to make a Christian what he ought to be, than the Christian Endeavor Society when nourished and maintained on the principles that have given the society so high a place in the Church of Christ. Our purpose is to use it in the

future even more than we have in the past, and we commend it to those who have not tried it.

Dr. Jacob Chamberlain has often been quoted as saying that the introduction of the society into India "will hasten the conversion of the country to Christianity by a full generation."

The last year has been memorable for the Christian Endeavor forces in China, particularly because of a remarkable convention in Ningpo, attended by eighty missionaries, and hundreds of Chinese Endeavorers from all parts. There are now in China nearly 400 societies which have more than doubled their numbers in the last two years, owing largely to the labors of the devoted secretary, Rev. George W. Hinman. The most notable feature of the Ningpo Convention was the presence of the three leading officials of the province, who sat upon the platform with the missionaries and the other leaders. They were particularly interested, it is said, in an address by Dr. Arthur H. Smith, who spoke in the Mandarin dialect on "The Duty of Native Christians to their Emperor and Country." After he had finished, each of the Mandarins said a few words, exhorting all to conform to the teaching of Christianity. "Do what your holy book exhorts, and you will not do wrong," was one of the official sentences.

On the last day of the convention these Mandarins invited the missionaries and other guests to an elaborate feast, something unprecedented in the history of missionary work in China. Dressed in their official garb, the Mandarins stood at the door, and took up the same position when the guests departed, while the feast included such delicacies as birds' nest soup, shark's

fin, bamboo shoots, meat dumplings boiled in teal oil, and "The Three Genii," meat balls containing mutton, pork and fish—all this, however, only an interesting fraction of the many-course luncheon, which is significant as almost marking a new era in the relation of the rulers of this province to Christian missions.

Archdeacon Moule, who for 44 years has been an eminent missionary of the Church of England in China, declared that this all-China Christian Endeavor convention in Ningpo was "the most wonderful sight he ever witnessed in China." Fuchau has long been the center of Christian Endeavor work in China. In the American Board churches of this province are 78 societies, while the Church Missionary Society Mission of the Church of England has 48. A thousand Christian Endeavorers, we are told, met in Fuchau last March and celebrated in that city the establishment of the first Christian Endeavor Society in China twenty years before. Some of the pioneer Endeavorers were there, and a tree was planted on the site of the house where the first Endeavor meeting was held.

In Japan the society maintains a vigorous life, tho there are less than half as many societies as in China. The war did not seem to have dampened the enthusiasm of the young Christians, for last year the Japanese Christian Endeavor Union set apart one-tenth of its receipts for the soldiers. During the war several "Warriors' Families' Endeavor Societies" were formed among the families of Japanese sailors. An interesting magazine, about one-third of which is printed in English and two-thirds in Japanese, is published monthly, the English editor

being the well-known missionary writer of Okayama, Rev. J. H. Pettee, D.D.

In Egypt there are 17 Christian Endeavor Societies, connected for the most part with the United Presbyterian missions. One of the largest societies in the world is at Zerabi, on the Nile, into which the native pastor has gathered 60 young men, 70 older men, 80 boys and 60 girls. It can not be said that in this society the young are separated from the old, or the sexes kept in separate folds, tho this is necessary in some parts of the Orient.

Some of the largest societies are found in missionary countries. The greatest number of Endeavorers connected with any one church is doubtless in the Baptist Temple of Philadelphia, where there are 14 such societies, each limited to a membership of 60. The pastor, Dr. Russell Conwell, declared that, if there were rooms enough for the meetings, he would like to have 28 instead of 14.

The next largest society is found in Ahmednagar in India, where in one church there are over 600 members, that meet in nine sections, each doing its best for the Church, and finding special and important duties of its own, as Dr. Robert Hume tells us.

Another society near the Stanley Falls on the Kongo, started with a membership of six, which in two years grew to 170, the attendance sometimes running to more than twice that number. Mexico has 133 societies, and their last convention, as most others held during 1905 in various countries, was "the best yet." Tho the number of societies did not materially increase, they gained 25 per cent. in membership during the last year. In Persia, in the Urumia Plain, are 57 societies, while there are 8 or 10 more in

the mountains of Kurdistan, the total number of members being something over 2,000. Brazil, too, is rapidly becoming a center of Christian Endeavor influence. Within two years the societies have increased 400 per cent., and are now found in the Presbyterian, Baptist and Episcopalian missions, and in ten of the 21 states. The Brazilian Christian Endeavor paper is the only one published in the Portuguese language.

Spain has about 50 societies, and maintains an admirable Christian Endeavor monthly, while the work has extended of late into the Madeira and Balearic islands.

Some of the most interesting stories of Christian Endeavor come from the South Seas. In the Marshall Islands there is a society in every church, while out of a total population of 6,092 in the Loyalty Islands, there are now 1,988 Endeavorers, or almost a third of the whole population. They have set an example of generosity, too, by

raising nearly \$8,000 for church work and missions.

The society has long been a recognized power in the mission of the London Missionary Society of Samoa, where a strong union exists. From the missionary training-school many Endeavorers have gone out to other islands, often risking their lives and suffering martyrdom for their faith. This union has recently associated with it the Endeavorers of the Ellice, Tokelau, and Gilbert Islands, all of whom owe their existence to the devoted young missionaries who have gone out from the Malua Training School.

This brief account does not cover the interesting development of the society in Madagascar, Turkey, West Africa, and many other mission lands where it has made a beginning, but enough has been written perhaps to warrant the hope and expectation that in its second quarter century the movement may become a still larger factor in the evangelization of the world.

FOR THE SALVATION OF ISRAEL

THE SEVENTH INTERNATIONAL JEWISH MISSIONARY CONFERENCE

BY REV. LOUIS MEYER, CHICAGO, ILL.

Many years ago Franz Delitzsch and other Christian men interested in the conversion of the Jews, saw the desirability of a closer alliance of missionary societies engaged in work among the Jews, and gradually the regular triennial meetings of the "International Jewish Missionary Conference" developed. The first and second conferences were held at Berlin, the third at Barmen, the fourth at Leipzig, the fifth at Cologne, the sixth at London, and the seventh, on April 24 and 25, 1906, at Amsterdam, Holland.

The importance of this conference can hardly be overestimated. It afforded an opportunity to discuss the new and ever-changing problems which the missionary to the Jews must face, while at the same time opinions were interchanged and friendships were strengthened. It was a most representative gathering, not chiefly of missionary workers, but of representatives of missionary societies, twenty-eight of which (working among the Jews) sent thirty-six delegates. It was a truly international gathering, for societies of Eng-



THE MISSIONARIES TO THE JEWS IN CONFERENCE AT AMSTERDAM

land, Ireland, Scotland, Germany, Holland, Sweden, Norway, Denmark, Finland, and America, responded to the call. It was also an interdenominational gathering, for there were present ministers and workers of the Church of England, the Lutheran Church of Germany, the Presbyterian Church of Ireland, the Presbyterian Church of England, the United Free Church of Scotland, the Church of Scotland, the Reformed Church of Holland, the Lutheran Churches of Sweden, Norway and Denmark, the German Baptists, the American Reformed Presbyterian Church, and others. Best of all, it was a meeting of men who were thoroughly acquainted with the important task of evangelizing the Jews. Among these were Prof. H. L. Strack, D.D., of the University of Berlin; Pastor von Harling, now in charge of the Institutum Judaicum Delitzschianum at Leipzig; Prof. Thomas Nicol, D.D., of Aberdeen, the convener of the Jewish committee of

the Church of Scotland; Rev. Dr. Milne Rae, D.D., the leader of the Jewish missionary forces of the United Free Church; and there were many other leaders of missionary efforts, missionaries, and writers on Jewish missionary subjects.

The meetings were held at Bellevue, Leidschekade, and Amsterdam. The first morning's session was opened with an address of welcome by Dr. van Noort, of Amsterdam, and after devotional exercises the papers were read, some in German and some in English. Professor Strack discussed, "The Essentials of Judaism." It was a most scholarly paper, dealing not so much with the beliefs of the Jews as with those things which bind them together and make them a united body, in spite of their dispersed and weakened condition. Three things were set forth as forming ties between the Jews of all the lands—namely, kinship, the remembrance of the great things which God has done

for them in times past, and the expectation of a glorious future. Other papers were read by Pastor Bielings of Berlin, on "Jewish Controversy and Christian Apology," and by Pastor von Harling on "The Training of Workers in the Jewish Missions." If its writer had left the German line of thought and had paid attention to the needs of the rapidly increasing number of Jews who are escaping the bondage of Talmudism, his scholarly paper would have proved of greater help to his hearers. The subject, "Training of Workers," was one to which the attention of the American people should be more and more directed. Hitherto many American Christians thought it sufficient for a Jewish missionary to be a convert from Judaism, tho he was devoid of all training for the work. While we acknowledge that the reception of the Holy Spirit is the first essential condition for work among the Jews, or any other people, we thoroughly believe in the training of Jewish missionaries for their difficult task. We believe, however, that the Institutum Judaicum Delitzschianum, in whose behalf Pastor von Harling pleaded, puts unnecessary emphasis upon training in Talmudical knowledge. The modern Jew needs a knowledge of sin more than the knowledge of the lack of logic and religious feeling in the tradition of the fathers, and in the training of Jewish workers, as in fact of all missionary workers, much attention should be paid to a prayerful and deep study of the Word of God, so that it can be used like the hammer that breaketh the rock in pieces. We hope that the training-school for missionary workers among the Jews,

which will soon be opened in New York, will pay especial attention to this point.

On April 24 a remarkable public meeting was held in the new church. This stately building bears upon one of its pillars the tablet dedicated to the memory of Israel Da Costa, the great Dutch Hebrew Christian historian and author, so that there is before the eye of every attendant a continuous testimony to the power and the grace of God to save the Jew as well as the Gentile. The church was crowded, and the songs used were printed in three languages—Dutch, German and English—that all should be able to unite in the praise of God. As the voices mingled together there was no disharmony on account of the different languages—a faint picture of the glorious day when men of all races and tongues, Jews and Gentiles, shall sing together the praises of the Most High. The writer took up the subject, "What Shall We Do with Our Jews?" Rev. A. C. Adler, of Amsterdam (London Jews' Society), and Rev. Arnold Frank, of Hamburg (of the Irish Presbyterian Church), spoke of "Jewish Emigration and Christian Missions," and Mr. F. W. A. Korff (Dutch Society for Israel) discussed "The Relation of the Christian Woman to Jewish Missions." The impression made upon the audience was great and, we trust, lasting. The next day, as we passed through the densely populated Jewish quarter of Amsterdam, a number of Jews expressed their pleasure with the meeting and the addresses in the new church, altho the addresses had dealt absolutely and clearly with the necessity of preaching the Gospel to the Jews.

On April 25 a number of papers were read on most important practical subjects. Rev. S. H. Wilkinson, of London (Mildmay Mission to the Jews), and Pastor C. Wagner, of Cologne (West German Association for Israel), discussed "The Moral Defensibility of Some of the Methods Employed in Jewish Missions." The delegates and missionaries would have liked a more definite discussion of certain methods used, instead of a repetition of abstract principles on which all are agreed: 1. That it is our duty to be charitable to all needy Jews and Gentiles. 2. That the giving of material help is both harmful and wrong when it is given either as a reward for conduct past or a bribe to induce a line of conduct future. The discussion was lively and protracted, and all speakers condemned the giving of money in any missionary meeting (sewing-school, Bible class, preaching service, etc.), whether this giving is defended by the workers with work done, or time lost by the recipients of the bounty, or with the plea of such dire distress that immediate relief is necessary. It was also brought out in the discussion that possibly the cause of the use of questionable methods in missionary work is that the public, and sometimes committees, demand regular and encouraging reports from the workers, else interest will lag, and contributions will decrease.

Two striking and effective papers came from Rev. W. T. Gidney, the secretary of the London Jews' Society, and from Professor Nicol, the Convener of the Jewish Committee of

the Church of Scotland. The subject was "The Importance of Mission Schools and the Best Way of their Organization." Both men are first authorities on the subjects, and both societies, whose work is directed by these men, have most efficient, well-attended missionary schools among the Jews in different parts of the earth. Rev. Gidney gave three reasons for the willingness of Jewish parents to intrust the education of their children to Christian teachers: 1. Jews attach great importance to education. 2. The general poverty of Jews leads them to accept charitable instruction for their children. 3. Many Jews have a secret leaning toward Christianity.

Two other papers on "Mission Works Among the Jewish Women" were contributed by Rev. C. T. Lypshytz, of London (Barbican Mission to the Jews), and Rev. Isaac Levinson, of London (British Jews' Society). Both dealt with the importance of reaching Jewish women, who have been much neglected in the past because the work seemed peculiarly difficult. Mr. Lypshytz spoke especially against some of the methods now used by the missionaries to draw the women to the meetings in the missions, and called attention to the fact that the seed sown into the heart of a Jewish woman frequently bears fruit in the lives of her children only.

It was decided to publish all papers read at the conference, together with an article by the writer of this report on "Jewish Missions in 1906," as a "Year-Book of Jewish Missions, 1906-1907."

THE MAN BEHIND MISSIONARY EDUCATION

* BY REV. WILLIAM BYRON FORBUSH, PH.D., NEW YORK
Author of "The Boy Problem"

Young ministers are the men behind the work of missions to whom an appeal needs to be made. The older men are to-day in the great churches and close to the great givers. They have their own set ways of presenting the work of the Kingdom, but the young men have the future, they have—no matter how busy they think they are—the leisure and the ability to do certain very distinctive and much-needed tasks.

There are great gaps in the literature of missions. Except for Mr. Trull's booklets, there is hardly any missionary material suitable to use in the Sunday-school, and despite the flood of Student Volunteer books, there is only one that is usable in the Junior grade. Text-books are wanted at once. There is also a great dearth of missionary biographies written in a way to interest children. The life of Paton is almost the only one. We need lives of Livingstone, Jacob Chamberlain, Bishop Hannington, Booker Washington, and Doctor Grenfell, written as briskly and illustrated as well as the juvenile lives of our Presidents and military heroes. We need accounts of the Moravians, the China Inland Mission and of London City Missions, made as interesting as were Charles Carleton Coffin's books on American history. There is a crying need for a *Missionary Review of the World* for young people. It should have some of the attractive features of the English magazines of the same grade: puzzles, postage stamp exchanges, personal correspondence,

etc., but it should be mainly filled not with the annals of local work, but with the true hero-tales, the accounts of explorations and adventures, the stories of child customs in many lands, and all that will touch the sympathetic and romantic heart of childhood. Pending the appearance of such an undenominational magazine, *Over Sea and Land*, *Wellspring*, *Forward* and such papers are hungry for just this kind of material. There is also a need, which nobody connected with the boards has time or experience to supply, of missionary exercises, more dramatic than the ordinary concert exercise and requiring some study and a little handicraft, in which children may in a proper and sympathetic way represent the lives of mission children. "How a Missionary Came to Bear's Camp," published by the Congregational Woman's Board, stands nearly alone in attempting to supply this need. Then, too, where is there a piece of fiction that adequately represents the foreign mission station life or the career of the missionary? Where is there a concise and interesting account of the relation of home missions to American history or of foreign missions to science?

In the same way almost every department of literature offers an unmined field to the young men who love the Kingdom, and for those who will work patiently with the children there is an opportunity by a wider circulation of what they do to win the teachers' blessing,

"the stars that shine for ever and ever."

The art of missionary preaching is, in some ways, distinct from that of other preaching, for the sources and the appeal are not quite the same. In another view it is simply an enlargement of the preacher's power, for if a man has the spirit of the Kingdom all his sermons will have in them the spirit of the Kingdom or the spirit of missions. If such a man never preaches distinctly missionary sermons all his preaching will give missions its integral place in the Christian thought. Still it is helpful to take up as a separate matter the preaching about the missionary work of the Church.

There are several ways of approach in preparation for such sermons. There is first the biographical approach. This method of teaching missions which is so effective with children never loses its validity with adults. The stories of those who cared even to the giving of their lives stirs those whose own giving must be self-sacrificing. Livingstone and Zinzendorf and Cyrus Hamlin, tho dead, may yet speak through our lips. It is not always necessary that the missionary heroes should stand by themselves. Suppose one is preaching a series of sermons on "The Soldierly Spirit in Religion," it does not lessen the influence of James Chalmers to yoke him with General Charles Gordon and Godfrey of Bouillon. It is often possible to make appeals for denominational boards based solely upon the lives of great men who have represented them. In speaking for the Congregational Boards in a series of addresses I found it helpful

to take as the representative of the American Board the Honorable and Reverend and Doctor Peter Parker, the maker of "The Open Door in China"; as the spokesman for the home missionary work, Marcus Whitman; General Samuel Armstrong was the representative of the American Missionary Association, and Manasseh Cutler and Rufus Putnam together stood for the Education Society. The historical and social approach opens a larger doorway. There is a mine of information to be quarried out and shaped in the writings of Dennis and Speer upon the theme of Missions and Social Progress. Whoever talks on Japan talks on missions, and the story of Huss and Bohemia, of the Waldenses and Italy is as fascinating and as direct.

The picturesque approach will not be neglected. The westward flight of the Indian, the relation of the discovery of gold to missions in California and Alaska, the work of Jacob Riis, the way Doctor Grenfell found Pomiuk, the story of missions in the Philippines—all these are suggestive ways of relating human life to the missionary interest.

Current events will often suggest a way of showing how the Kingdom is involved. To-day it may be the work of the Y. M. C. A. in the Japanese army or its relation to the canteen in our own; to-morrow it may be the relation of the missionary to the African slave-trade or the bearing of home missionary work on the admission of New Mexico as a State. The discussion as to the acceptance of Rockefeller money by colleges and mission boards is not to obscure the real needs of educa-

tion or the need of our giving our own money, without taint, if possible, to God.

No opportunity comes more often than that of making the patriotic appeal. In the home work this is always to the front. The freedmen are a national as well as a religious problem. The city is a problem that touches the citizen who is or is not a Christian. The question of immigration comes home to the philanthropist as well as to the church member. The very use of the funds we give is conditional by these questions.

A fair statement of the results of the study of Comparative Religion will *not* show that all religions are as good as our own, even for the people who profess them. A description of the breakdown of Hinduism, of the new movements in Mohammedanism, of the decay of Shinto will make powerful exhibits as to the need of the Gospel.

Literary subjects are not without missionary meaning. "The Man Without a Country" may be discussed as a home missionary document. An interesting study may be made of the relation of Robert Louis Stevenson to Missions. Such a moving book as "The Long Day" may be summarized for the sake of the light it gives on the moral needs of the city working girl. Missions may be exalted by visits to a number of great cities, with or without the stereopticon. Constantinople, Prague, Peking, and New York or London are good subjects.

There is also the approach by comparison. Is it irreverent to compare the journeyings of Paul with those of Livingstone or his ingenu-

ity with that of Hamlin? What more thrilling theme than: "The Woman at the Cross and the Woman without the Cross"? What more inspiring subject than a comparison between the Children's Crusade and the Young People's Missionary Movement of to-day?

These suggestions are chosen because they are for the most part the lines which have proved helpful to me. They are the sort of thing that we can all do. Those who try will never dread preaching about missions, and their people will never dread to have them. Next to the command. Thou shalt love the Kingdom with all thy heart, the second great commandment of missionary preaching is: Thou shalt not be dull. By use of these means no one need be dull. The whole world of literature and current reading may be put under tribute for this topic. The need of digests of information for special subjects is evident, however, and here is where the very work of preparing missionary sermons will tend to create literature we need.

Thus this discussion which began with the child, closes with the adult giver and the pastor preparing material for all the grades from the child to the adult. Many things have been suggested, but they are all practicable and they need be done only one at a time. When, in one and another pastorate, they are brought to pass, we shall have the days spoken of by Joel, the old men dreaming dreams and the young men seeing visions, and the Spirit poured out on all God's servants and handmaids, until the great and terrible Day of the Lord come.

WITH DR. GRENFELL ON THE LABRADOR *

BY W. R. MOODY, NORTHFIELD, U. S. A.

Our first impressions of Labrador were to be made under the best conditions. Tho our trip had been for four days through almost continuous fogs, these had now melted, and the sun shone brightly with all the warmth of an Indian summer day. It was also Sunday, and the Labrador man is a strict Sabbatarian. Thus were combined the best physical and moral conditions under which to receive first impressions.

The chapel at Battle Harbor is a Church of England mission, and the service was a strange combination of informality in outward observances, while conserving at the same time the deepest sense of reverence. As we entered the chapel, which was capable, possibly, of seating two hundred, there were already gathered a small congregation of about forty. Perfect silence reigned, and there was no whispering, which so frequently detracts from the proper sense of worship in the few moments preceding the opening of a service in many of our own churches.

Our stay in Battle Harbor was to be short, so no opportunity was lost in seeing the work in its various branches. The afternoon afforded an opportunity of visiting the hospital and meeting another of Dr. Grenfell's colleagues, Dr. Simpson, who, with Mrs. Simpson and a trained nurse, was in charge of the station. In Labrador, as elsewhere, there are the same afflictions that medical science has to deal with at home. One patient, a boy of sixteen, had the day before undergone the amputation of his leg above the knee, owing to the ravages of tuberculosis in the joint, for the curse of Labrador is the same dread disease of our crowded tenement districts. Another patient was a very serious surgical case; another a fever case;

while still another, an Eskimo from the far North, was convalescent and waiting for the small mail boat to take him home.

Later in the afternoon we were to see our friend in a new rôle, that of foster parent. An orphan child, left to his care, had married recently and in a neighboring hamlet set up her own home. Here we were taken to call and see for the first time a Labrador cottage. The neatness of the home spoke well for the training in the hospital where the young housewife had worked, and remains in our memories a striking contrast to many other homes we were to see later.

A service in the evening and later a social half-hour at Mr. Croucher's house closed the day. Mr. Croucher, who is a merchant's agent, had two Welsh schooners in port loading codfish for the Mediterranean trade. The skippers of these schooners were both from the districts in Wales where the great revival was experienced last year, and it seemed strange to hear from eye-witnesses of that work in far-away Labrador.

Early the next morning hurried preparations were made to equip the *Strathcona* for the fortnight's trip north to Indian Harbor, where the most northerly hospital under Dr. Grenfell's care is located. This hospital, which ministers chiefly to the transient colony of fishermen who come to Labrador only for the summer's "catch," is closed in the winter months, and this was one of the chief objects of this journey.

On boarding the steamer we found her to be a staunch little auxiliary steam yacht of about ninety tons gross. She carries a crew of seven, and in addition to the hospital bay, with its three swinging bunks, has accommodations for two extra pas-

* Condensed from *Record of Christian Work*. Mr. Moody and his friend, Mr. Glen Wright, of New York, went at Dr. Grenfell's invitation upon his hospital ship, *The Strathcona*, on a trip to Labrador, in the autumn of 1905.

sengers. She was built in 1899 for this special work, and for the past six years she has done service as a floating dispensary, an ambulance to the hospitals, a temporary floating hospital, a magistrate's court (for Dr. Grenfell is a justice of the peace), and a freighter, carrying provisions to the hospitals and to needy families coming under the Doctor's notice.

In equipping the *Strathcona* we noticed quantities of sacks of old clothes, which the Doctor directed his secretary to store in different places, according to immediate or more remote need. We wondered to what use these would be put, but had not long to wait. Leaving Battle Harbor at ten o'clock Monday morning, we steamed till about one o'clock in the afternoon to a little land-locked harbor. There were only a half-dozen little cottages visible, but soon the steamer was besieged with people. A chapel or school was to be built for the dozen children in the hamlet, for which Dr. Grenfell had brought the lumber. This was the subject of a long discussion, and, after much talk, the lumber was carried ashore in fishing boats. Meantime, patients came to see the Doctor. It was a strange list of ailments and stories of ills to which he had to listen. The uncouth descriptions of symptoms were often humorous, but only too often strangely pathetic. It might be only an attack of indigestion that would readily yield to simple treatment, or it might be that tell-tale cough that had been growing worse since "last winter," and only too clearly indicating pulmonary tuberculosis.

And here in this first village we learned the secret of the large bundles of old clothes. Icebergs and fields of broken ice had crowded into the little bay during the summer in such a way as to spoil the "catch." To these Labrador men the fish "catch" is all that they can count upon, and to fail in that means utter destitution. Here were families facing the rigors of an almost Arctic win-

ter with hardly enough to eat and no means to procure clothing. To such needy people the coming of Dr. Grenfell meant clothing with which to meet the fierce attacks of a bitter winter's cold.

Long before the last interview had concluded, night had closed in and the journey was not to be resumed till early dawn. Night sailing along the coast, even by the mail boats, is not frequently resorted to, except under the most favorable conditions—namely, clear moonlight and smooth seas. Thus we soon became accustomed to associating the rattle of the winch and anchor chains with the breaking of day and the first summons to new scenes and activity.

The succeeding days revealed to us various phases of Doctor Grenfell's work, with the emphasis now upon his labors as a missionary, then as local magistrate, again as philanthropist, or finally as a physician.

The chart room of the *Strathcona* is in itself suggestive of Dr. Grenfell's varied ministries. One of the first objects one's eyes rest upon is a row of dentist's forceps that are in frequent use. In the corner are gun cases and boxes of shells, for the Doctor is a keen sportman, and it is due to his prowess that his larder is well stored with game. Upon a shelf are his books most in use, among which I noticed, in strange association, "The Justice's Manual," Denney's "Death of Christ," "The Other Side of the Lantern," by Sir Frederick Treves; "St. Paul," by Frederick Myers; "The Diseases of Children," and "The Castaway," by F. B. Meyer. Interspersed with these were scientific works and surgical treatises with unpronounceable names, while medical journals and religious publications filled a rack on one side.

In his medical work it must not be supposed that Dr. Grenfell has only to keep office hours and receive patients in his cabin. Many a tedious trip he has to make to see those too sick to come to him, and he greatly entertained us one evening by recounting

his winter's experiences, when, with dogs and sledge, he made professional tours, covering hundreds of miles, in the severest weather.

We joined him on one visit to a patient that will long be remembered. A half-breed, whose name betrayed Scotch descent, had come to a port in which we had anchored for an hour, and piteously pleaded for the Doctor to come and see his wife. She had had a hemorrhage of the stomach, and they were consequently greatly alarmed. The visit meant steaming five or six miles up an arm of the bay and then landing and walking across a neck of land about three miles wide. On reaching the bay, it was already dark and the half-breed procured a ship lantern with which to guide us along in a very indistinct trail. There was something strangely weird in the experience. Behind us six miles distant was the little harbor with its score of inhabitants, while before us the bleak and barren hills stretched away for hundreds of miles before another human habitation could be found. Truly, Labrador is a lonely place, and with a scant population of 4,000 natives along its thousand miles of shore line, the vast interior remains not only uninhabited but even unexplored.

Our tramp that evening led through marshes and over rough and rocky stretches to a wretched hovel, a combination log and turf hut, about fourteen feet square on the outside, with two small windows and a door to go through which the average man would have to bend low; only one room finished—or rather unfinished—into the rafters, and in one corner a board partition, about five feet high, dividing one side into two divisions or stalls, in each of which was a rough bunk. The family consisted of a man and his wife, or "old woman," as he endearingly termed her, a boy of about eighteen, another of ten, and a girl of about seventeen. In this one room they all ate, slept, and lived, and around the walls were hung cooking utensils, food, boots, guns, and

clothing in indescribable confusion. On a window-shelf were the remains of a meal, and the small cook stove had heated the place to an almost unbearable degree. Filth, slovenliness, and general laziness characterized the place. None of the family could read or write, and here they simply lived from month to month, eking out a miserable existence.

On examination, the patient was found to be in a less serious condition than at first was indicated, and after leaving some simple remedies, Dr. Grenfell had a search made for a Bible, from which he read the twenty-third Psalm, and then offered a simple prayer. This was a type of Labrador family, which is only too general, we fear, and tho we saw some homes of natives that were clean and tidy, it was the exception, and not the rule.

Whatever Dr. Grenfell undertakes he enters upon with enthusiasm, whether mending his Eskimo canoe, or kayak, or devising means to support a blind man; whether operating upon a peculiarly difficult case or preaching to a handful of fishermen. It is always the same energetic, unceasing activity which makes itself felt. This very characteristic, when directed against evil-doers, has made Dr. Grenfell feared and in many instances unpopular. But among the best element in Newfoundland and Labrador he is respected and esteemed. A magistrate in Newfoundland informed us that Dr. Grenfell's presence upon the Labrador had made it possible to insure steamers, where, previously, the Lloyds refused to take any risks, owing to the frequent wrecks which seemed suspiciously indicative of barratry.

One of the last services we saw Dr. Grenfell render was a peculiarly sad one. A poor fisherman had died at the Indian Harbor hospital, and for some time the remains had been kept preserved in salt, awaiting the return of the schooner which was to take him back to Newfoundland. For some reason his companions had

failed to come, and as the hospital was to be closed for the winter, it was necessary to inter the body at once. The writer and his friend volunteered to dig the grave in the little burial plot. This was no easy task, for beneath the four inches of moss there was a hard formation, almost as dense as a macadam roadway. And even when the grave was deep enough to receive the coffin it was half full of water.

It was a strange funeral procession that conveyed the poor fisherman to his last resting-place. Three fishermen, with the writer, acted as bearers, while Dr. Grenfell preceded the bier. As the coffin was lowered into the grave, the solemn words of the Episcopal Funeral Service were read, and in the presence of the small body of men the remains were entrusted to the earth. All the surroundings, the difficulties attendant upon digging the shallow grave, which, even then, had become a watery one, left a strange depression upon us all, and there seemed to be a special significance in Dr. Grenfell's words as we turned away: "It's like old Labrador. It won't even give a fellow a decent resting-place." No, Labrador gives nothing to any one, and whatever of value is taken from her shores is at the cost of pain, privation, and death, not only of fearless and hardy men, but only too often of women and even little children. It is a cruel land, relentless in the fury of its storms, treacherous in the hidden dangers of its shoals, and grimly fierce in its bleak and cold moorlands and barren rocks.

The following letter, addressed to the nurse at Indian Harbor, tells the tale of many a lonely home in Labrador:

"bluff head september the 22 Miss sister williams Dear friend i am just writineg you thoes few lines to let you Know that we are all very porely at preient i have been very eld sine com home with a sor trout and a bad head i am a lettlet better now

thank god but my husband is very bad now i got to stay up with him and all the charldren is very porely to with sor throuth and sorse about then the baby is a lettlet better but he seems worse this evening i am sending you to puppins and a galen of red berries i hop you will get them all rite Dear sister i am a fraid we will see a very hard wenter this wenter if we gets over this sickness but i know the lords well be don he kows what is best to with all Dear sister i we must not feat but it seems very lonely and hard to be alone when sickness is in house so good by Dear sister plase excouse my bad writing and spelling and peaper so wishing hapy Winter and a long life from your lonely frind."

At Indian Harbor we left Dr. Grenfell to return by the Reid Newfoundland mail boat, *Virginia Lake*. Up to this time we had come in contact with only those who lived in Labrador, but now we were to see representatives of that larger class who come each year from Newfoundland to spend the summer months, returning to their homes in October. The number of these fishermen was variously given from 20,000 to 24,000. They are a more progressive, intelligent class, and like the "liveyers," they shared the same strong virtues of courage and endurance, but I fear they also share the same weaknesses.

And what of the future of Labrador? The sparsely settled communities make the establishment of schools difficult, but nothing short of education is going to lift the people of Labrador to a higher level of living. They are naturally religious—especially in outward observances—but true piety is not so evident. There is strict Sabbath observance and often sectarian zeal; but profanity and immorality are far too commonly met with. The work Dr. Grenfell is doing and the plans he has in view are the one hopeful prospect for the coast of Labrador.

GLEANINGS FROM ANNUAL REPORTS OF THE LAOS MISSION

BY C. H. DENMAN, M.D., MUANG NAN, LAOS, SIAM
Missionary of the American Presbyterian Church (North)

On the last Sabbath in October, Rev. Daniel McGilvary, D.D., received into the church six adults. He says: "Would that I could make you see and hear, as I did, the gesture and emphasis of one, a grandmother, who has been very active in the worship of spirits, as in reply to a question she said, 'Of course, I have cast off the spirits. Why should I not? I have taken the great God as my refuge and mean to serve Him all my life.'"

The widow of the first Laos Christian died during the past year, at the age of eighty-eight. Her husband, Nan Inta, became a Christian in 1868. She was at first very hostile to Christianity and used to turn her back on him when he entered the house. Later she yielded to the influences of the Spirit and became a most earnest Christian. A son and a son-in-law were among the first Laos ministers, and two other sons are elders.

Dr. McGilvary, seventy-eight years of age, in speaking of a trip to an outstation, says: "The roads were the worst I ever traveled. In one irrigating ditch I rode back and forth, almost swimming in places, seeking a point where my horse could climb the bank. Finally, after a super-equine effort, we poised for a moment in equilibrium, uncertain whether we would gain the bank or tumble back into the mud. You can imagine my relief when the good horse really did scale the bank."

"Why! You can talk!" was the surprised remark of a young woman who came to visit one of the missionary ladies in Nan. Upon inquiry it was learned that she had been given to understand by her friends that missionaries "talked a different way." She seemed much surprised that she could understand and be understood.

Rev. David Park, of Nan, reports having received a by no means common invitation. The chief priest of

Buddhism in Nan province invited the missionaries to show stereopticon pictures at the chief temple of the city. The Gospel story was told to an audience of more than 300, mostly Buddhist monks. The head priest has also been reading the New Testament which was given him.

Nan dispensary seeks to dispense the Gospel as well as medicines. The physician has prepared some small leaflets, on one side of which are directions for the use of the most commonly used medicines. The reverse side contains a little tract, telling of the universal disease—sin—and of the Great Physician who will heal all who come to Him. These leaflets are given out to all who come for medicines.

Rev. Henry White has charge of a field four days' journey from north to south, and eight days from east to west. As the touring season is practically limited to about four months, it is no simple matter to keep in touch with this wide field. One means employed he thus describes: "A specially fitted evangelistic worker, in most cases a church elder, is appointed as the medicine man for a community. Besides selling medicines, these men are vaccinators and colporteurs combined. Necessarily they must return to the city to give the doctor an account of their work, handing over the receipts and receiving a fresh supply of medicines. While here they supply us with the latest and most interesting news of their entire locality; for, indeed, these men know conditions as few others are able to know, and that 'great day' alone will reveal the full fruitage from the seed sown by them."

To the Lakawn Girls' School, which the younger boys were allowed to attend as day scholars, came the son of the Siamese Commissioner. This in preference to attending the government school in the city. He influenced several other boys to attend, while his

mother showed her interest by making several gifts to the school.

Some years ago Chang Kum, a member of the Lakawn church and a teacher in the girls' school, was married to a likely young man of a Buddhist family. They lived happily together for nearly two years, then he went to the bad and no longer wished to continue the marriage relation. His wife had to leave him. Later their little daughter was taken ill and given up to die; but the mother's faith, as strong as her love, clung to the life of her child. Her prayers to God were constant, and finally assumed the form of a vow, "O Lord Jesus, if Thou wilt heal my child, so near to death, I pledge to Thee the sum of ten rupees." Christ healed the babe, and one Sabbath morning during preaching service, the ten rupees, wrapped in paper into a neat roll, came into the church offertory.

Dr. J. W. McKean writes: "During the past year we made the experiment of producing our own vaccine. The Lord prospered the attempt and our Christian men vaccinated more than ten thousand children. These men are required to come into the hospital for a session of three days' instruction each month. They were given repeated instruction in the art of vaccinating, which when properly done is not so simple a matter as it might appear to an ordinary observer. They were also instructed in the Bible and in evangelistic work. At the close of each session the men were furnished Scriptures, tracts, etc., for their work, as well as with vaccinating outfit. At the beginning of each session they reported on the religious aspect of the previous month's work first, and later reported on their vaccinating success or failure. One-half of the receipts go to the vaccinators and one-half to the medical work. In this way our vaccinating work becomes a form of self-supporting evangelistic work of great importance, which we hope will grow in power and efficiency from year to year. It is hoped to further enlarge their usefulness by training them in the use

of common medicines. As they go about the country, they continually come in contact with the sick. To be able to use even the simplest remedies will increase their power for doing good, as well as their opportunities for presenting the Gospel message.

During rice planting season an epidemic among the cattle caused the loss of many buffaloes, the Laos plow steeds. One of the elders of Lakawn church lost seven out of eight. Two died one Sabbath morning while service was being conducted in his house. A crowd of neighbors came asking to buy the meat. The elder told them that he did not buy nor sell upon the Lord's Day, nor did he think it right to sell diseased meat; therefore he had the carcasses dragged away and buried. A surprised neighbor asked, "What sort of a man are you? Don't you love money?" The elder replied, "I love God more than money, and my religion teaches me that to do what God commands is life." Such preaching of the Gospel is eloquent.

Christianity is cosmopolitan. Of the eight received into the Christian church in Kentung, one was a Hindu, one a Kün or Kentung Laos, one a Lü or Laos from further north-east, and five were Laos from Siam.

A man came to the missionaries in Kentung inquiring if they could save him from guilt incurred through committing adultery while still a Buddhist monk, a sin which according to Buddhist tenets is without possibility of salvation. When assured that Jesus could save him if he was penitent, he asked, not how much the missionaries would give him to become a Christian, but how much he would have to pay to learn the way of salvation. Apparently the way was too easy, for he never came back.

Dr. W. A. Briggs, of Chieng Rai, has, at the request of the government, overseen the laying out of Chieng Rai into streets and the draining of a large part of the city which heretofore has been a malaria swamp and tiger jungle. Christian carpenters, under Dr. Briggs' supervision were called upon

to build a house for the Crown Prince. With hundreds of sawyers and coolies to help a fine building was finished in five weeks of six days each. That is "hustling the East" truly.

Thus writes Rev. W. C. Dodd, D.D.: "Never such opportunities! We gladly give about half our time since the completion of the new chapel to preaching, either in the bazaar or at our own house, by day or by night."

The goods of Dr. and Mrs. C. H. Crooks arrived in Pre last year two months after they did. For seven months Mrs. Crooks saw a white woman only four or five times. Discouraged? This is what they say:

"We are thankful to God for the experience of the year and glad that our lot has been cast thus."

Dr. McGilvary notes a gradual change toward Christianity in the majority of the people with whom he comes in contact. It is the exception that we can get up an argument with the strongest Buddhists. Our Christians find the same true. A leading man remarked to Dr. McGilvary, not long ago, that it was a remarkable fact that when even an ignorant man became a Christian he soon became so expert in argument that those of the other religion could not answer him.

REMARKABLE CHANGES WITNESSED IN NYASALAND IN TEN YEARS*

BY MR. R. D. M'MINN, BANDAWE

Workers in the Livingstonia Mission have seen changes which illustrate the power of Christ and His Gospel.

There are changes in the country. Civilization marches on apace. Perhaps four times as many steamers are on the Zambesi and Shiré as twelve years ago, when the journey had frequently to be made in small boats. Now there is a line of fine steamers, with excellent food and comfortable accommodation. Railways are slowly creeping up from Port Herald, on the Shiré, to Blantyre, and from the Victoria Falls, on the Zambesi, toward Tanganyika. There is an increase in the white population, and a great improvement in the quality of the individual, a growing public opinion, a healthier moral atmosphere; in some quarters a distinctly Christian atmosphere; nowhere, perhaps, more evident than among the employees of the African Lakes Corporation, a company which is more and more a power for good. British government is thoroughly established everywhere; and

tho not free from imperfections, it is the best there is, and we are thankful for it.

Health is better. The people have spread out in all directions as a result of peace following the Gospel. There is consequently less crowding and a more extended cultivation. The raiding days are over; cattle, becoming more numerous, keep the long grass down, and so lessen the number of mosquitoes and the amount of fever. We have better houses, and ideas of how to live, what to eat, and what to put on. The average missionary is to-day a much more effective agent than formerly.

There are changes in the natives, too. When traveling inland twelve years ago, one found the tribes less and less clothed, and the Tonga round Bandawè worse in this respect than any nearer the coast. To-day one of the sights of Bandawè is on a Saturday afternoon to see the beach crowded with people washing their clothes for the Sabbath. To the services the men turn out in white and other suits, and the women in all the

* Condensed from *United Free Church Record*.

colors of the rainbow, but chiefly in white clothes, with waistbands of red or blue. Red clay and oil have gone out of fashion; soap and water and clothes have come in.

There is a steadily growing well-being among the people. They lived in miserable huts, slept on mats on the clay floor, ate their food off coarse baskets or leaves on the ground. There was a thriftless, improvident, hand-to-mouth, day-to-day sort of existence; indeed it was dangerous for any one to try to better himself. New wants have been created, and there is growing effort and ability to supply them. Almost everywhere they are building themselves larger, stronger, more comfortable houses, making bedsteads, buying spoons and dishes; and some have even such luxuries as chairs and tables. They have an abundance of food-stuffs; and from time to time new plants have been introduced, such as rice, various fruits and vegetables, and recently cotton. There is an ever-increasing number of trained artisans, clerks, teachers, etc., whose abilities command larger pay either at home or farther afield. The great need is the establishment of some industry to keep the people at home; the bulk of the young men must go long distances for work—to Blantyre and the coast, or to the mines and agricultural districts of Southern Rhodesia. This is not the best thing for the people or for the country.

There is a large reading and writing public—some 33,000 scholars in the mission schools, and in connection with Bandawe last year 6,800 on the roll. Some thousands have already passed through the schools. The native mail has grown; letters go to and come from all parts of the Protectorate and Rhodesia, and even more distant lands. They buy all their books, which consist chiefly of portions of Scripture, hymn-books, "Pilgrim's Progress," catechisms, and school primers, in the vernacular, and Bibles and school books in

English. One difficulty is to get books translated quick enough. They clamor for books. The time has come for a literary department in connection with our work.

There is a spirit of tenderness and helpfulness mostly new to the African. Life was cheap in the old days, and there were a carelessness and callousness in the presence of suffering. Now, willing hands and tender hearts are generally found ready to help in time of need. The people have seen how carefully, tenderly, unwearyingly the medical men have dealt with the suffering ones; and now the spirit of Christ is beginning to manifest itself in them also.

Customs low, immoral, cruel, have passed away, or are going rapidly. The burying alive of slaves and wives at the death of a chief, the killing of twins, the poison ordeal, the raiding of helpless tribes, the kidnapping, buying, and selling of the unprotected, the tribal wars, have ceased; the vile dances, beer-drinking parties, have disappeared in some districts, and in others are greatly lessened; superstitious beliefs, polygamy, etc., are declining everywhere.

If we sought for numbers, we could easily get them. It has become fashionable to be connected with the Church. The bulk of the Tonga tribe, for example, want to join the classes or to be baptized. The missionaries find it well-nigh impossible to overtake all who come forward seeking to be examined. But it is not numbers we seek. The figures we have to show (something under one thousand baptized adults, and something over one thousand candidates for baptism at Bandawe) are comparatively small—small when compared with the great figures shown by such missions as that of the Church Missionary Society to Uganda; but they are not the measure of our work or of our success. The whole people has been permeated by the Gospel, raised, more or less, by the power of Christ.

EDITORIALS

THE RELIGIOUS CRISIS IN FRANCE

Paul Sabatier, who wrote that classic, "The Life of Francis d'Assisi," is likely to write as a seer of the modern movements in the French Republic. In his new book on "Separation of Church and State," he treats: (1) The origin of the crisis; (2) the present status of the Catholic Church in France; (3) the consequences of the rupture of the Concordat. It is not dogma which has destroyed the Church of France, but politics. We quote a few comprehensive sentences: *

"To sum up the whole present crisis in a word, France is now breaking not only with the Church of Rome, but with all churches. The crisis reaches back in its roots to the Catholic reactionary tendencies during the seventh decade of the last century. Pope Leo XIII. had advised the Catholics to come to an understanding with the republic, but they refused and would be more Catholic than the head of the Church himself. One result is that there are not two parties, but two entirely contradictory conceptions of the world and of life; and such a struggle the world has never before seen. On the one side the ultra-Assumptionists with the famous 'Croix' as their belligerent exponent, and also what they call 'the good press'; on the other, the Democracy, more and more aggressive since 1870, and insisting upon popular education that is both obligatory and non-religious. France has concluded that the people have been thoroughly deceived by the clericals. True, the clericals are not the Church, but this distinction the people at large do not make."

As to the consequences of the abrogation of the Concordat, Sabatier predicts:

"Abbé Loisy, the protagonist of a modern type of theology and of an evangelical life in the Church, has met with great favor in many Cath-

olic circles, and a new movement in his favor will no doubt become a decided factor in the new Church life. Some other abbés, notably Dabry, Lemère, Naudet, Houtin, Delahaye, and even laymen like Le Roy, have recently written works so liberal in tendencies as to lead the Jesuit Pater Portalie to exclaim, 'This is the end of Catholicism!' But these are only signs of a new Catholicism developing within the old Church of France. We have no reason to look for a new heresy or a schism. All those, anti-clerical or Protestant, who think the new turn of affairs will bring new recruits to their side are completely mistaken. Something more organic than all this is taking place, something that lies deeper than the movement of the 'Former Priests.' Protestantism has no reason to believe France will as a consequence become more Protestant. Le Roy and the new journal called *Demain*, go much further than Protestantism. He declares: 'The mere idea of a dogma is an offense to us. At bottom I do my own thinking, and no authority can think for me.' *Demain* asserts: 'Catholic France is constantly becoming less and less Christian. It will indeed preserve its religious form; but the baptized vessel is daily losing more and more its spiritual and ethical contents. The Christianity of France must sever its connection with all reactionary tendencies, in the intellectual and also in the social and political departments. The critical spirit has found its way into all spheres of thought and life, and nothing can resist it. In our estimation every truth that is demonstrated to be such is an orthodox truth.'"

Sabatier concludes:

"If among these priests and free-thinkers a prophet with overflowing heart and flowing speech should arise, then we will all see in this country an awakening of faith which has never been seen elsewhere. It will be something greater than even the Reformation of the sixteenth century."

* From the *Literary Digest*.

INDIA AND THE GREAT PENTECOST

The week of prayer observed for India has been followed by large increase of blessing, particularly at Kolar, where seven weeks of most fruitful meetings are reported; also at Bankura, beginning among the girls at Raghunathpur, Manbhum district. In a bazaar at Kurseong, where two thousand were gathered, the people frequently heard the Gospel, and crowds followed the evangelists and fought to get the books they had for sale, throwing money at them to get the preference, and exhausting the whole stock in an hour.

In Gujerat the work goes steadily on. After ten weeks of meetings, over three thousand orphans have been reached, and over four hundred profess to have accepted Christ. Also at the Kaira orphanage.

OUR INJUSTICE TO CHINA

Before the Presbyterian Union, at its March meeting, Rev. Dr. Arthur H. Smith, missionary of the American Board to China, spoke of present conditions and prospects in the empire. He wittily remarked of some people that they "were willing to abide by the law of God until they could find something better." He portrayed the Chinese as superior to the Japanese and remarked: "Yet we welcome the Japanese here to our schools and colleges, to Annapolis and West Point, to be clerks, merchants, artisans, scholars, everything they choose: yet exclude the more highly valued Chinese; not even a scholar, a statesman, can come here to engage in industrial pursuits: the treaty gives both certain privileges, virtually denied by the officials administering the law; who on their arrival at the Pacific coast send them out of the country. The acquisition of the railway-grant to Hong Kong by a United States syndicate, and the selling of it to Japan, Dr. Smith declared to be an offense to the Chinese government, arousing deep resentment in Peking and among the people. The Chinese would gladly be

friends with America, and send their sons here to be educated, to engage in mercantile pursuits; to go to our schools and colleges—but they must stay at home; and only Japanese permitted to come. The result is, we are playing directly into the hands of Britain and Germany, who are glad of the estrangement between this country and China. Dr. Smith had an interview with the President, before whom he has laid the exact situation. Every friend of justice and opponent of mal-administration hopes something tangible will be the outcome.

THE CHINESE COMMISSIONERS IN BRITAIN

At the Chinese Legation, shortly since, these representatives of the Celestial Empire received a deputation of forty prominent men representing about a score of missionary societies, including such men as Sir T. Fowell Buxton, Sir Andrew Wingate, Albert Spicer, M.P., Dr. Monro Gibson, and Dr. Timothy Richards. The address, presented to Duke Tsai Tseh, as head of the commission, explicitly stated that the object of Christian missions is distinct from that of foreign governments and commercial enterprises, and is simply the raising of China to the highest ideals of Christianity. Sir Andrew Wingate then presented, on behalf of the Bible Society, splendidly bound copies of the imperial edition of the Wenli New Testament and the Queen's Jubilee edition of the English Bible. In reply, Duke Tsai Tseh acknowledged that the interest of English missionaries in China is a sign that the whole British nation is well disposed toward that country.

MONEY AND MISSIONS

Mr. J. Campbell White, of Allegheny, Pa., lately told six hundred young people of the Interdenominational Missionary Conference a valuable thing or two about the relation of money to religion: "If the Christian Church in America could be

brought to give one postage stamp, per capita, a week, to foreign missions, it would give \$10,000,000 in a year. If one carfare, a week, \$50,000,000; if one dish of ice cream, a week, \$100,000,000; if the equivalent of one hour's work at the rate even of the most unskilled labor, \$150,000,000. We now give \$7,000,000! Giving should be recognized as part of worship, and it is a 'shame' not to bring up children to give to the Church. The head of the house might as well do all the praying as all the giving."

MOTIVE IN GIVING

When we advocate *giving*, let us not forget that this Divine art of impartation has no necessary connection with *money*—with the amount given, the multiplicity of the objects given to, or the ability to give money at all. One may be a great giver and have all the blessedness of a generous and cheerful giver, who has not any money to bestow, or whose every penny is more than absorbed in keeping starvation away from a family of little ones or poor sick, aged parents. Giving is to be estimated not by the amount bestowed or the objects of our bounty, but by the motive and spirit of the giver. Love, not wealth, is the treasure out of which benevolence draws for its ministries, and God reckons our giving according to our receiving and our ability and cheerfulness in imparting. No man ever gave as Christ did, yet He had not where to lay His head. We have no intimation that He ever had a penny of His own. Even His tribute money was supplied by a miracle, found by Peter in the mouth of a fish. We have, therefore, no intimation that He ever gave a penny to even the most destitute, and the nearest hint we have that He ever connected money with His ministry of mercy is when we are told that His disciples construed His words to Judas, "What thou doest, do quickly," as a possible direction

about "giving something to the poor." Yet He who had no money to give, gave incessantly—gave labor and prayers and tears and the touch of healing and the word of sympathy, gave instruction, help, comfort, blessing—made the afflicted to be consoled, the mourner to rejoice, the sinner to find forgiveness, the weak to earn strength and the desponding to sing and hope. He lived not to gather but to scatter, not to get but to give, not to receive but to impart. Every one who knew Him was blest or might have been; for virtue went out of Him to every one that touched Him in faith, or with desire for blessing. We may all, like Peter, say: "Silver and gold have I none, but *such as I have give I Thee*. In the name of Jesus Christ of Nazareth, rise up and walk." George Müller, when for months laid aside from active work, learned that when incapable of any other service, he could *pray*, and, as he said, fight the Lord's battles on his knees. To those who believe in a personal devil and in the personality of demons—that a war is perpetually going forward between the powers of Darkness and the Sons of Light—prayer may serve to turn the tide of battle more than any other one form of resistance to evil and cooperation with good. Satan and his hosts probably fear a praying saint more than any other form of foe. Prayer brings God into the fight—to bare His right arm and wield His sharp sword. We may work and war in the flesh and be really helping the devil while we suppose we are doing valiant battle for the Lord. But when we pray in the Spirit we are not tempted to confidence in the flesh; we cast ourselves in helplessness upon the mighty God of omnipotence; we hold Him to His promise, to marshal His hosts to the war. Thus both giving and praying in their truest meaning are the heritage of all the servants of God and none are so poor as to be unable to serve God and man.

GENERAL MISSIONARY INTELLIGENCE

ISLANDS OF THE SEA

An Episcopal Cathedral in Manila

A few weeks since was laid the corner-stone of the Cathedral Church of St. Mary and St. John, Manila. Over 1,000 people, including Americans and Filipinos, were present at the ceremony. Official life was represented by Governor-General Ide, Admiral Train, General Bliss, and other heads of government departments. On the platform with the bishop were clergymen representing the various other American missions at work in the islands. The Rev. Mercer G. Johnston, rector of the cathedral congregation, made an address upon the fulfilment of Isaiah's prophecy concerning the coming of Christ and traced the development of His Kingdom. The cathedral will probably be a year in building, and is to cost \$100,000, given by one of Bishop Brent's Massachusetts friends.

Methodism in the Philippines

Methodism has finally pushed its way to the northernmost province of the Island of Luzon. The advance has been made up the valley of the Cagayan, which drains the provinces of Cagayan and Isabela. The Rev. Ernest Lyons with a native preacher visited many of the valley towns last August, preaching and distributing Bibles and tracts. On this tour of inspection, conditions were found so encouraging that after the next trip, in November, Filomeno Galang, the native preacher, was left at Aparri, the key city of the valley. Mr. Lyons returned to the Cagayan valley in February, and held meetings in which the people showed great eagerness for the Gospel. When the invitation for membership came, justices of the peace, members of council, clerks, and school-teachers joined. Altogether 182 united with the Church. Exhorters are now at work in Tuguegarao, Ilagan, and other valley towns farther south.

Presbyterian Missions in the Philippines

A visitor to these islands says: "One evangelist is as much of a pacifying force as a whole company of constabulary." There has been a rapid increase in converts of the Presbyterian Mission, which in five years has received over 2,000 communicants, 1,200 being the fruit of the past year's work. The church in Manila is to have a large building very soon.

Scripture Translations for Filipinos

Rev. Eric Lund, having now completed the revised edition of the New Testament in Visayan, turns his attention to the Old Testament, at the same time directing the translation of the New Testament into the Cebuan dialect, the work being done chiefly by competent native assistants.

Progress in New Guinea

The following extract from the official report of the resident magistrate for Western New Guinea (1905) will be read with interest: "Much of the spirit of unfriendliness, and even hostility, shown to the mission by the natives of the division during the past five years, has passed away, and provided the efforts put forth are not relaxed, good results should follow. Many of the villages where a short time ago the missionary was scorned are now anxious to obtain the services of a teacher. To show the amount of earnestness with which the native is taking up his religious beliefs, the inhabitants of two of the Western villages have during the year subscribed the sum of £405, for the purpose of erecting buildings for holding religious services and for school work. Four other villages have subscribed a total of £114 13s. 6d., and propose to increase this to an amount sufficient to defray the cost of a building at each place. One interesting feature in the matter of the erection of these buildings is that the timber to be used is to be procured in the country, and the carpenters employed are Papuans."

Needs of New Guinea

Dr. Lawes writes: "The hills and valleys of the interior, the mountain ranges and broad plains, are all as open to the missionary as Port Moresby when the first missionary landed there in 1873; and there is no missionary for them! Thousands ready for the Gospel, and no Gospel for them. Only little strips of coast-line have light; all the rest the darkness of night. Much land to be possessed, but few to go up to possess it."

The Gospel in New Caledonia

The Paris Missionary Society is doing evangelizing work in this forlorn region with two missionaries and several native Christian teachers from the Loyalty Islands. The island was long a mere convict settlement, and the wretches brought nameless vice and degradation to the native tribes.

Bible Circulation in Samoa

Writing from Apia, Rev. J. W. Sibree, of the London Missionary Society, asks for a further consignment of 2,500 Samoan Bibles, and reports that the German governor has granted permission to import Bibles or educational books free of duty. Mr. Sibree has remitted \$1,410, representing the proceeds of sales of Bibles in Samoa during 1904.

AMERICA

San Francisco Disaster and Missions

Baptist, Methodist, Presbyterian and other churches were destroyed in San Francisco. The Chinese missions and numbers of other institutions shared a similar fate. *The Woman's Work* of the Presbyterian Church says: "At ten o'clock on the morning of the earthquake, some half dozen of the Presbyterian women were assembled at the Mission Home in San Francisco, arranging the removal of the Chinese girls. Amid personal losses and with their churches laid low, they have since been carefully following up the ends of such business as pertains to the close of the fiscal year. From Mrs. C. S. Wright, the president, comes the undaunted

message: *We expect to meet our pledges just as we have always done.* Mrs. Robbins had fled from a doomed house; it was easy to picture her prostrated. Not a bit of it! As is her always prompt habit, on the day it was due and not a mail behind, her monthly communication arrived in New York, unexcited, without exclamation points. It is not surprising that many people went insane in those days of consternation. We know that such calmness and strength, as have been given to our friends, belong only to those whose hearts have long rested on the Eternal God and who have long been saying, 'Therefore will not we fear tho the earth be removed.'

The Revival in Philadelphia

The Mission in Philadelphia closed amid general rejoicing, after three months of victory. Thousands of professions of conversions have been enrolled; thousands of revived Christians have been started to do personal work; and fires have been lighted in many churches in Philadelphia and the surrounding district.

The crowds which tried to gain entrance to the meetings during the closing days were such as have rarely been seen in Philadelphia. On the last night that both men and women were admitted it is estimated that not less than 10,000 people came, tho only 6,000 could be admitted.

A prominent leader of the Presbyterian Church has been so aroused that he has begun the custom of having a prayer-meeting with the employees in his office each morning before beginning the day's work. The six or eight people in the office meet together for ten or fifteen minutes; first a brief passage of Scripture is read, then every one present recites a verse of Scripture, and the service closes with two or three brief prayers.

Another feature has been the sending out of "Revival Bands," as was done in Wales, and as is now being done in India. These are composed of about half a dozen converts and

others whose hearts are aflame with fervor. They take the Sunday morning service in city churches, telling the story of their conversion and how they are leading souls to Jesus Christ by personal work. A few weeks ago a group of business men visited a Presbyterian church, and gave such stirring testimonies that over fifty people declared they would try the plan of speaking to some one each day about accepting Christ.

Summer Missionary Gatherings

Missionary work at home and abroad holds a prominent place in many summer assemblies and the opportunities for mission study and the hearing of missionary addresses is increasing year by year. The student assemblies are held in June, under the direction of the International Y. M. C. A., at Northfield, Mass.; Lakeside, Ohio; Lake Geneva, Wis.; Asheville, N. C., and Gearhart, Ore. These are all strong missionary centers and many volunteers join the ranks of the army of Christ in preparation for foreign service.

The summer school of the Women's Foreign Missionary Societies will be held at Northfield, Mass., July 16-23. This has already proved a most helpful school of methods for the work of women's societies. This year they are to study "The Island World," by Mrs. W. A. Montgomery.

The general conferences at Northfield, Winona, Ind., Ocean Grove and elsewhere also have many missionary addresses by men and women of the first rank.

One of the most important and influential gatherings is that of young people at Silver Bay. Here gather, July 20-29, secretaries and other officers and leaders of young people's work. These conferences have already proved very effective in increasing the missionary interest in local churches. This year similar gatherings are to be held at Lake Geneva, Wis. (June 26-July 4), Asheville, N. C. (June 29-July 8), and Whitby, Ont. (July 9-15).

Another assembly in the interest of missions, which shows which way the wind is blowing, is the Pocono Pines Assembly. This is on the same lines as the Winona gathering last year—a conference of forward movement leaders (men) of the Presbyterian Church. It is to be held on September 4-7 at Pocono Summit, Pa. We shall be pleased to answer further inquiries in regard to any of these conferences.

Missions and Newspaper Enterprises

A syndicate of dailies in the United States and Canada has commissioned William T. Ellis (one of the editors of the *Philadelphia Press*, and also a member of the editorial staff of *The Westminster*), a trained investigator, "to go abroad with the avowed purpose of telling with the utmost frankness, in popular form, just what he finds foreign missions to be doing or failing to do; how they work and in what conditions; and the sort of men and women who represent the American churches abroad. His tour, beginning at San Francisco, will include Hawaii, Japan, Korea, China, the Philippines, Ceylon, Burma, India, Egypt, Persia, Syria, the Holy Land, and Turkey in Europe."

The Reformed (Dutch) Church Centennial

The centennial of the General Synod of the Reformed Church in America was celebrated in the Collegiate Reformed Church, at Fifth Avenue and Forty-eighth Street, New York, June 6-13. It was in session all day each day, except Sunday and Saturday afternoons. This is the 100th anniversary of the Synod, and the 278th of the Reformed Church. Up to 1772 the Church had been subject to the ecclesiastical authorities of Holland, but in that year the American Church was made independent and self-governing.

According to the last annual report, the Reformed Church had 649 churches, 704 ministers, 62,623 families, a total in communion of 116,668, and 763 Sunday-schools. It has 97 foreign missionaries—21 in China, 30

in India and 16 in Arabia. There are 273 mission stations and outstations, where missionaries or native preachers live, and there are 373 native men and 187 native women who are trained preachers or teachers of the Gospel. There are three theological seminaries—New Brunswick, this State; Western, at Holland, Mich., and the Arcot, Palmaner, India. The Synod boasts of two colleges—Rutgers and Hope College, at Holland, and numerous preparatory schools.

Rev. Donald Sage Mackay was elected president and Rev. S. M. Zwerner, D.D., of Arabia, vice-president of the Synod.

Six Calls for Aid

In a single recent issue the *Congregationalist* calls attention to no less than 6 specific and urgent cases of need in the home work among the foreign-born. In one city the "Armenian Church can have no Sunday-school because it can not hire a house. It can not even sing at its church services, because it must meet in a room underneath another service for another race. Syrians in Brooklyn have organized a Congregational Church and are knocking at the home missionary door, at present in vain. Greeks on the lower East Side of Manhattan have also organized, and have stood in the same secretary's office with strong appeal. At Hunt's Point, north of Harlem, where Long Island Sound begins, another application comes, because of the population pouring in. A Finnish congregation meets in a Bronx store and waits a solution of its situation. An Italian Church, near Pilgrim Chapel, Brooklyn, among 50,000 Italians, will be glad even to get a private building to serve as a home for the social and industrial work amid the crowded population."

Reform in the Mormon Church

The report is abroad, and appears to be based upon fact, that after exercising from the beginning despotic control in all business matters, such as owning much real estate, managing railroads, trading concerns, theaters,

etc., is to withdraw from such secular affairs. The reason alleged is, that hitherto the foes of the Latter-day Zion were so strong and fierce the sinews of war must needs be provided, but now it is possible to turn to loftier concerns. If now, in addition, these "prophets" and "apostles" will proceed to let politics also alone, a vastly better day will soon dawn.

A Record Year in Baptist Missions

The Baptist Missionary Union is able to report that in the foreign field the number of additions to the churches last year was the greatest ever known, being 15,621 in heathen lands, and in Europe 6,965 more, a total of 22,586. In Burma alone the native Christians now number 53,500; so that, verily, Judson's toil and pain were a magnificent investment.

Presbyterian Union and Missions

One result of the reunion of the Cumberland Presbyterian Church with the Presbyterian General Assembly of the Northern Church will be to unite mission boards of the former with those of the latter Church. This will mean a saving of money and energy for the work of the Kingdom. The Cumberland Church has 1,600 clergymen and 190,000 communicants. Its missionary headquarters have been in St. Louis and it has supported 30 men and women missionaries in Japan, China and Mexico. They have only about 900 communicants on the foreign field and spent annually on mission work about \$150,000. This work will soon be controlled by the Board of the Presbyterian Church (North) in New York.

The Missions of One Church

The Presbyterians (North) sustain work in these 15 countries: West Africa, China, Japan, Korea, India, Siam, Laos, Syria, Philippines, Mexico, Brazil, Chili, Colombia, Guatemala, and Mexico; with a total of 137 stations and 1,663 out-stations, or 1,800 points on the globe where the Gospel is preached to the heathen. In

this work are employed 858 American missionaries, including 280 ordained men, 60 medical men, and 21 lay men, and 294 married and 176 single women missionaries and 27 women medical missionaries; and 2,357 native workers, including 172 ordained missionaries, 504 licentiates and 1,681 other workers, making a total of 3,215 workers. At these stations there are 432 organized churches having 56,915 communicants and contributing to all purposes last year \$198,159. To these churches there were added on examination last year 8,691 converts, which is an increase of 18 per cent., while the Church at home increased by conversions only 6 per cent.

A Self-Supporting Lay Missionary

One can be a missionary without being a clergyman. Six years ago Edward J. Knapp, a lawyer in New York, heard Bishop Rowe tell about the Alaska work and the difficulty of procuring suitable missionaries. He offered to go anywhere the bishop cared to send him, and to provide all his own expenses from money he had made and saved. Four years he served at Rampart, on the Yukon River, where he gathered about him a large native congregation, won their confidence, helped them in numberless ways, and did his best to prevent some of the white men of the place from selling liquor to the Indians and defrauding them of their rights. Later when no one else seemed willing to go to Point Hope, in order that Dr. Driggs might come back to this country for his furlough, he offered to go there; so Bishop Rowe sent him to the far north. In July, 1905, he started for home, but when Archdeacon Stuck told him how he needed a companion on his journey this winter, Mr. Knapp agreed to go with him. Now they are visiting mining camps and Indian villages to hold services. He knows all about the hardships of missionary life in Alaska, for he has traveled many hundred miles over the snow trails, driving a dog team and sleep-

ing out in the cold night without even a tent for shelter.—*Spirit of Missions*.

Signs of Revival in Brazil

Mr. J. D. McEwen, of Orobe, Bahia, Brazil, writes that there are signs of a great revival in Brazil, and other South American countries. There is a readiness to hear as was never seen before. At the request of the men there has been preaching at noon and some who never attend wanted to hear. That antipathy, so evident a few years ago, to hearing or attending a Gospel meeting is rapidly giving way. Of one particular conversion he says: "Coming down to the coast the other day, a farmer of some considerable importance stopped here. He said: 'I want to thank you for the great favor you did for my brother-in-law, Major Dourado, at Par de Pilao, a small village some thirty miles from Orobo. You stopped over at that village one night as you went up to Meerode Chapeo selling Bibles.' Some time before I had spent a most delightful evening with the Major and his family. I sang hymns, read and explained the Bible, and told many of my experiences while traveling in the interior, and in the morning I sold Bibles, and gave him a present, for his noble hospitality to myself and *comrada* and horses—a handsome Bible. The man went on: 'That Bible proved a great blessing. The major read it constantly after you left him, and also read it aloud to his family and villagers, who looked up to him. But my brother-in-law was taken sick recently, and died very suddenly. At the last hours his neighbors came in, according to the Romish custom, and had candles in their hand to put in the hands of the departing friend. But he shook his head, and took in one hand the Bible that always lay near by and clasped it to him, and with the other hand he pointed up to God! He trusted in the Bible, the Word of God, and in God only as his full salvation, and ample *light* for that hour. The major had taught the

people of Jesus, made a deep impression, and the whole family of the major, his wife, his brother, his two sons and their wives, are all converted, and the rest of the village are most of them seeking after the light that the major had, which made his very face to shine in the dark hour of death."

Presbyterians in South America

The first mission permanently established was in Colombia in 1856. Barranquilla was opened in 1888, Medellin in 1889, Caracas in Venezuela in 1897. Two Colombian churches are reported and 184 members. Brazil Mission was planted by Simonton, a great missionary, in 1859. First preaching service in Portuguese was held with closed doors in a third-story room on a central street of Rio de Janeiro; 2 Brazilians were present and by the third meeting there were 7. Church organized in 1862. The mission extended over the States of San Paulo, Sergipe, Bahia, Parana, and Santa Catherina. Interesting Christian history was developed at many places which are no longer under care of mission, as Brotas and Botucatu. Among strong men who did this work were Blackford, Howell, Lenington and, especially, George W. Chamberlain (thirty-six years), a gallant pioneer. Chili Mission was a legacy from the American and Foreign Christian Union in 1873. It comprised 4 stations and less than 100 church-members. There are now the same number of stations and 14 churches, having a membership of 690, of whom 153 were added last year.

EUROPE

Outlook for British Missions

It is of good omen that most of our great foreign missionary societies have been able to announce an increase in their income for the past year. Contributions to the London Missionary Society have advanced £17,000, as compared with the previous twelvemonth. The Bible So-

ciety's receipts have risen nearly £13,000. The home contributions to the Wesleyan Missionary Society show an increase of £1,500. The returns of the Baptist Missionary Society show that its supporters have increased their gifts by from £5,000 to £6,000. The Church Missionary Society reports a magnificent income of £382,000, which is no less than £46,000 above the previous year's record total. All this looks in the right direction, altho, considering our unexampled commercial prosperity, there is little to boast of. Nearly every missionary society is suffering from a deficit, in spite of its growing resources. Deficits, however, within reasonable limits, merely show that the work abroad is succeeding, and therefore expanding. As Sir Andrew Wingate told a meeting in the City Temple last May, "Deficits are silver trumpets, sounding an advance. Deficits are answers to our prayers." —*British Weekly*.

A New Departure in Anglicanism

The great need of reform, increasingly felt, takes practical shape in creating a Representative Church Council, which assembled at the Westminster Church House, under the presidency of the Archbishops of Canterbury and York. Thirty bishops were present. The Council is to consist of three Houses. The House of Bishops will be composed of the Bishops of the two Convocations of Canterbury and York; the House of the Clergy of the delegates to the two Houses of Clergy of those Convocations; and the House of Laymen of the members of the two Lay Houses of these Convocations. Several attempts to postpone the definite constitution of the Council met with failure.

A Year of Bible Work

The output last year of the British and Foreign Bible Society was nearly 6,000,000 volumes, or 33,000 copies more than for the high-water mark of 1904. The grand total up to the present time is 198,515,199 copies.

In Johannesburg 53 different translations were asked for by purchasers, and 52 supplied; the application that could not be met there was from an Icelander. In Winnipeg, Bibles and portions in 42 languages find a ready sale. In Japan and China the sales were last year double what they were in 1904, and in Russia the circulation has only once been exceeded. Nine hundred colporteurs are scattered over the world, and 670 Bible-women are also supported by the society. One colporteur was beaten senseless by a mob in Bolivia; another was illegally arrested in Portugal; and in Turkey colportage would have been legislated out of existence but for the protest of the British ambassador.

London Jews' Society

The annual meeting of the London Society for Promoting Christianity Amongst the Jews was held at Exeter Hall on May 4. Almost one hundred years old, the society looks back upon many years of faithful and most successful service in the vineyard of the Master. Its converts are numbered by the thousand, and they are found in all parts of the earth and in all conditions of life. Many of its own missionary laborers, many missionaries among the heathen, many clergymen of the Church of England, and many men prominent in other spheres of life have been led to Christ through the instrumentality of the London Jews' Society's laborers. From the summary of the 98th report we record that the society employs 221 agents in almost fifty missionary centers of Europe, Asia, Africa, and America. The missionary schools, 10 in number, provided Christian education to 1,817 scholars in 1905, and many of the children were baptized and confirmed with their parents' consent. The work of the 21 medical missionaries of the society is of utmost importance, and the hospital at Jerusalem, tho opened only a few years ago, is in urgent need of enlargement. The singing by the Hebrew children from the mis-

sion schools at Streatham Common, London, was an especially attractive and interesting feature of the meeting.

Hebrew Christian Testimony to Israel

The annual meetings of this well-known work among the Jews of London were held in the fine Mission House, 189 Whitechapel Road, on April 30. Mr. James E. Mathieson, the great lover of Israel, presided as usual in spite of his fourscore years and one, and several well-known servants of Christ took part. Mr. David Baron, one of the two directors of the society, had returned for the meetings from the southern shore of the Mediterranean, where ill health had forced him to spend the winter. Tho not strong yet, he was able to give a most interesting address, in which he dwelt upon the peculiar discouragements and encouragements of the work. While he acknowledged increased spiritual darkness among the Jews, he also called attention to their willingness to hear the Gospel. In proof of this willingness he cited the good attendance at the meetings in London, and especially the open doors and hearts which he met during his last missionary journey in Eastern Europe. The reports and speeches of the other workers were likewise encouraging and hopeful.

Progress in C. M. S. Work

The Church Missionary Society reports that the number of adult baptisms reached 10,433 last year. Of these, 4,355 were in Uganda, and 2,180 in India. A Japanese judge has been baptized by Bishop Fyson. The Hausa Mission rejoices in the conversion of two able and zealous Mohammedan mullahs, well read in Arabic literature, who have given convincing evidence of true change. On the Indian frontier an Afghan mullah has been led to Christ by a Christian farmer, and was to be baptized on Christmas Day. A yellow-robed and long-bearded Hindu devotee, who used to distract the wor-

ship of the little congregation in the heathen town of Tinnevely by his noisy drumming outside, and had to be "moved on" by the police, was baptized in December in that very church. The baptism of a Brahman student in the Noble College was accompanied by the same distressing opposition and hostile devices that marked the early baptisms fifty years ago, but not accompanied, as in former days, by the emptying of the college—for Christian ex-Brahmans are not now uncommon.

Good Cheer for Austrian Missions

Rev. A. W. Clark writes to the American Board that from a friend in Scotland he has received a gift of \$60,000 for the erection of a mission building in Prague. A Gospel Hall is proposed to accommodate 800, together with Y. M. C. A. rooms. A similar gift was recently made by the same person for a similar structure in Vienna.

Rhenish Missionary Society

In the missionary magazine of the Reformed Church in Holland we find the following interesting figures concerning the work of the Rhenish Society in Sumatra, Borneo, and Nias: There were employed 101 European missionary workers, and 55 ordained and unordained native workers, 432 native teachers with 118 native assistants. There were 58 stations and 291 out-stations, while 17,068 children received Christian training in 350 schools. The number of members (baptized, but unconfirmed) is 102,135, with 31,500 communicants.

ASIA

Beirut as a Center of Light

The Syrian Protestant College, of Beirut, was opened in 1866. Its aim is to educate the Syrians and those of the adjacent countries. It is a missionary college, but not connected with any board. Last year there were 750 students: 90 Armenians, 60 Greeks, 150 Egyptians, but the majority Syrians. There are about 100 Moslems, 40 Jews, 30 Druzes, 300 belonging to the Greek Catholic Church,

100 Roman Catholics, and about 120 are Protestants. There are about 50 teachers. The college has 40 acres, with 14 buildings, including hospitals and a training school for nurses.

Spiritual Awakening in Damascus

Cheering and encouraging news comes from the missionaries of the Irish Presbyterian Mission at Damascus. An interesting spiritual movement has been going on for some time among the pupils of the Jewish and the Gentile mission schools. A Rev. Franson, an American minister, visiting foreign mission stations in various parts of the world, held some meetings in Damascus for the deepening of the spiritual life. He addressed the senior pupils in some of the Presbyterian schools, as well as several public meetings held in the church, and a deep impression was made. The senior pupils of the Jewish boys' school attended, and two of them were brought to an open confession of Christ, while all were deeply moved. Then a general spirit of inquiry came over all the boys of that school, and many came to the teacher to have the Scriptures explained to them, so that it became apparent that the Spirit of God was at work in their hearts. At the same time with this awakening among the Jewish boys, distinct avenues of approach to Jewish men, hitherto almost unapproachable, were opened, and Jewish men asked directly for the services of a Bible reader. An equally encouraging spiritual movement is taking place among the boys in the Gentile boys' school at Damascus. One of the Moslems was deeply touched, and the lads made a little meeting among themselves twice a week for Bible reading, prayer, and to hear short religious papers written by one or two of their number. In the Gentile girls' school a similar movement is going on at present. Thus long, patient, devoted, and prayerful sowing of the seed of the Word among Jews and Gentiles at Damascus is being rewarded.

Inroads of the Gospel Upon Islam

In a recent address Rev. S. M. Zwemer, a missionary in Arabia, named these among the victories already won by the Cross over the Crescent: The Bible has been translated into every language of the Mohammedan world, while the Koran speaks only to those who can read Arabic, or only one-fourth of the Moslem population. The Beirut Press has issued more than 1,000,000 portions of the Arabic Bible. A large number of books especially intended for Mohammedans have been prepared in all the languages of the Moslem world. Apostacy from Islam no longer means death, fanaticism has decreased; in North India nearly 200 pastors, catechists, or teachers, are converts or children of converts from Islam; and there is scarcely a congregation in the Punjab which does not have some ex-Moslems, while thousands of the same class are receiving education in Christian schools. In Sumatra and Java more than 16,000 converts have been organized into churches. Even in Arabia villages which a few years since could not be safely visited by the missionary now welcome his advent.

Other Converts from Islam

The Rev. H. J. Smith, of Aurangabad, in the Deccan, now at home on sick leave, wrote on February 28: "Two young men, who occupy independent and secular posts, are voluntarily giving themselves for preaching and discussion work for Mohammedans on three evenings in the week, in the Urdu boys' schoolroom in the Cantonment bazaar. One of these young fellows is himself a Mohammedan convert, and the other is the son of an old Mohammedan moulvi, baptized many years ago at a Church Missionary Society station in North India. With regard to the latter, you can refer to him as an argument to the contrary when any one tells you that there is no such thing as a good Mohammedan con-

vert. Here is *the son of one*, voluntarily preaching the Gospel as taught him *by his father!*—C. M. S. Gleaner.

The Mukti Praying-bands

The *Mukti Prayer Bell*, Pandita Ramabai's magazine, has a stirring account of some of the fruits of the wonderful revival that has recently visited the school. About 700 of the girls and women have devoted themselves to prayer and Bible study, so that they may go out as living messengers of the truth to the surrounding villages, singing Gospel hymns and reading the Word to the people. The work is systematized so that about 60 go out daily, and the girls whose turn it is meet the night before, or in the early morning, for a long, preparatory prayer-meeting. Ramabai asks all Christian people to pray continually for these native workers, that their faith may not fail. Ramabai has had it laid on her heart to pray definitely for all the missionaries living in India, and the Christians working with them. The Mukti praying-bands are interceding for more than 29,000 individuals by name. They have an additional list of all the English officials and soldiers.

Work for India's Women

The British Zenana Bible and Medical Mission has no fewer than 40 centers in India, where it employs 153 missionaries and assistants, 169 Christian teachers, nurses, etc., and 96 Bible-women. In its 58 schools and institutions there are 2,290 pupils, as well as 191 women and girls in orphanages, etc. The workers have access to 11,308 zenanas, with 3,090 regular pupils under Christian instruction; the Bible-women visit 1,874 villages. At the society's hospitals and dispensaries at Lucknow, Benares, Patna, Nasik, Ajodhya, and Jaunpur, there were recorded last year 1,240 in-patients and 24,323 out-patients, while the attendances at the dispensaries numbered 71,560.

High Honors to a Missionary

The Kaiser-i-Hind Gold Medal of the First Class has been conferred on Dr. J. C. R. Ewing by King Edward VII., in recognition of many services, especially in connection with his chairmanship of the Earthquake Relief Fund. This is one of the highest honors the government can bestow, and yet the Hindu and Mohammedan journals say: "The medal itself gains distinction by being associated with the name of our good Dr. Ewing."

Christian Endeavor in India

At a recent Endeavor convention, held in Allahabad, 613 societies with 25,000 members were represented. Delegates were gathered from all parts of India; from Madura, 1,500 miles to the south; Daska, in the Punjab, another 1,000 miles to the northwest; Barisal, hundreds of miles to the east; Bombay, far to the west, and the intervening regions. The Church of Scotland, the American Methodists, the English Baptists, the English and American Congregationalists, the American Reformed and Presbyterians, the Christians, and the Church of England were the principal denominations which had delegates present. Madrasis, Bengalese, Punjabis, Marathis, Sikhs, Hindis, Scotch, Irish, English, Americans, Canadians, Australians, and New Zealanders formed the audience. It was a striking illustration of the interdenominational and cosmopolitan constituency and hold of Christian Endeavor.

The Great Shanghai Centennial

The Centenary Missionary Conference, which will meet at Shanghai May 1, 1907, will celebrate the completion of the first hundred years of Protestant mission work in the Celestial Empire. Momentous changes have taken place since the last Conference in 1890. The growth and development of the native Chinese Church have brought new problems

to the front. Colleges and schools and organizations to produce and circulate Christian literature have to face fresh conditions. The friendly attitude of officials and *litterati* opens up wider spheres of influence and evangelistic effort. Since 1890 Protestant missions in China have nearly trebled their forces, while the improved conditions of residence and travel in the interior invite a great new forward movement.

The publication of the proceedings may be expected to bring vividly before the Church of Christ the marvelous progress which has already been made, as well as the extent of the field yet to be occupied. There will also be afforded a fine opportunity for forming an opinion as to the true nature of the change which is passing over the Chinese people, and there will be a discussion of the problems confronting missionaries and all reformers in the Far East. The gathering promises to be most important, and we hope that no difficulty will be experienced in raising the funds which friends in America and England are asked to contribute toward the necessary expenses. Rev. Dr. G. F. Fitch, Shanghai, is treasurer.

A Forward Movement in Shanghai

In December, 1905, an informal conference of 12 leaders of missions having Christian work in Shanghai, met to discuss the need of a spiritual forward movement. They decided that to be most effective this should be conducted by Chinese. Various members consulted with their Chinese associates, with the result that the Chinese clergymen and other Christian workers met daily for ten days at the Chinese Y. M. C. A. to pray about the matter.

It was finally decided to invite Dr. Y. S. Li and the Rev. B. D. Li, of Suchou, to visit Shanghai after the New Year. Three thousand confession and prayer cards were distributed to Chinese Christians, and on February 13 meetings began which

were strictly limited to Christians. For eleven evenings, in the midst of constant rain, an average of probably 200 church members assembled at the London Mission and Presbyterian churches. Dr. Li addressed the missionary prayer-meeting, and his statement that the lack of spiritual power among Chinese Christians was largely due to the same lack among foreigners, who are the instructors and leaders of the Chinese, was received by an audience conscious of its truth.

Mr. R. E. Lewis writes that Dr. Li's last meeting was largely attended, and for two hours there was a stream of prayer, testimony and confession of sin. The Yokefellows Band at the Chinese Y. M. C. A. planned a series of meetings for English speaking non-Christians. These have just closed, having been addressed by Mr. F. S. Brockman on four evenings. Audiences larger than have ever been crowded into the rooms listened; two after-meetings were held with about fifty inquirers, of whom twelve publicly expressed their purpose to be Christians. Some of these were men of prominent families, and will have opposition and temptation to face, but all of those who definitely decided had been in past years students in Christian colleges, but had made no open confession of Christ.—*Chinese Recorder*.

The Chinese Boycott and Missions

William Hancock, for thirty-one years resident of China and Commissioner of Customs, who arrived in America in March, says of the situation in China:

"The principal causes of the unsettled condition are the dissatisfaction in Southern China over the indemnity resulting from the Boxer outbreak which occurred in Northern China, and the outrageous treatment accorded to the wealthy King family of China by a customs officer in Boston when King and his family were en route from England to China. King and his family were

treated as ordinary coolies, and the head of the family was furious over the matter. I think he was the real instigator of the boycott."

W. S. Allen, of Canton, thinks the situation very serious. He says:

"The principal element in the agitation is the Chinese newspapers, which have progressed wonderfully, and are at last alive to the general situation of affairs throughout the world and becoming a powerful weapon. It is foolish to say that the boycott or the reform movement in general is weakening. It is just beginning. I think the whole trouble could be compromised by allowing the coolies access to the Philippines and Hawaii."

It is also said that one feature of the national movement is the establishment of a Chinese independent Christian Church, the plan being to oust all foreign missionaries.

A Chinese Presbyterian pastor from San Francisco is said to head the movement at Shanghai, where \$10,000 has been subscribed for the organization of the Chinese independent Church.

A Message from Missionaries in China

The following letter has recently been sent to the members of the foreign mission boards and societies in all Christian lands, and is signed by twenty-two missionaries of various boards with missions in Shanghai:

"The students are the most influential class in China, and heretofore they have been also the most conservative. There is no better index of the change which has come over the empire than the recent remarkable exodus of 8,620 Chinese students to Japan. Probably there has not been in the history of the world any such migration of students from one country to another in an equally brief period. These students are from all parts of the empire and belong to the educated and official classes. They are bound in the future to influence mightily every missionary interest throughout China.

"These students are living in Tokyo amid dangerous conditions, tending both toward extreme radicalism and great immorality. The good influences which might come from Japan are practically shut off from them, because the Chinese students have but little knowledge of Japanese or English, while the Japanese do not speak Chinese. There are in Japan a number of revolutionary Chinese politicians who are filling the minds of the students with fanatical anti-Christian and anti-foreign ideas. The students are, therefore, in danger of becoming a real menace to China and a serious hindrance to the missionary enterprise.

"The General Committee of the Young Men's Christian Associations of China, Korea, and Hongkong has determined upon making an effort in their behalf. The Shanghai Missionary Association appointed a committee to call the attention of the boards of missions throughout the world to this great need, and to ask their hearty cooperation with the Young Men's Christian Associations in this enterprise. The recent cooperation of the missionaries with the Japanese Young Men's Christian Associations in the work among the Japanese troops in Manchuria affords a valuable example as to the results of such cooperation.

"Contributions may be sent to the honorary treasurer, Rev. A. J. Walker, Shanghai; or to the National Committees of the Young Men's Christian Associations of England or America."

Dr. Griffith John in America

Dr. Griffith John, who has just completed fifty years of missionary service in China as a missionary of the London Missionary Society, has broken down physically, so that he has been obliged to leave China for an indefinite period of rest. Dr. John is seriously ill, and in order to escape from such calls as would be sure to meet him in England, he will come to

America, where he has a son, with whom he will remain in such quiet as can be secured. The churches of America would welcome this apostolic missionary and gladly listen to his words of inspiration. But this can not be expected at present.

In a letter to Rev. W. Hopkyn Rees, of Chi-chou, this beloved veteran missionary states that he intends returning to China to finish his translation of the Bible. Dr. John states that he "can not think of dying anywhere but in China."

A Chinaman on China of To-day

Said Kang Yu Wau recently, the president of the Chinese Reform Association: "China is no longer in the dark ages. She has already reached the point where Japan was only 20 years ago, after years and years of endeavor. This is not because the Japanese were slow in learning, but rather because they were but pioneers. They cooked, we ate. We have now, for example, more than 20,000 Chinese students pursuing advanced modern courses of study. As to common schools, some 5,000 have been started in the one province of Canton. There are now 4,000,000 Chinese who can speak English. Our courts are being remodeled after the English system. The number of books we have translated into Chinese—text-books, technical works, and treatises mostly—indicates how extensively the progressive movement is spreading. We have thus appropriated to our use over 10,000 American, English, and European works. The Boxer troubles are over forever."

Viceroy's Crying Out Against Opium

In the *Chinese Times* of a few weeks since appeared the following: "The viceroys of Chihli, Liang-Kiang, Liang-Kuang, and Liang-Hu have jointly telegraphed to the Wai-wupu (the Chinese Foreign Office), requesting the Board to open negotiations with the British Minister in Peking, with regard to the scheme for

the adoption of an opium monopoly in the provinces of China, and the gradual reduction of the importation of Indian opium, it being the intention of the Chinese government to limit the production of home-grown opium, with the hope of getting rid of the opium-smoking evil in China by gradual steps. The viceroys state that China can never become strong and stand shoulder to shoulder with the powers of the world unless she can get rid of the habit of opium-smoking by her subjects, about one-quarter of whom have been reduced to skeletons and look half dead. Their excellencies add that by adopting the Japanese methods in Formosa, China can be saved in the course of the next 30 years." We wonder what reply will be made by the liberal government now in power.

The Unique Offering in Korea

A few months ago we reported the unique offering made in North Korea when some four hundred Christians decided to make a new kind of offering to the Lord, of free, willing service in spreading the Gospel among those of their countrymen who knew it not. Before the meeting closed, two years of free service had been voluntarily offered by those present. The news spread round the district and soon 2,200 days of voluntary service were promised.

Several months have passed, and now within the last fortnight we hear that 2,000 souls have been added to that Church and the work is still going forward. Notice how the Lord blessed that offering of service!

Korea Stirred by the Gospel

From Pyeng Yeng Dr. S. A. Moffett writes to the *Chinese Recorder*: "We are having another great movement this year, not only in the north, but also in the south. Here we have just set our fourth Presbyterian Church, and still our buildings are crowded. Some 1,000 have professed conversion during the Bible class and evangelistic services held in connection with the Korean New Year's

season. On a recent Sabbath nearly 4,000 attended church services in this city (population, 20,000). In Syen Chun the annual winter Bible and training class for men enrolled 1,140."

Christian Endeavor in Korea

In the Presbyterian mission at Seoul, at the request of the women, who wished to be organized for more active work, a young men's association previously existing having been given up, both men and women have organized a Christian Endeavor Society, the word "young" being dropped. Some definite work is given to every member, and there are committees for preaching, visiting the sick, attending at the hospital, looking up delinquents, distributing tracts, etc. Every Sunday different sections of the city are visited by companies of these Endeavorers, who go forth to preach and to teach. At the recent coming of the Japanese prince and the opening of the Seoul-Fusan Railroad, they were most faithful and enterprising in preaching and distributing tracts among the thousands gathered.

The Psychological Moment in Japan

A Japanese lady who understands the Y. W. C. A. work there, says that, now the war crisis being past, the great problem needing solution is that of Japan's young womanhood. More and more young women are entering the fields of higher education or business life, leaving the protection of the home for the life of large cities with their temptations and dangers. Many of these risks could be lessened by the establishment of Christian dormitories, the present capacities of school dormitories being utterly inadequate for more than a fraction of students.

A Converted Buddhist Evangelist

Mr. O. Imahashi, a converted Buddhist priest in Japan who is now a Christian evangelist, some time ago spent a full month in the Buddhist college in which he had been trained for the priesthood. His one hour lec-

ture on Christianity three times a day to the 600 students soon lengthened to two hours each, and he was invited to deliver a special course to the professors and to those doing post-graduate work. At the first the hall was well filled; and at the end of the month it was packed. After he had been lecturing two weeks, many of the priests began to meet him privately to inquire the Christian way of salvation. More than 60 of these priests said to him: "We are not satisfied with Buddhism and we desire to know the consolation there is in Christ." Among these many have already given up the priesthood and have become attendants on Christian services.

AFRICA

Belgian Atrocities Again Denounced

Three of the religious weeklies of Belgium, all Roman Catholic, have finally found themselves compelled to cry out against the atrocities committed in the Kongo Free State, for which King Leopold is evidently responsible. Among them *L'Ami de l'Ordre* has printed an interview with the president of the royal commission, in which it represents him as saying that he went to the Kongo expecting to find everything flourishing and instead found everything decaying. These same papers assert that after the withdrawal of the investigating commission new violence broke out, and at one point the natives had slain the agents of the government.

The Gospel in the Kongo Valley

In the middle of the last century Victor Hugo uttered that singular prophecy that in the twentieth century "Africa would be the synosure of all eyes." At that time the continent was unexplored. Now, in the Kongo Valley alone—then an unknown district—8 Protestant societies are working with 40 stations and 300 out-stations. They have 180 missionaries, nearly 9,000 church-members, and 2,000 in classes preparing for church

membership. Perhaps the grandest results are seen in the missionary spirit of the converted natives. There are nearly five times as many native evangelists and teachers as there are missionaries. Nearly 22,000 pupils are in the mission schools, and 6,000 in the young people's societies. And yet there are those who think that missions do not pay, altho it is as yet less than thirty years since that Kongo Valley was first opened to Christian effort.

Eastern Sudan to be Occupied

Within a few months the first party of Church Missionary Society representatives set forth to occupy a portion of the Upper Nile Valley. And now an appeal is made by numerous well-known leaders of the British Free Churches to send missionaries to that region. The protectorate has a population of 10,000,000, one-half Mohammedan, and the other half Pagan. The Pagan tribes are asking for the white man's teachers, but Mohammedan traders and missionaries are pushing forward with such energy and zeal that they are flooding the country with their influence, and at the present rate of progress it is computed "there will scarcely be a heathen village on the banks of the Niger by 1910." This means that they would all be Mohammedan. The High Commissioner, Sir Frederick Lugard, strongly encourages missionary effort among the heathen tribes. The people themselves are actually asking for Christian teachers.

Dutch Reformed Missions in South Africa

The mission work of the Dutch Reformed Church in South Africa is directed by a General Mission Committee of eleven members, appointed by the Synod triennially. The mission field is divided into three districts:

I. *Home Missions.* There are 50 established native congregations within Cape Colony, 30 of which have constituted themselves as the Dutch Reformed Mission Church, while the

remaining 20 congregations are still under the control of the Mission Committee. The congregations of the Home Mission numbered, in 1905, 12,939 communicants and 43,556 adherents.

II. *Foreign Missions* south of the Zambesi are conducted in six fields, viz., the Zoutpansbergen, the Pilaansbergen and the Waterberg, all in the Transvaal; Mochudi, in British Bechuanaland; Emandhleni (near Greytown), Natal; and in the district of Victoria, Southern Rhodesia. In these 6 fields there are 10 stations manned by white missionaries. The staff consists of 18 laborers, excluding missionaries' wives, together with 61 native workers; and the baptized Christians number 4,080.

III. *Foreign Missions* north of the Zambesi are situated in the British Central Africa Protectorate, called conveniently Nyasaland, because lying on the highlands that skirt the southern portion of the west shores of Lake Nyasa. This is the youngest, largest, and most important sphere of mission work belonging to the Dutch Reformed Church. The first station was established in 1888; and there are now 5 main stations with a staff of 27 Europeans (excluding missionaries' wives), while two new stations have been selected and only await the men to work them. The number of outschools is 120, with some 200 native teachers and 320 additional workers, and an attendance of over 15,000 children at the schools. Baptized Christians now number 1,044, and the baptism classes are attended by over 2,000 catechumens.*

Christian Coolies in the Transvaal

The British and Foreign Bible Society in the Transvaal employs an agent in and about Johannesburg, and reports, concerning a portion of his

*The above account leaves out of consideration the work done by the D. R. Church of the Orange River Colony, whose sphere lies over 100 miles to the west of that described above, in the territory of the British South Africa Company (North-east Rhodesia). They have four main stations and five European workers.

work, much success in distributing books, especially among the Chinese, who welcomed him wherever he was admitted, some buying Gospels, others asking for Testaments or hymn-books in their own language.

On entering the compounds, previously visited, the common salutation was *Yeswa shangandi*, i.e., "Jesus very good," and he discovered that Chinamen, like Kafirs, often lie reading their Testaments in their bunks. One who wanted another Testament, produced his old copy, showing it quite worn out with thumb-marks. In several rooms the colporteur had prayer and religious conversation with small parties of Chinese Christians, some praying at length in their own tongue. At one new compound the last importation of about 1,000 coolies was just arriving, and as they appeared to have no money, he distributed the Gospels he had with him gratis. The Chinese came crowding round his wagon, all eager for the books, but behaving in an orderly manner. Most of those who received copies are able to read the Mandarin Gospels.

MISCELLANEOUS

Mr. Bryan's Missionary Tour

The Hon. William J. Bryan has been making a tour of the world, and in many places has given addresses on themes closely related to Christian life and character. In Japan and China Mr. Bryan spoke at many mission meetings and in Bombay he chose for his subject, "The Prince of Peace." The town hall was crowded to its utmost capacity and more than half of the 3,000 people present were obliged to stand during the lecture. People of every class in the community were present, non-Christians composing the large majority. The address was an eloquent sermon on the great ideals which have been given to the world through Christ. In Egypt and elsewhere Mr. Bryan visited the missions and spoke most forcefully of Christian belief and life.

Getting by Giving

A "downtown" church has for years been struggling to live amid adverse circumstances, yet with a new minister whose soul is alive they determined to increase their missionary subscriptions. While it has done splendidly for missions, its home work has gained financially as well as spiritually, another illustration of the principle that the true expansion of a living organism brings increased strength to its whole life.—*Missionary Herald*.

The Preparation Demanded

Travelers and statesmen witness to the high mental and moral character of missionaries, and their efficient social and political, as well as religious, influence in the lands where they labor. All varieties of service are needed on the field, but the highest standard of qualifications must always be kept in mind. An earnest missionary, whose zeal did not permit him to make the ordinary preparation for service abroad before his appointment, throws light upon the breadth, depth and fullness of preparation necessary, even on the part of those of best native ability and greatest earnestness. He writes:

Tell them all that the shortest-cut man advocates the highest possible education for any foreign mission field in the world. I did not have any idea how many things I ought to know till I wanted to use them.—*Missionary Magazine*.

OBITUARY

Dr. Benjamin Labaree, of Persia

The Presbyterian Board of Foreign Missions and many friends were shocked to learn of the death, aboard the *Augusta Victoria* on Monday, May 14, of the Rev. Dr. Benjamin Labaree, who since 1860 had been a missionary in Persia. He was one of the Board's oldest missionaries, and had done a remarkable work among some of the half-civilized native peoples of that land.

His death was due to cancer, from which he had suffered for some time, and he was on his way home for treatment. He was accompanied by

his second son, Robert, who went out to Persia a year or two ago to take the place of his older brother.

The funeral of Dr. Labaree took place in the Fifth Avenue Presbyterian Church Monday, May 21, Mr. Robert E. Speer making the address.

Mrs. Bissell, of India

The American Board of Foreign Missions in Boston has received word that Mrs. Mary E. Bissell, its oldest missionary, died at Mahableshwar, Western India, April 22. Mrs. Bissell was the widow of the Rev. Dr. Lemuel Bissell, and with her husband joined the Marathi Mission in 1851.

Dr. Saththianadhan, of India

It is with the deepest regret we record the death of Dr. Samuel Saththianadhan, of Madras. Last September he left India to deliver a series of lectures in the United States on the Indian Systems of Philosophy. He visited New York, Princeton and other centers and made a deep impression by his Christian character and learning. An article by him (with a portrait) appeared in the *REVIEW* for December, 1905. Dr. Saththianadhan died at Yokohama in Japan, on his way back to his native country. He was educated at the University of Madras, and at Corpus Christi, Cambridge, after which he was appointed Professor of Mental and Moral Science at the Presidency College, Madras. For many years he has been a leader of the Indian Christian community, and did much to advocate their cause in the columns of the *Christian Patriot*, of which he was the founder. He was also one of the chief promoters of the movement which led to the organizing of the National Missionary Society of India a few months ago.

DONATIONS ACKNOWLEDGED

No. 344.	Leper Home, Jerusalem.....	\$5.00
No. 345.	Industrial Evangelical Mission.....	5.00
No. 346.	Industrial Evangelical Mission.....	2.00
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FOR THE MISSIONARY LIBRARY

CHRISTUS REDEMPTOR. An Outline Study of the Island World of the Pacific. Mrs. Helen Barrett Montgomery. Map. 12mo. 282 pp. 50c. (cloth). 35c. (paper). The Macmillan Co., New York, 1906.

This sixth volume of the Woman's United Study Course is one of the few missionary books on the Pacific Islands as a whole. There have been volumes on missionaries and separate islands or groups, but almost none on the whole field. Mrs. Montgomery has done her work with a master hand and here gives us a book orderly in arrangement, crowded with facts, and best of all with the touch of life. After a general survey of the Island World and its Peoples, Mrs. Montgomery gives the history of work in the Society and other islands, with a sample story of a native convert and quotations from native sermons, prayers and sayings. Each chapter closes with valuable suggestions for study and mission meetings, so that the book makes an admirable text book.

The Islands of the South Seas are perhaps the most remarkable for the romance and adventure connected with their missionary history of any mission fields of the world. The story of the transformations in Fiji, the Penticosts in Hawaii, the persecutions in Polynesia, and the triumphs in Micronesia are wonderfully thrilling. The savages were so picturesque and so degraded when first discovered, they suffered so many things from white traders and have in so many cases responded readily to Christian influence that none can fail to read their story with deep sympathy and interest.

We predict for those who study Mrs. Montgomery's book, a year of variety, instruction and enjoyment which has not been surpassed in any previous year. The chapters on Guam, Hawaii, the Philippines and Samoa have also home missionary value for Americans.

NEW BOOKS AND PAMPHLETS

CHRISTUS REDEMPTOR. Study of the Island World. By Mrs. Helen B. Montgomery. Map. 12mo. 50 cents, *net*. The Macmillan Co., New York. 1906.

MISSIONS IN THE SUNDAY SCHOOL. By Martha B. Hixon, M.A. 12mo. 215 pp. 50 cents. The Young People's Missionary Movement, New York. 1906.

THINGS INDIAN. Notes on India. By William Cooke. 8vo. 560 pp. \$3.00. Chas. Scribner's Sons, New York. 1906.

BUDDHISM. By Annie H. Small. 16mo. 40 cents. E. P. Dutton & Co., New York. 1906.

MODERN SLAVERY (West Africa). By Henry W. Nevins. Illustrated. 8vo. \$2.00, *net*. Harper & Brothers. 1906.

MOROCCO OF TO-DAY. By Eugene Aubin. 12mo. \$2.00. E. P. Dutton & Co., New York. 1906.

LEPERS: Thirty-one Years' Work Among Them. By John Jackson. Illustrated. 8vo. 3s. 6d., *net*. Marshall Bros., London. 1906.

PIONEER WORK IN HUNAN. By Marshall Broomhall. 2s. China Inland Mission, London. 1906.

CHRISTIAN MISSIONS AND SOCIAL PROGRESS, III. By James S. Dennis, D.D. Illustrated. 8vo. \$2.50, *net*. Fleming H. Revell Co., New York. 1906.

CHURCH FEDERATION. Illustrated. Edited by E. B. Sanford. 8vo. \$2.00, *net*. Fleming H. Revell Co., New York. 1906.

STUDENTS AND THE MODERN MISSIONARY CRUSADE. Report of the International Student Volunteer Convention at Nashville. \$1.50. Student Volunteer Movement, New York. 1906.

THE GOOD NEWS. In Story and Song. New Testament and Hymns. 25c. American Tract Society, New York. 1906.

HOW AMERICANS ARE MADE (For Juniors). By Miss Katharine R. Crowell. Pamphlet. Illustrated. 25 cents. The Will-let Press, New York. 1906.

SELECTED LIST OF BEST MISSIONARY BOOKS. 2d. Student Volunteer Missionary Union, London. 1906.

HISTORY OF THE JAPAN MISSION OF THE REFORMED CHURCH IN THE UNITED STATES. Edited by Henry K. Miller. 8vo. Illustrated. Board of F. N. of the Reformed Church in U. S., Philadelphia. 1904.

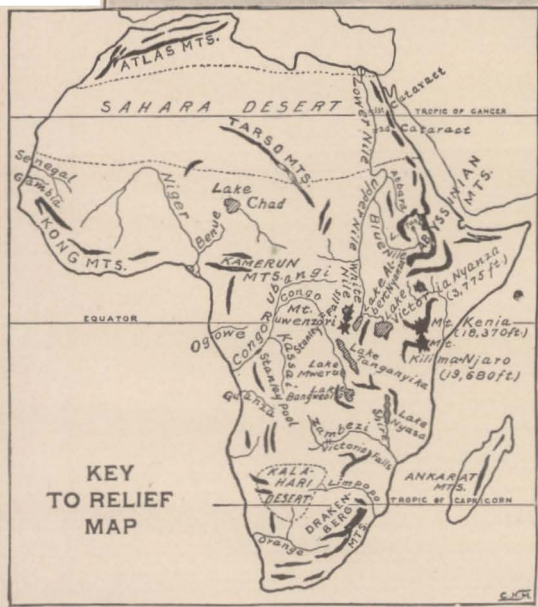
CHATS WITH THE CRITIC OF FOREIGN MISSIONS. By Malcolm Spencer, M.A. Pamphlet. Young Christians' Missionary Union, London. 1906.

THE GREATEST WORK IN THE WORLD. By Charles B. Titus. Pamphlet. Foreign Christian Missionary Society, Cincinnati. 1906.

MISSIONARY STUDIES FOR SUNDAY SCHOOLS (second series). Great Missionaries to the Red Men and in the Dark Continent. Edited by George H. Trull. Board of Home and Foreign Missions, 156 Fifth Ave., New York. 1906.



From Fry'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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New Series

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 outcast 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 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

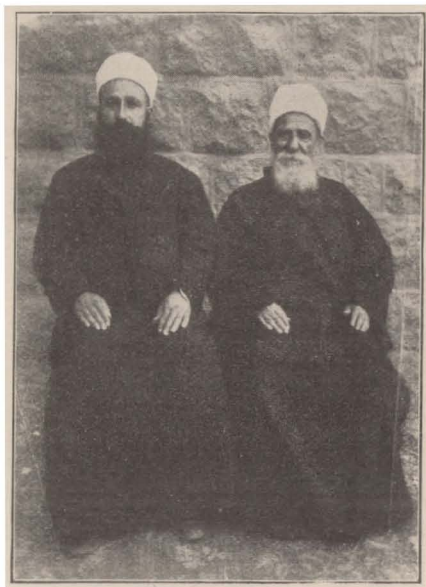
merely initiated, observing the ordinary requirements of their religion, and those who have devoted themselves completely to the interests and



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-

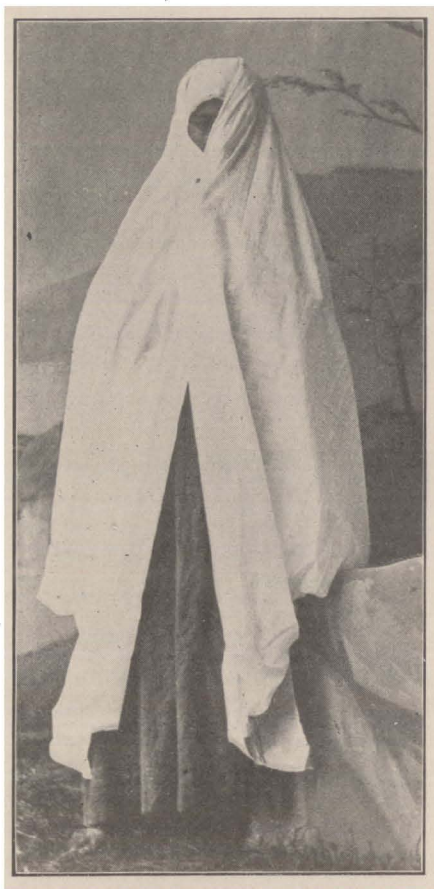
stances of retrogression are on record, particularly the case of one man, who after apparent conversion, continued to teach and even preach the Gospel, until, in later life, for a trivial excuse, he turned back to his old religion and has appeared ever afterward in the full garb of a thoroughgoing Druze.

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 LaPetra. 9. Mrs. A. W. LaPetra. 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'edi 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.

SOME OF THE LEADING PERIODICALS OF JAPAN

- 1 *Keizai Zasshi* (Economist)
- 2 *Kyoiku Sekai* (Educational World)
- 3 *Jidai Shicho* (Topics for the Times)
- 4 *Rikugo-Zasshi* (Cosmos) (Unitarian)
- 5 *Shinjin* (Ebina's paper)
- 6 *Kyoiku Jikken Kai* (Practical Educator)
- 7 *Meiji no Joshi* (Young Women's C. A.) (English Section)
- 8 *Shin Bukkyo* (New Buddhism)
- 9 *The Sun Trade Journal* (English Section)
- 10 *Seikyo Shimpo* (Greek Church)
- 11 *Koye* (Voice) (Roman Catholic)
- 12 *Kuni no Hikari* (Temperance) (English Section)
- 13 *Nichiyo Soshi* (English Church)
- 14 *Jogaku Sekai* (Woman's Educational World)
- 15 *The Young Women of Japan* (English)
- 16 *Kirisutokyo Seinen* (Y.M.C.A.) (English Section)
- 17 *Jitsugyo no Nihon* (Industrial Japan)
- 18 *Taiyo* (Sun) (English Section)
- 19 *Chuo Keron* (Buddhist)
- 20 *Dai Nihon* (Presbyterian)



SOME OF THE LEADING SECULAR AND RELIGIOUS PERIODICALS IN JAPAN

(See titles and character on other side. See also p. 617)

The Missionary Review of the World

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Old Series

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VOL. XIX. No. 9
New Series

SIGNS OF THE TIMES

A CHINESE NATIONAL CHRISTIAN CHURCH

A prominent missionary writes from China that a very conspicuous writer in one of the main newspapers of Peking, himself a Buddhist, has written a startling article in which he advocates the *establishment of the Jesus Church in China*. His argument is equally noteworthy.

He begins by calling attention to the present trend toward radical reforms. Then he notes that all important reform movements emanate from the West, and that when traced they are found to crystalize about a man or group of men; that these reformers, when they are studied as to the source of their ideas and inspirations, are found to be imbued with the Jesus' religion. And so the writer concludes that the surest way to promote reforms is to introduce and foster the Jesus Church and faith. But he also concludes that the reform work can only be successfully carried on in China by *natives*, not *foreigners*; and so he logically argues that some eminent man must connect himself with the Jesus religion, understand all about it, become imbued with it, and then become the representative head of it in China; so that all that is good about

the religion may find in a native Chinese who has the confidence of the empire and people a proper leader!

PASTOR UANG'S MANIFESTO

The recent publication of the manifesto of Pastor Uang Hsu-Sheng, of a San Francisco Presbyterian Chinese Church, is similar to this. The document was issued secretly to the Chinese Christians in Shanghai, and calls upon them to unite and form a National Church for the Chinese—"The Chinese Self-dependent Church of Jesus," to be controlled by the Chinese without any reference to foreigners. Pastor Uang declared in forcible phraseology that, as a result, "enduring prosperity and peace will be enjoyed by all, the Lord's Kingdom will speedily come to China, the masses will be influenced, our nation by this opportunity will turn from weakness to strength, and when our eyes have been rubbed awake, shall behold a most happy path before the Church, and fortune's road before the Chinese nation."

We can not but regret in this document an apparent lack of Christian spirit, a misreading of history, an evident jealousy of foreigners, an anti-dynastic spirit, and a magnifying of the nation's fame as a satisfying ob-

ject, but we rejoice at the emphasis placed on the obligation of Chinese Christians to make the Gospel known to their fellow-men and the recognition of the duty of the Church to become self-supporting.

In this new movement there are several hopeful signs: the love and reverence of the people for their teachers, their general conservative character, and their wonderful capacity for self-government and self-extension. Let us hope that this movement is of God, and that its outcome will be a new awakening of Chinese Christians to their responsibilities and privileges without costly mistakes due to ignorance and self-will.

CHURCH UNION IN CHINA

The union of Presbyterian churches is progressing in China. At Nankin one chapter in this history has just been written. As far back as 1899 the Southern Presbyterians overtured the other Presbyterian missions in China to meet and consider this subject. The responses were favorable; but the Boxer troubles postponed negotiations. In time they were resumed, being encouraged by favorable action on the part of the churches at home. One step toward a larger union is that just accomplished at Nankin by the missions of the Northern and Southern Presbyterians in Central China. The new Synod thus formed is called "The Presbyterian Synod of the Five Provinces." The two branches have established a union theological seminary at Nankin, and a weekly Presbyterian paper is published in Shanghai, under the editorship of Dr. Woodbridge, of the Southern Presbyterian mission. Dr. Davis, of the Southern Church, and Dr. Gar-

rett, of the Northern Church, have charge of the theological school.

A movement is also under way at Nanking looking to something broader than Presbyterian union. This is a federation by eleven branches of the Church, including the Disciples, Methodists, and Presbyterians, for educational purposes. The proposal is to establish a Christian university by this combination, which will compete successfully with the government institutions.

METHODIST UNION IN JAPAN

Recent attempts to bring together the four Wesleyan and Methodist bodies of Japanese Christians and English and American missionaries having failed, the American representatives have decided to merge, even if the English are not willing to join. At a session of joint commissions of the Methodist Episcopal Church and the Methodist Episcopal Church South, held in Baltimore, acting under authority conferred by the General Conferences, it was decided to establish the Methodist Episcopal Church of Japan, which in its polity will conform essentially to the American Methodist polity, but the details of which will be worked out at a General Conference to be held in Tokyo in May, 1907. The united Church will start with 100 American missionaries, 75 ordained Japanese preachers, 7,000 members, 39 schools and educational institutions of various grades, with 3,936 pupils, and a publishing house with \$200,000 worth of property.

GOSPEL PROGRESS IN KOREA

Dr. Horace Underwood baptized the first Korean convert in 1886. The last report gave nearly 10,000 com-

municants, and 22,000 catechumens. Hundreds more await only the visit of a missionary to be received. Ninety-two were baptized recently at a single service in Pyeng-yang.

From the beginning Korean Christians have been taught to love the Gospel and to spread it without pay among their countrymen. The believers meet in one another's houses until they are strong enough to build a church without foreign aid. The edifice is usually a very humble one, but as good as the houses in which the members live, and the people prize it, because it has cost them something, and is their own. The most competent man among them is selected as their leader, after consultation with the missionary, and he is responsible for the conduct of the work, without compensation, like a Sunday-school superintendent in America. After a while, when his whole time is required, he receives a small salary, about equal to what the average member of his parish lives upon, but the people pay it, and the work progresses.

REVIVALS, FAR AND NEAR

These continue to be reported. A number of Bengal young men and some Biblewomen and girls in Calcutta formed an evangelistic band, and went to Jhanjura Methodist mission. The people had to wade through water to get to the little island mission, but the throng was more than could be seated, and a great work was wrought, with blessing from the very beginning. The moral conditions of the people were awful. The men are half intoxicated all the time on the juice of the date palm, and the women are ignorant and superstitious, covered with charms to keep off evil spirits. But

over all obstacles the Spirit of God triumphed, and there was a great surrender of Hindu amulets and relics. A correspondent writes:

I never witnessed such a sight; in a few minutes drunkards and sinners of deepest kind were kneeling at the altar; and there was victory, victory, victory every day afterward. Our band took the villages, going from house to house. We were even invited into Hindu houses, where we held revival meetings. We left a band of blessed workers behind us as we came away, with many babes in Christ to be fed and nourished; and left rejoicing that God had wrought such victory through the little band of His own saved and filled ones.

A REVIVAL LEAGUE IN JAMAICA

In Jamaica a "Revival League of Intercession" has been formed, especially to plead for wider manifestation of the Spirit's power. There have been large ingatherings, as at St. Catherine and St. Andrew Wesleyan churches, and great open-air meetings have characterized the movement. Over a hundred sought Christ at a single meeting. At St. Andrew over 600 professed conversion, and there has been a singular renunciation of worldly ornaments, with many other signs of a new life.

AWAKENING IN SHANTUNG

A letter received by Dr. Hunter Corbett from a native pastor in China tells of revivals in several churches in the interior of Shantung province. He speaks of the Holy Spirit coming upon one church resembling the day of Pentecost. Church members were awakened, some openly confessed that they had grown cold but now resolved by God's help to live new lives. Enemies acknowledged their wrongs and became reconciled. One meeting continued till long after midnight, praying earnestly for a blessing upon the Church and then upon the outside people. In one place the

children under ten years old organized a prayer-meeting and daily met for prayer.

In one district 54 new members have been added to the Church. At one church men fell upon the floor and called upon God to forgive their sins and give them new life. Their prayers were heard, and joy so filled their hearts that they subscribed money to support their own pastor and sent money to help needy Christians wherever found. In the Union College and Academy at Weih sien word has come that all but 4 of the 200 students are now enrolled on the Lord's side.

At one center 23 women were led to accept Christ, and all at once unbound their feet. At another center men and boys went to the surrounding villages to witness for Christ and plead with all to accept salvation.

GOSPEL TRIUMPHS IN GERMAN NEW GUINEA

The New Dettelsau Missionary Society (sometimes called Bavarian Missionary Society) is enabled to report most encouraging progress of its work in Kaiser Wilhelm's Land, the north-eastern part of the immense island of New Guinea. The work was commenced a little more than eighteen years ago by Missionary Flierl, who still continues in charge of it. Thirteen years he and the other messengers of the Gospel labored in faith without seeing any visible fruit of their efforts, and after seventeen years' labor only 15 of the natives had confessed their faith in Christ in public baptism. In the next year 58 baptisms could be reported, and during the past year the remarkable number of 175 natives has been added

to the Christian Church in the stations of the New Dettelsau Missionary Society in Kaiser Wilhelm's Land. The last report of the Society (1906) states that in New Guinea 17 ordained missionaries, 2 lay workers, and 1 lady worker are employed in 9 stations, and a new station is to be formed in the near future. The reports from the station Sattelberg are the most encouraging of all. The Kais, among whom it is located, came in large numbers and from great distances on the Saturdays, that they might be present at all services of the Lord's Day. Upon almost all stations boarding-schools have been opened, and the missionaries are unanimous in the acknowledgment of their value. It is only through them that the wild native children become accustomed to discipline and learn to do regular work in field and garden. The number of pupils in these boarding-schools was about 255, and very few girls could be persuaded to attend. Men likewise are far more numerous among the converts than women. The missionaries are still greatly worried on account of the loose marital relations among natives and young Christian Papuans.

SIGNS OF REVIVAL IN BORNEO

For many years the islands of Borneo were the field where the faithful missionaries of the Rhenish Missionary Society saw the least fruit of their labors. Now Missionary Zimmermann sends the following joyful report from Kwala Kuron: "It really seems as if a change is at hand. In Tumbang Musang, on the Miri River, I received 41 heathen into the Church on March 21. The glorious and blessed meeting was held in the home of the great chief. All the candidates for baptism

had received their instructions from the native evangelists, Hiskias and David. Among them are four chiefs of Miris, whose subjects are ready to follow them. The aged chief, Tamangong Pandong, joins me in the firm hope that all Miris will believe in Christ within a few years. God grant it. The congregation at Musang, now numbering 51, has sprung into existence almost in a moment. In three months I expect to baptize another large number of Miris." He also states that the movement toward Christ is apparent in all villages of the Miris, and that Chief Nicodemus of Tumbang Manjoi, who was baptized a short time ago, begs that a Christian school be started in his village.

FROM ISLAM TO CHRIST

At the great Mohammedan College, El-Azhar, in Cairo, thousands of students are annually prepared for service as missionaries of Islam. In view of such an output, it is not surprising that Mohammedanism is rapidly gaining upon heathenism in Central Africa. While the messengers of Christ are tardily sent forth by twos and threes, the ground is being rapidly covered by hundreds of messengers of Mohammed, the result of whose labors is to make the entrance of the Gospel tenfold more difficult. Such facts render all the more significant an event which took place a few weeks ago, when a young Moslem sheik, one of the most gifted of the Azhar students, publicly avowed his faith in Christ. Before Lord Cromer, at the British Agency, and in the presence of two leading officials—a Moslem Minister of the Interior, and a Kopt Minister of Foreign Affairs, who happened at the time to call on Lord Cromer—this

young man passed through the ordeal of cross-examination and signed a statement to the effect that he had decided of his own free will to remain a Christian. This he did knowing that the cost must be not only loss of wealth and position, but separation from his father and relatives, to whom his act has brought bitter disappointment and (in their eyes) disgrace. The event has caused a profound sensation among the Moslem population, and his European friends have advised the young sheik to voyage to England.

IS ROME TO CAPTURE AMERICA?

There was held some time ago in Washington a notable assembly of Roman Catholic leaders, who met as the Third Missionary Conference. The purpose of the Conference was to plan, among other things, for the conversion of America to Romanism. If the reports given out are correct, this Conference adopted a policy radically different from any heretofore used. A motto was blazoned, reading: "We have come, not to conquer, but to win." Among the topics discussed one will serve as a sample: "How to Reach the Devout Protestant New Englander." It appears that the astute priests composing this Conference decided that controversy and attack, as used in the past, have not been successful weapons, and that something new in the presentation of their ecclesiasticism must be tried.

JOHN R. MOTT IN SOUTH AFRICA

Lovedale has recently been visited by Mr. John R. Mott, the General Secretary of the World's Student Christian Federation, and Miss Rouse, the secretary for the work among women students. Other native institutions had to be invited to send delegates to

Lovedale, and in response 50 students walked over from Healdtown to attend the convention; and Pirie, Engwali, and Lesseyton, were also represented. There were also present a large number of ministers, missionaries, teachers, and other Christian workers, both European and native, from the Anglican, Dutch Reformed, Presbyterian, Wesleyan, Moravian, and Baptist Churches, the Salvation Army, and the South African General Mission. The meetings were held in the Main Hall and the Muirhead Hall at Lovedale, and these large buildings were thronged with an audience gathered from every tribe and part of South Africa.

In preparation for the convention the Lovedale staff and students had met frequently for prayer. The meetings were looked forward to with keen interest, but they surpassed every expectation. From beginning to close it was felt that the Spirit of God was working in our midst. The addresses were very direct and searching. Every word went home. The stillness of the audience was sometimes intense as Mr. Mott pressed home upon the conscience his messages, seeking to awaken a sense of sin and the need for Christ. Miss Rouse also spoke with equal power to the girls and at the general meetings.

In response to these able and earnest appeals a very marked impression was made on the students. Large numbers surrendered themselves to Christ. The missionaries and Christian workers who were present felt that a great responsibility was laid on them to follow up the work then done, and to secure by prayerful instruction and guidance the permanence of the results. Immediately after the last public meeting of

the convention, Mr. Mott met with the Lovedale staff to consider plans to secure this.

On the closing day of the convention, a meeting of Church members, candidates, and recent converts was held, at which Mr. Mott pressed upon the students then present the claims of Christ to their service as active Christian workers. In response to the appeal over fifty students volunteered for this service. Arrangements are being made for the instruction and training of these volunteers.

THE AMERICAN PACIFIC CABLE

The new electric link between America and Asia was completed in July, and a congratulatory message from the Mikado to President Roosevelt was flashed under the Pacific. This cable will be of great benefit to our missionaries in Asia and in the Pacific Islands. The news of deaths, dangers, of needs, and of triumphs, can be brought home at much less expense and in less time than formerly.

Five years ago John W. Mackay, president of the Commercial Pacific Cable Company, offered to construct a cable 8,000 miles long, connecting the Western seaboard with Guam, Manila and Japan. The government was unwilling to undertake the work, and it took a year to eliminate this opposition. Three years ago the cable to Manila was put in operation, and now the cable between Guam and Japan. Apart from its political significance, the Pacific cable is a splendid commercial achievement. It brings nearer together the peoples who dwell as far apart as the east is from the west, and so adds to the feeling of neighborliness between America and the Orient.



SOME OF THE INFLUENTIAL NEWSPAPERS IN JAPAN

1. Japan Daily Mail. 2. Japan Times. 3. Mainichi Shimbun. 4. Chuo Shimbun. 5. Nippon. 6. Osaka Asahi Shimbun. 7. Tokyo Nichi-Nichi Shimbun. 8. Kokumin Shimbun. 9. Miako Shimbun. 10. Jiji Shimpō. 11. Hochishimbun. 12. Tokyo Asahi Shimbun. 13. Tokuin Shimpō (Presbyterian). 14. Kyoto, Japan Baptist Record. 15. Gokyo (Methodist). 16. Yorodie Choho.

INFLUENCES THAT ARE MOLDING JAPANESE THOUGHT

BY THEODORE M. MACNAIR, TOKYO, JAPAN
Missionary of the American Presbyterian Church

In accounting for the remarkable progress made in Japan during recent years, large emphasis must be placed upon the influence of literature, particularly periodical literature. These influences are second only to those of

the schools, which have made of the Japanese people a nation of readers.

The *Meiji* era had scarcely begun, thirty-eight years ago, when Japanese periodical literature took its rise contemporaneously with public speaking;

and if at the first it was crude, and played little part in the shaping of popular thought, that condition did not last. Rapid literary development took place, and now, a generation later, it makes a fairly creditable showing. In 1898, the thirty-first year of *Meiji*, there were 829 newspapers and magazines published; but five years later these had increased to 1328; and figures for 1905 show not less than 1500 as the present aggregate. Moreover, there are some among the more influential of the Tokyo dailies that have reached a circulation of a quarter of a million of copies.

All varieties of opinion, secular and religious, are provided, through this medium of periodical literature, with the means for exploitation; but in Japan as elsewhere the results are widely varying. The secular journals, especially those of Tokyo, are in the lead, as the great molders of public opinion. With their machinery for news gathering, manipulation (!), and scattering, through the agency even of the *gogai*, or "extra," they justify the claim that they are fully "up-to-date."

The *Jiji Shimpō*,* or "Record of Current Events," is the one most widely read journal, and the most reliable. It was established twenty-three years ago, as an independent organ, by "The Great Commoner," Fukuzawa, a name to make the fortunes of any newspaper.†

When the *Yomiuri* was started in 1874 its aim was to provide a *Shimbun*, or newspaper, which the middle and perhaps the lower classes would

be able to read; but in order to do this, the use of Chinese ideographs in its columns needed to be supplemented by that of the syllabic Japanese *kana*, placed alongside. More recently the literary style of the periodical has been materially changed, and its circulation is now mainly among people of the higher grades of culture.

The *Nichinichi Shimbun*, or "Daily News," a third journal belonging to the early group, edited by the former Congregational pastor, Mr. Yokoi, has been endeavoring to bring about a union of "the two greatest statesmen in Japan," Marquis Ito and Count Okuma, with a view to their taking up conjointly the reins of government, in place of the present cabinet.

Another paper of independent political views is the *Asahi*, or "Morning Sun," which dates from the year 1888, tho '83 saw the rise of its Ōsaka counterpart, of the same general management. The Ōsaka *Asahi* is the most influential newspaper published outside the capital. The Tokyo *Mainichi** was begun in Yokohama in 1870. This, the oldest of all the Japanese dailies, has for editor "a democrat to the heart's core" in the person of Saburo Shimada, who is also a Christian, and has long been politically prominent. He was a member of the first Japanese Parliament in 1890, and has represented a constituency ever since, serving through several terms as vice-speaker of the Lower House.

Of distinctively government organs other than the *Kwampō*, or "Official Gazette"), there are at the present time none, unless the *Kokumin*, or "Nation," may be so classed. It is controlled by one of the most conspicuous personalities of the Tokyo

* See number 10 in illustration page 647.

† There are others that have been longer in existence, dating, indeed, from the early seventies, and among them the *Hochi* ("Intelligencer") and the so-called *Yomiuri*, both of which are friendly to the Progressive Party, known as the *Shimpō*.

* See number 3 in cut on page 647.

press, Mr. K. Tokotomi, who has been a staunch supporter of the Katsura ministry, and in general of political policies which place especial emphasis on the prerogatives of royalty. The *Kokumin* was outspoken and unequivocal in its defense of the peace of Portsmouth, and as a result enjoys the distinction of having had its offices invaded and its presses destroyed by the Tokyo mob.

The *Chūō Shimbum* ("Central News") upholds the party-cabinet principle as opposed to the prevailing theory that the holders of ministerial office are responsible to the Emperor alone. It is, therefore, attached to the fortunes of the *Seiyukai*, "the Model party," which was founded five years ago by Marquis Ito and the leaders of the old *Jiyūtō*, or Liberals.*

There is one daily paper edited and published by Japanese, entirely in the English language—namely, *The Japan Times*. It is a creditably conducted journal, and tho only eight years old, has numerous patrons from among the Japanese, as well as in the foreign community. *The Japan Mail*, however, under foreign management, is recognizedly the leading English newspaper, and has been so ever since its establishment in 1865. Its present editor is the well-known Captain Brinkley, a retired English army officer.

* The remaining Tokyo journals which are deserving of mention on account of the popular support they receive, are the *Miyako* ("Metropolitan"), a society sheet, the *Chugai Shogyo Shimpō*, a journal of home and foreign trades, and the *Nippon* (Japan), a guardian of Confucian and otherwise conservative principles; also the *Dempho* (Telegraph), the *Niroku* (Two Six) and the *Yorozu Chōhō* ("Morning Report of Ten-thousand Matters"), the two latter being somewhat on the yellow order. The name *Niroku* is due to the fact that the paper was started in the twenty-sixth year of Meiji—i.e., in 1893.

Japanese Magazines

Magazine literature can not be said to have developed in Japan correspondingly with that of the newspaper class. There has been no lack of enterprise in this direction, but the patronage secured is as yet relatively small. Still, there are some magazines which pay well, and among them the *Taiyō*, or "Sun,"* which was begun as far back as 1887, and easily takes the leading place, with a monthly circulation of a hundred thousand copies. It is a "faithful exponent of Oriental affairs, especially devoted to commerce and industry," and it makes its appeal to foreign, as well as Japanese, readers by means of a somewhat extended section in English. It commands the work of the best Japanese writers, as a result partly of the financial inducements it offers, and also of the wide hearing it is able to guarantee.

The *Jidai Shichō* ("Topics of the Times") is similar in character to the *Taiyō*, tho more general in scope, and is likewise a forum in which the best of contemporary literature is appearing from month to month.

The *Keizai Zasshi* is a magazine of economics, with which the name of the late Dr. Taguchi, an ardent free-trader, was for years connected. It has been an agency of undoubted value in the development of modern Japanese finance, and has stood equally for the right as regards economic morality. It is always a good thing when a periodical of such large influence gives utterance to the caution against luxury, which a successful society is sure to need sooner or later. The words "sleeping on fagots and toiling to exhaustion" are suggestive of the high purposes of the Japanese

* See Frontispiece.

people at the beginning of the late war; but victory added to victory, with practically no experience of the discipline of defeat, made industry and economy lose somewhat of their charm as subjects of wide public comment, and the elegance and lavishness of what is called the *Genroku* period of two hundred years ago sought revival in fashionable circles in ways too signal to be ignored. As a result there were some, and perhaps many, Japanese, who may be said to have acquiesced almost cheerfully in the failure to exact an indemnity from Russia.

The *Keizai Zasshi* has its rivals, however, foremost among which is the *Toyo Keizai Shimpō*, or "Oriental Economist," under the careful editorship of one of the younger finance writers of the day, Dr. Amano, a professor in the private university (of Waseda) founded by Count Okuma.*

There are, further, a number of educational periodicals, the most prominent being the *Kyōikukai*, or "Educationalist," a somewhat caustic critic of educational affairs and their management, the *Kyōiku Jidai* ("Educational Age") and the *Jōgaku Sekai*, or "Female Educational World." It is indicative of progress, to say the least, that a woman's magazine in Japan should contain articles on such subjects as "The New Energy Among Women," "New Occupations for Women," and "The Renovated Home of the Twentieth Century"; and it is not a little startling from the viewpoint of Old Japan to read of the modern girl graduate not marrying as readily or

as early in life as her mother did, because of "a certain love of independence and liberty of action, a taste for which she acquires while at school."

Another publication of this same class, the *Kyōku Jikkenkai* ("Practical Educator"), protests repeatedly against "the tendency to theory spinning," now so noticeable, an evil which might be avoided if "the badgers which belong in the same hole"—that is, the educational authorities and the men who do the work, the leading teachers—could be induced to theorize in company.

Higher education has its medium of influence, in so far as periodical literature is concerned, in what is issued from time to time by the universities, the Imperial in particular, whose organ is the *Teikoku Bungaku*, or "University Literary."

A writer in a Buddhist magazine, the *Chuo Koron*, has affirmed similarly, and with reason, that "the literary world (of books) is at present marked by the absence of life, the books published are in no sense great books, they are not the result of the pressure of great thoughts demanding expression in words, there are many bookmakers, but few book writers." This is scarcely what one would expect to find in a country so much alive as Japan has shown herself to be in other directions, and the statement is perhaps extreme; but it is a good sign that the defect to which it points should be recognized.

There is a constant and increasing inflow into Japan of foreign literature, however, particularly English. In fact, the imports of English printed books nearly trebled between 1901 and 1903, while for German and French they remained practically the same, and the

* Of magazines devoted more especially to the interests of business men, the best is perhaps the *Jisugyo no Nihon*, or, "Industrial Japan," which exercises a wholesome influence in the direction of sound business methods, an influence particularly necessary now that the war is over, and a new era of trade expansion has begun.

latest available figures (in *yen*) stand relatively at 371,000 for English as compared with 94,000 German and 15,000 French. This drift in favor of English will no doubt continue, as is indicated by the steadily increasing place that is given to English study in the schools. Nitobe, the author of "Bushido," has been quoted as saying that "the Christian and Western moral ideals must be the standard for the future in Japan, and the most immediate and practical means for disseminating them, besides personal influence, will be the study of English literature. New Japan will receive her greatest impetus toward the new ethics through the desire, which is universal, to learn English, not as a language alone, but for the benefit to be derived from it in the formation of character." There is a magazine called *Eibun Shinshi* ("The Student"), which is doing much to stimulate this desire, and at the same time provide a means for satisfying it. The leading spirit in its management is a Japanese lady, Miss Ume Tsuda, a graduate of Bryn Mawr and now principal of one of the leading schools for girls.

Along with the above statement by Dr. Nitobe may be placed one from Miss Tsuda's own pen, regarding the attitude of Japanese statesmen toward Christianity, and hence toward the schools where Christianity is taught. "The most of our statesmen, even tho they profess no belief themselves, are willing nevertheless to encourage and help the spread of the Christian religion and the religious spirit, and they readily acknowledge the good influence thereby exerted on the masses of the people."

A few years ago the secular Japa-

nese papers contained frequent articles on the ethics of Buddhism, written by men of contemporary prominence; while now the same writers and others of like standing in the community are commenting quite as favorably and in the same public way on the various Christian ideals, ideals that have been brought forcibly to their knowledge through the reading of English authors, Tennyson, Wordsworth, etc. The change is noteworthy because of the non-Christian profession of these men, and at the same time of the recognition thus accorded to Christianity in quarters where it was formerly treated as a negligible quantity. In the fall of 1900, when a general missionary conference was in session in Tokyo, certain papers were asked to give space to reports of the proceedings, and replied that if dissensions arose they would be glad to do so, but not otherwise!

Religious Influences

It remains to consider the literary influences that are of a distinctively religious character; for these, while relatively limited in extent, in Japan, as elsewhere, are nevertheless making their mark upon the national life in an increasingly positive way. The secular papers may number their readers by the tens or hundreds of thousands, while the religious are reaching to hundreds only—twelve, fifteen, twenty-five; and yet the disproportion, as measured by the effects produced, are by no means so great as such figures would seem to indicate.

Religious literature, as at present produced, is mostly due to Christian enterprise, tho there are some notable exponents of Buddhism among current books and periodicals. They are

in striking contrast, however, to the number of Buddhist believers, as these are compared with the combined total of Christians, the latter a hundred and fifty thousand, the former some twenty-eight millions!

As for Buddhism, the reform element is practically the only source within it from which modern literary influences proceed. The apathy in matters of faith, which may be affirmed of the great majority of enrolled Buddhists, does not conduce to the acceptance of new religious ideas, or favor such innovations as religious periodicals with which to circulate them. But there are some who desire that the creed of Shaka may be revised to suit modern conditions, and who have adopted the usual literary means for securing a hearing with this end in view.

One noteworthy book has recently been published, which sets forth Buddhism in its actual or historical form, and also as an esoteric ideal, under the title, *Genshin Buttsu to Hōshin Buttsu*. Its author is the professor of comparative religions in the Imperial University, Dr. Anezaki, "one of the most interesting figures in the modern religious world." He believes that a composite of the higher truths of Buddhism and Christianity is practicable, and would provide, if made, an ideal religious system, and one that the civilized world might readily accept.

In the field of periodical literature, the foremost exponents of this Neo-Buddhism are the *Chuo Koron* ("Central Review"), already mentioned, the *Shin-Bukkyō* ("New Buddhism") and the *Kyūdō*, or "Seeker after Truth." It may be said of these and other such publications that they rarely contain anything pronouncedly optimistic, or

of a specifically constructive character. The rôle of critic is the one they commonly adopt, and the following will serve as a sample of the kind of criticism that is offered:

Priests have of late been freely distributing amulets among the soldiers, and when acting as army chaplains, they bear the name of *imonshi* (comforters); but how many of them are there that have any real faith in the efficacy of the religion they profess?

As bearing on this very matter of the traffic in charms and on divination in general, a government proclamation in December, 1905, forbids it *in toto* on pain of fine or imprisonment.

A symposium on the subject of the immortality of the soul was recently given in the columns of the *Shin Bukkyō*, in which a hundred and twenty or more persons took part—scholars, literary men, and religious teachers. "Not knowing life, how shall we know death?" said the Confucianists, quoting the master; whereas to many it was all as "a fire on the opposite bank of a river," a matter of no personal concern. But the leaven of Christian opinion appeared also, with its larger hope, the hope that must ultimately prevail, as against the negations of Buddhism, or of Western materialistic philosophy Japanicized, or the impersonal and colorless joy of "living on in the race."

The collection was of value, as showing the views of representative Japanese concerning this matter. And yet among fighting men there were few at the front who, to quote a commanding officer, did not pray daily to some divinity, and who were not more or less susceptible to religious influences, such as were exercised in connection with the army work of the

Young Men's Christian Association. The fact of prayer put up by practical men may not indicate a belief invariably in the existence of a future state, but the inference is usually strong in that direction.

The *Kyūdō* is the organ of a pietistic reactionary, a priest by the name of Chikazumi, who, while not breaking with the great Hongwanji sect, to which he belongs, is nevertheless striving to correct its abuses, and is propounding to this end a religion of the spirit, which is noticeably Christian in the terminology it employs, and in some of its ideas, as also in the methods adopted for its propagation. Already, for example, a fund has been well started toward the erection of a large building in Tokyo for the use of a Young Men's Buddhist Association.

With regard to the literature of Christianity, the following are the principal periodicals, representing the several churches—Greek, Roman, and Protestant. The *Seikyo Shimpō* ("True Doctrine News") and the *Koye* ("Voice"—the "Revue Catholique") are the organs respectively of the two former. Those of Protestantism are more numerous, owing to denominational differences, but their number is not so great as one might expect. Protestant Christians in Japan are gathered, for the most part, into but four general groups: the Presbyterian, the Congregational, the Episcopal and the Methodist, with ten or twelve thousand communicants in each; and each group has its leading religious paper, or perhaps two. The *Fukuin Shimpō* was until recently the only representative of Presbyterianism of any prominence, the *Kirisutokyo Sekai* ("Christian World") has stood

for Congregationalists, the *Nichiyō Sōshi* ("Sunday Miscellany") for the English Episcopalians, and there is also the representative of the American branch of the Church, the *Kirisutokyo Shuho*, or "Christian Weekly," and the *Gokyō* ("Advocate") makes its way into the hearts and homes of Methodists. A Baptist paper, the *Kyōho* ("Record"), should be added to the list, as representing the relatively small but active Baptist denomination. Besides these there are influential papers published by the Young Men's Christian Association, the *Kirisutokyo Seinen*, for example ("Christian Young Men"), and one, the *Meiji no Jōshi*, for the Young Women's Association; while the temperance interest is well maintained by the *Kuni no Hikari*, or "Light of Our Land." But the oldest of all the Christian periodicals now in existence, and the one of by far the largest circulation, about fifteen thousand a month, is the *Yorokobi no Otozure* ("Glad Tidings"), which is at once a Sunday-school paper and a messenger as well of religious truth for readers of all ages. Its editor for more than twenty years has been Mrs. E. R. Miller, of the mission of the Reformed (Dutch) Church.

Furthermore and outside the range of orthodoxy, there is the *Rikugō Zasshi* ("Cosmos"), which, altho originally conservative, is now an organ of Unitarianism. It was united some years ago with the *Shinri*, or "Truth," a monthly which had been previously conducted by the representatives of the Protestant-Evangelical Missionary Society of Germany.

Personality is more or less a feature of this Japanese religious literature. The names Takagi, Imai, Motoda, Ha-

rada (L'Abbe) Ligneul, not to mention others, are all familiar ones, both within and to some extent outside the respective church spheres, to which their bearers belong; but there are three of exceptional prominence, beginning with that of Uemura, which has the *Fukuin Shimpō* for its background. And the *Shinjin* ("New Man") reflects the varied and at times startling views of a well-known Congregational liberalist, the Rev. Ebina; and, further, Mr. Uchimura Kanzo, an ecclesiastical free-lance, tho one who is devotedly Christian, is reaching a large number of readers through his paper, the *Shin Kibo*, or "New Hope."

The make-up of this religious journalism is naturally somewhat kaleidoscopic, and yet among the similarities which obtain there is one strain of sentiment running through all of it, and through the secular periodicals as well, a sentiment to be expected indeed at this juncture, which deals with the responsibilities the war and its successes have brought to the nation. How to prove equal to them in statecraft and morals is the great question, but one that is approached in a spirit of strong optimism. The responsibilities are seen to reach beyond the territorial limits of the empire, and the foundations are now being laid for their exercise, with Ito at the Korean capital and Komura in Peking, and, in a spiritual way, with the provision for aggressive missionary work that is making in the various religious bodies.

The Buddhist *Chuo Koron* proposes a rendition of the Buddhist Scriptures into the colloquial of the people of Korea and China, and of Japan also, in order that they may become a means of Buddhist propagandism, similar to what the Bible has been in

the propagation of Christianity. "Now is the time," it declares, "for Buddhists to go in and win, and it is earnestly to be hoped that they will show themselves possessed of the energy, the enterprise and the sense of responsibility required for the full utilization of their unique opportunities."

On the other hand, the adherents of Christianity are convinced that the opportunities are theirs instead. "No patching up of old garments with new material, such as is being attempted by the new Buddhists, will answer," says the *Kirisutokyō Sekai*. "Christianity alone can serve our purpose at such a time as this." Hence the increased budgets, on which the *sengo dendō*, or after-the-war evangelism, must be made to depend.

At the same time voices are raised in some quarters for the assertion of a nationalistic spirit on the part of Christians, the outcome of which should be a rapidly decreasing dependence upon help from abroad in the maintenance of the Church life already organized. The *Seikyo Shimpō* is one of these. "The war has tended to deepen faith and to strengthen resolution" are its words, and the time is ripe for "financial independence." And the *Fukuin Shimpō* has taken the lead among Presbyterians in the same direction. The advocacy of this high aim is at times, however, so earnest as to be fairly chauvinistic, and to obscure the necessity for greater resources, and more of "the sinews of war," than Japanese Christians as yet possess, if the evangelization of the non-Christian millions is to proceed at a rate to correspond at all closely with the favorable conditions obtaining at the present time.

This is the view of a new Presbyte-

rian organ, the *Dai Nihon*, now *Kirisutokyo Shimpō*, or "Christian News," which is conducted by a number of the younger ministers of the Church. It contends for the fact of a race brotherhood that shall manifest itself in religion, as in secular affairs, and insists that it is a false and reactionary patriotism, which calls for exclusiveness in either direction. *Sekai no Nippon*, or "The Japan World," is a phrase now constantly appearing in the columns of magazines and newspapers and in the addresses of public men, and it is a strange anachronism for any section of the Christian Church to be found clinging to the *Yamato Damashii*, or Japan spirit, of the past. A new *Yamato Damashii* of larger conceptions and a wider horizon is an outgrowth of the war experiences, and to yield to its dominance is obviously the duty of the hour.

The fact that Christianity has been coming steadily into its own as an element in the composition of this spirit, and as a force to be reckoned with in the movements to which it is giving rise, has been pointedly shown in connection with the work for soldiers carried on by the Young Men's Christian Association, already referred to. It is well known that the Emperor of Japan made a donation of ten thousand yen (\$5,000) a short time ago toward this Christian effort, and there appeared subsequently in the *Jiji Shimpō* the following statement with reference to the gift, which merits quotation in full:

Altho the Christian religion is of recent introduction, the improvement it has effected in Japan's moral condition, and the influence it has had on the minds of the people, are very great. No one can deny

the great good accomplished by the believers of that religion, in establishing charitable institutions, in assisting in the progress of the nation, and in promoting the happiness of the poor and helpless. There are already many schools and colleges in the country, both for boys and girls, which are supported entirely by Christians. As for the charitable institutions, excepting those founded by the government, it is not too much to say that they are all the result of Christian enterprise. These had their origin during the time of peace. And now in the time of war the Y. M. C. A., an association of Christians, was the first to send its members to the front to comfort the soldiers in various ways, and the good which it has done for them can not be estimated. Such enterprise needs money, as well as ability. However earnest its agents may be, if they are not supplied with sufficient funds, their efforts can not bring forth the largest results. This doubtless is what the Emperor feared, and hence his munificent gift.

Here certainly was an act calculated, whatever else may be said of it, to break down prejudice against Christianity in the minds of many. What his majesty thus favors must be worth looking into, and not merely the Y. M. C. A. as a particular organization, but rather the faith in general which it represents. As in Manchuria, it was not the *Seinenkai* (Young Men's Association), but "Yaso" (the colloquial for Christianity), which the thousands of soldier beneficiaries talked about, and wrote home about, and to which they were profoundly grateful, so now it is the whole which benefits from the appreciation shown to the part.

The incident falls in line, therefore, with much else that is transpiring, notably the Japanese-English Alliance, and the intensified associations with Christendom which that great stroke of policy and statesmanship stands for. Will the outcome of it all be the more rapid enlargement and upbuilding of the Church of Christ? It is safer, no doubt, not to prophesy; and yet forces very tremendous are at work in Japan, and the tides are at the flood.

SHOULD WE SEND MORE MISSIONARIES TO JAPAN?

BY REV. E. H. JONES, JAPAN
Missionary of the American Baptist Missionary Union

The two largest denominations of Protestants in Japan—viz., the so-called Japanese Christian Church, comprising a union of all the branches of Presbyterians and the Congregationalists, the two together making about 22,000, or nearly one-half of the whole number of Protestants—have at their recent representative meetings taken action that will take most of the churches and out-stations from the fostering care of the missions and put them under the direction of the Japanese Home Mission Societies of these respective denominations. And, further, this action was accompanied by such an expression of opinion relating to direct missionary work that certainly in the above denominations, and to some extent in the other Protestant bodies as well, it will create a strong deterrent influence against missionaries engaging in direct evangelistic work. There is also a movement projected by a few strong Christian leaders, who are termed by some “the elder statesmen” of the Christian community, to promote the union of all the denominations. This union seems to have as its purpose the bringing about of absolute independence from the missionary societies of all the Christian churches in Japan.

We missionaries have always looked forward to the time when our work in Japan would be done. We have sought by every discreet measure to hasten that time by laying responsibility, financial and administrative, upon our Japanese coworkers. Notwithstanding all that, few, if any of us, have come to the opinion that it would be good for the work of the evangelization of

Japan, or for the establishment in the faith of the Japanese churches, for us to withdraw our helping hand as early as the present.

Some of the important reasons for this position are the small number of available Christian workers, and the need of an immediate, aggressive campaign. From the volume called “The Christian Movement in Relation to the New Life in Japan,” I cull the following statistics. We have for our working force:

Protestant missionaries—men and single women	593
Japanese workers—male and female	1,339
Total	1,932

This makes about one Christian worker of any kind for every 30,000 of the people of Japan. The cutting down of the number of workers just now in Japan would be nothing less than a calamity in Christian missions.

In America we have more than one Christian worker to every hundred, and in Japan the Christians have a less complete knowledge, and therefore less ability for work, than the workers in America.

The foreign missionary must make use of a uniquely alien language among a people of very sensitive nature, with highly elaborated manners and customs which have been fixed by centuries; to this people of a strongly nationalistic spirit, he finds it hard to avoid giving offense; hard to find the best avenue of approach. He is in a climate essentially different from his own, and, if he is wise, he has to avoid overwork or worry, tho the temptation to the one and

the provocation to the other are always pressing upon him. He knows if he appears too careful of himself there are those who will say he is lazy, and thus his influence will be curtailed. If he breaks down with overwork and has to go home for restoration, he knows it will draw greatly upon the funds that he desires to be used only for preaching the Gospel to the people to whom he has given his life.

Naturally the Japanese worker is handicapped by being brought up in an un-Christian environment. A Christian heredity has done a great deal for us. Many virtues are born in us for which we should claim no credit and which are deficient or wholly lacking in an un-Christian people. Buddhism has deadened the spiritual perceptions of the Japanese; Confucianism and Shintoism have shallowed them. It is easy for a Japanese to lightly esteem religion. Reverence will grow on them as they come to know more of God and the future life. From this, as well as from the enervating effect of an Asiatic climate and environment, which are felt by our Japanese fellow-workers as well as by ourselves, and also perhaps from the lack of a sufficiently stimulating diet, the Japanese workers are often lacking in persistency and aggressiveness.

They hold generally to the Bible creed, but often do not feel the reality of its truths concerning the terrible consequences of sin, in this and in the future life. This affects their earnestness and the impact of the truth upon the hearts of their hearers. A truth to be powerful in the heart of the hearer must be experienced in the heart of the preacher. Comparatively few of them feel the impulse of the thought which produced the wonderful

earnestness of the Apostle Paul, viz.: "Woe is me if I preach not the Gospel!" I am glad to testify that I have seen the number of earnest evangelists increase during the twenty years of my work in Japan, and I am thankful to have been closely associated with a good number of these. This number is sure to increase; but I am compelled by my love for Japan, and my desire for her speedy evangelization, to speak out plainly, risking the danger of being misunderstood by our Japanese Christians. I therefore earnestly protest, while cheerfully acknowledging Japan's wonderful progress during the time of my intimate acquaintance with her, that in the present stage of development it would be a suicidal policy to withdraw or reduce the number of missionaries.

A foreign missionary plus a Japanese evangelist make a wonderfully effective force for evangelistic work in Japan. They each make up the other's deficiencies and reach a larger number of hearers, and reach them better, than if working apart. The missionary stirs up his Japanese brother to more aggressive work, imparts to him earnestness, directness, seriousness, and helps with his experience, and knowledge, which are a part of our inheritance, also helps him financially, an aid which would naturally be largely withdrawn with the return of the missionary to his own land.

The Japanese worker gives to his missionary fellow worker the benefit of his knowledge of the Japanese language and character, teaches him suavity of manners, skill in approach, and provides a means of close contact with this people who are so sensitive to a mistake of manner. I fear if the missionary be withdrawn it would hap-

pen to our Protestant worker as it has already happened to the Greek Catholic worker. Inadequacy of numbers and money would prevent the lone Japanese worker from pushing out into the broad, whitened harvest fields of the country towns and villages; and, in the city where he would be forced by the above limitations to abide, he would be very sure to lapse into the unaggressive ways of his Greek Church brother.

Thus the harvest, being overripe and failing to be gathered, would spoil. The great danger we are meeting in Japan just now, because of the inadequacy of the present financial and other equipment, is, that the Christian propaganda finds it difficult to overtake and counteract the strong tendency of the people to lapse into complete satisfaction with their material progress, saying generally, as some already do, "Science and civilization are enough for us; the West has nothing more valuable to give us."

In the above remarks about the Japanese worker I do not forget the considerable number of well-fitted evangelists, or the few choice men who are leaders in the Christian community. These are doubtless all that could be desired as fully developed Christian workers and leaders. They are first fruits of the more fully ripened product of Christian evangelists which we are sure to have in another decade or two. But I deny that the rank and file of the Japanese workers are yet advanced enough, or sufficient in numbers, or that the Japanese churches are experienced enough, or financially strong enough to carry on the work alone.

The Field to be Cultivated

There is another great difficulty to be noted—viz., the character of the field to be cultivated. There is, as compared with America, such a difficult field that we ought to have many times more workers than we now have, rather than less. The latter condition is the danger that threatens on account of the present anti-missionary, or, to put it in the most charitable phrase, Japanese - Church - independence - at-any-price agitation, which is now being promoted by some of the strongest Church leaders in Japan.

We meet the above-mentioned effects of Buddhism and the other religions in the people to be worked for, as well as in the workers. Only, with the difference that in the people we have it in unalloyed strength. We have religion without life. Religion is regarded by the mass of the people as a thing to be used for selfish profit, curing of disease, increase of business, or the occasion of a holiday, rather than for renovation of character, or as preparation for the next world. The puerilities of Buddhistic teaching concerning the future life—I am now talking about Buddhism as known by the people of Japan—have finally produced disgust in the nation. Its pessimism has discouraged the earnest seeker after spiritual help. Shintoism and Confucianism have long ceased to have any serious religious influence on the people. So we have, negatively, a lack of religious receptivity, generally running into a contempt for religion; and, positively, many erroneous religious views that have to be uprooted before good seed can be sown. We find in use such

words as *God, sin, future life, new birth, repentance*, etc., etc., but with such different meanings that before you can put into the mind the seeds of truth—I am now referring to the divinely appointed use of the human agency—you have to uproot as thoroughly as possible these pernicious weeds of false doctrine.

The Distribution of Forces

Further, consider as reducing the effectiveness of the above small working force—the unequal distribution of the forces.

Many of the missionary workers went to Japan at a time when it was very difficult to dwell, or even tour for work, in places outside the open ports. About five years ago it was stated by Rev. Gideon Draper, in a speech before the General Missionary Conference in Tokyo, Japan—and the conditions have not materially changed even yet—that two cities of 40,000 inhabitants were yet without a resident missionary, and ninety-three towns and cities having between 10,000 and 40,000 people each were in the same condition. Further, there are parts of the country which for various reasons are especially lacking in anything like an adequate equipment for successful evangelization. Take, for an example, the section known as the "Tohoku," or Northeast. This part has been called in Christian writings, especially the western section of it, "Darkest Japan." In this Northeast there is a population of 5,211,779, with only *twenty-five or thirty working missionaries* and a correspondingly small number of Japanese workers. This part, too, has been called the spiritual capital of Japan, because of the strongly religious nature of the people, and thus presents a

especially inviting field for Christian work. But, notwithstanding its great need and the prospect of very successful work, if properly manned, it has been until now largely neglected. Because of special difficulties in the way of evangelization, such as a severe climate, a less educated people, towns further apart, and inadequate means of communication, so that to be properly manned for successful work we ought to have had a larger number of workers than in other parts of the country, we only have, probably, *one Christian worker of any kind to every 75,000 or 100,000 of the population!* Who that has had practical experience of the work in Japan, as he has been compelled to pass through town after town of a populous district like this to reach some station beyond, where for strategic or other reasons, he had commenced work, has not had heartache because of not being able for lack of time and money to stop to give these perishing masses any word of their danger or knowledge of the way of escape provided in our Evangel?

Then there is the financial outlook to be seriously considered. The various missionary societies have been spending on their work in Japan about 270,000 yen per year—about \$135,000 gold—exclusive of the missionary salaries. Now, suppose in the attempt to keep the work up to its present efficiency this amount, or a large portion of it, be thrown upon the already burdened Japanese churches, as it would probably be in case the missionaries are withdrawn. Would it not be a burden more than they could bear? Would it not be too much to expect the Christians in America to continue to contribute largely if the final out-

come of the present agitation be a general request from the churches of Japan to the missionary societies to withdraw their representatives?

Finally, what do you think of the policy that would throw upon the above twelve hundred Japanese workers, handicapped as they naturally are by *inadequate numbers, lack of experience and training, by an enervating climate, and by the poverty of their churches*, the urgent work of meeting the exigency of the hour—viz., *the necessity of the speedy evangelization of Japan?*

I know of no other danger in the world of Christian missions which demands more earnest consideration by the friends of missions than this threatened danger to our Japanese work. The Japanese have been won-

derfully successful in their great war, but they can not undertake the Christian campaign with the same prospect of success, because they lack for the Christian campaign the very things in which they were strong in the war with Russia—viz., *adequate numbers, "esprit de corps," and discipline, depth of conviction, and financial ability.* The world has justly admired their patriotism, their organization and subordination, the perfection of their training. The Japanese were so convinced that failure meant slavery to Russia that they spared no expense of men or money. But in the Christian campaign our Japanese Christian forces are still unprepared in these very particulars. We still need the help that Christian America and England can give them.

THE DAY OF OPPORTUNITY IN CHINA

BY REV. H. G. C. HALLOCK, SHANGHAI, CHINA

Missionary of the American Presbyterian Church, 1896-

The advance in China is very interesting. The war between Russia and Japan was watched with the greatest interest in the Western world, not only, but even more closely by China. She rejoiced greatly in every victory made by little Japan and every victory won raised Japan and lowered all the Western powers in China's estimation, tho Japan was fighting with but one. Not only so, the estimation of her own powers increased, and she began to realize that she might amount to something too. She resolved to try. The Chinese began to exert their powers in the wrong way, and the boycott and massacres began. The wiser heads, however,

see that this is the wrong way and they restrain the people. They see that the hope of China is in widespread education, better civilization, more modern improvements, better laws, purer rulers, a change in the methods of government, and in a living religion.

These, they see, are all-important, and so the Chinese are throwing themselves heart and soul into a quest for them. They see that Japan has them, and they wish them, too. Schools, high, intermediate, and primary, are being started in all parts of the empire. On September 13, 1901, the government commanded the establishment of large schools, colleges, and universities in

the largest cities, and many were organized. The decree of September 2, 1905, went much further, and did away with all the old style examinations, and made it possible for only those who have passed through the new schools to get their degrees.

The old style students wept bitterly, but the decree had to be obeyed; and from this year, 1906, China will have none of the system which has been in use for 1,200 years. This has made not only the officials open schools in nearly every city of the empire, but the wealthy men open schools for their own children and the educated men for the benefit of their own pockets. Teachers are in demand everywhere and the mission schools find difficulty to retain their own. Thus in educational lines the old has passed away. The new has hardly come yet because of the lack of teachers, text-books, and the proper management of the whole. China is busy solving the problem that this puts before her. When China becomes as far advanced as America she will have 50,000,000 pupils and nearly 270,000,000 who can read and write. This time is far ahead, but she is making the struggle and has no time for war.

The increase of literature in China is marvelous, and is lending largely to the educational advance of the Chinese. When I came to China a little over nine years ago, there were only one or two native newspapers, with but a few thousand circulation, and no magazines except those prepared by missionaries. Scholars were reading in the old lines. Now the newspapers run up into the hundreds, and the circulation into

hundreds of thousands if not millions, and the magazines published are numbered by tens. New books of all kinds, good and bad, are published. The newspapers make it possible for the Chinese to keep posted in the war, in all world topics, and in improvements, as never before. The newspapers, too, keep the actions, good and reprobable, of missionaries and foreign officials before the people.

China is also improving the means of communication from one part of the empire to another. The post-office is more efficient, the number of officers jumping from 176 four years ago to over 1,300 to-day. Railroads are being rapidly built or laid out. What is more important, the Chinese are doing a large amount of this themselves, partly because they need the railways and partly to keep the foreigners out. A traveler can go from Hankow to Peking overland in 36 hours, instead of taking a month, as formerly. The railway from Shanghai to Nanking is being rapidly completed. What a help these will be for postal and traveling communication! China wants more of them, and she will think twice before she goes to war until they are completed. A number of large steamboat routes have also been opened up.

China needs better laws and purer rulers, and she is exerting herself to get them. Like Japan, China wants a Constitutional Government, and those in authority have promised the people one in five years. Torture has been abolished by decree, tho it is not by any means entirely discontinued in the courts. This custom has long been a great

disgrace to China, and the issuing of the decree and the sending of commissioners to Japan to study methods of legal procedure are very hopeful signs. It is good, too, when the Empress Dowager and Emperor are willing to lay aside all ceremony and allow any one to make suggestions and give new ideas. This offers much larger scope for discussion. The newspapers are given more liberty and the people as a whole need not "walk in the beaten paths" in the expression of their ideas. They can urge new things on China. They can create not only an American boycott, but an English or a French boycott when those countries do not please them. This is done by arousing popular opinion. They can do the same thing with their officials.

Not only is China advancing in these respects, but in religious lines she is going forward very rapidly. The newspapers, magazines, books—all literature, whether Christian or not, are noticing religious things and are filling the minds of the people with some thought of Christianity. Even the dates on books, "The year of Jesus, 1906," along with "The 33d year of Kwang Hsu," keep our Lord's name ever before them. This advance is also seen in the fact that the same commissioners sent abroad to look into new governmental methods have been instructed to look for a new religion that shall be worthy of becoming a state religion for a great country like China. Let us hope and pray that they will choose the true one and not Buddhism, as they did a number of centuries ago. The Chinese have largely lost faith in their old religion, and they desire something new and

worthy of trust. They see that many leaders of thought and war in Japan were Christians, and believe that Japan's success was largely due to Christianity; and so we feel that the Japanese-Russian war has been a blessing to China, in that it has really prepossessed her in favor of Christianity.

The Christians, too, are more wide awake than ever before. They are not so much pro-foreign as formerly, but more pro-native, and I am glad to say, more pro-Christ. There are revivals going on in many places in China, and it is good to see the changed lives of the converts. The Christians are understanding better what it means to be Christians. The churches are becoming more self-supporting. The young Christians are seeing that it is possible for them to work without pay and to give for the advancement of the Kingdom of Christ, and they are sending out native missionaries paid by themselves. They are opening Christian schools and institutes and preaching-places at their own initiative.

We are greatly encouraged. But no one must think that our work is largely done. It has only begun. The most important part is yet to be done. China must be well guided now that she is awake. Young China needs educated Christian men to mold her thought, mold her literature, spiritualize and ennoble her advance. Young China knows that she must do something, and missionaries must show her how to save men's lives, not to take them; to seek heaven, not hell; to choose the right, not the wrong. Both are put before her, and the devil is not namby-pamby in his insistence on his side. We must be up and ahead of him. We need more money, more men and women missionaries, and more of the Spirit's power with us.



Photographed by a Korean photographer

AN EVANGELISTIC CLASS IN KOREA

Dr. Moffett and Mr. Cevallen stand in the rear and Mr. Jenkins and Mr. Engel in front

NATIVE EVANGELISM IN KOREA

BY REV. S. F. MOORE, SEOUL, KOREA

Missionary of the American Presbyterian Church

In the earlier stages of the work there was occasionally a missionary who wished to use foreign money in sending Korean men out to preach, but the rule was laid down that this must not be done. Each missionary was allowed to have only one foreign paid native helper, but there was no limit to the number he could oversee, provided their support came from the native Church.* The blessings bestowed on this method incline us to feel that the plan is a wise one.

Our theological seminary is yet in its infancy. It is still without buildings, receives no funds from home, and offers no salary, paid by foreigners, to

* Missionaries were not even allowed to use *their own money* to send out preachers. The passing of this rule shows how strongly the mission felt on the subject.

graduates at the end of the course. Nevertheless, we have 50 students, with every prospect of useful careers before them. The course covers five years, and includes the going over of the whole Bible in that time, as well as many other useful subjects.

To illustrate our policy, our junior or first year class (numbering 29) all but five are supported in the work of preaching by the native Church. They are called "helpers," and each has his own circuit, which includes from a half dozen to twenty groups of Christians. Some of these groups number four or five hundred and some are very small.

The foreign missionary administers the sacraments and oversees and directs the work, but a very large share

of the responsibility of deciding who are to be received to the Church, and in matters of discipline and a large part of spiritually feeding the flocks, devolves upon the helper. He travels the circuit nine months in the year, while the missionary can only make the rounds once or twice per year. Our helpers spend the other three months in theological study.

The advanced class which is to finish the course next year numbers seven, and these, as well as the middlers, are all actively engaged in the work of the ministry and are supported by the native Church.*

Our work is as yet in a rudimentary stage, but unless something unusual occurs the prospects are that growth will be more and more rapid as time goes on. The development at present is such as to require all the strength of the missionaries in looking after work already opened.

In harmony with the apostle's injunction to "lay hands suddenly on no man," we find that the average time since conversion for the 29 men of the junior class was $10\frac{1}{4}$ years. Helper Koan Kun Kim was converted 18 years ago, being the oldest in the faith, and Helper Ik Iu Kim, converted seven years ago, is the youngest.

In the senior class the average of discipleship is 13 years. Elder Suk Chin Han was converted 16 years ago, being the senior. The second year class averages only a little less than the junior—a fraction over 10 years.

* Of the five men in the junior class not supported by the native church one only is supported by foreign funds, the other four being leaders of country churches who own their own living, and who will, no doubt, be supported by the native church when they have finished their studies.

The theologists here differ from an ordinary class at home, in that they are more advanced in years, being almost without exception men of family. The age of the middlers averages 38 years, only two being in the twenties, while two others are over forty.

The teaching of these men is not done by a regular set of theological professors, but by various missionaries representing the Australian, Canadian, Southern and Northern Presbyterian missions, which compose the Presbyterian Council. The work is in charge of a committee of which Dr. Moffet is chairman, and the arrangement is for the teachers from other stations to spend a month here teaching the branches assigned, and other men coming the next month to take up other parts of the curriculum. Thus far this plan has been fairly satisfactory, altho sickness and other reasons have prevented several of the missionaries from doing the work assigned them. In some instances substitutes have been sent by the derelict missions and in others the burden has fallen upon Pyang Yang Station, which has already a heavy load.

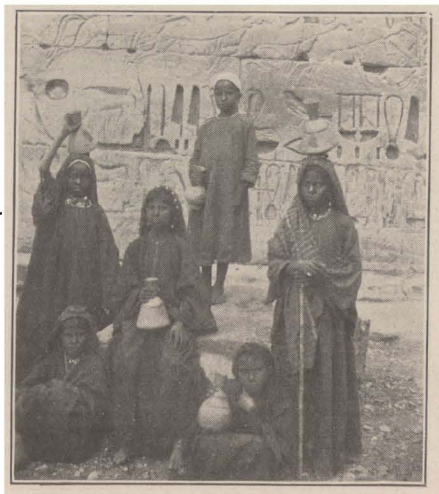
All departments of mission work are in a prosperous condition here. Last Wednesday evening there were 1,000 at the Central Church prayer-meeting, and on Sunday 29 catechumens (15 men and 14 women) were received. This was at one of the newly established smaller churches. The academy is full of young men doing excellent work—Methodists and Presbyterians uniting in this work. The numerous day schools are also well filled with pupils (all expenses paid by the native Church).

EGYPT—DEAD AND ALIVE

SOME NOTES ON A RECENT VISIT TO THE LAND OF THE PHARAOHS

BY DELAVAN L. PIERSON

Tourists who visit Egypt usually see and remember the things which interest them most. We met young ladies who had had "a lovely time,"



EGYPT—DEAD AND ALIVE

had met all the young English officers, attended the balls and had been to the theaters. They had seen the pyramids once and had heard that there were some old ruins near Cairo and up the Nile. They were quite confident that there was no missionary work worth mentioning, but knew that there was one Protestant church in Cairo, for they had met the rector.

Other travelers had seen all the monuments, temples, tombs and ruins of note, and had become so blasé that Palestine and Greece had no interest for them, for nothing under 3,000 years old was worthy of notice. They were convinced that the Bible was a collection of Jewish fables, for had not their guide pointed out to them the mummy of the Pharaoh whom

the Scriptures declared to have been drowned in the Red Sea! They had not seen the name of Joseph on the monuments; therefore, he must have been a myth. As for missions, "the Mohammedans should be left alone, for they believe in God and they can not be converted and the Kopts are already Christians. We should spend the money now used for missions in helping to excavate the ancient ruins."

There are some tourists who care more for the Kingdom of Heaven than for that of fashion and who are even more interested in the work of building up living temples than in excavating dead tombs. We thoroughly



Photograph by G. S. Eddy

TWO OF THE OLDEST STATUES IN THE WORLD
These two statues in the Cairo Museum belong to the end of the 3d dynasty—before the time of Abraham. They are two of the oldest and finest specimens of sculptured stone in the world

appreciate the pleasures of social life, and are keenly alive to the interest and



EL-AZHAR, THE GREAT MOSLEM UNIVERSITY IN CAIRO

importance that attach to archaeological research; but the tourist who meets the English officials and passes by the missionaries, who visits the mosques and not the missions, who examines the ancient hieroglyphics but fails to look into the Christian schools—that man or woman has omitted the best and most lasting monuments of Egypt.

There are quaint and queer sights which fascinate the visitor to the unchanging East. The omnipresent camel, with its haughty and deliberate air, its sleepy eyes to which a pair of spectacles seem a necessary adjunct, its big under lip, leathery skin, long neck and stilt-like legs, looking like a cross between a donkey and an ostrich, is the picturesque “ship” and freight train of the desert. Then there are the night-gowned Arabs, the veiled women (both black and white), with eyes peering coquettishly between hood and veil; the open-air barber shops, the mazes of the bazaars, the white-

robed sâis running like Mercury before the open landaus, the funeral processions with corpses lying exposed on a bier; and the wedding, preceded by torch-bearers and musicians, and the bride's carriage gaily decorated with rugs or other rich hangings—all these and much more make Cairo of to-day a place of manifold interest and kaleidoscopic variety.

Egypt of the Past

But the glory of Egypt is its past. The giant Pyramids make man seem short-lived and his modern achievements seem puny and insignificant. Some of them were old when Abraham took his wife into Egypt, and in the days of Herodotus, “the father of history,” travelers visited these ancient tombs. The great temples of Luxor are truly magnificent ruins, the mural inscriptions tell of mighty achievements in war, the pictures describe minutely the complex life of the people, and the “Book of the Dead” reveals a belief

in immortality and a future judgment with reward and punishment, which might have been expected to lead the ancient Egyptian to a higher life. But as among Buddhists and Confucianists and Moslems to-day, moral maxims and ethical standards have no power to regenerate and energize men. The Egyptians believed that at death they would stand before the judgment seat of Osiris and be examined by 42 judges as to the honesty, purity and integrity of their lives. They therefore conceived the idea of having buried in their sarcophagus a "respondent," or small image, whose office it was to respond at the judgment in place of the soul of the dead man, and say (truthfully) that it had not committed any of the 42 crimes in question. That their civilization was great, their skill wonderful, and many of their religious

ideas exalted, none can deny. But these were powerless and of the kind that pass away leaving only a record in stone. More money and thought were expended for the dead than for the living, their religion was for the benefit of priests rather than for the people, and their records tell of cities destroyed and captives taken, but never of lands evangelized or slaves set free.

The civilization of ancient Mizraim, of which we see the fragments, has death and decay marked on every feature, in spite of their desire for immortality. But what of modern Egypt? Is there hope in the future?

Hope for the Future

The Kopts, who proudly claim as their ancestors the builders of the pyramids and writers of the hieroglyphics, are naturally a weak and unprogressive race. Tho they were



MISSIONARIES PREACHING IN FRONT OF A SHOP, NEAR THE AZHAR, CAIRO

converted to Christianity in the early centuries of the Christian era, they failed to feed on the Word of God and did not obey the command of their Master to disciple the neighboring nations, consequently they became stunted in spiritual life and weak to resist temptation. They are a case of arrested development, and one's only wonder is that they were not swallowed up in the heathenism or mowed down before the onward sweep of Islam. It is something that they, like the Abyssinians, the Armenians and the Nestorians, have, through all these years, held to the name Christian and to many of the traditions, but they have lost the power to mature themselves or win others to their faith.

We visited a Koptic church at Easter time. It was the Cathedral of Cairo, and thither came all the most intelligent and eminent of the Koptic worthies. On Friday of Passion Week the church is draped in black and songs of sorrow are chanted in memory of the dead Christ. It is their belief that when our Lord died and descended into the place of the dead, He set free the spirits of the blessed dead and that they immediately rose to Paradise. Now they believe that on each anniversary of His death those who have died during the year rise to immortality. The Kopts, gathered in the church, wish to honor their departed friends as they pass upward and so they bow to the spirits as they are ascending. As these spirits are invisible, the friends do not know in which direction to bow toward them, and therefore they bow successively to the four points of the

compass. Thus none of their friends are slighted. On Saturday evening the draperies of mourning have been removed and resurrection songs are sung. The choir boys chant in the ancient Koptic language the story of Easter, the Scriptures are read in the dead language of the hieroglyphics, but not even those who read can understand. Formerly the whole service was conducted in this unknown tongue, and as a result the worshipers went away entirely unfed. Recently Arabic has also been introduced into the worship, and brief sermons are preached. But the priests are rich, generally ignorant and often sinful, so that the people are poor, illiterate, superstitious, and weak. Unless they become regenerate and progressive there is no hope for Egypt from the Kopts.

When the Arabs swept over Egypt and conquered the country, most of the people became followers of Mohammed, and the Turk held the reigns of government. Pyramids were dismantled and temples were pillaged to erect mosques, and the land was oppressed by the tax collectors. The results of Turkish rule are sufficiently evident in Turkey and Palestine. It is a system of government for the benefit of the Sultan and his favorites; the welfare of the people is left out of consideration. The religion of Islam demands the mechanical observance of ceremonies, but caters to the sensual appetites of man, degrades woman to the place of a slave and upholds the extermination of infidel "dogs." It advocates no education beyond ability to read or memorize words of a Koran, no higher ideal than the fallible and sinful prophet. Islam

has never produced a living, vital and vitalizing civilization and never will. Surely the hope of Egypt is not in Mohammed or his followers.

Since the English have become the guardians of Egypt's fortunes, many have built hopes on their magnificent system of Colonial Government. John Bull is indeed building dams and perfecting the irrigation system of the country, and by just laws and able administration, as well as in many other ways, England cares for the moral and material welfare of the country. English honesty gives a fine example to Egyptian officials, and the temporal prosperity of the country has had a great impetus since the British occupation. Lord Cromer has advised the establishment of schools, and the Kopts and the Moslems in cities and villages have not been slow to act on his suggestion.

But all this progress fails to give promise of spiritual growth. The eternal life is forgotten in the strug-

gle for temporal advancement. From this point of view the hope of Egypt is in the army of missionaries who, by example and precept, are holding up before the people Jesus Christ, the Savior of the world. In hundreds of centers throughout the length and breadth of the land they minister to the body, mind, and soul of young and old.

The Regeneration of Egypt

The most impressive sight we saw in Egypt was the magnificent work in Assiut, conducted under the auspices of the United Presbyterian Church of America. Here stands a fine large hospital built through the efforts of Dr. V. M. Henry. Its 150 beds are filled with Moslem, Kopt and other patients, who travel many miles to be under the skilful and sympathetic care of the Christian physicians and nurses. No one who is at all familiar with the filthy conditions of Egyptian peasant homes, and the ignorance and barbarity dis-



OUTPATIENTS OF THE CHURCH MISSIONARY SOCIETY HOSPITAL IN CAIRO

played in native surgery and treatment of diseases, can question the great blessing that such a hospital offers to thousands of sufferers. Hither come women for confinement, sometimes riding for many miles on camel-back. Ophthalmia, inverted eyelids, bullet wounds, tumors, and such ailments are common, and the vast majority who are

open followers of Christ, but many seeds are planted which later bear fruit. The medical arm of missions is able to open doors which have resisted all other efforts. It is not easy work. Dr. Henry is grievously burdened with the multitude of calls which overtax his strength. He is even in danger of his life from highway robbers who beset the roads



A BIBLE TALK IN THE WOMAN'S WARD OF THE ASSIUT MISSION HOSPITAL
Pastor Mousa has been conducting the service. The blind Bible-reader sits on a cot (dressed in black)

treated in the hospitals return home either healed or greatly improved.

Daily services are held for the patients by an evangelist, a converted Moslem—Pastor Mousa—who is as earnest and efficient in his care for the souls as the Christian physicians are in their prescriptions for the bodies of the sick and diseased. A blind Biblewoman also goes her daily rounds among patients of the clinic and hospital and reads from her raised type the Word of God.

There are not many who have the strength and courage to become

after nightfall. More than once he has narrowly escaped falling into the hands of men who are willing to shed blood for booty worth less than 50 cents.

Assiut has also the most promising Protestant Church in Egypt. It was begun 30 years ago in a camel stable, but is now entirely self-supporting, and has a fine large building with seating capacity for over six hundred with a pastor who is both a devoted shepherd and an able preacher. It seems a little strange to an American to attend a service

where the vast majority are men wearing the red fez (including the preacher). The men occupy the whole body of the church, while the women are carefully concealed behind curtains in the two side wings. There must also be women ushers for the sisters, wives, and mothers. Some of the leading men of the city are members of this church, and it

every pressure to bear on him to lead him to abandon his purpose. The graduates of the college are scattered all over Egypt and fill many prominent positions. The government recognizes the value of the training received, and has requested that telegraphy and other branches be taught especially to fit men for civil service. The Egyptian officials as-



THE UNITED PRESBYTERIAN MISSION COLLEGE, ASSIUT

will bear comparison with our congregations at home.

Still more impressive is the assembly of over six hundred boys and young men in attendance at the Assiut College. These students range in age from ten to twenty years, and the course includes four years preparatory and four years advanced. The teachers are all Protestant Christians imbued with a missionary spirit. The Bible is a daily text-book, and many of the young men become earnest Christians. Not a few are studying for the ministry, among them one young man who is heir to a small fortune and whose Koptic relatives bring

sert that Assiut graduates are better both in intellectual training and in moral caliber than those of government schools.

The girls' school has about one hundred and eighty boarding, and some day pupils. As in the Luxor and Cairo schools, there are three classes of scholars according to the amount they are able to pay. The lowest class have plainest beds and most simple food, costing only \$10 a quarter; the highest for better accommodations pay about \$100. All share in the housework, and learn habits of neatness and economy in housekeeping. Many come from homes of extreme poverty, some

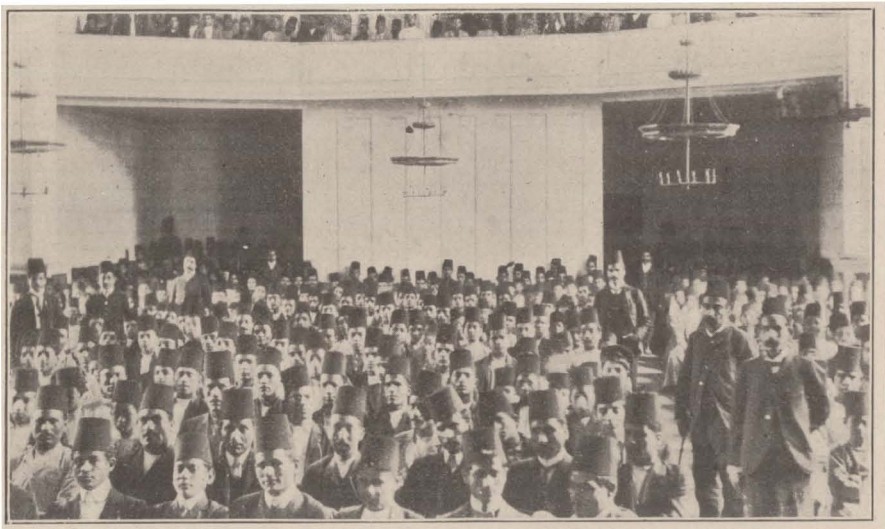
from the straw hut of the farmer, which is little more than a wind-break. They have never learned to cleanse their bodies and have never used a bed, table, or chair. Such girls pass through the initiation of the bath and the fine-tooth comb, but it is often months before they learn the advantage of soap and water, bed linen, or knife and fork.

One great difficulty in the satisfactory education of these girls is due to their early marriages. How much would our American schools be able to accomplish in the elevation of women if the girls were taken to the school at the age of ten or eleven and then recalled from their studies at twelve or fourteen to become wives and mothers? In Egypt sixteen is considered an advanced age for marriage, and a girl who passes it without having been led to the altar is almost a hopeless "old maid."

There is not space to mention the many other phases and centers of

mission work in Egypt. At Tanta is an excellent hospital for women, a church and schools for boys and girls. In Luxor the girls' school will soon have the use of a well-planned stone building, to erect which sandstone has been brought from Assouan, tiles from France, steel from Belgium, iron from Germany, coal from England, and wood from America. The medical work in this district of ancient Thebes is in charge of Dr. A. W. Pollock, who is sadly in need of a hospital where patients may be kept clean and where nurses can see that their charges do not drink a whole week's prescription at a gulp, or disregard all laws of decency and common sense.

Cairo, the central station of the American Mission, has many branches of work in school and church, book depot and evangelistic agencies. The theological school, with over twenty students, supplies native Christian churches with pastors. Each Sunday some of the



MORNING CHAPEL SERVICE IN THE COLLEGE AT ASSIUT

young men go out into the neighboring cities and villages preaching the Word. The Nile mission boat *Ibis* has also been a useful agency in evangelistic work.

The American Mission (United Presbyterian) has been at work for over fifty years in the Nile Valley, and is represented by a noble body of men and women who are bearing the burden and heat of the day.

Travelers who visit Cairo and journey comfortably up the Nile at the choicest season of the year, can have no idea of the "fiery trial" through which the missionaries pass during the summer months when they work with the thermometer at 120 degrees in the shade. Fortunately, through the generosity of Miss Van Sommer and other friends, a rest-home has been provided at Ramleh, near Alexandria, but this is enjoyed only during the most unbearable weeks of midsummer.

Nearly 200 different cities and villages in the Nile Valley are occupied by the American Mission which, besides about 100 foreign workers, employs 600 native helpers in teaching, preaching and healing.

The principal other societies at work are the Church Missionary Society, with a hospital and school in Cairo, and working chiefly among Moslems; the North Africa Mission, located in Alexandria and laboring for Moslems and Jews; and the Egyptian General Mission, with stations for the most part in the villages of the Delta. All are blessed with consecrated laborers, and are able to show blessed results. The Plymouth Brethren and Seventh Day Adventists have missionaries in Egypt, but until recently have confined their

labors too much to efforts to win converts from the other evangelical missions.

One other agency deserves special mention. The importance of Arabic



THE AMERICAN MISSION HOUSE, CAIRO

This building, in the center of the city, houses four missionary families, a boarding-school for girls, a day-school for boys, a theological seminary, and a book depot. It also contains the church and chapel

Christian literature as a means of spreading the Gospel has long been felt, and was emphasized at the recent conference in Cairo. Heretofore the Beirut press has supplied most of the books and tracts used in Egypt and North Africa, but owing, however, to its limited capacity and to the rigid and foolish Turkish censorship, a press in Egypt could supply the need much more satisfactorily. To meet this need the Nile Mission Press has been established near Cairo, and has been most useful in printing mission papers and occasional literature. The London committee appeal urgently for the

help of an American committee. There is a decided need and a great opportunity.

These are among the forces that are working to develop a New Egypt with moral and intellectual as well as physical and material power. With the British government to secure legal justice and material advancement, and the missionary force to develop intellectual and

spiritual leaders, the new nation will be as far in advance of the old as the living can outstrip the dead. The greatest institutions in Egypt to-day are not its museums and monuments, but its schools; not its tombs of the dead and temples of the past, but its Christian churches, where living temples are being cleansed and beautified, not to fall in ruin and death, but to endure throughout eternity.



DRS. HARVEY AND WATSON WITH THE CLASS OF 1906 IN THE THEOLOGICAL SEMINARY OF THE AMERICAN UNITED PRESBYTERIAN MISSION, CAIRO, EGYPT

NAMES OF THE GRADUATES

Beginning at the top row, read from left to right

- | | |
|-------------------------|---|
| 1. Mr. Abd El Masuh | 11. Mr. Wahby Caras |
| 2. Mr. Nasr Hanna | 12. Mr. Hanna Ibrahim |
| 3. Mr. Hanna Zikery | 13. Dr. Watson |
| 4. Mr. Marcus Hanna | 14. Dr. Harvey |
| *5. Mr. Aziz Gergouy | 15. Mr. Ibrahim Girgis |
| 6. Mr. Aghban Wasif | 16. Mr. Gubriel Rizkulla |
| 7. Mr. Sadick Sôo wā ha | 17. Mr. Ghali Macarius |
| 8. Mr. Janos Kultı | 18. Mr. Boulus Marcus |
| 9. Mr. Abadir Ibrahim | 19. Mr. Ibrahim Guyed |
| 10. Mr. Yacoub Masaoud | 20. Mr. Khleel Seeha (Father of 7 sons) |
| | 21. Mr. Read Girgis |

* No. 5. Aziz Gergouy died June 22d of typhus fever in the Mission hospital at Assiut. He was a very promising young man.

KHARTUM—THE STRATEGIC CENTER OF AFRICA

BY A TRAVELER

Khartum is situated on the southern bank of the Blue Nile, some distance south of where it unites with the White Nile. Ordinarily the White Nile is about three miles away, but during the flood season, when the stream overflows its banks and is not less than three and a half miles in width, it comes to the very edge of Khartum. Uniting with the Blue Nile, which is in flood during the same season of the year, the two form a mighty stream, which carries down to lower Egypt the fertilizing sediment of the Nile Valley. Just opposite Khartum, on the Blue Nile, is the town of North Khartum, formerly known as Halpaya, which rivals in size the older town. This is the present terminus of the railway which runs to the south, and headquarters of the shipping of the rivers. Across the Nile, below the junction of the two rivers, is the town of Omdurman, a city of fifty thousand inhabitants, who are scattered along the river for nearly seven miles. Within a radius of about four miles is a population of at least seventy thousand.

These three places are connected by train-lines and ferries, and the complete circuit can now be made with comparative ease in a reasonably short time. The population is of mixed character, but by far the larger numbers are descendants of the numerous tribes living along the river to the south.

There is in Khartum a large foreign population, among whom Greeks preponderate. The next largest class are British, nearly all of whom are in some way connected

with the government, for Khartum is the capital of the Sudan, and here reside the Governor-General and all his chief officers. Here are located the central post-office and telegraph buildings, also the principal banks, and the department of public works, a large civil hospital, and a well-equipped dispensary. The larger stores are also found at this place, and if the purchaser have money enough, he can procure almost anything here. When the distance from Europe is considered, and the difficult route over which all freight must come, the prices of most things are not exorbitant.

Khartum may justly boast of a zoological garden, located in a magnificent palm-grove, which contains specimens of most of the animals and birds of the Sudan. The large hotel, under European management, does a flourishing business during the season of travel, which begins about the first of December and ends with the first of March. The number of travelers to the Sudan is constantly increasing, a thing not to be wondered at when we consider all that is to be seen. The long river trip is one of the finest on the globe, and during the season the tourist has before him, with Khartum as a center, not less than two thousand miles of navigable river. Luxurious tourist boats ply on these rivers, and the traveler may be taken up the Blue Nile into Abyssinian mountains, or he may go a thousand miles up the White Nile into the confines of Uganda; or, when five hundred miles up the White Nile, he may turn to the east and steam up the Sobat

River a distance of three hundred miles into the Galla country. If fortune smile on him, he may have a glimpse at Abyssinian elephants, and is sure of seeing a number of crocodiles, some of which are huge beasts, eighteen feet in length. One can not fail to be charmed by the beauty of the country through which he passes. To the west one may journey from the White Nile and ascend the Gazelle River for four hundred miles to the borders of the cannibal country, not far from the head-waters of the great Kongo River.

Into the three towns of Khartum, North Khartum, and Omdurman, are gathered representatives of all the tribes living along the banks of all these streams, many of whom were brought hither by the Mahdi and Khalifa during those thirteen awful years of fire and sword, which began with the death of the gallant Gordon and ended with the terrible battle of Omdurman.

None of the poor blacks in this district were Mohammedans when taken from their native villages, but were compelled to accept Mohammed or die. Thousands of them know practically nothing of the principles of Islam, and repeat the creed and prayer mechanically, understanding nothing of what they say. Some of the Abyssinians retain the name Christian, but that is about the only claim or semblance they have to Christianity. Many of them have become Moslems and are classed as such, so that no direct Christian work is allowed to be done among them.

Since the reopening of the Sudan a large number of Kopts have come from Egypt to act as government

clerks, translators, telegraph operators, etc. It is well known that all of these are compelled to work on Sabbath, except as every government employee has two hours in which he is allowed to attend the religious services of his own selection. The Mohammedan day is observed in the Sudan, as in Egypt, and all offices are closed on Friday, so that it is also a holiday for Christians. The Moslem keeps sacred a special hour about noon of that day, before and after which he may follow his usual vocation.

Khartum has a fine mosque which occupies the best site in all the city. The building of this mosque was largely due to government initiative and was erected by its direction and supervision, tho the funds came from Mohammedan sources. It is the only building erected by the present British government for exclusive religious purposes in the entire country.

Mission work is carried on largely through schools which have been established in four or five different places. They are conducted by Christian teachers drawn from the Presbyterian college at Assiut, and are evangelical in character, tho attended by all classes—Kopts, Syrians, Jews, Greeks, Mohammedans, and Christians. Direct methods in the work are allowed among the non-Moslem heathen tribes to the south of Khartum, and the American United Presbyterians have a mission on the Sobat River.

Government schools are conducted in a number of centers in the Sudan, and they are ably managed by English-speaking superintendents, and are equipped for good work. This is

specially true of the Gordon Memorial College, which is under an English director, who is under the British superintendent of public instruction in the Sudan. All teachers in this college are Mohammedans, a few of them coming from Al Azhar University in Cairo, which is recognized in all Mohammedan lands as their greatest institution of learning. The students in Gordon College receive no instruction in the Christian religion, but some of them are taught the Koran by the sheiks. Christian boys are not compelled to study Islam, but they are under the

Mohammedan influence which permeates the school. This school is dedicated to one who is considered Africa's greatest Christian martyr—General Gordon!

The three cities bid fair to become one great city, in three parts, and not only the greatest city in the Sudan, but in all Africa. From it shall go out influences which shall permeate the Sudan, central and southern, by no means a small part of the continent. What shall be done to make Khartum a Christian center for the evangelization of Africa?

THE DRUZES OF MOUNT LEBANON—II

BY REV. GEORGE C. DOOLITTLE, ZAHLEH, SYRIA
Missionary of the American Presbyterian Church

Origin and Political Position

The Druzes are connected in their origin with the two great ancient lands of might and wisdom—Egypt and Persia. The incarnation of their deity was a Fatimite Mohammedan ruler in Egypt, while the real authors and propagators of the new religion were Persians imbued with the mystic religions of that land.

In the year 985 A. D. was born Abu Ali el Hakim, who became in his twelfth year the sixth of the Fatimite dynasty. These rulers belonged to the Shēite branch of the Mohammedans. El Hakim held sway over all Egypt, Arabia and Syria, and for twenty-five years ruled in greatest folly and tyranny. He was evidently insane—an impious and bloodthirsty monarch. He murdered all who did not believe in the Shēite claim of Ali's exclusive right to the Khalifate. He persecuted the Christians most cruelly, and in one

instance ordered a prominent Christian to receive one thousand lashes. After eight hundred had been administered, the dying martyr called for a drink of water. It was promised on condition of recantation. This he refused, and died in the faith. El Hakim, in sheer brutality, ordered the remaining two hundred lashes to be laid on the corpse.

His insanity was manifest in a series of foolish orders. Christians were obliged to dress in blue garments, Jews in yellow. A certain vegetable was prohibited as food, because the instigator of Ali's assassination was said to have been fond of it. His horse once became frightened at a dog, therefore all the dogs of the city were exterminated. Many churches were burned, and then allowed to be rebuilt. Professors were called to the colleges, and then cruelly butchered. At one time the gates of the city were

shut by day and open by night. His reign was characterized by many such foolish and cruel acts. He met his end by assassination, instigated by his own sister. This strange anomaly is believed by the Druzes to have been the incarnated dwelling of God.

Four years before the murder of El Hakim (in 1017) came a Persian named Mohammed Ibu Ismail ed Darazy to the court of Egypt. El Hakim received him with honor and made him one of the first officers of the state. Later ed Darazy nearly met his end in attempting to prove in the principal mosque the divinity of his master, El Hakim. An infuriated crowd set upon him and killed many of his followers. Thereupon he was sent by El Hakim to the Wady et Teim, a great valley near Mount Hermon, to win over its inhabitants to the new religion. This man gave the name to the sect—*Druze*, from ed Darazy.

Shortly after ed Darazy left the scene, another Persian, Hamzy Ibu Ahmed, took his place at the Egyptian court. This man is the real author of the Druze religion and the chief compiler of its sacred books. Where Darazy failed in establishing the divinity of el Hakim, *he* succeeded, and even supplanted the other Persian and destroyed his influence. Darazy is repudiated by the very sect to which he gave his name, and Hamzy is exalted. In his writings he speaks of Darazy as a "calf." This, together with the existence in some khulmehs of much-abused pictures of Darazy, is the foundation of the erroneous idea that the Druzes worship the calf.

With his coadjutors Hamzy compiled six or seven volumes, containing over a hundred treatises and epistles,

which constitute the sacred books of the Druzes. They attempted to imitate the style of the Koran, but neither in richness of diction, force of expression, or purity of language did they equal the Prophet of Islam.

Upon the death of el Hakim the new religion entirely disappeared from Egypt and sprang up in Syria, where it spread from Wady et Teim throughout southern Lebanon and over into the Hauran.

The origin of the religious tenets of the Druzes must be sought in the Persian mystic religions which took their rise a century or two after the rise of Islam. Both Darazy and Hamzy were Persians, and according to the testimony of history were learned mystics. By a liberal allegorizing, derived from old forms of religion, these mystics evolved a new one different from them all, eclectic in character. Their devotees outwardly still professed the prevailing religion of Mohammed. One of these sects, the Carmathians, overran all Arabia and Syria, and even held Jerusalem for a time. Ere they were driven back to their original Persian limits, they had succeeded in diffusing their doctrines all through the extensive tract of country which they had held temporarily. Thus they prepared many minds for the propagation of the later Druze doctrines.

But eclectic tendencies were not confined to contemporary religions. While Mohammedanism, Christianity and the Persian mystic cults were drawn upon, origins reached far back into the remotest times, and doctrines of the ancient Persian philosophies, especially as applied and improved by Zoroaster, were borrowed for the new religion.

From earliest times in Druze his-

tory, their influence has been felt politically throughout the Lebanon and Syria. Owing largely to the restrictions against marriage outside certain limits, the leading Druze families have held their places in a compact, unbroken line. Many of these held full feudatory sway in the Lebanon up to within the last half century. Since then the political supremacy has passed from them, their great landed estates have largely been bought by others, and (with a few marked exceptions) they have become quite a secondary race in the mountain.

After the terrible uprising and massacres in 1860, when thousands of the youth and strength of the Christian sects, especially in Hasbeyeh, Deir el Komar, Zahleh, and Damascus, fell by the sword of the exasperated, warlike

Druzes, or through the treachery of Turkish officials and soldiery, the European powers intervened and established in Lebanon the existing form of government by a Christian Pasha under the protectorate of Europe. For this reason Druzes and Christians alike enjoy a freedom of government and immunity from Turkish oppression scarce dreamed of before the awful events of 1860. This favored district of Syria has become the envy of dwellers in other parts of the land.

The Druze Religious System

THE UNITY OF THE DEITY.—The Druzes are preeminently Unitarians. This term is used throughout their sacred writings to differentiate them from all others of whatever shade of religious belief. Their sys-



COURTYARD OF GOVERNMENT BUILDING IN DEIR EL KOMAR, WHERE 1,200 CHRISTIANS WERE MASSACRED IN 1860

tem is founded upon the belief in one eternal and supreme Being. The attribute of unity completely overshadows all others.

The attributes of the Deity, tho subjectively held as an article of faith, are not objectively applied. That is, while God is said to possess perfect power, wisdom, and the like, yet the idea that He is possessed of any attribute whatsoever is wholly rejected, as bringing Him into resemblance to created beings. He can neither be comprehended by the senses, nor can language be used to describe Him.

DIVINE MANIFESTATIONS IN HUMAN FORM.—The Druzes hold that the Deity has assumed the human form ten times. The last manifestation occurred in the person of el Hakim, the mad ruler of Egypt.

When men first appeared in this world, they had no knowledge of God and were ruled by no moral law. The Deity, therefore, appeared in human form, together with the Ministers of Truth and Ministers of Error, and preached the truth to all men, who by the exercise of free moral agency were able to choose good or evil.

All responded to the call of the incarnate God. He then disappeared, and the Ministers of Error succeeded in winning back many to the side of evil. The division thus made is permanent to the end of time, and the destiny of all mankind was then fixed forever.

After the lapse of hundreds of thousands of years, God again manifested Himself, accompanied by the Universal Mind in the form of Shatnil. After this He again vanished, reappearing at various times and in various ways, until the last, when el Hakim instituted claims to divinity.

CREATION.—This occurred in stages. First God created from His own essence of light an intelligent being called the Universal Mind. This being, altho obedient to God, sinned in looking with complacency upon the glorious effulgence, and was punished by the creation of an opposing principle of evil, the Antagonist. (This corresponds to the old Persian Ormuzd and Ahriman.)

To aid the Universal Mind in the conflict with the Antagonist the Universal Soul was created, partly from the light of the Mind, and partly from the darkness of the Antagonist. Then the Soul brought forth the Foundation, who ultimately took the part of the Antagonist. Again the Soul conceived and brought forth the Eternal Word, and this in turn the Preceder, and from this the Succeeded. Thus there came to be five Ministers of Truth and two Ministers of Error.

In like manner were evolved the souls of men, and they, too, are permeated with the double opposing principle of light and darkness. Souls are immortal; they never suffer any change, either in essence, identity or number. They are exactly as they were at the beginning and as they will be in all future time.

By a chain of progressive causation matter was created, with *four* dimensions—*length, breadth, height, and depth*. The creation of human bodies occurred last, and in various stages of development and places of residence. Infants, children, men, and women simultaneously inhabited various countries, spoke different languages, and engaged in manifold occupations. This world of bodies became the ever-changing abode of the never-changing souls. In this doctrine the Bible ac-

count of Adam and Eve is set aside as impossible and improbable.

METEMPSYCHOSIS.—The fourth fundamental tenet is transmigration of souls. The Druzes believe that the souls of good men (Druzes) are re-born into bodies in China. Recent wars and commotions in the Celestial Empire have somewhat shaken their heretofore unmoved geographical faith, and they have had resort to an "internal" China, into which no foreign foot has pressed. They believe also that large numbers of true Unitarians are disguised by outwardly professing other religions. The English nation is supposed by them thus to harbor many Druzes.

THE DAY OF JUDGMENT.—The Druzes, few in number at present, believe that a day will come in the natural course of the world's history, when the complete number of the Druzes will be assembled from whatsoever lands they may inhabit, and from whatsoever outward forms they may have assumed. Not the wildest dreams of the Jews regarding their Messiah could have surpassed in grandeur and power and invincible progress the coming of the Lord of the Druzes.

The Judgment Day is more nearly a particular period in the world's history. The beginning of this period is to be marked by a severe conflict of arms between the Mohammedans and the Christians, in which the Church of the Holy Sepulcher will be burned by the Moslems. In retaliation the Christians will march against Mecca. Just at this juncture will come word of a vast army from the East—two million five hundred thousand Chinese Druzes—headed by the Universal Mind (*i.e.*, Hamzy). This army will carry all

before it, and Christians and Moslems will become humble suppliants for peace. Their leaders will walk before the conqueror to Mecca, reaching there on a Wednesday. Next day will be the great day of judgment, when el Hakim will again appear in the garb which he wore in Egypt, and riding on the same white donkey.

At his command, as he speaks from the top of the Kaaba, the heavens will resound with thunder, lightnings and tornadoes, which will utterly demolish the sacred Kaaba. The Unitarians will be rewarded with rich presents of clothing, weapons, and steeds, and thence will travel throughout the earth, killing all infidels, destroying their governments, and plundering their wealth and treasures.

Once more el Hakim will set up his throne in Egypt, this time forever, with his viziers and courtiers. The believers will be invested with the government of the world, each given rank and wealth according to his merit. The Moslems and Christians will wear heavy earrings of lead and iron, which will heat them in summer and freeze them in winter, and they will be subject to a heavy tax. The Jews (descendants of Moses, specially revered by the Druzes) will be better treated, being scribes for their lords, the Druzes.

In this condition after the judgment day, death, tho in force as before, shall in no wise affect the endless transmigration of souls and consequent rewards and punishments. Believers will live to the age of one hundred and twenty and will be free from all annoyances, pain, and suffering. Non-Unitarians, however, will have increased trials, and their death will be attended by magnified terrors.

THE SEVEN ETHICAL COMMANDMENTS.—Hamzy, the author of this religion, in laying down seven ethical commandments to be observed by the Unitarians, abrogated the precepts of Mohammed. His seven commandments are:

1. Veracity—a strict obligation to truthfulness on the part of every Druze in his dealings *with his fellow believers*.

Infidels have no claim on his veracity. He may speak the truth with them only when he could gain nothing by a falsehood, or when he might be detected in an untruth and his reputation tarnished. Thus dissimulation becomes second nature and absolutely no confidence can be placed in the word of a Druze.

2. Love of the brethren—restricted to fellow Unitarians. A Druze is seldom, if ever, seen begging.

3. Renunciation of every other religion.

4. Repudiation of devils and separation from infidels.

5. Belief in the unity of God.

6. Consent to the actions of God.

7. Submission to the will of God.

The Unitarians have taken a vow on their souls to surrender all their affairs, their spirits and bodies, things secret and open, what is under them and above them, into the hands of the Ruler *without examination or discussion*; to be his slaves and obedient servants.—[Translation.]

Druzes, Christians and Moslems

In order to note the points of contact between the Druze religion on the one hand and Christianity and Islam on the other, a clear-cut distinction must be drawn between outward professions and inward beliefs. Druze Unitarianism must be stripped of dissimulation and allegory. Then it will be found to be almost entirely an

adaptation of the Persian mystic philosophies to the countries permeated by the strong religious tendencies in the Jewish, Christian and Moslem creeds and practises. It has drawn upon these systems for certain broad fundamental principles, as, for example, the divine attribute of unity in the Moslem religion. Otherwise only by a process of the vaguest allegorization are Biblical and Islamic characters dragged into the system. Great facts, such as the resurrection and judgment day, are only distorted to meet the selfish requirements of a haughty sect.

ISLAM.—The outward Druze profession of Mohammedanism is at the polar extreme from the secret teachings of the sacred books. The Druzes observe the great Moslem feast; deny the divine authority of all books but the Koran (in conversing with Moslems); are ardent worshipers in the mosques; they take the best-loved Moslem names, as Mohammed, Mahmûd, Mustapha, and the like. For nine hundred years they have successfully carried out the perfect scheme of deception which is commended and commanded in their sacred books.

In a Moslem land the rulers and populace would have crushed them had they realized that their venerable Prophet was set forth in the esoteric Druze cult as “an ape, and a devil, and a son of adultery.”

Question—But if he is an ape and a devil and a son of adultery, why do we give praise in his name, saying: There is no God but God, and Mohammed is the prophet of God?

Answer—We give praise in the name of Mohammed, son of Beha ed Din, surnamed by our Lord “the Minister of Truth.”

This bit of double-dealing may be taken as a characteristic example of all their relations with Islam.

One essential point of difference is the tenet of freedom of the will as opposed to fatalism. It is as marked as the difference in theological status between Arminius and Augustine. The Unitarians claim that God's *justice* can not be upheld except by giving man freedom of will to act, thus placing him under the rule of rewards and punishments. Beha ed Din wrote:

If the Creator's orders were absolute and irresistible, none would be unbelievers; all men would be equal in point of faith and religion; there would be no use of rewards and punishments. His commandments are merely an invitation to choose the good, and his prohibitions injunctions to avoid the evil.

CHRISTIANITY.—Here again the shell has been adapted to Druze vagaries and allegorizations, and the kernel rejected. Hamzy is believed to have dictated the New Testament, which is held in high esteem. Jesus is called the false Messiah, son of Joseph and Mary.

Question—Where was the true Christ when the false Christ was with his disciples?

Answer—He was among the disciples. He dictated the truths of the Gospel and taught Christ, the son of Mary, and instructed him how he should lay down the rules of the Christian religion. The latter at first listened to him; but when he disregarded his word, then the true Messiah implanted in the hearts of the Jews hatred against him, so that they crucified him.

Question—What happened after that?

Answer—They placed him in his grave, and the true Christ came and stole him from the garden, and spread the report among men that Christ had risen from the dead.

Question—Why did he act thus?

Answer—That he might establish the Christian religion, and confirm men in the doctrines which he had taught.

Question—Why did he act so as to establish error?

Answer—His purpose in this was to con-

ceal the Unitarians in the religion of the true Messiah, and nobody know them.

Question—Who, then, is the Christ who rose from the grave and entered into the place where the disciples were assembled, while the doors were closed?

Answer—He is the Messiah, living and immortal—Hamzy, the servant and slave of our Lord.

This translated quotation from the Catechism exemplifies the way in which all the New Testament teachings concerning Jesus Christ are applied in the Druze literature to Hamzy. He is called "the Word," "the Spirit of Truth," "the Anointed," "the Son of God," and so forth.

While Hamzy himself paid little attention to Christianity (other than to borrow from it), his younger (and later) coadjutor, Beha ed Din, labored hard in three long treatises to establish the position of Hamzy as the true Messiah. Two of these treatises, in the form of epistles, were addressed to the Eastern Christian Emperors, and one to all Christians. Hamzy is declared to be the Messiah in his second advent. The Christians are charged with having corrupted their religious doctrines.

Beha ed Din knew the Scriptures and used them freely, as it suited his purpose. In referring to the words of our Lord at the Last Supper, he purposely misquotes Him: "*This is my blood of the New Testament, for which much blood shall be spilt, for the remissions of sins.*" In this he perpetuates the Moslem idea that the *real* Messiah was not crucified, and applies to the blood of the Unitarian martyrs what Christ says of His own blood.

Following Beha ed Din in his use and interpretation of Scriptures, nearly all the initiated leaders among the

Druzes are thoroughly conversant with the Bible, especially the books of Moses and the Gospels. Their estimate of Christianity and the Scriptures is, however, clearly stated in their remark, "Everything which is found true and admitted by us in the Pentateuch, Psalms, Gospels and Koran, comes from our Lord; but that which is not admitted by us belongs only to their own doctrine, and proceeds from their vain boasting."

In Conclusion

Such is the Druze religion: eclectic, drawn from many sources, and making no acknowledgment; esoteric, designed for a very few, and comprehended by fewer still; unjustly selfish, setting before the hopes of its followers their ultimate temporal triumph, *because Druzes*, at the cost of life, liberty, and honor, of all other sects, because they are Christians, Moslems, Jews, and not Druzes.

How far removed is this from the Christian religion, which it would supplant! Instead of eclecticism, Christianity boasts of divine origin and inspiration.

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

No prophecy of the Scripture is of any

private interpretation. For the prophecy came not in old time by the *will of man*: but holy men of God spake as they were moved by the Holy Ghost.

Far from esoteric, Christianity stands by the word of its Leader.

Go ye into all the world, and preach the gospel to every creature.

Who will have *all men* to be saved, and to come unto the knowledge of the truth.

Not willing that any should perish.

Christianity holds out the hope to every true believer in Christ of eternal happiness in a "new heaven and a new earth," *not* at the expense of any other earthly creature, but rather through efforts to bring *all mankind* to a forgiving Savior.

May the time draw nigh when the efforts of God's servants in Syria, among the Druzes, through schools and colleges, hospitals and dispensaries, preaching and *living* of the Gospel doctrines, shall yield abundant fruitage in hearts now indifferent through illusion, deception and mysticism. May those who revere Hamzy and await his coming with sword of vengeance upon unbelievers, look for the advent of the Prince of Peace whose "Kingdom is not of this world."

For God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

MEDICAL MISSIONS AS A FACTOR IN WORLD EVANGELIZATION

BY MISS V. F. PENROSE, GERMANTOWN, PA.

"Medical missions are the kindergarten of Christianity. They are like the raised type for the blind, like the sign language to instruct the deaf. Medical missions witness to the catholicity as well as humanity of Christianity. There is no department where sectarianism is so little felt."—MISS BOSE, of Barhwal.

"The question we should consider is not, does this agency involve much expense? but, is it worth it? Is it remunerative expenditure? Does it yield a good return? And how does it compare with others? My friend, Dr. Macnichol, of Kalna, took some trouble to find out how the medical mission compared with other agencies as a means of carrying the Gospel to the villages. He found that in one year all the preachers at seven centers—a dozen in all—visited altogether 401 villages. During the same period the medical work drew its patients from 517 villages."—REV. J. M. MACPHAIL, India.*

"The attractiveness of Jesus was owing to His secret and His method. The secret is indeed beyond our ken; the method is one that has been fully revealed in order that as far as may be it should be imitated. It is one in which Teaching is combined with Healing—combined not merely as an attraction, but as a necessary embodiment of the spirit of Christianity. It was no mere passing incident of casual import that at the close of a hard day's work, when the last rays of sunset had passed off the Syrian hills, and when the gloom of twilight had settled upon

the lake, the whole population of Capernaum crowded round Him with their sick, so that night fell while yet His labors of love and healing were unfinished. It was no passing phase of that Divine life that Dr. Livingstone was thinking of when he exclaimed that 'Christ was the first medical missionary.' In pondering over the depths of His teaching, in wondering over the marvels of His power, in taking to ourselves the blessings given to all men and all times in His death and resurrection, we are apt to overlook the method that He adopted of testifying by typical healings of the body to that spiritual healing He came on earth to bring. Modern philanthropy has many forms of beneficence; but while these may all have their source and inspiration in His life, that life does not supply a *pattern* for the carrying out of other philanthropy than that of the medical missionary. In His relation to the bodies of men Christ was ever busy in the relief of pain."—DR. A. NEVE, Srinagar, Kashmir.

"There is nothing like medical missions for pleading with lip and hand. We have an eye case in the wards under Dr. McAll's care, who comes with his master (he, too, has been operated on for tumor of the neck) from Kansuh Province, over 2,000 li away. So, you see, the reputation of our hospital is very great. Indeed, Dr. Gillis is noted far and wide as a successful operator. Kansuh is beyond Sz-Chuan, near the Tibetan border."—DR. WOLFENDALE, Hankow, China.

"Think of the condition of the sick in uncivilized lands; denied food, often

* *The Christian Patriot*, Madras.

starved to death, bled to excess, tortured with knife and cautery, or nauseated with horrible abominations by their *hakims*; subjected to horrible in-



THE CHOLERA CAT

A copy of the paper cat pasted over the doors of houses in Korea to keep off cholera. The people believe that the cholera demon is a rat—hence the usefulness of a cat

cantations and exorcisms; victims of superstitious priests and greedy quacks; or, if the disease be chronic, often left neglected, unfed, and naked on the bare ground. How much remains to be done, whether in our own land or abroad. How little is done in comparison with the vast amount of disease that remains untouched and unrelieved. And how about those unnumbered millions who have never heard the Gospel of Christ? or who have heard about it, but have never seen the blessed manifestations of its beneficence in the healing of disease; who know of it but as a dogma, a history of the past; but know it not as a living power, in the comforting of the sorrow-stricken, and the relieving of pain. The call for medical missions is loud and urgent; not as a substitute for but auxiliary to other methods of work—‘a call,’ says the *Lancet*, ‘not to be lightly accepted. In some fields the risks are great and the work most

arduous. . . . But Christianity and medicine together are not likely to be discouraged by risks or work. We can imagine no career more lofty or honorable than that of a well-informed, capable, and courageous medical missionary. A few hundreds of such men may in the next half century powerfully affect the history of China, India, and Africa. If men of commerce could give as good an account of their work in these lands as men of medicine, the evangelization of the world would be hastened.’

“It is no small thing that strength and health, skill and knowledge, tenderness and wealth, should be devoted to the services of the poor, the desti-



PICTURE OF THE GOD THAT KEEPS OFF SICKNESS
SHANGHAI, CHINA

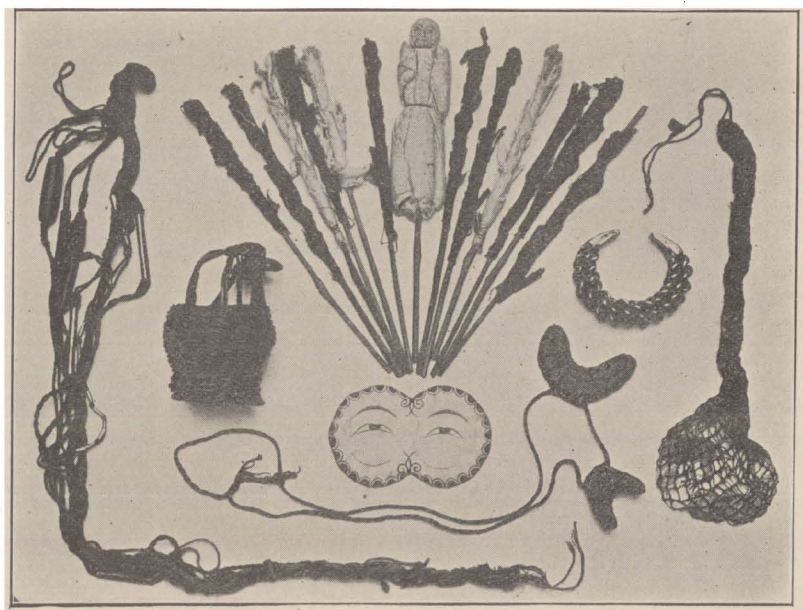
tute, the decrepit, and the diseased. It is no small thing that humanity should ever be thus ennobled by the service

of the sick. Well might the late Bishop Fraser say that hospitals were as truly the houses of God as were churches. Certainly this is truly the case where the work is done in a Christlike spirit; and, above all, may not this be postulated of medical missions, whether among the crowded poor of our English cities, or among the igno-

Faith in that 'most high enterprise'—the preaching of the Cross; and let the watchword upon our banners be 'Preach, saying the Kingdom of Heaven is at hand.'"—DR. NEVE, in *Modern Medical Missions*.

Progress in Medical Missions

During the last thirteen years medi-



IN THE CENTER IS A GROUP OF FETISH CHARMS SAID TO CONTAIN THE SOUL OF A BOY AND GIVEN BY A NECROMANCER TO SAVE THE BOY'S LIFE—CHINA

Here are also a heavy silver bracelet given to Dr. Denman in Laos, fire basket used to cure disease in Kashmir, India, votive offerings of eyes, made to the Goddess of Sore Eyes, China, and a charm worn by a Laos man

rant multitudes of semi-civilized and heathen nations?

"There must be many failures in such a work, the shortcomings of which are the more evident because its ideal is so magnificent. But this is no excuse for aiming at less than the ideal. Let, then, the Church wake to her duty; let the noblest gifts of God be used in His services; let white-robed Charity joins the twin handmaiden

cal work has far outstripped proportionately the development of evangelistic work. Medical missionaries have increased 120 per cent., all others 47.4 per cent., says Mr. Robert E. Speer. Even this rate of increase does not begin to cover the needs. One missionary averages 100,000 in his parish. There are 5,000 mission stations and 18,000 out-stations, and 504 hospitals and dispensaries. Many of these are

in the same station, so the supply is totally inadequate. The medical missionaries have a clientele of 2,000,000 apiece. There are 17,000 missionaries and three times as many are needed to evangelize the world, and there were 770 *medical missionaries in 1902*. Dr. Manassah, of the Friends' medical work at Brumana, Syria, says that "medical missions have opened the Lebanon district for the preaching of the Gospel, and have broken down prejudices, especially among the clerical party and the most fanatical people. Not long ago a priest in high position in that neighborhood was very strong in denouncing Protestant missions. But after being ill and receiving great benefit from these institutions, he became their friend and quite changed his view of them." Dr. Manassah continues:

The nursing of the sick in their own homes is far from satisfactory, being very primitive in every way. Cleanliness, suitable clothing, comfort, dietary, etc., are not understood. Only a few weeks ago I was asked to see a Druse patient, a boy about eight years old. I ordered the remedies to be taken, giving careful directions. A few days later the boy's father came to tell me that his son was not doing well, and on making inquiries I found that he had only taken one dose of medicine, and had been fed on prickly pears and pomegranates; the child was suffering from typhoid. It is very sad to see the ignorance of mothers about the care of their children, who have to suffer much for this neglect. They are often not washed thoroughly till a year or two after birth. It will easily be seen that the country is in great need of well-trained, efficient nurses, and that the people need educating on practical hygiene. . . . The medical missionary has access to many classes of people, and exerts his influence not only on the hospital patients, but on those he visits in their homes and itinerating work. He has great openings for car-

rying the Gospel, either by preaching, reading to, or conversing with patients and their friends.

Native treatment is well exemplified by a case from India, Sehore, but a parallel could be given from many other lands. A poor girl suffering from acute mania had her hands enveloped in rags, which were soaked in kerosene and set alight to exorcise the evil spirit which was supposed to possess her. "Little wonder that she ultimately died of the terrible wounds and shock thus produced. Naturally, the people fear doctors who administer such treatment; but, either from superstitious fear or from want of better treatment, often submit to their practises, tho in ever increasing numbers they are resorting to government and mission hospitals."

Dr. Charles F. A. Moss, of the Friends' mission in Madagascar, tells us that not only has the medical work been a great blessing in the alleviation of suffering to those in and around the capital, natives and Europeans alike, but it has been the means of sending out native doctors and nurses trained by Christian teachers, and its influence and work have had far-reaching effects in breaking down superstitions and ignorance all over the country.

Dr. McKean, of Chieng Mai, Laos, has an army of 125 of our best Christian men who go throughout the province to vaccinate. They carry with them "the Word of Life" in both hand and heart.

Work has been begun by means of the dispensary in all lands, with medical itineration when possible. In fact, missionaries without medical training are compelled to administer medicines



New Church Missionary Society Hospital, Mengo, Uganda



Children's Presbyterian Hospital, Miraj, India



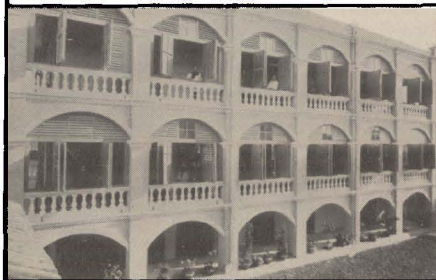
Memorial Presbyterian Hospital,* Taiku, Korea



Reformed Church Mission Hospital, Bahrein, Arabia



United Presbyterian Hospital, Assiut, Egypt



David Gregg Memorial Hospital for Women
and Children, Canton, China



Hospital Ward Presbyterian Mission Urumia,
Persia

SOME MISSION HOSPITALS IN AFRICA AND ASIA



Dr. Kerr's Refuge for the Insane
at Canton, China



Method of Cupping in India

Dr. A. R. Cook on an Itinerant Medical
Mission in Uganda
Church Missionary Society



Children's Ward in the American Board Mission
Hospital at Ahmednagar, India



Healing the Open Sore of Africa
United Sudan Mission



Woman's Ward, Brumanna Hospital, Syria, London
Friends' Foreign Mission

where no medical missionary has been sent, the needs are so great, "and we could do so much better than the native doctors," a missionary of West Sudan told me. Simple cleanliness often helps the patient.

The Need for Hospitals

How necessary is a hospital at every medical mission. "Such a provision is necessary," says a writer in *Medical Missions at Home and Abroad*, "not only for the sake of the treatment which is so often impossible outside, but for the sake of giving the women the actual experience of what a Christian home is; so that if they forget what they hear, they remember what they see." Dr. Arthur Neve, of Srinagar, holds that hospitals are the most important factors in our work. "A medical mission abroad without a hospital is a Samson shorn of his strength."

"Itinerating on the part of a medical missionary can never have its highest value until a center has been found and a hospital planted. All the real Christian work of a doctor is done in his hospital. "There is not a word to be said against dispensary work or itineration. Both are good. But in missionary strategy we want the best, and it is the universal experience of medical missionaries that for the spread of the Gospel a medical mission without a hospital is comparatively a poor and weak instrument."

"It is a false economy," says another, "which sends a fully trained and qualified European medical missionary to the field and does not see to it that he is provided with a hospital. Some of our missionary societies have failed as yet to grasp the truth of this. If

the object in any given district is to evangelize as thoroughly as possible, it is not enough either that the medical missionary should itinerate or that he should have a dispensary. He is sent out to heal the sick in order that such healing should illustrate both the power and reach of the Gospel, and that it should perpetually show forth its spirit. Neither itineration nor dispensary give room for this. The medical missionary, under such circumstances, is limited to the mere surface of things. He never gets to that which constitutes his proper work, and the effect is proportionate. If the medical missionary is to attract men and women from all parts of his district it will be because he is able to deal with a vast mass of diseases. Without a hospital he can not do this. A hospital with the blessing of God is fitted to be an incalculable blessing. It seems absurd to urge men to perfect themselves for Christ's sake in their profession, if they are not to find room to exercise it. The miserable idea that the medical missionary is simply to gather people together that there may be an opportunity to preach to them, lies at the root of the parsimony that sees no special value in a hospital."

At Kikuyu, British East Africa, is a doctor with no hospital, Dr. Uffmann. He is obliged to use his sitting-room and his dining-table for operations. Patients must be sent to their homes afterward. The native servants refuse to clean up, as if the patient dies and they had touched blood, sickness or death would befall them. He wanted a rest-house for patients from a long distance, on account of feuds. When young people and strangers near death, they are cast out to the

hyenas. Death in the hut would cause its abandonment. Is this a proper equipment?

Cruelties of Heathen Doctors

The awful sights are appalling—the diseases on all sides, monstrosities, lame, halt, blind. Rev. F. S. Miller writes in the *Korea Field*: "There is one valuable aid to the evangelistic worker, somewhat selfish, perhaps. As we go through the country, seeing all manner of wounds and diseases, we could not stand it to pass them by if we could not give the afflicted a letter to the doctor. We would otherwise have to stop and do something for them. Even from that point of view, the doctors save an immense amount of suffering. We suffer a great deal more than we realize in our sympathy for this people; but when we know there is a physician, a specialist, and that he will do as well for the man as for us, we give the man a letter and go about our work."

In cholera times a cat is fastened up over the doors of the houses to scare away the rat that cholera puts inside each patient!

The Moravians have a little hospital at Leh, Ladak, Tibet, 11,600 feet above sea-level. It is sowing seed among the Buddhist religious orders. The first cataract operation was on a Buddhist nun from a village 80 or 90 miles away. She came back for a second operation, sent two of her relatives, and from that time a year has never passed without one or more patients coming from that valley where cataract seems particularly common. From talks with our patients we see constantly how widely the name of Jesus is becoming known; would that all these people knew the salvation which comes through faith in Him.

"A patient who goes back with good sight is a really splendid advertisement for us. We are gradually getting a connection among the aristocracy of Ladak and have been called to treat the ex-king and some members of the old nobility, all Lamaistic Buddhists. We had for some time as an in-patient a man belonging to the principal Mohammedan family in Leh, and tho this family keep their ladies strictly secluded, on two occasions the doctor was asked to see and prescribe for one of them." Thus does the medical work storm the strongest citadels, undermining slowly but surely as no other can.

For many years Rev. and Mrs. Eugene P. Dunlap have done itineration along the coast, up the rivers, far into interior Siam. The *Kalamazoo* is their boat. Now they have Dr. Bulkley to assist, but they are really skilful physicians themselves. Dr. Dunlap has vaccinated many thousands. On one occasion while Dr. Dunlap vaccinated, the Siamese evangelist taught the people waiting and sold good books to them. In the midst of vaccinating, a prince, brother of the King of Siam, arrived on the scene. H. R. H. manifested deep interest in the work. At his request the missionary taught the prince how to vaccinate. He, too, commended the work of the American missionaries, and, on leaving, said: "Now, I shall secure vaccine and vaccinate my people." During this tour they sailed about 400 miles, preaching in the market-places, temples, fisheries, islands, prisons and homes, with woman's work in the homes, ministering to the sick, vaccinating 960 children, and selling 2,362 portions of Scriptures, Christian books, and tracts.

The high commissioner of the Pu-

ket district, ruler of six provinces, was suffering from an angry tumor. He had been well treated at Nakawn, but four days' travel across the country in a sedan-chair had aggravated the trouble. Dr. Dunlap lodged with him till he saw the patient relieved. They had some close talks about Siam's highest good. "He fairly urged that

and repairing of the hospital at Resht, and purchase of equipment, medicine and surgical instruments; to give also three thousand tomans annually for the expense of the hospital; also horses and carriages for use to be paid for in addition if necessary.

The American Board leaflet on "The New Mission Hospital, Madura, India," gives the marvelous details of how native princes, high officials, lawyers, gave their time, money and services, interesting many to fully equip the beautiful building for medical missionary service. The leaflet is attractively illustrated with the portraits of these native donors.

The Great Needs

The needs are appallingly great; the expenditures so very little in compari-



ITINERARY OUTFIT OF DR. J. PRESTON MAXWELL
AMOY, CHINA

Presbyterian Church of England

the missionaries come and establish work on that side, and be sure to bring a medical missionary. He said: 'I want a medical missionary, because I know how much deeper interest he will take in the sick, especially the poor sick, than does the ordinary doctor. Come start hospitals and schools, and I will see that money is secured to help support them, and I will aid you also in going about to preach to the people. I believe that your preaching as well as your other work does good to the people.' Shall we embrace such opportunities or not?"

That this work appeals as nothing else witness the Sadari Mansoor of Resht, Persia, offering one thousand tomans (\$1,000) for the completion



CARRYING A BABY TO ST. JOHN'S HOSPITAL
SHANGHAI, CHINA

American Protestant Episcopal Mission

son with the opportunities and service. Dr. Whitney, of the American Board at Fuchau, reporting 3,300 out-patients

in the station, adds: "Two hundred and fifty dollars (gold) a year would support the two native physicians employed and supply double the work now done."

Self-support is the aim in all directions. Curious are some of the fees. An old cat and five kittens was one in China. At Leh a chicken or a few eggs or apricots are given. "Few give cash, the most usual acknowledgment being the Tibetan Ka-tags, or scarf of salutation, given when the patient leaves the hospital. These scarfs vary in value from a few annas to several rupees. This year, however, two or three patients said, as they had no scarf, "would we accept two annas?" which we did, assuring them that, rude as it might seem according to Tibetan ideas, we greatly preferred the cash."

Dr. Mary Pierson Eddy, of Junieh, Syria, reports for her work that he who comes empty handed is considered mean and miserly. "From a mare, the gift of a Bedouin prince, down to a snakeskin, I do not know anything portable which has not at one time or another been presented to me. One season I had eleven lambs. At another time a hedgehog was found to be rather an unpleasant companion in our limited quarters. . . . As each of these received and accepted meant value double expected, the burden of obligation and of satisfying all expectations was too much, and now I receive nothing that I do not need and for which I can not pay cash value on the spot. The same rule applies to the great feasts prepared by village magnates, which prepare the way for free treatment of all relatives of the donor and his neighbors.

"As in America, the question as to

who should receive free treatment is a difficult one. I require from those who thus come to bring a certificate signed with the seal of the head of their religion or of the sheik of the village or our Protestant teacher in their place."

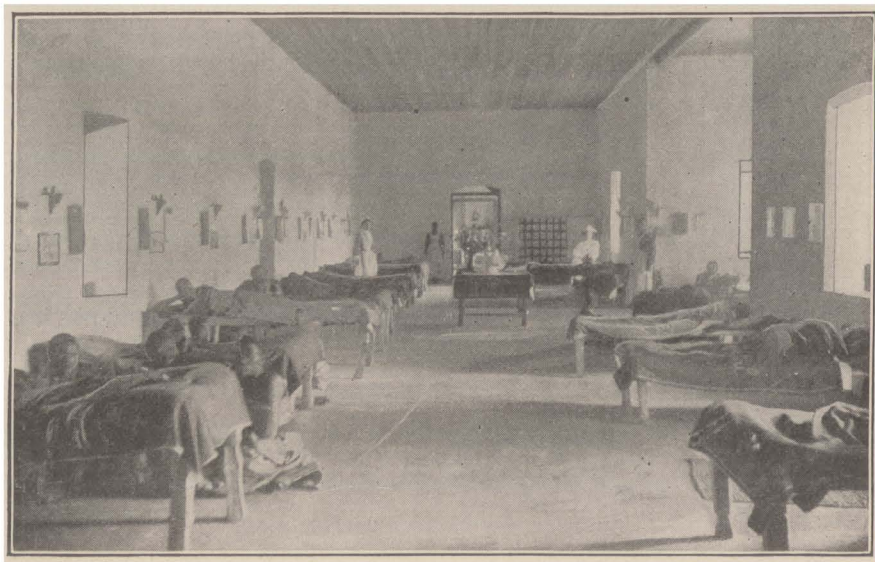
Near Beirut, Syria, is the only insane asylum in all Asia except its far-away competitor at Canton, China. Yet such needs are tremendous in the entire continent. The insane run at large or are bound with chains, branded, treated in every inhuman fashion.

While medical work dates back to 1636 in India, the Danes really began medical missionary work in 1730-32, America sending her first medical missionary in 1819, Dr. John Scudder. In China, while there were beginnings made prior to 1835, that was the year when Dr. Peter Parker opened the first permanent hospital, that of Canton, which still continues, the "Broad Benevolence Hospital." China now has over 200 medical missionaries. India has 281 medical missionaries, 58 per cent. women, and a chain of missionary hospitals "like lighthouses along the northwest frontier, shedding the rays of the Gospel across the great unbroken sea of heathenism beyond the border."

Africa has but one medical missionary for 2,500,000. We can thank God that a beginning has been made. But we should feel a healthy dissatisfaction, and strive with might and main to rouse up our medical students to a full sense of their responsibility, and the Church as an unbroken whole to supply a full and adequate equipment for this work—so Christlike, so miraculous in its outreach, its opportunities. The few "loaves and fishes" already supplied have fed a countless

multitude, and all have heard of the Great Physician. Many have come to Him. Many have led whole villages to Him. Some, like Blind Chang, have become marvelous evangelists, ever

Pedro Recto, the paralytic, becoming a Christian at the little Iloilo hospital, Philippines, had himself carried far away to the mountains to teach a poor, ignorant mountain village. Without



INTERIOR OF THE MEN'S WARD IN THE MENG0 HOSPITAL, UGANDA
Church Missionary Society of England

after proclaiming with greatest success that satisfying Gospel they heard first in the hospital. Have you read the story of Un Ho, converted at the Canton Broad Benevolence Hospital? A singing girl, a blind, lame leper, she led two hundred to Christ in a brief time.

remuneration he taught, and the last report from him told of 300 people waiting for baptism.

When will the Church rouse to equip this marvelous work commensurate in some degree to the needs so great in lands where Christ, the Great Physician, is not known?

WONDERFUL MEETINGS IN SENDAI*

BY REV. JOHN H. DEFOREST, D.D., OF SENDAI

There have been great and blessed Christian meetings in Sendai before this in which a foreigner was the conspicuous speaker, but no foreigner appeared in the series of meetings, held in Sendai from April 6 to 22. It was wholly a Japanese movement. So far as I recall there has never before been anything like it in Japan—daily meetings, morning, afternoon, and evening, for two weeks and a half in one place, with increasing interest and with no foreign help.

The men who came to conduct these meetings, with but one exception, were all from Mr. Ebina's church in Tokyo. He was the chief speaker in the afternoon and evening. It was a revelation of the spiritual power of his Church to see such men as Professor Uchigasaki, of the Waseda University; Mr. Oyama, one of the brilliant writers of the capital, and Mr. Kobayashi, one of the successful merchants of Tokyo, stand with their beloved pastor and witness to the value and necessity of the religion of Christ for Japan.

The first meeting was held in the Educational Hall, where some five hundred persons were present, among whom were many distinguished officials. The stout, smiling, irresistibly witty professor of literature, Uchigasaki, carried his audience through the geography and mythology of Europe, contrasting Japan in such an inimitable way that laughter and applause often drowned his words. He won their hearts as well as their minds, and then broke into what Christianity is, why he himself couldn't resist it tho he tried, and why his deepest conviction is that Japan must become Christian. It was a profoundly sympathetic appeal on a high plane right to the hearts of his hearers.

Rev. Mr. Hori, of Maebashi, followed, and impetuously urged, in God's name, that every one who wanted to do his best and be what God wanted him to be should seriously examine himself until he found out how

imperfect and faulty and sinful he was, and then he would want to cry to heaven for help and deliverance and salvation.

Mr. Ebina, whom it is safe to call the greatest preacher in Japan, a man so broad and true and sympathetic that he is honored and trusted by thousands, then held the audience on "Japan's Need of Spiritual Awakening." He avoided all side issues, made frank concessions that disarmed criticism, and then pleaded for honest consideration of God's priceless gift in Jesus Christ. He spoke with authority based on wide knowledge of world thoughts, and with such sincerity that every one felt that if he was to yield to Christian truth there could be no safer guide than Ebina. He said in part:

I am going to show you, imperfect tho I am, the very heart of Christianity. I shall take you to Christ Himself, and if God uses me to open before you the truth, so that in your deepest heart you begin to recognize it, then I appeal to you as true men and women frankly to yield and join us in open acknowledgement of the divine Christ. But if you detect any error in our reasoning or any concealment of facts, then stand up and oppose us. If you have doubts come and talk with us face to face, and see whether we cannot help dispel the doubts. Be true to your best selves while we hold these meetings. That is all we ask. If you can not yet believe in the God I am telling you of, it may sound presumptuous, but I ask you to believe *me*, for I know that this God of Jesus lives, and there is nothing I know so certainly as this.

There were a thousand in the Representatives' Hall to hear these men, but nearly all the meetings were held in the Kumi-ai Church, which holds about one hundred and fifty. It was filled every evening. Some of the subjects were "The God of Jesus Christ," "Christ's Attitude Toward God," "God's Attitude Toward Men," "The Ethics of Christ," "The Providence of God," "The Essence of Christianity," "The Christ of the Cross." It was an education in religion to hear these men, and so many Christians in the

* From *The Missionary Herald*.

city wanted to come that a notice had to be hung up—"Only Inquirers Admitted." Even the aisles were crowded.

The thoughts of the speakers were cast, as was natural, in a Japanese mold. No foreigner could have told as Mr. Ebina did why Christ was born in Judea. "It was for the same reason that Togo and Kuroki were born in Japan and not in Korea. No place could have produced Shaka but India, and no history of Greeks and Romans and Chinese could have produced Christ. Only Judea could do that."

I was very much interested at times in the gestures of these men as they spoke from their own experiences. Japanese psychology until recently was very like that of the ancient Jews, locating the affections in the bowels. In all ancient lands the bowels used to yearn, and they haven't gotten over yearning here in Japan yet. When these profoundly earnest men emphasized their appeals to the deepest feelings of their hearers, two hands uplifted high would descend with a whack over the bowels with such force as to make them yearn all through. Or if the appeal was to "open your bosoms wide to the truth," both hands in claw-shape met on the breast-bone and jerked outward with a force that threatened to tear off coat, vest, and even shirt. Gestures that for ages have been associated with Japanese fencing and wrestling were also in evidence when the appeal was to fight for righteousness and conquer for Christ.

So these meetings began and continued until the second Sunday, when thirty-four men and women were baptized. The movement continued till the following Thursday, when twelve more were baptized. Prominent people of the city called on these men to express their thanks for this helpful work. Merchants were touched as never before by the quiet, modest, and sincere work of the "Banzai Tooth

Powder" man. Every school in the city above the primary grade welcomed these men to their school and had them address the students. Two of this band of workers, Professor Uchigasaki and Dr. Oyama, were students in the government college here six or seven years ago, and the college boys were exceedingly demonstrative in their applause when these graduates appeared on the platform.

During these two weeks I have been impressed with many things. These men have been our guests the whole time, and our home has been blessed with their delightful presence. The entire house resounded at times with the side-splitting laughter caused by their jokes, many of which even a foreigner could understand. Again, every room (even bedrooms) has been requisitioned to give callers a chance to have a personal word with the different members of this band, and you could easily see as some of these inquirers left the house that the joy of having decided for Christ was theirs. Our home never came nearer to being an international Christian convention and a first-class temple of God than it did during these two weeks.

Before the meetings began Mr. Ebina wrote Mr. Hori that the Sendai movement must be the "Yalu River of Christianity." Just as the nation anxiously awaited news from the first land battle with Russia on the Yalu, believing that the first great victory would mean victory every time, so the other four centers at Hiroshima, Kumamoto, Tosa, and Nagoya, where similar meetings are to be held, will be profoundly moved by the success at Sendai. Just as there was a careful study of conditions on the Yalu, so the conditions of Northern Japan were studied, and two graduates of the college here, who know well the heart of the people, were selected as lieutenants under Mr. Ebina's direction. The work was done "as prearranged." And the newspapers were a most friendly aid by their sympathetic daily reports.

JAPAN THE KEY TO THE EAST*

BY CALDER T. WILLINGHAM

Japan has demonstrated her right to this important position. As in many other spheres, so in the religious life—Japan's influence is paramount. The Christian world should take note of this and greatly increase its activity in the effort to make Japan a Christian nation. What will it mean to the Eastern nations if Japan becomes Christian? Notice her influence on the nations!

Japan's influence in KOREA is supreme. If Japan is Christian, the influence which she exerts in Korea will be that of a Christian government—that will be elevating, uplifting, helpful to the religious life of the people. If Japan does not become Christian, even tho she grants full religious toleration, missionary work in Korea will be more complex and difficult. The tendency will be for the Koreans to follow the example of Japan and reject Christian teaching, or be indifferent to it. To a great extent, Korea's attitude toward the Gospel depends on Japan's relation to Christianity.

In the recent war between Japan and Russia, the former nation liberated the MANCHURIANS from the yoke of Russian bondage. It is natural, then, that the Manchurians should respect their liberator and accord her all honor and reverence. If Japan assumes an indifference to Christianity this will have a great weight in making the Manchurians take a similar stand. If Japan becomes Christian, her influence in Manchuria will be for good and not for evil in winning Manchuria for Christ.

But by far the largest sphere of Japan's influence is in CHINA. It is surprising to read "Japanese is now the official language in the Peking University, to which institution a Japanese has been summoned to fill an important position." The following quotation is stranger still: "Professor Magozo, Doctor of Law in the Kyoto

University, has been engaged by the Chinese government to compile a new code of laws, and a number of assistants from Japan are to be summoned to help them." *Think of it!* We are also informed that "others are serving as advisors on the international law to the Chinese government, and others are advisers to the viceroys of the different provinces." Thus China openly acknowledges the great influence Japan is wielding in her bounds. Last year between 4,000 and 5,000 Chinese students were in Japan at school, and this year the number has doubled. These young men, like the Siamese, have gone to Japan to obtain the "higher learning." Oh, that Japan was a Christian country! Then these young men, returning to their country, and dispersing throughout the whole empire to occupy offices of various kinds, might tell of Him "in whom are hid all the treasures of wisdom and knowledge."

This is not all, but enough has been written to show that Japan's influence in China is great. Will the Christian world do its part in making this influence Christian? It would be a great thing to get hold of the influences at work in either Korea, Manchuria, Siam, or China, and make them Christian. But how much better to get hold of the source from which emanates these influences and make it Christian. Then the source and all the influences emanating therefrom will be for a blessing to mankind and for the glory of God. Let Christians be more earnest in Christianizing Japan. Japan is a land of opportunity, a land of promise, a land of hope; whatever talents have been entrusted to us, if we will invest them in Japan they will bring forth manifold results for the Master's glory. Japan is the key to the East. Let us turn the key and open the doors of the nations that Christ may enter and claim those for whom He died.

* From *The Foreign Missions Journal*.

THE RUSSIAN BISHOP IN JAPAN*

Russian by birth, faith, education; Russian in every fiber of his great heart, Bishop Nicholas, surnamed in his own country the "Apostle of Japan," is so devoted to his Japanese spiritual children that for the last quarter of a century he never left them.

In 1880 he was in Russia on some important mission affair, and, toward the end of his stay, was openly longing to be back among the Japanese. His impatience to be gone from Russia did not fail, at the time, to leave an unpleasant impression on friends too narrowly Russian. Some to this day accuse him of pronounced Japanese preferences.

However, Bishop Nicholas' achievement and preference are in the region of faith alone. There are about 30,000 Orthodox Japanese, scattered all over their country. The propaganda of Orthodoxy is conducted by Japanese preachers. Except the bishop and two others, all the clergy are Japanese. The Church celebrations and services are all conducted in their own familiar language, and the imposing, richly decorated Russian Cathedral is one of the sights of Tokyo.

The question of the attitude of the Orthodox Japanese toward Russia in case of war was very grave. Chiefly it lay with Bishop Nicholas to decide this question, in spite of the probability that, if there was war, his own position would be much more awkward than that of any of his flock.

"I pray that there may be no war at all," spoke the bishop at a Church Council in 1903. "But if we fail to escape the misfortune of seeing war, you Japanese certainly must fight for Japan, fulfilling the duty of Christian charity in acts of self-abnegation. Our Lord Jesus Christ said that there was no greater love than losing one's life for the sake of others. Consequently, to fight for one's country is to fulfil the commandment of love left to us by

the Lord Himself. It is true that you Japanese have received the Orthodox faith from Russia, but, if war is declared against her, she becomes your enemy, to fight whom is your duty. Yet, fighting enemies does not mean hating them."

When the war was declared, Bishop Nicholas reported to the Council of the Orthodox Missionary Society:

"The Japanese Church can not be left without a bishop, and I shall stay. I most earnestly beseech you to pray that the Lord keep this Church and myself together with it from all evil misrepresentations on the part of our enemies."

With the opening of hostilities, the Orthodox (Greek) churches of Japan gave up the prayer for the Russian emperor, part of the liturgy, until then never omitted. The Japanese flock of a Russian bishop prayed for the mikado alone, for his victory.

"I naturally can not be present while all this takes place," and so the "Apostle of Japan" had to sever himself from the prayer communion with his flock—a great privation.

Who can realize what he lived through, forced to be a silent and grieving witness of rejoicings over the misfortunes of his country?

"My disciples and friends bring me Russian newspapers, but I refuse them. Whether the victory be Japanese or Russian it gives me equal pain to learn about the hundreds of the slain. My one prayer is that the war should end as soon as possible."

"Our Christians are not merely Christians as are those of other missions. They are heroes. It is not against heathendom alone that they struggle, but against the public opinion of their whole country."

A hero is the solitary Russian who brought them to Christ and has never stopped laboring for them in the last thirty years. His teaching differs from that of Protestants, but he is Christian.

*Condensed from *The Living Church*.

THE INADEQUACY OF NON-CHRISTIAN RELIGIONS*

BY ROBERT E. SPEER

I would suggest first four negative considerations:

(1) We do not rest our judgment of the inadequacy of the non-Christian religions upon the acknowledgments and assertions of individuals who have abandoned them. This testimony is valuable, but it is not conclusive. Men have abandoned Christianity.

(2) We do not press the argument from the superiority of Christian civilization overmuch. It is fair to judge by the general influence of religion upon civilization, but our civilization is very inadequately Christian, and racial and national character are large elements.

(3) We do not denounce the non-Christian religions as of the devil, tho there is warrant for regarding them as retrogressions and not as steps in an advancing evolution.

(4) We do not say that there is no good in the non-Christian religions. There are truths in them, but no truth that is not in Christianity. What truth is in them, is unbalanced by its proper corrective, and is imbedded in and interpenetrated with evil.

A candid consideration reveals characteristics in each which disqualify it for meeting the needs of men. I would refer to the unmorality or immorality of Hinduism, at least one of whose languages has no word meaning "chaste" applicable to men; to the stagnation and unprogressiveness of Buddhism, which springs from its condemnation of the physical world as morally evil; to the puerility and superstition of all fetish conceptions; and to the sterility of Islam, and the moral inferiority of its fruits even to those of the pantheistic religions.

These religions fall into a class entirely apart from Christianity, and are absolutely inadequate to meet the needs of men.

1. They do not meet his intellectual needs. Their philosophy of the world,

which can hold its own in metaphysics, collapses in contact with the physical sciences.

2. They do not meet the moral needs of men.

(1) They do not present a perfect moral ideal.

(2) They offer no power from without, to enable men to realize their ideal. So far as they are moral at all, they present an ethical demand on the will, and not an ethical reinforcement of the will.

(3) They have no adequate conception of sin, and accordingly no secret of forgiveness and deliverance.

(4) They are wholly chaotic. The chasm between their ideal and their real is a widening chasm.

(5) Their atheism kills the moral restraints by annihilation, and their pantheism by liquefaction.

(6) They fail to perceive or to secure the inviolate supremacy of truth.

3. They do not meet the social needs of men. In the case of women and children they are anti-social. They are inconsistent with progress. They deny the unity of mankind.

4. They do not meet the spiritual needs of men. They are in reality atheistic, except Islam, whose monotheism is so negative and mechanical as to deprive it of uplifting power. They represent, at the best, the search of men for God rather than the search of God for men. They darken true natural religion. They do not advance upon it. They give men no fellowship with the Father. They are hopeless as to the future.

The incarnation closes the issue of comparative religion. Judaism is easily superior to all the non-Christian religions, yet it was Judaism to which Jesus came, which he declared inadequate, and which he superseded by the one adequate and satisfying religion—the only religion of which it can be said: "I came forth from God, and I go back to God again."

* Extracts from an address at the Nashville Convention.

EDITORIALS

INDEMNITY FOR MISSIONARIES

The daily papers have loudly commended the act of Mrs. B. W. Labaree, of Persia, for declining to receive an indemnity from the Persian government for the murder of her husband. This was a noble Christian deed, but it is not unique in the annals of missions, as the papers would have us believe. Indeed, it is the spirit frequently shown by the Protestant missionaries. Only recently the Presbyterian Board of Foreign Missions informed the Chinese government that it would decline to receive any punitive indemnity for the attack upon its station and the murder of its missionaries at Lienchou last October. The Chinese minister at Washington has written in reply the following letter to one of the Presbyterian secretaries:

I note with special gratification that it has been unanimously decided by your board not to ask nor to receive indemnity of a punitive character. I have lost no time in advising my government of the conciliatory stand taken by your board in this matter which, I am sure, will be greatly appreciated by my government as it is by myself. I have read with profound interest the extract from a letter recently received from the Rev. John Rogers Peale, one of the murdered missionaries. His words seem to me to have a prophetic ring. In his untimely death America has lost a noble son and China a true friend.

In striking contrast to this attitude is the action of France as the champion of the Roman missions in China. Last February difficulties, dating back three years, between the Roman mission at Nanchang and a native official culminated in the murder of six Roman missionaries. The French Foreign Office has just exacted a treaty from China by which the latter agrees to pay an indemnity of \$400,000 to the families of the murdered missionaries and a further indemnity of \$200,000 to the mission. Moreover, it builds a memorial hospital, punishes the ringleaders of the riot, and in the face of the request

of the people of Nanchang, refuses any posthumous honors to the Chinese magistrate whose action was the immediate cause of the outbreak.

A SECRET OF STRENGTH

With churches, as with individuals and with bodies of water, purity and strength and growth can only be had where there is useful activity for others—an outlet for the streams of refreshing and strength that flow in. For our own sake, as well as for the sake of others, if we would be successful we must be missionary. This truth has found expression even in far away Uganda, and a series of special mission services was held in Mengo from March 11 to 14. On the first day 1,000 children had to be turned out of the cathedral into another building to make room for the adults. On the last day nearly 700 people remained for Holy Communion. In an account in *Uganda Notes*, we read:

For eight consecutive days, morning and afternoon, the cathedral was the scene of perhaps the largest gatherings of Baganda that have ever come together. The morning attendances probably never came far short of 4,000. Special services for men and women separately made no diminution in the numbers. The daily scene of processions of orderly crowds passing down the various roads radiating from the top of Namirembe will not soon be forgotten by those who witnessed it. The aggregate attendance for the week was about 50,000.

But what is to be the practical outcome of this mission? The immediate purpose was the deepening of the spiritual life of the Uganda church. But beyond that lies the missionary aspect. If the Uganda church is to be a strong church, it must be a missionary church. As we lengthen our cords, so shall we find how we may strengthen our stakes.

This has been the experience of thousands of Christians and of churches at home and abroad, and yet some are still so selfish and so foolish and so indifferent to the teachings of Christ that they have no sympathy with foreign missions.

A CALL FOR INTERCESSORY MISSIONARIES

Rev. James A. MacDonald, of St. Andrews Kirk, Calcutta, sends out a call for "Covenanted Intercessors" as fellow-workers with missionaries abroad. His appeal in part follows:

An intercessory fellow-worker is a laborer who can not go abroad in person, but who has, under God's guidance, set himself apart to pray for some chosen worker in the foreign missionary field. He only is entitled to the name who enters into a covenant to strive in prayer for a definite center; an engagement as real as an appointment by a foreign missionary society.

That mission field which has the largest number of faithful intercessors will always yield the greatest harvest.

This is so:—

(a) Because missionary labor is a conflict with spiritual hosts of wickedness.

(b) Because prayer based on God's Word is the only weapon man can use to defeat the invisible foe.

(c) Because the missionary on the field can not cope alone with these mighty powers of darkness.

(d) Because all the resources of Omnipotence are available, through intercession, to insure triumphant victory.

The following form is suggested as a letter to a missionary from a "Covenanted Intercessor":

In response to the appeal for Covenanted Intercessors on behalf of Christ's missionaries in foreign lands, I am desirous of bringing, with your permission, your name before God in prayer, with a view of seeking His aid and blessing on your labors. I propose to set apart.....
for supplication.

Knowing that the time at your disposal for correspondence is limited, I would not unduly encroach upon it, but would deem it a great favor if you could see your way occasionally to let me have some news of your work, mentioning any special difficulties about which I could join with you in prayer.

Yours in Christ's Service,
.....

SHALL WE PRAY THIS PRAYER?

Dr. Arthur H. Smith, the new Congregational "Bishop of China," when on his recent deputation in America, spoke of what a disgrace it would be for the Congregational denomination to observe the Haystack Centennial

while a debt rests upon the American Board. In view of the determination of the Prudential Committee to reduce the work, even to the closing of missions, in case the Board can not be freed from debt and assured of adequate support, he said that such a celebration as is contemplated would be a confession that we in our day are not prepared to assume responsibility for the work started in faith and prayer by the young men of the haystack one hundred years ago. Dr. Smith pictures the spectacle of the Congregationalists on their knees about the haystack monument and offering some such prayer as this:

O Lord, we thank Thee for the sublime faith of those young men who one hundred years ago dedicated themselves to the work of the world's evangelization, and who said "We can if we will." We thank Thee for this great American Board and all the other Boards which arose out of their faith. We recognize most heartily that Thy blessing has been upon this work. We rejoice in the millions of souls saved in heathen lands, in the thousands of churches, schools, hospitals, orphanages and other Christian institutions which sprang up in the path of these men of the haystack. But, O Lord, we confess that we are not equal to these things. We acknowledge that we are tired of this work, and that we can not give enough to carry it on. We admit before Thee that we must ask the Board to destroy some of these missions and call the missionaries home. Lord, we are glad there were such men as Samuel J. Mills and his companions one hundred years ago, but we are a very different sort. Amen.

A GREAT NEED IN KOREA

Acute problems are now before us—the missionaries in Korea. The accelerating movement toward Christianity in this land is already well known. The conversions of last February (a time of special meetings) were 2,000 in Pyeng Yang and Seoul alone. Dr. C. C. Vinton, of Seoul, writes: "One of our greatest aids in feeding this people is the *printing-press*. But past funds are wholly inadequate. I made a special trip to America during the past winter, taking with me one hundred titles of books in manuscript that ought to be printed at once, and spend-

ing two months in the effort to raise thirty thousand dollars, as a basis for a publishing house, in which the Tract Society and the Methodist Press are to be the factors. I was granted partial success. But money we hoped to have at once is being diverted for San Francisco's needs, and we are asked to wait; and the sum promised leaves still more to be desired—while the present need about us is overwhelming.* All our literary work is interdenominational or undenominational."

THE REVIVAL IN INDIA

From the reports which have been pouring in from India, Burma, and Assam, in regard to the religious awakenings there, one might think that the whole land was being shaken and would soon be brought to Christ. India is a large land, however, so that we can understand how it happens that while some missionaries have written as if a great spiritual awakening were sweeping through India, others have disputed the accuracy of the published reports of revival. "The fact is," writes Bishop Robinson in the *Indian Witness*, "that only a comparatively few parts of the country have been visited up to the present with anything like a deep spiritual quickening. Many sections in which successful evangelical work has been carried on for many years know nothing of special awakening, such as has been experienced elsewhere."

Bishop Robinson continues:

It has been my unspeakable privilege to see this gracious work wrought in various parts of the country, among representatives of half a dozen of the principal vernaculars.

The writer is constrained to declare that he has witnessed more striking manifestations of the transforming power of the Divine Spirit during the past six or seven months than in his whole thirty-one

* We should be glad indeed of any help, in small sums or in larger ones. Dr. Shearer, of the American Tract Society, will receive monies for us, as will Mr. D. H. Day, 156 Fifth Avenue, the treasurer of my own Board. I will give much fuller information, if desired.

years' service in India. And this work, he is glad to testify, is nowhere attended by serious extravagances, such as often have marred revivals in Western lands.

THE INDO-CHINESE OPIUM TRADE

In view of the recent action of the British House of Commons, and the declaration that should China so request, the government will bring this opium trade to a close, the International Reform Bureau plans to follow up this action. Dr. and Mrs. Crafts plan to go at their own cost around the world to enlist missionary societies, chambers of commerce, and various governments, in a treaty for the abolition of the sale of drink and opium to uncivilized races. Preparatory work is proposed in the dissemination of literature, explanatory of the movement and auxiliary to its purpose.

A GRAND ANNIVERSARY SERMON

That "mother of us all"—the great Church Missionary Society—sets all other societies an example in the marvelously sustained character of the anniversary sermons which year after year mark its course. We venture to affirm that history furnishes no other series of annual discourses of such a high average of excellence. This year a remarkably eloquent and persuasive sermon by Canon Denton Thompson added one more to the long series delivered literally before the Committee and the Society, represented by hundreds of clerical, lay, and women workers, whose hearts, and in some cases, whose lives, have been given to its sacred cause. The keynote was a call to communion with Christ, in order "to see as He saw, to feel as He felt, to do as He did." The miracle of the loaves and fishes symbolized: (1) The Necessities of the World; (2) The Responsibilities of the Church; (3) The Opportunities of the Age. The sermon eminently appealed to the heart, and was one which will have effect in days to come.

GENERAL MISSIONARY INTELLIGENCE

ASIA

Some Japan Statistics

The following statistics are given in the annual report of the Japan Bible Agency and of the British and Foreign and Scottish Societies: Population (1904), 48,321,195. Religions—The chief forms are: (1) Shintoism, with 84,000 priests; (2) Buddhism, with 117,000 priests. Christian progress—There are 1,461 Christian church buildings, including preaching stations. There are 15 theological schools and 186 students in same. Total membership of the churches (1904), 66,133. Total baptisms during the year, 5,874. Total Japanese ordained workers, unordained, and Biblewomen, 1,339.

The amount of money raised by Japanese churches for all purposes during the year was 134,580 yens.

The Results of Army Work in Japan

The two great results from the work among soldiers by the Y. M. C. A. in Japan are, first, that thousands of soldiers from all classes of society and all parts of the empire have become acquainted with the Gospel of Christ, and, second, that these men, returning home, have told their friends about the ministry of the Young Men's Christian Association, and in this way have made them friendly in their attitude toward Christianity.

In acknowledgment of the indebtedness of the government to this work, General Terauchi, the Minister of War, has sent the following remarkable letter to Yoichi Honda, Esq., the president of the National Committee of the Association:

The Young Men's Christian Association, moved by the desire to minister to the welfare and comfort of our officers and soldiers at the front, carried on its beneficent work throughout the Russo-Japanese War of 1904-1905. At large expense of money and labor, and by a great variety of means, it filled the leisure of our officers and soldiers, far from home, with wholesome recreation. The completeness of the equipment and the success of the enter-

prise were universally tested and recognized by our troops in the field. I am fully assured that the recipients of all this generous service are filled with deep and inexpressible gratitude.

Now, simultaneously with the triumphant return of our armies, as I learn of the successful termination of your enterprise, I take this opportunity to express my heartfelt thanks for your noble services, and at the same time to voice my appreciation of the generosity of all those who have either by gifts or by personal effort supported the work.

(Signed) M. TERAUCHI,
Minister of War.

Tokyo, May 28, Meiji 39 (1906).

A Missionary's Great Achievement

The Methodist Protestants used one of their missionaries, Rev. U. G. Murphy, now president of the Japan conference, for the possible liberation of the 70,000 girls sold by their fathers into virtual slavery in houses of ill fame in Japan. This great evil had back of it the custom of 300 years, says the Rev. T. J. Ogburn in the *Missionary Herald* of the American Board, and the investment of millions of dollars; but the courts in response to Mr. Murphy's appeals at last decided against the retention of these poor unfortunates, and more than 20,000 have accepted their liberation and have entered upon a different life. This great achievement was greatly praised by the leading papers in Japan, both native and foreign, and by the mission journals throughout Christendom.

The Salvation Army in Japan

The Salvation Army has been able to offer some substantial aid to the Japanese peasants of the northern provinces who have been suffering from famine on account of the failure of the rice crop. Young girls that would have been sold into a life of shame, the officers of the Salvation Army have taken and placed in desirable situations. Commissioner George Railton, a former side partner of General Booth, and a Salvationist of 33 years' experience, has been on a visit to the Mikado's kingdom, and while there visited the slums of Tokyo, and

investigated the famine conditions in the north. The army in Japan now has a force of 100 officers. There are students' homes for men and women, rescue homes, and lodging-houses maintained by the Salvationists in the large cities. The Japanese authorities have been kind to these slum workers, giving them free access to the jails, altho the prisoners are supposed to be under the spiritual direction of the Buddhist priests.

A Japanese Tribute to Christianity

The editor of a Japanese large daily paper, himself a non-Christian, pays the following tribute to Christianity: "Look all over Japan. To-day more than 40,000,000 have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this great moral advance. We can find it in nothing else than the religion of Jesus Christ."

A Thing Unheard of in Korea

During some special services held recently in one of the largest cities in Korea a highwayman confessed to having made that his profession, writes a correspondent in the *Seoul Press Weekly*. "Now I have decided to believe in Christ, what must I do?" he asked of the missionary. He was told that the only thing that he ought to do was to go to the magistrate and make confession. This he did, and the magistrate, remarking that this was a wonderful thing, told the man that tho he would have been beheaded if caught, that now he had made confession the matter would be referred to the governor of the province. The governor wrote back that never before in the history of Korea has there been such an experience as a criminal making voluntary confession of crime, and therefore in this especial case the man should be pardoned. When the magistrate called the man up before him, he gave him some fatherly advice and told him that he was very gratified to find that there

was a religion that would so change the hearts of men as to cause them to do what he had done. In addition to mere words the magistrate gave him a present of four dollars to pay for his rice during the few days of his detention.

Medical "Science" in Korea

The Korean doctor is woefully deficient in his knowledge of surgery, as the following paragraph abundantly demonstrates. We read:

There are only two instruments—two "chims," as they are called. The shorter, a little flat knife-blade, is used but seldom, and then to open a vein to bleed, or to scarify where counter irritation is needed. The long knitting-needle-looking instrument is the dangerous one. It is plunged into almost any part of the body, a distance of one to three inches generally, to let out the evil spirit who is causing the disturbance, sometimes at a point quite distant from the seat of disease, in order to draw it away and dissipate it among the healthy tissues. It is always surgically dirty and produces many an abscess. I have had several cases of joints rendered quite immovable from the introduction of this chim directly in between the bones without antiseptic precautions. Several prominent men in Taiku brought their boys, of from eight to twelve years, with perfectly stiff elbows or knees due to this.

How A Korean Church Grew

On an arm of the sea which runs far up into the heart of the richest rice plain in Korea is a market town called Sinaupo. Here every fine day men and women gather from far and near to buy and sell. To this busy place about nine years ago came an industrious, tho poor, farmer named Hans, with his brother and their families. For two years previously he and his house had been believers in Christ, and tho living in an obscure mountain village the noise of his belief had preceded him. Almost immediately he found many inquirers, and on Sabbaths his house was full of men who came to hear and to worship with him. He prayed to God, preached to men and sought them, traveling all over the big rice plain in the cause of his Master. Men came on foot five, ten, and fifteen miles to

have him preach the Word. Once or twice a year a missionary came to visit the believers, baptizing such as had given abundant evidence of their salvation.

After this rice farmer had been there a year the congregation had come to number about 30. They could scarcely meet in Hans' house, so they bought another house and made alterations so that it would seat about 60 people. A year later this was too small, so a larger house was bought and altered to seat about 90. A year later this was too small, and they erected a building which seats about 120, and which they now use as a schoolhouse. They had built this expecting to, add to it as need was felt. But some of their plans miscarried, and it was deemed best to commence what they called at that time a permanent building on another lot and on a larger scale.

For the fourth time, therefore, they prepared a house of God which, by crowding, would seat 250 persons. This was found sufficient for their needs until a year ago. Now their congregation numbers about 350. So, while they are erecting a building to seat 500, the men and women meet in different places and hear the Gospel separately. The support and propagation has been entirely done by and through the believers, for a missionary pays only an occasional visit. Truly such a church is of the Lord!

WILLIAM B. HUNT.

Chinese Fighting Opium

The Rev. Dr. M. Mackenzie, of Fuh-ning, sends the following to the *North China Gazette* of March 23, which shows that the Chinese are themselves becoming more alive to the evils of the opium habit, and are taking active measures to rid themselves as a nation from its bondage:

It is stated in reliable quarters in Peking that instructions are soon to be sent to the viceroys and governors of provinces to put into effect the scheme of Viceroy Yuan shih-Kai to put a stop to the opium-smoking habit among the official and literate classes. If after the expiration of an ample limit of time to all to get rid of the noxious habit, there be found any one still

addicted to the use of the drug, the culprit is to be severely denounced and punished. The age limit, we understand, is forty years. All under that age will be forced to get rid of the habit; those above are given the option to continue or stop as they please. Such men are, however, to be registered, and to be granted certificates, which, upon the death of the holders, must be returned to the yamen for cancellation. As this class of men die away there will naturally be no more opium-smokers in the country. The masses are to be told about the flourishing condition of the men and youths of Japan as compared with the emaciated state of the great portion of the people of China who are opium-smokers, and effort is to be made to inflame the patriotism and sense of shame of the people.

China's Great Need

The Christian Church must enlarge its force of workers in China, if the Gospel is to be preached to the Chinese during this century. This is shown by the following facts:

1. There are 109,000 communicant Christians in the 7 coast provinces of China, whereas in the 12 interior provinces there are only 22,000.

2. In only 3 provinces (namely, Fuhkien, Manchuria, and Chehkiang) is there more than one communicant Christian for every 1,000 people.

3. Outside of the 7 coast provinces there is no province where the proportion of Christians is greater than 1 to 3,000.

4. In five of the interior provinces the proportion is less than 1 to 33,000, and in 2 of them (Kansuh and Yunnan) it is less than 1 to 100,000.

Tremendous Changes in China's Capital

A missionary of the American Board names these seven illustrations of radical revolutions in progress in Peking: The macadamized pavement; the new shops along the streets, instead of spreading goods upon the ground; the first woman's newspaper which, better than anything else, shows the new attitude toward women; the many girls' schools; the popularity of lectures upon Western science; the reception into the missionaries' homes of the sisters of the third prince, one a Mongolian princess herself, and that these ladies are willing

to speak in the church at lectures for women; the open attacks made in the newspapers upon many superstitions, and practises of worship in the various temples, and the numerous other things quite as noticeable. This is the opportunity of the Christian Church, and the strategic time in China's history, when there is such wholesale turning from and rejecting the old.

A Remarkable Chinese Girl

A little Chinese girl, when a few years old, was thrown into the streets because she was the third daughter of parents who did not want another girl. Methodist missionaries picked her up, placed her later in one of the schools, and when she grew up she married a Chinese minister. Their first child came to America, made an honorable record for herself, and was graduated as Dr. Li Bi Cu with high honors from the Woman's Medical College in Philadelphia. She was received by President Roosevelt, who extended to her special courtesies, and talked to her of her ambitions and purposes.

Under the auspices of the Methodist Woman's Foreign Missionary Society she has now assumed the task of establishing a woman's hospital in Ngu Cheng, her present home. While traveling homeward toward San Francisco the train struck a Russian track laborer, and the injured man was carried in the baggage-car for treatment. The young Chinese woman offered her services and the man was made comfortable. One of the party who witnessed the aid rendered has written: "What a missionary sermon could be preached from a photograph of the Chinese Christian physician giving the emergency aid to the injured Russian workman in an American baggage-car." Dr. Li, on reaching China, was given a most joyful welcome by relatives after her eight years' absence. Friends met her with fire-crackers, banners, and music, and a gala fete was prepared by her family.

This was a woman whose mother and the followers of Confucius did not think worth saving as a baby girl.

A Daily Paper for Chinese Women

One of the most remarkable signs of the times in China is the recent publication of a daily newspaper for women, known as the *Peking Women's Paper*. Whereas most papers are printed in the classical style, which is intelligible only to scholars, this new paper is in the colloquial. Its contents also are distinctly progressive in character. The editor appeals for the support of the women of China, both as regards literary contributions and subscriptions. Unfortunately, the number of women in China who are able to read is but small.

A Chinese Pastor for Forty Years

On May 6 last there was celebrated at Sio-khe the completion of the fortieth year of the pastorate of the Rev. Iap Hancheng, of the American Reformed Church Mission, Amoy. He is believed to be the oldest as well as the earliest native pastor in China, one who was ordained on the same day having died twenty years ago. Born in 1832, he was wont when a boy to frequent the chapel where Dr. J. V. N. Talmage preached in Amoy; and after his conversion and baptism he became conscious of a call to the ministry. After three years of preparation he was called to the pastorate of Tek-chhiu-kha Church, but from a sense of unfitness declined it. Dr. Carstairs Douglas, however, so strongly urged it upon him that he afterward accepted it, on condition of another year of preparation. So he was ordained on March 18, 1864. He proved an admirable expounder of the Word, and an able organizer and devoted itinerant. In 1883 he was called to Sio-khe, where he has a much larger field, and has proved even more successful than in his former charge. From one organization it has grown to four; from four church buildings to twelve; from a membership of 121 to 332, not taking into account the hundreds of inquirers and adherents.

Dr. Smith a "Traveling Bishop"

Dr. Arthur H. Smith, the veteran missionary to China, who sailed for his field Friday, July 6, thus closed what may be called a strenuous campaign in this country. During five and a half months Dr. Smith delivered 170 addresses. In view of his experience and attainments, the American Board has appointed Dr. Smith a sort of missionary at large in China. Instead of being attached to a given mission station, he will travel through the empire, at the same time keeping up his usual literary activities.

Two Generations in Siam

The Presbyterians entered Siam in 1840 with their missions, and they now have stations from the Malay peninsula northward through the Laos country to the borders of China. Fifty-eight native churches have organized, with 3,573 members and 15,000 adherents. Our church is the only one doing mission work in Siam.

Two Hundredth Anniversary of India Missions

Monday, July 9, was the two hundredth anniversary of India Missions. It was on the 9th day of July, 1706, that the ship which brought Ziegenbalg and Plutschan, the two pioneer missionaries to India, reached the harbor of Tranquebar! but so great was the opposition to their landing by the authorities that they had to remain on the ship for two or three days, as boatmen were not allowed to take them to shore. The captain of another ship lying alongside had pity on them, brought them over to his own ship, and had them rowed over to the land. There was no one to welcome them, and tho they had credentials from Frederick IV., King of Denmark, who had sent them out and had undertaken to support them, the governor of the Danish East India Company was so opposed to them that he put every obstacle that he could in their way. The two missionaries were even im-

prisoned for some time. What a difference when missionaries land in India to-day! They have agents to look after their luggage, and kind friends or fellow missionaries to welcome them, and they are taken to a comfortable boarding-house or to the home of some kind friend who is willing to entertain them. Truly "our lines have fallen in pleasant places." J. PENGWERN JONES.

The Methodist Jubilee in India

A program of the jubilee celebrations of the Methodist Episcopal Church in India is given in the current issue of *Kaukab-i-Hind*. Bishop Fitzgerald has been appointed by the Board of Bishops to make the quadrennial visit to India to inspect the work of the mission, and in addition to represent the Board at the jubilee. Dr. A. B. Leonard, Secretary of the Missionary Society, and Dr. J. F. Goucher, are to attend as representatives of the Board of Managers. Mrs. Bishop Foss is the delegate sent by the General Executive of the Woman's Foreign Missionary Society, and it is probable that a party of from twenty to fifty friends of our India work, including Mrs. Butler, the widow of the founder of the mission, and other members of the founder's family, will also be in attendance at the jubilee. The delegates are due to arrive at Bombay on December 14, and after three days in that city go to the Conference at Baroda, and from thence on to Ajmere, Jeypur, and Bareilly, where the celebrations take place on December 29. Connected with this is an industrial exhibition under the superintendence of Bishop Robinson. After this they attend the several conferences of the M. E. Mission in India, sailing later for Burma, Malaysia, and the Philippine Islands.

A Hindu Prince the Donor of a Church

At Chamba on Sunday, May 7, a church, the gift of the late Raja of Chamba, was dedicated to the worship of God. A few days before Dr.

Hutchinson, who is in charge of the mission, received intimation from Raja Sham Singh, through his brother, the present chief, that the building was now ready and was at the disposal of the mission. His highness expressed his wish that it would prove a blessing to the native Christian church of Chamba. He had laid the foundation-stone, but owing to ill health he could not be present at the opening. The church is a substantial and handsome building of granite. The roof, pulpit, and pews are of cedar wood. The bell is the gift of the Rev. W. Ferguson, the founder of the mission, who was lately laid to rest in the cemetery near the town. This unique gift by an Indian prince is the crowning act of constant kindness extended by the rulers of Chamba since the day, more than forty years ago, when Mr. Ferguson entered Chamba and was welcomed to the palace. He had not been long settled when the Raja presented the finest site in the capital—the land on which stands the mission house and now this beautiful House of God.—*Life and Work.*

Henry Martyn's Pagoda

Between the Baptist mission buildings at Serampore, erected by William Carey and his coadjutors, and Aldeen, the residence of the senior chaplain of Calcutta, there stood a deserted Hindu temple. The chaplain secured it and converted it into a meeting-place between the Anglican clergy and the missionaries of various denominations. From these joint meetings for prayer were commended to their stations men belonging to the London Missionary Society, to the Baptist, and to the English Church. Among these last was Henry Martyn, who for a time lived in the little building, and ever since it has been known as "Henry Martyn's Pagoda." Here, in 1806, he tells us—"I began to pray as on the verge of eternity, and the Lord was pleased to break my hard heart.

I lay in tears, interceding for the unfortunate natives of this country, thinking within myself that the most despicable Sudra of India was of as much value in the sight of God as the King of Great Britain."

The Fruit of Moslem Teaching

A really lovable old Mohammedan, of Delhi, India, is in a pitiable case. He is worrying all the time about the danger, at his age, of sudden death. He tells the Rev. C. F. Andrews that he longs for just a few years more in which to work off by prayer and fasting the bad deeds of his early life. His religion tells him to wash hands, feet, arms and head five times a day, so as to be pure when praying to God. He washes seven times and doubles the legal number of repetitions of his prayer; he wears out his feeble body by fastings that are not on the books; he multiplies his alms-giving; but all in vain. He has been taught to consider God not as a loving Father, but as an inexorable taskmaster, who demands the full tale of bricks. He dares not, at his age, listen to the good news of a Savior in Jesus Christ.—*Bureau of Missions.*

Training an Indigenous Ministry

The foundation-stone of the Florence B. Nicholson School of Theology, Baroda, was laid on March 9. The fund for the building is furnished by Mr. Nicholson, of Kansas, who takes this way at once to raise a memorial to one whom he loved, and to invest his money where it will, as long as the world stands, continue to pay interest in uplifting and saving influence on many human lives.

The school itself is one of the stones in the foundation on which is being built a successful indigenous ministry. Some men, converted from heathenism in the middle of their years, have been called of God to engage in the work of winning others to their new-found faith and joy in Jesus Christ. But

heathen thinking and heathen living are not the best preparation for living and preaching the Gospel of Christ. Out of our Christian Indian homes, our schools and our orphanages, which are at once homes and schools, are coming into our schools of the prophets young men who will in due course go out to make the rank and file of a really successful, masterful Indian ministry, which backed by an Indian church, must do the larger part of the work of evangelizing this land.

The Tibetan Bible

The Tibetan Bible, or, Kah-gyur, consists of 108 volumes of 1,000 pages each, containing 1,083 separate books. Each of the volumes weighs 10 pounds, and forms a package 26 inches long, 8 inches broad, and 8 inches deep. This Bible requires a dozen yaks for its transport, and the carved wooden blocks from which it is printed need rows of houses, like a city, for their storage. A tribe of Mongols paid 7,000 oxen for a copy of this Bible. In addition to the Bible there are 225 volumes of commentaries, which are necessary for its understanding. There is also a large collection of revelations which supplement the Bible.

Islam by No Means Invincible

In a recent address Rev. S. M. Zwemer, after years of service in Arabia, gave these reasons for believing that the present is a time of unparalleled opportunity for Christians to move in force upon Islam with good hope of victory: Its lack of political unity, or the political divisions of the Moslem world; the number of languages spoken by Mohammedans, into most of which the Bible has been translated; the widespread philosophical disintegration in progress among "the faithful"; the occupation by Christian missionaries of every one of its strategic centers of population (22 of these are named); the results already achieved, so many and substantial; the inspiration supplied by such

leaders in the strenuous campaign as Lull, Henry Martyn, Bishop French, Keith-Falconer, etc.

Strong Drink in Jerusalem

The sign, recently erected in the most public place just outside the Jaffa Gate, represents a crowned king sitting on a beer barrel, holding in his hand a pot full of foaming ale, as if in mockery and derision. The dominant religion and government of Jerusalem being adverse to intoxicating drinks, the exhibition of such a sign is all the more disgraceful, as showing the progress strong drink is making in a Mohammedan land. The putting up of such a sign caused much excitement and indignation, and ere long the sign will probably be pulled down, or the exhibition of it prohibited by the government. Until recent years a drunken man on the streets of Jerusalem was a sight unknown; now such may be seen frequently. Germany and England send her beer, and vile stuffs called brandy, gin, and rum come from France, Greece, and Russia. One or more temperance agencies and lodges are at work helping to save the young men and women from this curse that has ruined thousands of people in so many lands.

A Christian Conference in Marsovan

Rev. Charles T. Riggs sends us a brief account of a recent week's conference of ministers at Marsovan. About 30 ministers came together, of whom some 16 were ordained and belonged for the most part to Marsovan and Trebizond stations. The number included 12 Greeks, 12 Armenians, and 8 Americans. Some of the topics discussed were;

Our Relations with the Ancient Churches—Greek and Armenian.

Church Music.

The Personal Life of the Minister.

The Bible and Inspiration.

What Can Be Done to Improve the Spiritual Condition of Our Churches?.

Self-Support.

Home Missions, Etc.

This is the first conference of the kind that has been held anywhere in that district, and was very successful.

Conditions in Turkey

"Thirteen years ago," writes a well-known traveler, "I was in Turkey. Things were bad enough then, but they are worse now, more repressive, reactionary, and archaic. If I should tell all I have heard from reliable sources, it would make my readers' blood boil as it had made mine. Cruelties, tortures, secret assassinations of Armenian and other Christians—these are not things of the past, but are the horrible facts of the present year and month. Our own missions and schools are in a more perilous condition than ever, and since our American fleet was withdrawn from Smyrna with only the verbal assurances of the Porte that our schools and churches would have as many privileges as those of other nations, these assurances have been utterly repudiated, and there seems no likelihood of Americans getting their rights until another fleet visits Turkish waters. France, England, Germany, all are granted privileges that to our country are refused; and the discrimination against American missions and American schools is constantly more severe and irritating.

EUROPE

The British Empire

From the Blue Book, recently published, it appears that this huge aggregation now comprises a total area of 11,908,378 square miles—more than one-fifth of the land surface of the globe. Of this territory somewhat more than 4,000,000 of square miles are situated in North, Central, and South America; 3,000,000 in Australasia; 2,500,000 in Africa; and nearly 2,000,000 in the Indian Empire and other parts of Asia; while the portion that lies in Europe constitutes a very inconsiderable fraction of the whole, amounting to only 125,095 square miles, of which 121,089 constitute the area of the United Kingdom.

Its population, too, has increased by tens of millions. In 1861, inclusive of the Indian Feudatory States, it amounted to about 259,000,000. It

progressed, in round figures, in subsequent periods as follows:

Year	Population
1871.....	283,000,000
1881.....	310,000,000
1891.....	381,000,000
1901.....	400,000,000

And this tremendous population was distributed in 1901 thus:

In Asia there were more than 300,000,000, in Africa about 43,000,000, in North America 7,500,000, in Australasia more than 5,000,000, in the Mediterranean possessions nearly 500,000, and in the islands in the British seas 150,000, while the remaining 41,500,000 were enumerated within the limits of the United Kingdom.

Evangelical Alliance Jubilee

The Diamond Jubilee of the Evangelical Alliance is reached this year, and the sixtieth annual conversazione was held recently at Exeter Hall. Lord Kinnaird presided over a large gathering, which gave a warm welcome to the President of the German Branch, Count A. von Bernstorff. Last year's report showed that the Alliance is by no means diminishing its activities. Numerous meetings were held to support the principles of the Alliance and to awaken sympathy for persecuted Christians in other lands. The position of the Stundists and Jews of Russia especially claimed attention. A Bible-school, with headquarters at Berlin, was a new departure of the year, which also saw the reissue of the old organ of the Alliance, *Evangelical Christendom*. For the Week of Prayer organized by the Alliance, 150,000 programs were called for, and next year three new languages will be added to those in which the program is already printed. A resolution of gratitude for sixty years' work was moved by Canon Fleming, who urged the necessity of maintaining spiritual unity and charity in these times of political and religious bitterness. The motion was seconded by Dr. MacEwan, who gave some personal reminiscences of the principal founder of the Alliance, Mr. John Henderson.

The meeting closed with a resolution reaffirming the belief of the Alliance in the power of prayer to promote Christian union.

The British Society for the Jews

New work has been started by this Society in the very center of the Jewish Quarter, in Soho, London, and the whole work in London has been completely reorganized. It is a good proof of the success of this work that the Chief Rabbi and other leaders in the Jewish Community of London have sent to English Jews a warning against coming into contact with the missionaries or entering the mission rooms. In regard to this warning, however, we are glad to hear that even the poorest among the Jews, realizing that they are in a free country, are determined to act for themselves, and come in goodly numbers. The work of the Society in Great Britain, Italy, Prussia, Austria-Hungary, and Russia is very prosperous, while the stations at Adrianople and Dublin are vacant at present. Especial readiness of the Jews to receive Scriptures and Christian literature is reported by all workers of this Society.

Barbican Mission to the Jews, London

This mission, with which the name of the Rev. Prebendary Webb-Peploe is most closely associated, celebrated its anniversary meeting on May 11. Prior to the meeting an impressive service was held in St. Paul's Church, Onslow Square, when three young Jewish men were baptized by Prebendary Webb-Peploe. Tho the year closed with a deficit of \$800, the committee reported encouragement in every branch of the work. Large numbers of Jews had listened to the preaching of the Gospel, and 15 had been baptized (12 in London, 3 in Strasburg). The Bible class was well attended, and the reading-room attracted many Jewish men. The open-air work had been most encouraging, and women's meetings and Sunday-schools showed a marked change for the better. The Training Home at

Goringe Park House, Mitcham, Surrey, proved of great help, and 38 inquirers and converts passed through it in 1905. The house at Mitcham, which has proved itself so admirably adapted for its purpose, has now been purchased by the committee.

London Missionary Society

This organization, with one exception (the Baptist) the oldest in Britain, was formed on a broad catholic basis, from which it has never departed. The constitution (adopted in 1795) declares its design to be "not to send to the heathen any form of church order and government, but the glorious Gospel of the blessed God."

It has had the honor of being the first Protestant society to send missionaries to China, Madagascar, Polynesia, and New Guinea.

Number of missionaries	443
Church members	80,165
Native adherents	240,890
Native ordained missionaries	930
Unordained preachers and teachers	6,157
Schools	2,077
Scholars	87,299
Medical mission patients	185,279
Money raised on mission field.....	£40,121

There are in the missions connected with the Society, in the South Seas, Africa, India, China, West Indies, and Madagascar, many hundreds of native churches, which are not only self-supporting, but are carrying on vigorous mission work among the heathen.

Scottish Church Missions

The Established Church of Scotland reports an income of \$216,150. It has missions in India, China, and East Central Africa (Blantyre). Its missionaries number 60; native helpers, 218; church members, 4,210; pupils in 254 schools, 8,003.

Roman Catholic Gifts to Missions

From 1822 to 1905 the International Roman Catholic Society for the Propagation of the Faith, with headquarters in this country, collected and distributed over \$70,000,-

000 for missions. During the same period the society gave to the work of the Roman Church in the United States nearly \$6,000,000. During 1905 its total receipts were \$1,300,000, a larger amount than had been collected in any previous year in its history. Rather more than one-half of the society's income is derived from European branches, France alone sending last year \$659,000.

German Missionary Statistics

(1) *Basel Evangelical Missionary Society*: Stations, 63; India, baptisms, 258; church members, 16,745. China, baptisms, 506; church members, 8,892. Gold Coast, baptisms, 869; church members, 20,217. Camerun, baptisms, 640; church members, 5,253. (2) *Hermannsburg Missionary Society*, *Zulu Mission*: Stations, 21; baptisms, 320; inquirers, 772; scholars in missionary schools, 1,091, and members of the Church, 7,890.

Berlin Missionary Society

This organization sustains 10 missions, of which 2 are in China and the others in Africa. The male missionaries number 128 (19 unmarried); adherents, 54,337; communicants, 32,543; and pupils in the schools, 10,528.

Leipzig Society

According to the last annual returns of the Leipzig Mission dated November 30, 1905, there were, says the *Gospel Witness*, 570 heathen baptized last year. The total of the Christian community, except the catechumens, who number also some hundreds, is therefore, at present, 21,507, of which 9,983 are communicants. For this number of Christians there are 232 places of worship in 44 stations, and the native workers for them are 21 pastors, 1 candidate and 96 catechists. The missionary force numbers 35 missionaries and 14 lady missionaries, besides the wives of missionaries. Besides this, there are 23 native evangelists and Biblewomen for the work among the heathen. For the training of native pastors there is a divinity class with 12 students, and for the training of teachers a semi-

nary with 67 students and a normal training-school with 27 students at Tranqueber. 422 male teachers and 101 female teachers work in 2 high schools for boys with 550 students, 9 lower secondary schools with 1,089 boys and 236 girls, and 206 primary schools with 5,275 boys and 2,091 girls.

The Gossner Missionary Society

The report of this Society shows again a deficit of more than \$3,000, so that it is now more than a decade since it began to go into debt. This is the more distressing since the work of the Gossner Missionary Society among the Kols in Chota Nagpur, Northeast India, is one of the most prosperous of missionary efforts. The work was started among them in 1845, and the report of September, 1905, gave the following facts: In 21 stations were laboring 38 European missionaries and 1 lady worker. These were assisted by 27 native pastors and 14 licentiates, 383 catechists, 70 teachers and 184 assistants, 15 lady teachers, 46 Biblewomen, 6 colporteurs, and 8 pandits. To this force of 772 paid native laborers must be added 472 native voluntary helpers. 66,045 Kols were baptized members of the Church, while 17,831 were inquirers. The number of baptisms was 4,110, of whom 2,121 were those of heathen. The Christian Kols contributed more than \$3,500 to the congregational expenses. During the last ten years the number of baptized Kols has been almost doubled, from 34,861, in 1895, to 66,045, in 1905. There were 466 Sunday-schools with 507 helpers and 8,486 children, while 2,351 Christian Kols had founded a Society for the Prevention of Drunkenness. In the missionary schools 5,562 children received Christian instruction, and 7,818 of the native Christians (adults) could read and write. Many of the Kols have emigrated to Assam, where they work in the tea-gardens. Among these the Gossner Society employs 2 missionaries in 2 stations.

Rhenish Missionary Society

Eleven new stations have been added by this Society during the past year: 3 in Southwest Africa, 1 in Borneo, 4 in Sumatra, and 3 in Nias, while 7 of the stations in Southwest Africa are temporarily abandoned on account of the rising of the natives. Thus the Rhenish Society had, in 1905, 117 stations (109 in 1904) with 377 outstations (362 in 1904), with 170 European missionaries (161 in 1904), 22 lady missionaries or sisters (19 in 1904), 32 native pastors (29 in 1904), 579 native teachers (548 in 1904), and 1,290 native elders (1,094 in 1904), while the members of the Church numbered 106,760 (100,167 in 1904). Of the 9,253 baptisms (10,281 in 1904) 4,792 (6,174 in 1904) were those of heathen and Mohammedans, while 4,461 (4,107 in 1904) were those of children of Christian parents. At the close of 1905, 13,366 inquirers (14,199 in 1904) remained under instruction. China reported 180 baptisms of heathen (57 in 1904), New Guinea 0 (0 in 1904), Africa 482 (656 in 1904), and Netherlandish East India 4,130 (5,461 in 1904). Of the inquirers 10 remained under instruction in New Guinea, 156 in China, 2,388 in Africa, and 10,812 in Netherlandish East India. The reports from all stations were most encouraging, and the laborers in the new fields reported an open door everywhere. The income in 1905 was \$202,183, or only about \$2,000 less than in 1904, when special efforts for raising money were made.

West German Society for Israel, Cologne

The sixty-third annual report of this Society shows that the year 1905 was most prosperous in the work in Cologne, Frankfort, and Strasburg (where the Barbican Mission to the Jews contributes to the support of the work). A new mission house was acquired in Cologne, so that the much-needed Home for Converts could be started. Eleven Jews of mature years and six chil-

dren were baptized in the three stations, while several others, brought to Christ through the instrumentality of the laborers of the society, were baptized in other cities. The income of the Society was about \$10,000 in 1905, but a debt of \$14,000 rests upon the new mission house at present.

Romanism in Spain

A remarkable interview with an "eminent" Spanish statesman, who, for obvious reasons, is not named, appeared recently in *The London Times*. After speaking warmly of King Alfonso and of the good hope for Spain in his wife's English education and tradition, this statesman spoke very seriously of the condition of the Church in his country. The parochial clergy and their bishops have, he said, little influence. The secular priests are for the most part idle and ill-educated. They have, as in other Latin countries, lost control of the men, but what is more serious, they are losing control of the children also, and with the growing custom of secular funerals, even of the dying. But if the episcopate and parochial clergy are dangerously weak, the religious orders are dangerously strong. They are recruited mainly from foreign sources, and are, as one of them was frankly designed to be a Roman militia organized on lines anything but patriotic. Jesuits, Augustinians, and Dominicans have all a consistent policy to get and keep control of the rich classes and to obtain such surreptitious influence as they can over the officers of the army. The Jesuit, Augustinian, and Dominican colleges educate most young men of aristocratic birth and those whose parents aspire to social recognition. The Spanish politician says the liberal party will probably make its next fight on the school question, which will never be settled in any nation till it is settled right; that is, by the strict dissociation of Church and State, as in America.

AMERICA

A Potent Ally of Missions

The Young People's Missionary Movement is an organization which in three years has developed into an important agency operating in the leading evangelical denominations. Its working force of capable young secretaries, its corps of wise and experienced supervisors, its plant at Silver Bay, its network of machinery reaching into all parts of the country, make it a power actual and potential. Its annual budget is now in the neighborhood of \$40,000, raised by registration fees at the summer conferences, its publication department, and by contributions from individuals. Its object is to enlist young people in the churches in the support of missions and to arouse hearty and sustained enthusiasm through mission classes, institutes, literature, and constant appeals of one sort and another on the part of the organizing secretaries. The movement is establishing itself in the hearts of little groups of young people here and there. What the Student Volunteer Movement is seeking to be to the 100,000 college students of the country, this movement undertakes to do in behalf of the 14,000,000 young people.

Young People's Conference at Silver Bay

The Young People's Missionary Movement held five conferences during the summer; four of these were for leaders in young people's work, and one was for leaders in Sunday-school work. Lake Geneva, Wisconsin; Asheville, North Carolina; Whitby, Ontario, and Silver Bay, New York, were the places.

The conference of the leaders of young people which followed the Sunday-school conference for ten days was attended by 520 representative young people's leaders of the northwestern part of the United States. Five daily classes in Bible study, fourteen daily classes in mission study, several daily institutes of methods, occasional denominational

meetings and daily platform meetings gave variety, instruction, and enthusiasm to the work. Missionaries from Africa, India, China, and Turkey were present, and the representatives of many mission boards. It is significant that in the four years since the organization of the Young People's Missionary Movement, twelve conferences for young people have reached about 3,500 different young people, twenty metropolitan institutes have reached several thousand more, and over 200,000 have been in the various mission study classes connected with the mission boards because of this work. Metropolitan institutes for several cities have already been planned, and the opportunities opened through this work and the new Sunday-school field are far beyond anything that has yet been thought possible.

These conferences are made significant when it is remembered that the work is done through existing denominational agencies by leaders brought together and trained under the guidance of the board secretaries. Plans for a year's campaign are laid and the leaders are instructed in the methods to be employed in carrying out these plans. God is in the movement. His hand can be seen in every step of its history, and He is now leading on in His purpose to evangelize the world.

HARRY S. MEYERS.

Mission Study in the Sunday-school

A conference under the auspices of the Young People's Missionary Movement was held at Silver Bay, New York (July 17-19), to consider the subject how to secure adequate consideration of missionary instruction in the Sunday-school. About 75 leaders came together, representing the Denominational Missionary Boards and Sunday-school Boards of Publication, the International Sunday-school Association, the Editorial Association, and the Religious Education Association. The program was informal, and

the several aspects of the subjects were presented in addresses, which were succeeded by free discussion. The following were some of the topics:

The Place Missions Should Have in the Sunday-school.

The Widespread Indifference to Missions and the Remedy.

The International Sunday-school Association. What Can Be Done?

Among the leaders present were the following: Hon. Samuel B. Capen, President of the A. B. C. F. M.; Mr. W. N. Hartshorn, Chairman Executive Committee International Sunday-school Association; Mr. Charles G. Trumbull, Editor *Sunday-school Times*; Mr. C. C. Vickrey, of the Young People's Missionary Movement; Mr. Earl Taylor, Secretary Young People's Department, Methodist Episcopal Board; Rev. F. W. Haggard, Editorial Secretary of the Baptist Missionary Union; Rev. A. L. Phillips, D.D., General Superintendent Sunday-school and Young People's Work, Presbyterian Church South; Mr. Harry Wade Hicks, of the A. B. C. F. M.; Rev. J. P. MacKay, Secretary of the Presbyterian Missionary Society, Toronto, Canada; the Rev. J. F. Goucher, D.D., President Woman's College, Baltimore.

When we consider the importance of the subjects and the personnel of the speakers, we will realize the significance of the following "Policy" unanimously adopted at the conference:

Missionary instruction should form a part of the curriculum of every Sunday-school, inasmuch as such instruction forms an essential part of all complete religious education. This may be accomplished by a missionary development of the International lessons, by supplemental or optional lessons and study classes, by special program, and by fostering a missionary atmosphere through the worship of the school.

To meet the demands for material beyond that which can be supplied by the denominational boards, the Young People's Missionary Movement is requested to prepare syndicated material for missionary instruction, including books, maps, charts, curios, etc.

Training for missionary teaching shall

have a place in all Sunday-school conferences and institutes.

LEILA B. ALLEN.

A Unique Donation

Secretary A. B. Leonard, of the Methodist Episcopal Missionary Society, recently received \$15,000 from a donor who forbids the publication of his name. The gift is to be divided equally between India, the Philippines, Africa, Korea, and Japan, and is to be expended for the opening of new work in the following manner: In each of the countries named a native church and parsonage are to be erected, and the balance of the money is to be used for the support of a native pastor until the fund is exhausted. The donor is evidently not in sympathy with the movement for entire self-support in native churches.

Where the Presbyterian Money Goes

Last year the Presbyterian Foreign Mission Board (North) disbursed \$1,241,821, of which \$81,628 were consumed at home for administration, printing, etc., and \$1,160,193 went abroad to the 136 stations of the 13 mission fields, the division made being as follows:

Africa	\$36,339
China	300,603
Chinese and Japanese in United States	16,341
Guatemala	4,435
India	189,939
Japan	89,196
Korea	88,385
Mexico	50,027
Persia	75,623
Siam and Laos	99,994
South America	87,317
Syria	52,933
Philippine Islands	64,080

What Shall be Done About It?

By the last census report of the United States there are nearly 20,000,000 brown-skinned people in the body politic of the United States. They are increasing with great rapidity both in Continental and Insular United States. They present every element of a home missionary problem and a foreign missionary problem. Not only are they a mission field in the abstract sense,

but they demand development of safe, wholesome, Christian citizenship, or they become a menace to our whole nation and will inevitably militate against its power in the evangelization of all foreign heathen nations.

C. J. RYDER.

How to Solve the Negro Problem

A clerical correspondent has recently filled several columns of the *Christian Observer* with an argument proving (?) that the Negro problem can be easily solved by merely raising some \$500,000,000, and therewith shipping the entire 9,000,000 ex-Africans back to their original jungles in the Dark Continent (Kongo Free State preferred). A half century is allowed for the performance of the herculean task. With a double benefit ensuing, this nation would be forever relieved of annoyance and a standing peril, and the blacks would attain to social and political freedom; and such a host of Christians would in due time redeem Africa, from Cairo to the Cape. For some reason, however, this fervid writer seems to forget that this race doubles its numbers every fifty years, and hence there will be in the given time 18,000,000 to be shipped across the Atlantic at a cost of a round billion. Does he include mulattos of all shades in his scheme?

Y. M. C. A. Work in Greater New York

There are more than forty organizations and 20,000 members of the Young Men's Christian Association in the metropolis. There are 400 secretaries and employees, and 2,800 members are office-holders and committeemen. Its largest building, the Twenty-third Street Branch, cost \$1,600,000, and has 3,600 members. Branch associations are located in all parts of the city, and are extending up into the Bronx and out into the parks of Brooklyn.

Chinese Students in America

A few weeks since the members of the Harvard Summer School, taking luncheon in Memorial Hall, were eye

witnesses to a significant occurrence. Thirty-eight young Orientals entered and were given seats at two of the long tables, where they talked and ate as if fully at home in the celebrated hall.

This is the vanguard of a series of consignments of students which we may yearly expect from China for some time to come. Yuan Shih Kai, the great northern viceroy at the head of the educational movement in China, wishes to send an annual delegation, to be divided between the United States and Great Britain. His example has influenced the viceroy of Nankin to promise to send on a party next year from the Middle Kingdom, and it is quite likely that other governors and viceroys will follow this lead.

These young Chinamen, averaging from eighteen to twenty-four years of age, are with Charles D. Tenney, founder of the Pei Yang Government University of Tientsin, and its president until asked by Yuan Shih Kai to devote three or four years to initiating this movement for educating Chinese youth abroad. They are from the advanced classes of this institution, and will begin their studies at the Harvard Summer School under tutors before facing examinations for different American colleges. By placing them in small groups Dr. Tenney thinks they will come into closer touch with their American fellow-students.

As far back as 1872 a number of boys were sent to this country by the Chinese government to be educated; but they were young, averaging only twelve years of age, and were without the supervision Dr. Tenney hopes to give to these. In 1881 they were recalled, the charge being made that they were becoming "denationalized and losing their sense of propriety."

The present delegation is from five or six provinces. Physically the young men present a great variety of types. They all had their queues cut off and exchanged their Chinese gowns for American suits just before setting forth on their travels.—*Congregationist*.

Canada's Immigration Problem

This spring, according to the *Times* of June 25, there had already entered Canada in May and June 45,000 immigrants, of whom nine-tenths, or 40,000, were British. Let us put the whole number of British immigrants for this year at 60,000—surely less than the probable total. In England, when a movement of the population takes place and fresh clergy have to be provided for, as on the outskirts of our growing towns, it is estimated that one clergyman is needed for every 2,000 people. That is, when they are gathered into streets and roads, and so into small areas. But rural Canada has an average population of less than two to the square mile. Allowing for the lands as yet unsettled, let us allow ten to the square mile in the parts now being settled. We should then have our 2,000 people settled over 200 square miles. On the English scale, several clergy would be required for such an area. Let us say, then, 120 clergy for the new immigrants of this year.—*Greater Britain Messenger*.

Protestant Progress in Cuba

Ninety-five per cent. of the Cubans do not habitually attend any church, says Bishop Warren A. Chandler, of the Methodist Episcopal Church, South. Of the remainder who go to church the bishop is inclined to believe that their sympathies are more nearly with the Protestants than with the Roman Catholics. But Protestantism, upon a general and permanent basis, is of so recent establishment (dating practically from the year 1899), that there are not enough places of worship on the island to meet the demands of the situation. When the Protestant missionaries began their labors, they found the island filled with religious indifference in which there was a considerable amount of downright and outspoken infidelity of the Voltaire type.

Very much the same state of

things continues, tho there are tangible results to be observed for the seven years of missionary effort. The agents and colporteurs of the American Bible Society and the Protestant preachers have scattered among the people tens of thousands of copies of the Bible. Most of these have been sold to people who wished to own them and were willing to pay for them. It is now impossible to get these books out of Cuba, or to restrain the influence of them. With the coming of Protestantism into Cuba has come also a new type of sacred songs. Roman Catholicism has its chants, requiems, and the like, but it has no hymns of joy. These are the peculiar treasure of evangelical Christianity. Thousands of Cubans are now singing these songs. There is no way to estimate the pervasive power of these evangelical hymns.

AFRICA

Great Progress in Africa

Stand with me on the banks of that mighty river, the Nile, in the regions of the Sudan, and picture the meeting of the messengers of God from its source and from its mouth, from Uganda and Cairo, sent there at the invitation of the Egyptian government. There has been nothing like it since the meeting of Stanley and Livingstone in the heart of Africa. Trace that mighty river to its source, and look on those fair provinces, once desolated by the slave-trade and dominated by cruelty and lust, now enjoying peace and civilization under assured British government, with a Christian king, and with an increasing income, testifying of prosperity, as is shown by the welcome fact that the income of the Uganda Railway has exceeded during the past year by more than \$50,000 the cost of its working.

SIR JOHN KENNAWAY.

Work Among the Falashas in Abyssinia

A remarkable remnant of Jews, called Falashas, is found in the interior of Abyssinia. They number about 50,-

ooo, and missionary work has been carried on among them for many years by the missionaries of the London Jews' Society. Since 1868, however, when Magdola was stormed and the missionary martyrs of Abyssinia were liberated, the doors of Abyssinia have been closed to European missionaries. Seven times Flad, the faithful missionary to the Falashas, visited the country between 1870 and 1880, but he was not permitted to settle there, and the faithful followers of Christ among the Falashas suffered much persecution. It seemed as if the religion of Christ would soon perish in Abyssinia, but lo! the Christian Falashas became missionaries to their unbelieving Jewish brethren, and slowly, very slowly, the seed has grown. Occasionally, at long intervals, the faithful Flad, who still lives in Kornthal, Wurtemberg, Germany, receives encouraging news from the faithful Falasha laborers. A few weeks ago the mail came, and the laborers in Djenda reported that they had made again four missionary journeys and that four more Falashas had been baptized. There are now 4 stations with 9 missionary laborers—all but one, converted Falashas. The schools are still regarded with suspicion, but many inquiries come to the missionaries. An Italian (or French) Jew has lately made a trip through Abyssinia and worked with great zeal against the Gospel. He promised the Christian Falashas liberal aid if they returned to the faith of their fathers, but met with no encouragement. Finally, he promised to return with two rabbis next year and to teach the Falashas the Talmud, if he could get permission from the emperor. There is a spirit of inquiry abroad in Abyssinia among Falashas and Christians, so that European missionaries are urgently needed. Let Christians pray for the opening of this still closed country.

Catholic Opposition on the Kongo

Letters from Presbyterian missionaries at Luebo express concern as to the methods being adopted by the Roman Catholic missions. The Catholics

are extending their missions in such a way as to almost surround the mission stations at Luebo and Ibanj. It seems that this is done with the consent of the state authorities. The fear is expressed by the Protestant missionaries that some of the converts in villages somewhat remote from Luebo will suffer persecution.

Fine Results at Blantyre

This Church of Scotland mission in British Central Africa continues to be to Mr. M'Callum a revelation which he wants to impart to the Church at home. He writes:

This is not a Church for God which is being gathered in some corner. It is a whole nation manifestly, and with perfect deliberation, turning unto the Lord. It is not a few people educated or advantaged to-day; to-morrow a nation educated and intensely Christian will stand forth. I should like to know any chapter of Church history in the early centuries which tells of finer all-round results than what can be seen in the Shiré Highlands as the outcome of 30 years' effort in the name of Christ.

Baptist Work on the Lower Kongo

Rev. J. R. M. Stephens writes that the story of the work at Wathan reads like a page from the Acts of the Apostles. He says:

Nine years ago there was a little church of but 50 members. To-day it is nearly 1,200. Only seven years since there were were but 8 evangelists. Now there are 103, and day by day in the villages in which they live the Gospel is proclaimed and schools taught. Of these evangelists 59 are voluntary, and the other 44 are supported entirely by the native church. Since the commencement of the work it has been our principle that the native church shall be entirely responsible for the support of native evangelists, and their contributions last year totalled over 5,000 francs (£200). A large proportion of the evangelists were scholars in the station school, and there learnt to know of the Savior's love and power to save. Through the training there received they had the desire to become preachers to their fellow-countrymen.

Progress in the Finnish Missions

The Finnish missionaries at Ambolanda, German Southwest Africa, suffered greatly through the rising of the Hereros against Germany. Fugitive Hereros came to

King Nehale and excited him so against the missionaries that they were obliged to leave, and ten of them had to remain at Karibibi more than nine months. Missionary Liljeblad and his wife were kept in prison by the King of Oniandjera for eight days, and King Nande of Ukuanjama, once favorable to Christianity, became quite hostile. To these great difficulties were added long famine and much disease. Yet, 16 heathens have recently been baptized at Ontananga and 32 are receiving instruction.

The Garenganze Mission

Mr. Fred S. Arnot writes of the Garenganze field in Africa, first opened by him:

Five recruits sailed for West Central Africa in May, including Dr. Sparks, of Bath, England, our third doctor. Reports from the field are most encouraging. A new station is about to be opened at Borden Craig, between the Garenganze and Luruli fields. This will make the tenth station in the line from east to west.

ISLANDS OF THE SEA

The American Board in Micronesia

The experience of the past year has demonstrated to the American Board that the annual cost of maintaining the new *Morning Star* is too great to warrant continuing her in service. Contrary to all expectations, it has been found that coal can not be obtained at Ponape or Kusaie except at prices which are practically prohibitive. The vessel has therefore been sold.

A proposal, favored by some missionaries in Micronesia, was also made that the whole work in the Gilbert Islands be transferred to the care of the London Missionary Society, which already has a successful mission in the southern section of the group. That society owns a large vessel, *The John Williams*, sailing annually from Sydney, Australia, and touching this island group. The Gilbert Islands are now British territory, and it was hoped that the London Society, in view of the large Arthington bequest it has received, would take under its care the

whole group. Tho the American Board proposed to make an annual subsidy in aid of the Gilbert Islands work, the London Society, for financial reasons alone, has felt constrained to decline the proposal. Now several of the missionaries who have labored for the Marshalls and the Gilberts are strongly persuaded that it is inexpedient to take the students from these groups to Kusaie for education, but that the work should be conducted within the two groups, the missionaries residing in the midst of them. English and German companies are establishing commercial lines for regular communication between Australia, Hongkong, and the island groups of the Pacific, and it is reported that there are vessels of small tonnage which can be chartered for service at reasonable rates. If the training-schools for the Marshall and Gilbert Islanders should be established within these groups, and not as of old, on Kusaie, there would be no necessity for the annual transportation of so many scholars from their native islands to a distant high island. Some missionaries suggest also that should launches be supplied in each of the groups, it might be possible to accomplish satisfactorily all the needed work by the use of the steamship lines, supplemented by the use of chartered vessels for from two to four months in the year. Whatever plans may be eventually adopted, it is to be understood that there is no intention on the part of the American Board to leave unprovided for the Missionary work in Micronesia.

MISCELLANEOUS

May His Tribe Increase

Oncken was a servant, bookseller, and tract distributor. With 6 others he organized a church in a shoeshop. He went forth visiting every part of Germany, scattering Bibles and tracts and gathering converts into churches. In twenty-five years this was the result of this work: 65 churches and 750 stations, from 8,000 to 10,000 members, 120 ministers and Bible readers, Bibles and scattered tracts by the million, and

50,000,000 had heard the Gospel. Give us 250 such men as Oncken, and in a quarter of a century we can not only organize 16,000 churches with 2,500,000 members, but may preach the Gospel to every soul on earth.

A Full Day of Prayer for Missions

The fact that it proved possible to arrange for a continuous service of intercession on behalf of foreign missions during a whole day in an English cathedral is a welcome sign that the Church of England is beginning to recognize its corporate responsibility in relation to foreign missions. On May 28 a day of intercession and thanksgiving in Manchester cathedral began with a celebration of the Holy Communion and ended with a service of thanksgiving. Continuous prayer was offered by a large number of worshippers, and addresses were given from time to time by representative missionaries and mission workers. We are glad to learn that it is proposed to arrange a similar service in future years, and we trust that it may not be long before such a service is established as an annual event in every English cathedral.

The White Man's Burden

Mr. Bryan, at the Fourth of July celebration in London, read an admirable address on the above topic, in which he set forth five blessings which the Christian nations should carry to the rest of the world: "education, knowledge of the science of government, arbitration as a substitute for war, appreciation of the dignity of labor, and a high conception of Christian manhood."

Triumph of the Bible

Eleven new languages were added to the Bible Society's list during the year ending March 31, 1906. Five of these have been undertaken since 1906 began. This accession brings the number of languages in which the translation, printing, or distribution of the Scriptures has been promoted by the Society up to 400. Four of the

new editions belong to Asia, 3 to Africa, 3 to Oceania, and 1 to America. The total number of volumes issued last year was just under 6,000,000.—*Bible in the World.*

OBITUARY

C. F. Whitridge, of Melbourne

Mr. C. F. Whitridge, secretary of the mission at Melbourne, Australia, has been suddenly taken away from his earthly service in behalf of China, by typhoid fever. The loss is a great one of the China Inland Mission, and particularly to friends in Australia who served so willingly around his person.

Dr. Roderick Macdonald, of China

The sad news has arrived that Dr. Roderick Macdonald, the well-known Wesleyan medical missionary, has lost his life through a savage attack by Chinese pirates. These men made a sudden onslaught on a British steamer, and the captain was shot in the stomach. Dr. Macdonald was attending to the wounds when he in turn was attacked and thrown to the deck. While he was thus prostrated the pirate leader fired at and killed him. Dr. Macdonald was the brother of Rev. J. A. Macdonald, formerly of the Wesleyan body, and now a missionary in India.

Bishop Bompas, of Canada

One of the missionary leaders in the farthest outposts of the vast domain to be won for Christ passed away when the venerable Bishop Bompas, who for 40 years labored with rare devotion in the Great Lone Land, passed away. Since his consecration as first Bishop of Athabasca in 1874, he never once revisited his native shores. After Bishop Stringer had succeeded to the vacant See of Selkirk, from which the Bishop resigned in January, the Bishop and Mrs. Bompas decided to remain in the Far Northwest, continuing their ministrations as strength permitted. But the home-call came quickly, and this revered friend had the desire of his heart in laboring to the last moment of life for the spiritual welfare of his

beloved Indians. To them he has been a true father in God, and his name will be surrounded with fragrant memories.

Bishop Bickersteth, of London

The loss which the English Church Missionary Society sustained on May 16, when the saintly Bishop Bickersteth passed away, can best be appreciated by those who know how long and intimately he was associated with its work. Born in 1825, when his father had been 10 years on the Society's secretarial staff, he was made a life governor at his birth, and developed into one of the Society's most ardent supporters, rendering service not only by suggestions and powerful appeals, but by acts of generosity which called forth sympathy and support. Among the outstanding features of Bishop Bickersteth's connection with the C. M. S., was his successful appeal for the gifts by which the new wing of the C. M. House was erected in 1885, and the raising of the Society's income by "half as much again." Not only did he visit India, Japan, and Palestine, but had the joy of seeing a sister, niece, and three nephews on the roll of C. M. S. missionaries laboring in India and Uganda, while his son, Edward Bickersteth, was the second English Bishop in Japan.

Rev. Thomas Smith, of Edinburgh

Dr. Thomas Smith, who died recently, was, at his death, nearly 90 years of age. He is "the last of the Disruption Worthies" of Scotland. He joined the Calcutta mission of the Church of Scotland in 1839, and was associated with Dr. Duff in the Mission College there, until 1843, when they sided with the Free Church and established another college. For 10 years he edited *The Calcutta Review*. He retired from India in 1858, and was for 20 years minister of a mission church in the Cowgate, Edinburgh. He succeeded Dr. Duff as Professor of Evangelistic Theology in the New College, Edinburgh, in 1880.

Sauberzweig Schmidt, of Berlin

The Berlin Missionary Society has suffered a great loss in the death of its Mission Inspector, Sauberzweig Schmidt. Himself the son of a missionary, and born in Amalienstein, Cape Colony, in the year 1859, Mr. Schmidt received his theological education in Germany and, after a 13 years' pastorate, entered the service of the Berlin Missionary Society in 1897. After 6 years of great usefulness as teacher in the Missionary Institute, he was sent out to visit the stations of the Society in South and German East Africa. His reports and letters from the journey were wonderfully interesting and strengthened the missionary zeal at home, while his Christian love and patience cheered the lone workers among the black heathen. After a short rest at home, he started upon a tour of inspection of the work of the Berlin Society in China. The hardships of the trip were great, and he succumbed to them on May 15, just as he was ready to return to Germany after the completion of his task. He was a highly-talented, most industrious and experienced worker, whose Christian character commanded the respect of all, Christians and heathen, with whom he came in contact.

Budgett Meakin, of London

J. Edward Budgett Meakin's recent death, in his fortieth year, takes away another warm friend and advocate of missions. He traveled extensively in mission lands, and lived 10 years as a journalist in Tangier, and afterward, by many visits to North Africa, he acquired a good knowledge of Moorish life, and has written and lectured very effectively on such subjects. Latterly he has given a great deal of attention to the betterment of the poor in England, and acted as special correspondent of the *Tribune*. His home has been a tarrying-place of many friends of missions, and his loss is widely felt.



HUSSEIN BEY AND OZMAN BEY

These two Kurdish leaders are seated in front surrounded by their bodyguard. They live on the Persian frontier and live by depredations



ARMENIAN WIDOW AND ORPHAN GIRLS—ONE RESULT OF THE KURDISH MASSACRES

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SIGNS OF THE TIMES

FROM DOUBT TO FAITH

Dr. James Orr, of Glasgow, whose remarkable work on the "Old Testament and Modern Criticism" took the Bross prize of six thousand dollars and is thought to be the greatest contribution to the subject ever made by any one, has delivered several times a powerful address in which he maintains that on the part of leading scientists there has been for thirty years past a tremendous reaction from skepticism toward faith. He instances such men as Virchow, Haeckel, Romanes, Sayce, and others, as examples. No man perhaps commands a wider horizon than Dr. Orr, and he is peculiarly calm and judicial. He sees a very decided trend in the direction of faith. The blankness and blackness of despairing doubt, materialism, and virtually, atheism, appeal to many who have been drifting away from all spiritual verities and certainties. If Dr. Orr is right, this is among the brightest indications of our day in the religious and intellectual sphere, a sign of the times, for which the whole Church has profound occasion to be grateful.

LARGE GIFTS

It is a marked sign of the times that there appears to be just now a unique fashion prevalent of giving large sums for benevolent work. For instance, the late John Crowle, of London, has left a fortune of about one and a quarter million dollars to be applied to temperance reform. This Wesleyan Methodist merchant gave his life, outside of business, almost exclusively to the advocacy and promotion of total abstinence, and he has left this sum for the perpetuation of this work, contingent only upon the raising of a similar sum by the Wesleyans during the next five years. He provides for ministers and other workers for the promotion of the cause in the pulpit, on the platform, in private and public, and for the organization of opposition to the granting of licenses. We hope to see the day when similar sums of money will be consecrated by the wealthy to the direct proclamation of the Gospel at home and abroad.

Referring to such donations on the part of the rich, we can not refrain from adding that if wealthy men and

women only knew the joy that comes to themselves from investing their money during their lifetime for God's work, they would make such donations if only for purely selfish reasons. As an illustration of this, note the following:

When Andrew Carnegie's car was at the station in Richmond recently, the railroad employees who have been working for a railroad Y. M. C. A. building for the past year, thought this too good an opportunity to let slip. They called on Mr. Carnegie with the mayor and told him that the railroad companies had appropriated \$30,000 for this building, they had raised \$12,000 among themselves and they needed \$10,000 more to complete their assembly and educational equipment. Mr. Carnegie readily consented to give it. The committee's thanks he turned off with "You don't need to thank me, gentlemen. I have gotten more satisfaction out of this than you have. I am having the pleasure of my life in giving my money away while I live, as I can place it where it will do the most good to the most men."

ANARCHY IN THE ANGLICAN CHURCH

There is at the present an important struggle in the Anglican Church. The long-awaited Blue Book, with the report of the Royal Commission on Ecclesiastical Discipline, is published. The anarchy in the Anglican Church was so obvious and notorious that two years ago the Government was constrained to appoint a committee to "inquire into the alleged prevalence of breaches or neglect of the law relating to the conduct of divine service in the Church of England, and to the ornaments and fittings of the churches, and to consider the existing powers and procedure applicable to such irregularities, and to make such recommendations as may be deemed requisite for dealing with the aforesaid mat-

ters." The personnel of the Commission commended itself to all English people. It consisted of Sir Michael Hicks-Beach, the Archbishop of Canterbury, the Marquis of Northampton, the Bishop of Oxford, the Lord Chancellor, Rt. Hon. Sir John Ken- naway, Sir Samuel Hoare, Sir Edward Clarke, Sir L. T. Dibdin, the Bishop of Gloucester, Dr. Drury, Principal of Ridley Hall, Cambridge, Dr. Prothero, of the *Quarterly Review*, and Mr. George Harwood, M.P. Perhaps at no time in English history has there been gathered together a commission containing greater ecclesiastical and legal light, and for two years the Commission has been acting. There have been one hundred and eighteen sessions and one hundred and sixty-four witnesses. The evidence has been drawn from six hundred and eighty-seven services in five hundred and fifty-nine churches. After such painstaking investigation and careful consideration of the evidence, the Commission concludes that uniformity is impossible, that "throughout the Post-Reformation history of the Church of England there has been a looseness of practise on the part of the Church which covers a far wider area. From the sixteenth century down to the present time there has existed a contrast between the theory of the law clearly expressed in the Acts of Uniformity, and the practise of the clergy in the conduct of public worship."

The irregularities discovered are under two heads: Illegal practises not significant of doctrine, and illegal practises which appear to have a significance beyond that which they themselves possess. It is with the

latter class that the Commission has been mainly concerned. They find unlawful practise amazingly common, especially affecting the service of the Eucharist in which alone they found thirty-four classes of such illegal doings, such as the use of Roman Catholic vestments which, tho so common, has not been prohibited by any bishop; then, the Confitour and "Last Gospel" have been introduced from the papal church; the chalice ceremonial is mixed, and wafers used in more than half the churches. The ceremony of the Lavabo is practised, while in four hundred and thirty-eight churches the celebrant turns his back to the people, hiding from them the act of consecration. The sign of the cross over the elements, the ringing of the Sanctus Bell, with the use of candles and holy water, are reported as common. In many cases there are no communicants save the celebrant. Children are being trained to attend service without receiving the sacrament. The Host is elevated, and in fifty-two cases the wafer is held up and the congregation invited to "behold the Lamb of God." Practically, the Adoration of the Virgin is steadily gaining ground, with the "pressing" of the confessional. The Commission says that these practises lie on the Romeward side of the line of deep cleavage between the Church of England and that of Rome. Surely it is no marvel if hundreds of Non-Conformists in England have preferred the jail to the abandonment of protest against an Education Bill that in their judgment places the instruction of their children in the hands of Romanizing High Churchmen.

A CONSTITUTION FOR PERSIA

Altho there seems little probability of any true government reform in Persia at present, there are persistent reports to the effect that the Shah of Persia, Muzzafered Din, has promised a Constitution for his kingdom, and ordered the organization of a national assembly. It is said that this is to be composed of princes, clergy, high dignitaries, merchants, and representatives of corporations. It will meet at the capital, Teheran, and all civil and constitutional laws are to originate in it, becoming effective on receiving the Shah's signature. It is said that this action is due to the upheaval in Russia. The Shah visited European capitals six years ago, and no doubt made himself acquainted with the character and advantages of representative government. It will be remarkable if Persia should outstrip Russia in advance toward government by the people, but the day of the absolute monarch is past. The day of the sovereignty of the common man is at hand. Wise rulers recognize that fact and act accordingly. We hope that this will mean true advance for Persia.

TURMOIL IN RUSSIA

Russia is still in the throes of a revolution which no autocracy can permanently arrest. The dissolution of the Douma can not dissolve the spirit of liberty which will find some other manifestation and incarnation. When a great nation, long kept down by the fetters of despotism, the iron rule of absolutism, once gets awake and alive to a sense of its latent energy, it is like a colossal steed when once he learns that if he takes the

bit between his teeth and uses all his strength no hand on the reins can hold him in. Naturalists tell us that the eye of the horse is so constructed that it magnifies external objects, and makes a man seem relatively gigantic, so that while the horse is immensely stronger than his driver or rider he thinks of his human master as much the larger and stronger of the two. However this be, Russia is beginning to learn that an empire embracing 8,500,000 square miles and 130,000,000 people is too large and strong for one little man to hold in check, even tho he be a Czar, and backed by a ministry of a score of advisers. This gigantic steed has got the bit between the teeth and started to run, and the hand on the reins is too weak to check the wild fury of the charger. Here again is a crisis that appeals for prayer. This is a time to plead with God for another people that form about one-tenth of the whole race, that a higher hand may just now rein in the otherwise reckless speed that can not control itself. God only can prevent what is prompted by a desire—a passion—for liberty from rushing toward lawlessness, for there is but a step from monarchy to anarchy, from liberty to license.

JEWISH IMMIGRATION INTO PALESTINE

The recent Zionist Congress has declared that they will colonize in no other land but their own "promised land."

The London *Daily Mail* states that according to its Jerusalem correspondent the influx of Jews into Palestine during the last few months

has been remarkable. Some weeks ago about 5,000 Jewish immigrants from Russia and the Balkan states landed at Jaffa. They will settle in the plain of Sharon, round the towns of Ramleh and Lydda, and in Jewish colonies along the sea coast. A few days ago some Jewish financiers made a trip to the region east of Jordan, in the direction of Kerak. They saw the land, and were highly satisfied with its fertility and the nature of its soil. They are willing to colonize the district, but are rather suspicious of the neighboring Beduin tribes, who are averse to any permanent settlement being effected in their midst. The correspondent goes on to say that the Jews are in communication with the government on the subject, and should the latter give them sufficient guarantee of protection against the raids of their neighbors the sale of large tracts will soon be completed.

COMING LEADERS IN CHINA

It is difficult to find any fit word to express the world-wide movement of our day in the direction of radical and revolutionary changes. It is like the steady and resistless motion of a tidal wave that will not be "swept back," even by a governmental "Mrs. Partington," but moves forward and carries all obstacles before it.

It is no small thing to arouse a hermit nation like China, with nearly one-third of the population of the globe, after being shut up in a cell of exclusiveness for a millenium of years. Yet China is certainly moving, and with all the momentum of a huge mass. What more convincing proof could be asked of a wide-

spread discontent, even in the Celestial Empire, with the present conditions, when in Tokio alone there are to-day between 9,000 and 10,000 Chinese students, scholars that have gone to the Island Empire to learn the secret of Japan's sudden emergence into a commanding position in the Orient, and with only one-fourth of China's vast hordes! Even Chinese literati have learned that scholarship is not enough. Mr. Beecher used to compare some sorts of learning that belong to the past, to "cobs that used to have corn on them," and it is plain that even Chinese wisdom is too ancient for modern needs. The literati are at once conservative and influential in the empire, and those who have gone to Japan on this errand are in some cases men of "high degree," who when they go back must help to mold the new empire. Surely it is a time for prayer, that the God of nations would control the influences which are to shape these men, determine their ideas and ideals. While learning the secrets of material progress, it would be an infinite pity if they are also drawn into the snares of materialism, immorality, and infidelity. Efforts are already making to bring these Chinese students under wholesome evangelical influences, and may they be vastly multiplied.

A SPIRITUAL AWAKENING IN DAMASCUS

Encouraging news comes from the missionaries of the Irish Presbyterian Mission at Damascus in regard to an interesting spiritual movement among the pupils of the Jewish and the Gentile mission schools. Mr. Fransen, an American evangelist who has been visiting foreign mission stations

in various parts of the world, recently held some meetings in Damascus for the deepening of the spiritual life. According to the London *Christian* a deep impression was made when he addressed the senior pupils in some of the Presbyterian schools, as well as several public meetings in the church. The senior pupils of the Jewish boys' school attended, and two of them were brought to an open confession of Christ, while all were deeply moved. A general spirit of inquiry came over all the boys of that school, and many came to the teacher to have the Scriptures explained to them, so that it became apparent that the Spirit of God was at work in their hearts.

At the same time, Jewish men, hitherto almost unreachable, asked directly for the services of a Bible reader. An equally encouraging spiritual movement is taking place among the boys in the Gentile boys' school at Damascus. One of the Moslems was deeply touched, and the lads made a little meeting among themselves twice a week for Bible reading, prayer, and to hear short religious papers written by one or two of their number. In the Gentile girls' school a similar movement has been going on and we trust will continue to spread throughout this ancient city.

TURN ON THE SEARCHLIGHT

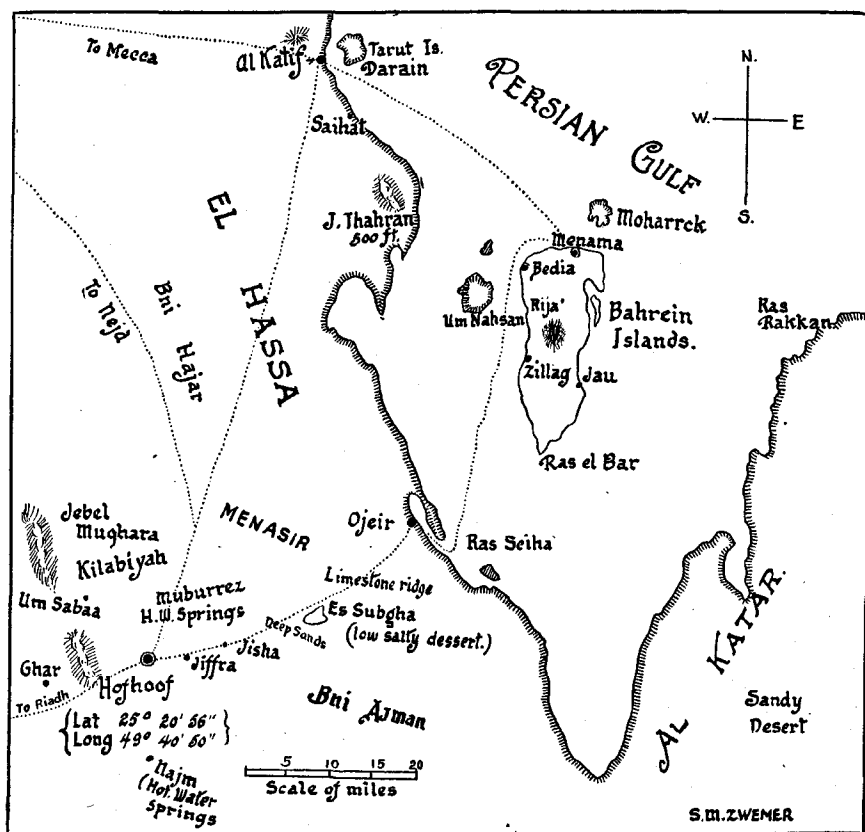
This is an era of *investigation*. There is a spirit of exposure abroad which may easily run riot in its methods. It is the day of the searchlight and we all know that the searchlight is attended by a false glare. Missions must undergo this process of search, and we are glad to believe

that the work, as a whole, challenges investigation. It is interesting to see that even a prominent secular paper sends abroad its correspondent to make an impartial examination and report. Let us have, from every quarter, a careful examination of the work. Disclosure of what is actually going on can not do any harm. If there are excellencies, they will be found; if there are deficiencies, exposure will bring remedy; even if there were dishonesty or immorality in exceptional cases, every genuine friend of missions would welcome exposure as the only hope of reform and cure. But, thus far, we rejoice that all careful investigation has proved vindication. No work of which we know bears the searchlight so well. Missionaries as a class are the formost men and women in the world, in all that constitutes real worth and heroism. Whatever defects there are, they are like spots on the sun. We hope to see the day when it will be common for churches to send their own pastors or officers to see for themselves and report. Unofficial visits weigh more in evidence because they are not official.

THE USE OF EYE-GATE

The appeal to the sense of sight in education is an important development of the present day and it has a philosophical basis. There is a large aggregate of what may be called "sense power" in humanity. This, in a normal human being, is distributed through the five senses which Bunyan quaintly calls "eye-gate," "ear-gate," "nose-gate," "mouth-gate," "touch-gate." Now, whenever one of these gates is closed, as in

the deaf or blind, the flood of sense power flows with greater rapidity and volume through the remaining senses, or, to maintain our figure, the impressions that seek entrance crowd, as in greater numbers, through the doors of the remaining senses. On the other hand, whenever more than one of these entrances to the soul is used for impression it is conversely true that we thus double or treble the amount of power in our appeal. This truth is becoming more and more recognized. Hence the use of charts, maps, stereopticon views, and visible objects, appeals by way of intensifying the impression upon the mind. The wide application of this method is modern. It is becoming more and more characteristic of all methods of education, secular and sacred. For instance, the use of the stereopticon as a cheap and available method of training congregations in biblical and missionary information is becoming more and more common. The various missionary boards are accumulating fine sets of missionary views illustrative of work among heathen tribes, presenting pictures of missionary stations, native costumes, the habits of the people, and indicating the progress of the work, and hence a wonderful increase of interest and information in the congregations. From personal observation and experience we can strongly commend this method to the attention of readers. Oftentimes in obscure and rural churches where visits from missionaries are rare, correspondence with missionary boards will secure the use of such materials at a comparatively trifling cost. Let pastors of such churches try it.



ACROSS THE EASTERN THRESHOLD OF ARABIA

BY REV. S. M. ZWEMER, D.D., BAHREIN, ARABIA

Author of "Arabia, the Cradle of Islam," etc.

The Arabian Mission of the Reformed Church in America has for its purpose and plan the occupation of the interior of Arabia for Christ. To that end three stations on the eastern coast, Busrah, Bahrein, and Muscat, are now occupied by eighteen missionaries. Out-stations have also been opened at Amara and Nasariya, on the Tigris and Euphrates, and recently in the important town of Nachl, in Oman. But the real heart of Arabia, the vast interior of Nejd, Jebel Shommar, Asir, Nejr-an, and Yemama, with Hassa on the

east, are still a neglected country. All of these provinces, and Hejaz on the west and Hadramant on the south, are without a witness for Christ! Beyond Bahrein and westward the mainland stretches for eight hundred miles to the Red Sea. As Jiddah is the western port, so Bahrein is the chief eastern port and entré-pot for all Arabia. It is therefore a gateway to the interior, but Turkish suspicion and political fear of everything Western have kept the door closed. Twice it seemed to be ajar and I was privileged to enter, tho also forced to re-

treat my steps again. In order to awaken a spirit of prayer for this great region, this account of my second visit is written. My first visit to El Hofhoof, the capital of Hassa, was in October, 1893; it was a tour of exploration, for missionary work was then scarcely possible. Our col-porteurs have been there twice since that date, in each case with great difficulty and persecution. In 1904 I made a second visit, accompanied by Salome Antoon, a colporteur, and we

changed much since I saw it ten years before and was closely watched as a British spy by the Turkish officer then in charge. The mud-brick castle, with its garrison of a score of unkempt soldiers; the dilapidated custom-house, with its filth of accumulated hospitality in the guest-room; the waving crescent and star on the crooked flagstaff; even the crowd of shouting boatmen and camel drivers and the curs crowding the causeway—all seemed very familiar.



OJEIR CASTLE AND CUSTOMS HOUSE

remained nearly nine days in the capital.

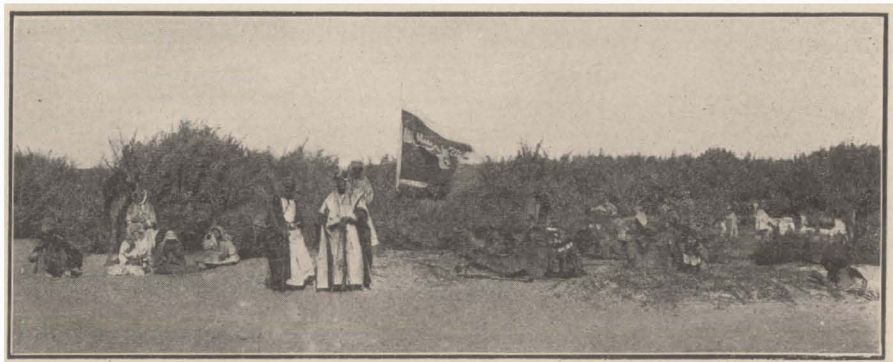
The usual route from Bahrein to the interior is to cross over by boat to Ojeir, on the mainland, and thence to travel by camel-caravan to Hassa. We left by native boat—and that means very little comfort or privacy—on November 28, and sailed southward around the larger island. Because of head winds and a drenching rain-storm, we did not reach Ojeir until the second day. It had not

The harbor, altho not deep enough for steamers, is protected against the Gulf winds, and is therefore a good landing-place for the immense quantity of rice, piece-goods, and manufactured articles which are transshipped from Bahrein for the interior. We were very fortunate in finding a large caravan ready to leave. Sometimes when the nomads have made the roads unsafe, or there is no escort ready, the traveler has to wait a fortnight for permission to start. Now,

the thirty boats in the harbor had unloaded recently, and over two thousand camels were being loaded for the early start on the morrow. We met old friends who had been to the mission hospital at Bahrein, and there was not as much difficulty as we had anticipated about passports and our errand in Turkish territory. After a hasty meal of dried fish and rice, we struck a bargain with a camel driver for two camels and were off. The camp for the night, according to

Free Arabia with the inscription, "There is no god but Allah and Mohammed is God's apostle," such as you see in the picture.

In the hospitality of the tent we learned that our host, the army colonel, was by birth a Kurd from Armenia, and his friendship was, thanks to God's good providence, the cause of our freedom on arrival at Hofhoof, and the key to our success in meeting the people. Next morning we rode on. The country as far as



ARAB GUIDES STRIKING CAMP NEAR OJEIR

nomad custom, is only a short distance beyond Ojeir, and when the caravan halted we were invited to the tent of the commander of the Turkish troops at Hassa. So utterly unsafe is all travel beyond the coast in Turkish Arabia that no one goes except in caravan and with soldier escort. Two hundred horsemen from the Turkish cavalry in Hassa accompanied the caravan, and they were continually on the lookout for nomad robbers. Yet at our first night's encampment some Bedouins stampeded twelve camels with their baggage and escaped with the booty! The Turkish officers carry their own flag, but the Arab guides had a banner of

Jisha is desert, with a few tamarisk shrubs and some desert-thorn. At Subgha we halted for the night. Here there are wells of fairly fresh water, and brushwood for camp-fires. At this season of the year it was bitterly cold for Arabia, and we needed blankets, as we slept on a bed of sand under the glorious stars.

We were called out after supper to see a merchant in the caravan, who was dying from dysentery, and to minister to him. Medicine seemed of no avail, as the man had suffered for many days; but he was very grateful to receive a cup of warm camel's milk with a stimulant, and listened eagerly to the story of the Cross. He re-

peated a prayer after me, and, coming from Bagdad, seemed to have heard the Gospel previously. The poor man died the same night, and was buried in the desert.

We left at daybreak, and were in sight of the palm country at 9 o'clock. Jisha is a walled village with perhaps two hundred houses. Salome left a copy of the Gospel with the Mullah. Jiffra is a much larger place in the midst of palms and with a weekly market. From here palms and gardens, with springs and streams of fresh water, stretch all the way to the capital.

It was interesting to note the character of the trade by studying the cargo of the desert fleet. Over one-half of the camels carried piece-goods for Nejd, and every bale was plainly marked "Smith, Hogg & Co., New York and Boston." There was also Russian oil from Batoum, timber from Zanzibar, charcoal from Kerachi, and rice from Rangoon. How even in the far-off deserts of Arabia the world grows smaller and the antipodes meet! Our baggage had Bibles from the Beirut Press and medicines from London.

We arrived at Hofhoof on December 2, and were most hospitably welcomed by the colonel in his large house. It was still Ramadhan, the Moslem fast, so our principal meal was at sunset; during the long day we fasted from sheer politeness and necessity. About fifteen hundred soldiers are quartered in the capital to defend it from the nomads, and we had the music of a brass band every morning and evening. On the first Sunday of our stay we held a Christian service at the house of an Ar-

menian employed in the army. There were eight present—the total of nominal Christians in the army staff—and our message was from Matthew v: 13, 14. On the following Sunday no one was willing to risk attendance for fear of persecution. We, too, were watched from the day of our arrival, and soon summoned to the Turkish governor's palace to give an account of our errand. The governor said there was no demand for Christian books, and no need for our Gospel in a Moslem city. Salome replied that the Gospel was for all men, Moslems, Jews, and Christians, even for the heathen; and he spoke in such a fearless, straightforward way that he won respect of all present. Our books were inspected and with some hesitancy declared "permitted," as they were all printed by permission of the censor in Syria. There was some difficulty and much loud argument in regard to an Atlas among the educational books. Some said the sultan had prohibited such like and others denied it. We solved the question by presenting the doubtful book to the governor. One of Dr. Worrall's old Busrah patients was present, and his friendship won the battle; this is only one of many instances where medical missions break down prejudice and exert a wide influence for good.

Every day we went to the bazaar of the town, and mingled freely among the thousands of Arabs who came to buy and sell. Long before we were ready to return our small stock of nearly one hundred portions of Arabic and Turkish Scriptures were sold out. Much of this had to be done with caution to avoid the

fanatic element which is always strong in an Arabian inland town.

On Sunday afternoon I went to the military hospital, if the low, dark tumble-down building can be called by such a name. The wards were in a filthy condition, and the twenty odd patients not at all comfortable. All were glad of a kind word; two of them could read, and gladly accepted Gospels. Our most interesting

Some had been in Hassa for over three years. Here are some human documents that tell their own story; how many more are there who did not open their hearts to us?

J—— E—— is a clerk in the army, a man of intelligence, who subscribes to four Arabic and Turkish journals (which sometimes reach him); he was keen to learn of Christian progress in India. Twice we spoke together



THE CROWDED MARKET-PLACE OUTSIDE HOFROOF

work was among the soldiers, and to them the door of access seemed open because of their life of misery. They are all exiles from home, coming from Anatolia and Syria; they are surrounded by temptations; paid only a pittance of wages at irregular intervals; compelled to do duty as public scavengers when not on parade; hated by the people and hating them; mostly illiterate, and with no provision for amusement, except gambling and tobacco. No wonder that they all have a homesick countenance and that desertions are frequent.

about the hope of Israel and Ishmael, and he finally expressed his belief that Islam was waning in the world—and in his heart.

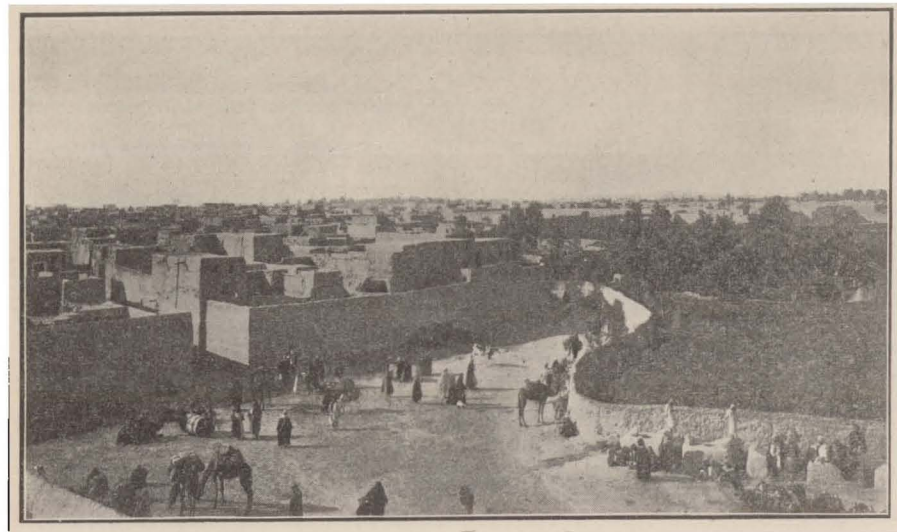
A—— is a captain in the army. For six years he has been seeking. First saw a Gospel in Mōsul five years ago, and had the mind of a child. He is trying to lead his wife to Christ, and asked us "to try to persuade him that Jesus was the true prophet, so that his wife might hear the arguments from behind the curtain." She did not know *he* was already persuaded. He asked us to write out

prayers for his daily use. He fears detection and banishment or imprisonment.

M—— is the corporal of a company of gunners. He is keen for controversy, and invited us to come at night and meet a group of soldiers in his quarters at the barracks, right under the large mosque of Ibrahim Pashà. The whole round of objec-

grammar, and for the rest, Moslem traditions and theology. He purchased an algebra and a Bible. He was full of apocryphal Gospel stories and Moslem lore about Mohammed, yet on a second interview promised to read the Bible and *search* it. We marked some passages.

Our stay was too short for much work among the Arab population.



HOFHOOF AND THE ROAD TO MUBARREZ

tions to Christianity was gone over, and no offense was taken at my plain speech. When I called again the next day he asked me to pray for him. He has many books written in Turkish against the Bible. God grant he may find the Truth and the Life.

J—— is of the class of Moslem-Mullahs. He is the ignorant, learned teacher of the Turkish school at Hofhoof. His pupils are very few, as none of the orthodox Arabs will entrust their sons to a Turkish teacher. His library, of which he was so proud, was typical of Islam—erotic poetry, abstruse works on versification and

One day we mounted donkeys and rode to Mubarrez, ten miles north of the capital, along a palm-garden road with many villages, and met a large company who listened to our message. There was greater interest and less fanaticism than I had expected. Hassa hospitality is extraordinary, even for Arabia. The host does everything he can for the comfort of the guest until one feels ashamed of being a mere Occidental.

There is no doubt that from Hofhoof as a base a great and effectual door is ajar for inland Arabia, altho there are still many adversaries. Our

mission longs for the day when work in the vast interior will be established and carried on as it now is on the coasts. Will not these glimpses of the land and the people and the hearts that are hungry for the message appeal to some to give their lives for neglected Arabia?*

Speed on, ye heralds, bringing
Life to the desert-slain
Till in its mighty winging
God's Spirit comes to reign.
From death to new-begetting
He shall the power give—
Shall choose them for crown-setting
And Ishmael shall live.

THE MOHAMMEDANS OF BALUCHISTAN †

BY A. DUNCAN DIXEY, QUETTA, BALUCHISTAN
Missionary of the Church Missionary Society

Baluchistan has a population of 1,050,000, not including Makran, western Sinjrani, or Kharan. The last two districts lie near the Seistan boundary and are largely desert. With the exception of a few Hindu Bunyas, who live in the larger centers, all the inhabitants of Baluchistan are Mohammedans. These Hindus are well thought of by their neighbors, and in the old days of raids the Moslems made it a rule not to attack the women, children, or Hindus.

The two chief sects of Moslems in Baluchistan are Sunis and Shiahhs, but the real natives of Baluchistan are all Sunis.‡ The Shiahhs are represented by Hazans (of Mongolian race), who in recent years have come into British territory to escape the oppression and cruelty to which they were subjected in Afghanistan.

Baluchistan is not united in government, for there are four different

areas under different control: British territory, administered territory, tribal areas, and Khelat territory. The first two divisions are really one, since they are governed by British agents and the laws are practically the same as in India. The government is, of course, neutral on religious questions, but occasionally individual agents seem to favor Islam for the people by supporting schools in which the Koran is taught. The government has occasionally given assistance to the medical work of the missionaries, and agents have sometimes shown much sympathy with the work.

The Khan of Khelat is an independent Mohammedan chief, who ranks high among the princes of India. In his own country he is nominally supreme, but is kept in control by a British political adviser.

In general, law and order reign and violent crimes are not numerous.

* The photographs that accompany this article were kindly sent by Herr H. Burckhardt, of Berlin, who went to Hassa a few months later than I did, and also visited the El Katar peninsula. For a fuller description of the history and condition of Hassa's capital, see Chapter XI "in Arabia, the Cradle of Islam."—S. M. Z

† Compiled from personal experience in three years' itineration among Pathans, Baluchis, and Brahuis, and from Census Report of Mr. Hughes-Buller. As given in a paper prepared for the Cairo Conference, Survey of Islam in Asia, April, 1906.

‡ Mr. Hughes-Buller thinks that there are indications that both Baluch and Brahuis were at one time Shiahhs. Baluchistan, in olden days, having been a province of Persia, Shiah influence must have been felt.

The government, according to native law and custom, is tempered to some extent by the influence of Islam. Altho orders have been given that armed escorts should accompany every foreigner when itinerating, there is not much danger from fanaticism. Preaching in the ordinary sense is not, however, considered advisable.

The tribal areas are occupied by wild tribes of Baluchis, who are practically independent, but are kept from fighting and crimes by occasional visits of a political agent and by subsidies which are withheld in case of the least disturbance. The chief detriment to crime seems to be, however, the fear of the British Raj, of whose power they have had unpleasant experience when expeditions have been sent against them. These tribes are all fanatical Moslems, and the life of a convert to Christ would not be safe among them. Preaching is not allowed, so that at present the only means of reaching these people is through medical work. The government has arranged to furnish an escort to those visiting these tribes, and the people themselves have requested me never to leave camp without some guard.

Census Report on the Spread of Islam

The exact period at which the tribes of Baluchistan first came into contact with Mohammedanism must remain buried in obscurity. It is probable, however, that they did so early in the Mohammedan era. Seistan, which touches the western border of the province, was conquered as early as 31 A.H., and about 44 A.H. In 665 A.H. Muhallah, son of Abu Safra, brought the countries of Kabul and Zabul under submis-

sion. In 714 A.D. Mohammed, son of Kasim, set out from Shiraz to conquer Sind, and on his way passed Makram. In the tenth century a certain writer mentions that the governor of Khozdar (near the present village of Khelat) was Muirbin Ahmad and that the Khutba was read in the name of the Khalifa only. Early graves of Baluchistan are made in another direction than that toward Mecca, showing that probably the early inhabitants were Zoroastrians. The number of Moslems seems to be increasing, owing to the cessation of the tribal wars, looting, and raids during the last 15 to 20 years. There has been a gradual restoration of law and order under the British government. Immigration and peace have also allowed settlement in many districts at one period uninhabited. At the same time many Baluchis have gone to Sind and the Punjab, finding it impossible to live among the barren mountains and sandy deserts of Baluchistan without recourse to looting.

Altho the Brahui people are the most numerous, they do not all use the Brahui language. Many speak Persian, Baluchi, and Sindhi. Numerically Pushtu probably stands first, then Brahui, Baluchi, Sindhi, and Persian. Urdu is understood by nearly all chiefs and by many Hindu Bunyas, and is rapidly spreading in places where the people come in contact with the government. Persian is the favorite language of the upper classes, and almost every man who makes any pretense to education usually includes Persian as one of his accomplishments. Very few of the Mullahs really understand Arabic.

The government report says that

the bulk of the population has received and is receiving no education whatever. Even those few who learn the Koran do not understand its meaning. A few sons of chiefs have received some instruction in Urdu and Persian, and a few have been trained to be Mullahs by being sent to Kandahar to finish their education. The government has established schools in several centers, and occasionally these are attended by Pathans, but the Hindus seem to predominate, the Bunyias evidently realizing the importance of education. Outside the imported population of Hindus and Sikhs living in the two or three government centers there are among Mohammedans only 117 literates per 1,000, and among the women only 23 per 1,000. In many cases even these do not understand what they are reading. In the last three years we have found only three or four Mullahs who were willing or able to answer arguments.

Social Conditions

Polygamy is not very common among the common people. The purchase of wives is in vogue, so that the poverty of the people prevents the possession of more than one wife except by the wealthier classes. All the chiefs and many Mullahs with whom I have come into contact possess more than one wife, and several as many as five or six. The price of girls varies, being highest among Pathans, where, according to reports, there is the greatest paucity of women. The prices have risen of recent years, as men find they can now claim payment in court, whereas in old days in many cases the money was never fully paid up, or one relative

perhaps was balanced against another.

Concubinage exists, more especially among the Baluchi chiefs (where the treaty prohibits missionaries from teaching their women). I know of several chiefs who have thirty, forty, fifty or sixty women, but whether they all occupy the position of concubines it is difficult to say. Many seem to be domestic slaves and are often given by the chief to his followers or to male slaves. From medical experience and reports it seems that in many cases there is no marriage bond, or it is often broken. Women stolen from India or enticed away under false pretenses appear to be living lives of common prostitution in the large villages of Baluchi chiefs.

Many of these tribes in the past were great border robbers, and it is only during the last twenty years that their raiding has been stopped. They formerly imported slaves, and occasionally on looting expeditions they took women away with their other loot. The descendants of these slaves to-day form a numerous body in some of the larger villages, and many appear to be in a very miserable condition. The children often wear but a few rags and many of them go entirely naked. Different forms of venereal disease are also common, both among adults and children.

The women, both free and slave, are given all the degrading work and often bear the heavy burdens, while the men sit in idleness. Throughout the country, both in British territory, Khelat State, and Mani and Bugti countries, are to be found hundreds of Hazara women, who during the late Hazara revolt in Afghanistan,

were taken by the Amir from their homes, and sold by Pathans all over Baluchistan. In every large village in some districts these women are to be found and every chief possesses numbers of them. Their owners speak of buying them as one might refer to buying cattle.

In Khelat State the great blot is the Court of the Khan, where vile orgies are enacted, which it is impossible to describe. It is said that some of the boys have died from the treatment received. The first chapter of Romans is a true picture of the conditions existing among Brahuīs, Pathans, and Baluchis to-day. Scarcely a day passes but medical experience testifies to the truth of the worst reports and observations. Taking the first 450 cases treated recently on a tour among the Marri and Bugti Baluchis, 14 per cent. were due to the sensuality of the people. Almost every chief and many of the Mullahs are suffering from the effects of impurity. So many Mullahs are treated for syphilis at our hospital and on itineration that it is often spoken of as "the Mullah's disease." These conditions in some of the villages are no doubt partly due to slavery, many of the slaves being really common prostitutes. The bazaars, which are the outcome of our occupation of the frontier, have also very much to answer for regarding the spread of venereal disease.

The government reports state that immorality among women is common and that in spite of the requirements of the Koran with regard to witnesses, death is, according to the tribal custom of Baluchis and Brahuīs, the only punishment for an unfaithful woman and her lover when

caught. But to-day a man, in order to secure money, will often accuse his wife of adultery when her only fault may be that she does not please her husband. The death penalty, in British territory, has been abolished. The reports say that among Afghans, on the other hand, immorality on the part of a wife is winked at by her husband, and that even when the matter has become a public scandal, the injured husband is generally willing to overlook it on payment of a few rupees and one or two girls. Among Baluchis the feeling in regard to adultery is said to be very severe. From personal experience, however, living among these tribes, in their villages, in their houses, and encampments, there seems to be nowhere more open prostitution than in the capitals of the Baluchi chiefs.

The seclusion of women is not practised except among the most important Sirdars and chiefs. Here and there, where the people have come more into contact with Indian customs, one finds the purdah system being established, but it is exceptional. The following extract on the position of women in Baluchistan is from the government census report:

Throughout the province, more especially among Afghans and Brahuīs (from experience among all three people, I can testify that the Baluchis are in by far the worst condition), the position of woman is one of extreme degradation. She is not only a mere household drudge, but she is the slave of man in all his needs, and her life is one of continual and abject toil. No sooner is a girl fit for work than her parents send her to tend the cattle and she is compelled to take her part in all the ordinary household duties. Owing to the system of buying wives, in vogue among Afghans, a girl as soon as she reaches marriageable age is, for all practical purposes,

put up for auction and sold to the highest bidder. Her father discourses in the market on her beauty or ability as a housekeeper, and invites offers from those who desire a wife. Even the more wealthy and more respectable Afghans are not above this system of thus lauding the female wares which they have for sale. Even the betrothal of unborn girls is frequent. It is also usual that compensation for blood be ordered to be paid in the shape of girls, some of whom are living, while others are yet unborn.

Woman in Baluchistan is regarded as little more than a chattel or machine. Is it surprising, then, to find that woman is considered only as a means for increasing man's comforts or as an object for the gratification of his animal passions? A wife must not only carry water, prepare food, and attend to all ordinary household duties, but she must take flocks out to graze, groom her husband's horse, and assist in cultivation of the land.

Among the tribes in Zhot a married woman must even provide means by her own labor, for clothing herself, her children, and her husband, from whom she receives no assistance, monetary or otherwise. Among Afghans and their neighbors polygamy is only limited by the purchasing power of man, and a wife is looked on as a better investment than cattle, for in a country where drought and scarcity are continually present, the risk of loss in animals is great, while the female offspring of a woman will fetch a high price.

Woman's tutelage does not end with widowhood. In the household of a deceased Afghan she is looked on as an asset in the division of his property. It is no uncommon thing to find a son willing to sell his own mother.*

Material Progress

"Until 1875," says Sir Herbert Edwards, in the government report, "in the ebb and flow of might, right, possession, and spoliation, there was no security of life or property, and practically no communications existed. The only way in which whole tribes were saved from extermination was by the universal custom of never killing women or the boys who had not yet put on trousers."

In a recent tour through the Marri and Bugti country, I saw many more thousands of graves than I saw men. It was a standing witness to the constant state of war which, until quite recently, was waged both among themselves and among surrounding tribes. If to-morrow the British government should withdraw from this province, the tribes would doubtless return to the old condition of continual civil war. To-day, after twenty-five years of the gradual increase of law and order, there is here and there evident improvement in the condition of the people. The government has built a few dispensaries and schools, and there are some 545 miles of metalled roads. But the people have not yet realized the need of any effort on their part, and instead of utilizing land and water for systematic cultivation, they seem content to remain on the verge of starvation as long as they can grow a little wheat or millet with a small amount of labor. Even wells for irrigation are neglected where water exists.

Brahuis and Baluchis are largely nomadic in their habits, and many Pathans annually move from mountain to plain, or vice versa, according to the season of the year, for purposes of trade.

* This is from Census Report and is from information obtained by the government. I can testify to its truth from experience.—A. D. D.

To sum up, I again quote from government report:

When the British entered the country they found a population which had been cut off from the outside world, and which lived a nomadic existence among vast solitudes of nature and whose relaxations consisted in continual internecine conflicts. The natural result was a very backward state of civilization and possessed characteristics which differed materially from those of its Indian neighbors. In twenty-five years this primitive condition has been modified, but has not disappeared, and barbarian prejudice and pugnacity are still factors which have to be constantly reckoned with.

Attitude of the Moslems Toward Christianity

Many Brahuīs and Baluchis among the mountains have never even heard of such people as Christians; but usually after we have been in the district a short time, some Mullah (who is nearly always a Pathan) explains to the people that we are kafirs, and he warns the people to avoid us. Brahuīs do not appear to be so bigoted, but the reason seems to be that they are not so religiously minded as either Pathans or Baluchis. Among Pathans and Baluchis the times of prayer and the fast of Ramazan are very generally observed, but I have not found that the Brahui is so careful in this respect. Fanatical outrages sometimes take place, more especially among Pathans and Baluchis, but the number is often exaggerated. In four years there have been thirteen such cases.

It is necessary to be on one's guard, and great care should be exercised in giving instruction. Afghans, Baluchis, and Brahuīs, are all extremely ignorant about their religion, especially the Brahuīs. The worship of saints is one of the chief features and superstition is a more appropriate term for the ordinary belief of the people than the name of religion. Ordeal by fire still exists and only last week I had an instance brought to my notice. I have seen native liquor in Baluchi villages, which I was told was drunk by Baluchis. The use of "bhang" is also not uncommon.

There have been changes in the attitude of Moslems toward Christianity. In Quetta, where for ten or fifteen years work has been carried on, the wall of prejudice and superstition is gradually being broken down. But outside Quetta at present the attitude of the people generally when our mission is known is one of opposition. On several occasions Mullahs have told me that it was a pity these days Christians could not be killed.

The mission work centers in Quetta, which is the government center, with 20,000 population and 60,000 to 80,000 who pass through the city yearly for purposes of trade. Here there are two hospitals, one for men and one for women, a church, two schools, and zenana work. On the staff are two doctors, one clergyman, one lady doctor, and two other lady workers.



TRAVELING IN THE COUNTRY OF THE KURDS

AMONG THE KURDS*

BY THE AUTHOR OF "ISLAM AND CHRISTIANITY"

Our party of five, two ladies and a gentleman, with Mussulman cook and hostler and an Armenian woman, had been waiting for ten days just outside the border of Eastern Turkey trying to cross the boundary in order to accomplish a horseback journey of three days. The passports had been duly viséd by the Turkish consul in the city of T——, but we were obliged to send a man on foot thirty-five miles and back to reach another consul for a second visé; then the local authorities of our adopted country must inspect and countersign the documents.

The Kurds across the border were at war with the little city in which we were staying, and we were rudely awakened one midnight by a brisk discharge of firearms not very far away. The disturbance lasted only ten or fifteen minutes, and the next

morning we learned that the enemy had come down and had been repulsed. The victory had its drawbacks, however, as two or three households were mourning the death of sons.

How were we to cover the first day's journey of twenty-five miles through a district terrorized by the robber chief? We had sent three messengers to him to ask for a safe conduct and for guides, but tho money was freely promised, no one had yet returned with an answer. We determined to make a detour and ask help of another Kurdish chief on the Persian side of the border. This chief was at swords' points with the men we had been trying to conciliate and one of his latest exploits had been to attack a wedding company who were conveying a beautiful young bride to his enemy, and to

* See also Frontispiece.

marry her to a member of his own family. It was surmised that the captured lady, like fair Ellen, was not averse to this Lord Lochinvar proceeding, but it naturally intensified the feeling of hatred between the clans.

As we rode into the country of the Kurds, over stony ground and through rocky defiles, the mountain region reminded us of Scotland, and the people seemed like those wild men of the highlands centuries ago. We reached a small village dominated by a great crag, on which was perched an old castle where, like the eagle in his aeries, the Kurdish chief sat, the very thought of him spreading terror through all the region round.

The chief was absent from home, but his brother, after receiving a present, undertook to conduct us by wild mountain bridle paths to our first day's stopping place. The Kurds galloped their trained horses up and down the mountains, while ours followed more slowly over the break-neck, stony roads. Twenty-two times that day we crossed the clear and rushing mountain stream which, after winding through the long valleys, widens out and waters the fertile plain below.

At night we were the guests of a Kurdish lady of rank, and two poets, one from her tribe and one from those who had guided us thither, rivaled each other in singing songs of love and war for our entertainment. As we were riding along that day they had complained bitterly to us of the poverty and hardship of their lot. "Only last week," they said, "eight wolves came among our sheep and killed a hundred of them." We

happened to know quite well the village from which those same sheep had been stolen a few weeks before.

When we asked our hostess for guards for the next day, she said: "You must have at least eight guns"—each gun being accompanied, incidentally, by a horse and a man.

As we approached our destination, one after another of our guards dropped off, exhibiting real terror, and saying, "We are on an enemy's ground and dare not go farther." The last one pointed us to a distant village and said: "You must go on from here alone; I commend you to God."

On our return journey we sought the village of the same brigand from whom we had at first vainly asked an escort, but who now readily gave us guards to the little city which we left a fortnight before. These men also took us over high mountain paths and glittering expanses of deep snow, and beguiled our way by many anecdotes. They deplored the necessity for so many acts of violence, but said: "We are so poor; our families must live; much as we may hate it, what can we do but rob and murder?" We, however, felt quite safe, as no Kurd would dare to do violence to the guests committed to him by his chief. Meeting two poor travelers on the road, we were thankful that our presence insured safety for them. But after a little two of our escorts turned their horses' heads and went back to rob them, too polite to do so in our presence.

Our guards had promised to take us as far as the town, but now they began to say that they could go no farther, but would engage us guides from a nearby village. We were

obliged to consent, and were consigned to two villainous looking men who gave their word of honor to see us over the remainder of the way. Night was drawing on, and we had still far to go, tho our horses were very tired. The two men, being responsible to no one for our safety, saw their opportunity. They became by turns taciturn, surly, and insolent, and after a couple of hours refused to go any farther, saying that as there was bad blood between their village and the town, they could not approach it. The usual present was offered them, but they rejected it and increased their demands until they had taken all the silver we possessed (about ten dollars), leaving us once, and returning after some little time to make sure that they had taken all.

It was a lonely road and had witnessed frequent murders. We were glad to escape with our loads and our lives. In the dim twilight our horses slowly picked their way down a deep, stairlike ravine. From the neighing of horses, we knew that the mounted Kurds were still hovering near us. It was rather a bad quarter of an hour, but God mercifully preserved us, and, after plodding on through the dark night for two or three hours, we came in safety to the town.

Most of the Kurds are Sunni Muslims, and as such carry the doctrine of predestination so far as practically to make God the author of sin. One of their chiefs said to me: "I acknowledge my crimes, but God has willed them and I can not be other than I am." "But," he added, "all my sins will be forgiven, because I believe there is but one God

and Mohammed is his Prophet. You are committing the unpardonable sin in saying Jesus is the Son of God. You can not escape eternal punishment in this world or the next." When he boasted of his many murders I said: "Your sword has made many widows and orphans, and who knows how soon the same fate may fall on your own household?" He replied scornfully, "Let it be so; I care not."

Yet the same man was not devoid of shame or human feeling, for, hearing the words of the Gospel and being asked, "Are you ready to meet the bridegroom when He comes," he melted into tears and said: "No, I am not; I am perfectly wretched and wish I were dead; I know I am a captive in the hands of the devil." To another he said: "What training or chance have I had to be anything better? My first recollection is of my grandfather when I was very small, putting his dagger into my hands and saying, 'Go kill that man,' pointing to one of our servants. The man rolled up his cloak and I stabbed it with all the strength of my tiny hands, then ran back to receive the praise of the chief, while all in the room shouted 'Bravo! Bravo!' The Aga said: 'I will kill the man that dares to teach the child his letters; I want my grandson to grow up a warrior and not an effeminate scribe, poring over books.'"

In spite of this, the man had taught himself to read and was very proud of having learned to spell out some Turkish. He could read a chapter in the Gospel according to Matthew tolerably well.

A Kurdish Chief as a Guest

While in a border town near Turkey, a strange providence sent me as a guest a Kurdish chief and several servants from the neighborhood of Van. The picture of this tall young man, his countenance deadly pale, in the uniform of an officer of the Hamidiéh cavalry, is indelibly stamped on my memory. He had ridden many miles in the coldest of the winter season to consult the young Armenian doctor, newly arrived from America. A local Turkish official accompanied him to the physician and was profuse in his compliments, charging Dr. S—— to do all he could to restore the chief's health. When safely out of sight and hearing, however, the official bent toward the Armenian doctor with a malign look and hissed into his ear the words "Kill him!" The young Kurd was ready to do anything and pay anything if he could only have a guarantee of being cured.

Dr. S—— was unable to give this promise, but hoped he could help him, with time and patience. A liberal sum was paid, but some one whispered to the young man: "This Armenian will poison you in revenge for the massacre of his people at Van." He asked that his money be returned, and put himself in the hands of a quack Mussulman doctor, who gave her word (for a very large fee) to make him a well man in six weeks.

Those who knew better than she considered the case to be one of leprosy and practically hopeless, but she took him to her own house and subjected him to a very severe regimen, keeping him almost a prisoner. What he suffered in mind and body

I hardly know, but I heard of him from time to time as in a most wretched state. One of his servants became very ill from typhoid fever, and begged to go home, but died on his horse the first day out and was buried under the snow by the wayside.

When the young chieftain was allowed to go about he came to see me repeatedly. Like myself, he was a stranger there, but he had the added discomfort of feeling himself among enemies, anxious only to make as much money out of him as they could; for the Kurd is loved about as much as the wolf, whom he is said to resemble. The home of the missionaries was the only place where he might hope to receive honest treatment and disinterested kindness.

The six weeks passed, the quack doctor pronounced him cured, and one morning he came in to say goodbye. It was very cold and the snow was deep on the precipitous mountain path. On my asking if he would start in this severe weather, he replied: "We are not like these soft men of the town who must wait for spring before they travel. We Kurds mount and ride whenever we please, and ask not whether it be cold or hot." In an hour the little band were up and away like a storm wind blowing over the high crest of the Kurdish mountains.

But there was another chief who mounted and rode on a different errand. While away from home he heard that a massacre of the Armenians had been ordered, which his people were expected to carry out. Springing on his horse, he rode night and day to forbid his tribe taking part in those deeds of rapine and

blood, and reached them in time to prevent it. This man has a Bible and reads it.

I know another Kurd who is learning the difficult Syriac language simply to be able to read the Bible in that tongue, the little he has heard has stirred his heart so deeply.

Still another has said: "I know the Lord Jesus Christ is the Savior of the world, and there is no hope but in Him. His Kingdom is the Kingdom of love, and by the power of love He is to conquer the whole earth. Let the Kurds, too, have a place in His army, even tho it be the last and lowest."

A young man who had been forced to flee from home on account of his religious views, once told me this story: "A kid of the wild mountain goats left its pasture and its companions to attach itself to a shepherd, whom it followed about like a dog wherever he went; or if he sat down it rested beside him. He, in return, loved the little creature tenderly and would often carry it in his arms and share with it his own portion of food. He was asked, 'Why do you show such special favor to this animal who is but a stranger and of another flock?' He replied: 'Because it is not of my own sheep by nature and has forsaken its kindred and home for love of me; therefore it is dearer to me than those who have never known another fold than mine.'" He added: "I think the good Shepherd must have a special feeling for such a one as I, who am not by birth one of His own, but have yet been chosen by His grace and drawn to abandon my kindred and home for the love I bear Him."

The Christian Church has permitted

these wild mountain Kurds to remain in ignorance of the Gospel of Christ, and for many centuries no man has cared for their souls.

Their general idea of a Christian



TIMON AGA—A KURDISH OFFICER

seems to be a person from whom they may obtain opium and brandy. During our journey in Turkey they repeatedly asked us for these commodities. It is a great reproach to the nominal Christians of the East that the wine makers and wine sellers are almost invariably found among their ranks.

In a certain city where a Protestant service was held, a Kurd had been invited to be present; not knowing the location of the church, on Sunday he saw an Armenian going through the streets and followed him. After awhile the man turned and asked him to his house to buy brandy. The Kurd replied: "May your neck be broken; I came after you expecting to be led to the house of God and you ask me to go and get drunk."

The whole world has heard the complaint of the Armenians against

the Kurds. Their wrongs have indeed been terrible and inexcusable, but if one were to take a brief for the other side some facts might be brought out to mitigate the severity of the sentence passed upon them. I have myself stood in the house of the Kurdish chief, which was attacked in his absence by a band of revolutionists; his wife hoped to purchase safety by the surrender of her jewels and was promised if she gave them up she should be spared. As she returned, bringing them in her hands, she was shot down. Other women of the tribe were horribly mutilated, and it was no great surprise that our guards said to our Armenian woman, having learned her nationality, "It is a good thing you are with the *Frangis* (foreigner); your life would not be worth much otherwise."

Christendom has neglected these people, but they are not to be ignored, as the Armenian massacres have abundantly shown. There are two sounds which I wish might echo round the world, till they should awaken pity in the hearts of the professed followers of Jesus. I wish Christians could hear the shrill cries of the Kurdish women, urging their men to plunder and kill the hapless Armenians, mingled with the lamentations of unfortunate women and girls being dragged into captivity. I wish they could hear also the sound of the cannon by which were executed last year four Kurdish chiefs who had become such a menace to society they could no longer be suffered to exist. These were men who might say of the good news of salvation: "We never heard it; no one ever told us of these things."

The immediate pressing need is to give these people the Bible in their own language. A small beginning has been made by the British and Foreign Bible Society, which last year printed five thousand copies of the four Gospels, translated by Dr. St. Clair-Tisdall. Let the Book go among them, accompanied and followed by the prayers of God's people that the Holy Spirit may make it effectual in regenerating this race.

We seem to stand as before a great iron door, locked and doubly bolted, like the gate of Peter's prison, but we believe that if Christian love lays even a trembling hand upon it, it will swing open, and we shall find behind it brother and sister hearts, our own kindred, tho' wearing a different dress and speaking a different language; hearts beating with fear and apprehension of impending doom, and ready to be won by sympathy and self-sacrifice.

Sometimes in my dreams I see a vision of One clad in Kurdish dress, walking up and down those mountains and watching to see if any one will come to try the closed door. It is He who of old put on Macedonian garb and beckoned from heathen Europe to Paul, "Come over and help us." It is the Son of Man, the Head of a new race, who has identified Himself with every people under heaven, and is now gathering out from them His own elect. It is the vision which the prophet saw in the temple "in the year that King Uzziah died," repeated on the borderline of Eastern Turkey, and the same voice speaks again, saying: "Whom shall I send and who will go for us?"

THE IDEAL EVANGELIST

BY THE EDITOR-IN-CHIEF*

"Ideals are the world's masters": they inspire the real. Their perfection only enhances their value; for, as we never fully attain, they always present something to follow after; otherwise like Thorwaldsen, the sculptor, when, for once he reached his ideal, we should, in our very success, fail, and henceforth do nothing. Ideals supply inspiration by feeding aspiration: we need never hesitate, therefore, to set before us a goal we shall not fully reach.

Evangelism literally means preaching the Gospel. It has come to have a narrower application, carrying the good news to the ignorant and indifferent, and especially doing it with zeal for human salvation.

Our Lord was the ideal evangelist. If we combine the various Scripture statements which throw light upon this aspect of His character we should get somewhat this result:

Jesus came preaching the Gospel of God, and saying, Repent ye and believe the Gospel. And the common people heard Him gladly.

And they sought Him and stayed Him that He should not depart from them. And He said unto them, Let us go into the next towns and cities: I must preach there also, for therefore am I sent and therefore came I forth. And He went about all the cities and villages, teaching them in their synagogues, and preaching the Gospel of the Kingdom. And when He saw the multitudes He was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd. (Compare Matt. ix, 35-36; Mark i, 14-15, 38-39; Luke iv, 43-44.)

These words serve at least to give

us a glimpse of some of the open secrets of His supreme excellence as an evangelist, and He was our example, that we should follow His steps. In all these respects He was imitable.

Let us begin with His *mission*—the deep conviction and consciousness which never left Him, that to this end He was born and came into the world that He should bear witness to the truth, and particularly the truth about God, and man's reconciliation to the Father in Himself. This dominant thought was also the controlling aim from which nothing diverted Him. It was His star of destiny, and with His eye on it, His hand held the helm of His earthly life.

Yet it is very noticeable how, even with such consciousness of an *elect mission*, He made no undue haste to enter upon it. For thirty years He was content to be comparatively in silence and obscurity. Those years at Nazareth have so brief a record that it is all covered by less than three hundred words, yet the time they include is nine-tenths of His whole stay on earth. His birth and baptism mark two distinct stages in His career. He had His commission from the first, but He waited for His full equipment, forever emphasizing for us the need of not only an appointing but an anointing.

A true evangelism needs both call and qualification.

There is no little confusion as to

* This article is the substance also of the opening address at the Believers' Conference, East Northfield, Mass., Friday evening, August 3, 1906.

what constitutes a *call*, partly due to confounding two dispensations. The phrase, "Called of God," is borrowed from a sentence which refers to the unique dignity of high priesthood: "No man taketh unto himself this honor but he that is called of God, as was Aaron" (Heb. v:4), and has no reference to the work of preaching. True, the work of an evangelist is among the gifts distributed by the Holy Spirit, who divides to every man, severally, as He will. But the same divine distribution is affirmed of what we call *secular*. The same God distributes to every one the sphere of master or servant, husband or wife, and "as the Lord hath called every man so let him walk, abiding with God in that calling wherein he is found." (Compare I Cor. vii: 17-24, and xii: 7-11.) He who called Moses to be His apostle, and Aaron His high priest, equally called Bezaleel and Aholiab to be workers in wood and metal and fabrics, and for this work filled them with the Spirit of God (Exod. xxxv: 30-35). Whether, therefore, one is called to make sermons or make shoes, to build a barn or build up a church, to be a bishop or a boot-black, he is to abide in his calling with God. All believers are in Christ Jesus created unto good works which God hath before ordained that we should walk in them (Eph. ii: 10).

How are we to determine our "call"? Largely by conscious drawing and fitness. The true reading of Proverbs xxii: 6 is, "Train up a child according to his way"—*his bent*—"for even when he is old he will not turn from it." The Arabs quaintly defy you to get the crook out of a dog's tail by bathing it in oil and

binding it in splints. One's predestined work and sphere may often be found by the study of self, of life's opportunities and of God's providences. When a hole and a peg mutually fit, the presumption is they were meant to go together. But in settling all life questions haste is waste. George Müller wisely urged others to find out what is God's work, and God's work for *them*; but even then to wait to learn both His way and His time for doing it.

The injunction to tarry until endued with power from on high has permanent emphasis. Every called man still needs that enduement which is his true equipment. While some are contending over the theoretical question whether it is proper to pray for the baptism of the Spirit after Pentecost, others are practically asking and receiving a new blessing, call it what you will, that is unprecedented and marks an era.

What makes one so mighty to do the work of an evangelist as first to feel it laid on him as a duty, and then doubly laid on him by strange unction from on high? A burden of souls, and then a burden of a full heart, out of which flow rivers of living water!

Our Lord had a *message*, distinct and definite, and both its spirit and its substance, its matter and manner, deserve study.

His message was comprehensively witness to the truth, and the most noticeable thing about it was His unshakable conviction that all He said was the very truth of God. Never was there heard from His lips one whisper of doubt or uncertainty. He spake as one who believes and knows, and the rock beneath His feet was

the Scripture which can not be broken even by changing one jot or tittle.

Dr. Deems used to say: "Believe your beliefs, and doubt your doubts; do not make the blunder of doubting your beliefs and believing your doubts." He who does not heartily believe his own message can not expect his hearers to believe it. If he has doubts let him hold his tongue till he gets rid of them. Men need convictions: they have doubts enough already without our scattering the seed of more. Oh, for more of the preaching that is like the judge's charge to the jury when the evidence is all in, and is conclusive, and the case is closed in court and there is no more room for discussion, and it can not be reopened! And above all, when such finality is born of personal tests, is experimental; when one can say, "I know whom I have believed. Whereas I was blind now I see." Mark gives as the substance of our Lord's message, "Repent ye and believe the Gospel." How sublimely simple! In other words, change your mind and receive the good news. Repentance is the negative side of believing, and believing the positive side of repenting—one is laying aside; the other, laying hold—essentially one act—dropping what is in hand to take hold of something else.

His message was always simple. The common people heard him gladly, for he was "understood of common folk." And He kept His simplicity where so often we lose ours—in parables and illustrations. To us they are often the Corinthian columns or Gothic stained windows to adorn discourse and display learning;

to Him they were simply openings to let in light. Where can any of His similes be found that a child can not understand? Who does not know what a sheep and shepherd mean? bread and water, seed and crop, net and fish, sight and blindness?

Our Lord's *motive*, in all His work, was sublimely simple and single. Motive is what *moves*; and His sole impelling purpose was the glory of God and the salvation of men. Of His own glory or saving Himself He never thought, much less sought it. Never was such self-oblivion. He so gave Himself up to the Father for man's salvation that Peter's counsel, "Spare Thyself," He deemed essentially satanic, and in His answering maxim, "Deny thyself," He expresses His own principle. To Him the cross was not the wooden one under which He sank on the way to Golgotha, but the invisible cross of self-renunciation, under which He never fainted.

We can not even think of Him as swayed by any *mercenary* motive. Not only evangelism, but any other noble work is tainted by the touch of greed. Let the poet, artist, musician stop to reckon how much his work will bring in the market, and he degrades his high calling—the poem, the picture, the oratorio sink to the level of labor that is agreed for at a penny a day. The inspiration of genius is displaced by the low lust of gain. The Lord has indeed ordained that they who preach the Gospel shall live of the Gospel; but the high calling of evangelism is hopelessly tainted whenever the pay in any measure becomes the motive.

Our Lord never even sought out-

ward *success*. In vain was spread for Him the net of *numbers*. That deadly snare of counting converts He never risked. From the whole New Testament record but two numeral statements can be culled as the basis of a conjecture as to His success. "The number of names together were about an hundred and twenty"; "He was seen of above five hundred brethren at once" (Acts i:15, I. Cor. xv:6). On the other hand, "He must needs go through Samaria," to meet one outcast woman at the well, and go from the Galilean Lake to the Mediterranean coasts, to help one accursed Canaanite whom at first He seemed to scorn even to answer. Once he discoursed of numbers, but only to reveal how important in His eyes was one little child, one stray lamb, one erring brother; what power in prayer can be wielded by two agreeing suppliants; what promise of His presence may be pleaded by two or three gathered together in His name. What a rebuke to the passion for numbers! Surely Philip, the evangelist, must have learned of Him when he cheerfully left villages thronged with inquirers for a desert road with a solitary traveler.

Our Lord was moved by that rare passion for humanity. He loved man as man. The class spirit is akin to the caste spirit, and by as much as it draws some drives away others. There are some who can work with the refined and cultivated who, like Mary Cowden Clarke's heroine in "The Iron Cousin," "can not stand the poor smell." But the few are found at the top of the social pyramid, while it is at the broad bottom that the many lie, and to reach them

we must go down to their level and strip ourselves of the niceties of fashion; a kid glove is a non-conductor.

When tempted to consult fastidious tastes let us think of Him whose divinely sensitive soul must have shrunk with horror from even the sight of sin. Something infinitely worse than the "poor smell" must have assaulted His sensibilities, who had never been made callous by contact with even the *thought* of evil. Yet watch Him even touching the loathsome leper, sitting at meat with outcasts, feeding by the thousand the Syrian poor, whom to-day the traveler meets, glad that they have so little clothing, as there are less hiding-places for vermin! Yet He was not too refined to mingle with the unwashed throng that needed a savior and shepherd.

Our Lord's *method* of doing all His work is another of His open secrets.

First of all, mark His *prayer*—not an act, however frequent, but an atmosphere, constant, in which He lived, moved, and had being. At every great crisis, not only the Desert Temptation and Gethsemane's agony, but when about to choose the twelve, and when popular enthusiasm would have made Him king, whole hours, whole nights spent with God, spreading out His spirit, as Gideon did his fleece, to drink in the heavenly dew—fellowship with the Father so guarded as to make prayer always natural. Because He could say, "I do always those things which please Him," He could also say, "I know that Thou hearest me always."

Such prayer voiced habitual *dependence*. The *Kenosis* (the self-emptying) meant laying aside as son of man and servant of God all independence or self-dependence as part of His voluntary humiliation; choosing to hang absolutely on the Father for all His plans, works, words and thoughts, so that He consented to know or not to know, do or not to do, speak or not to speak exactly as the Father willed.

Mark also His attitude as to *witness* borne to Himself. The demons, constrained to testify to Him as the Son of God, He silenced, not because their testimony was not true, but because He would not in any measure be dependent on the witness of the enemies of God and man. Testimony implies cooperation if not alliance, and demons had no sympathy with Him, but eternal antipathy, and confession of His sonship was a forced confession and He suffered them not to speak.

More strange, at first sight, is His charging those whom He *healed* to tell no man. We count the testimony of converts not only lawful but necessary—it is the best advertisement for future fields of work. But He, the ideal evangelist, seldom permitted those He helped and healed to give testimony except officially to the priests or domestically to their own kindred. He oftener said, "See that no man know it."

Why was this? Not simply to avoid the publicity which only increased the throng that left Him scarce leisure so much as to eat. No,

there were deeper reasons. He would not be dependent even on the testimony of those he healed. He was so averse to sounding a trumpet before Himself that He not only would not blow one Himself, but would not let anybody else. He knew how even a grateful heart runs to excess in witnessing, so often magnifying the instrument as to interfere with glorifying God. Mere human witness, however well meant, would be often ill-advised. Many whom He healed were ignorant of His real character, and could not, therefore, safely yield Him homage.

But, more than this, He wished His *works* themselves to be his witness, for they were the Father's works (John x: 25). His miracles were sufficiently vocal. When the blind received sight, the lame walked, the lepers were cleansed, and even the dead were raised to life, such works could not be hid. These witnesses would not run riot in excess of personal tribute, but men beholding would glorify God. If we work the works of God we may safely forego all self-announcement or self-advertisement. Even if those we help and heal should say nothing, the fame of such works will spread abroad; for if we can only get the waters of the pool stirred by the angel of God and charged with healing virtue, the porches of Bethesda will be thronged. Men can not be kept away or driven away from fountains of blessing. Our whole need is to be full of power by the Spirit of the Lord. Then only will we approach ideal evangelism.

RECONSTRUCTION WITHOUT REVOLUTION IN CHINA

BY ROBERT E. LEWIS
Secretary of the Shanghai Y. M. C. A.

China has entered the reconstruction period in earnest. With a "slap dash" quite non-Oriental the Central Government began to amputate itself. The Board of Rites, having charge of the ancient system of learning and letters, has been lopped off, and a modern Department of Education has been grafted on. The Board of Punishments is not to torture any more—the Department of Justice has supplanted it—and Mr. Wu Ting-fang is recodifying the statutes. The Shangpu is the name of the new Department of Commerce, which is in touch with the great commercial centers through semi-official Chambers of Commerce, recently organized. The Hupu, or Board of Revenue (Treasury) has received a shaking up. Newly created constabulary, trained by Japanese, are taking possession of the Capital.

There have been feeble attempts at new currency regulations, but what is needed is a thoroughgoing, honest, uniform, single-standard currency, on the lines proposed by Prof. Jeremiah Jenks, toward providing which nothing has yet been done.

The Ruling House has seen fit to issue emphatic testimonials to the effect that Manchus are not loftier than Chinese, that they may intermarry (if any Chinese care to), and that Chinese are not longer to be checkmated by Manchu officials in the highest positions of trust.

But as yet their Majesties have taken no steps to separate the harem from the affairs of state, and so long as bedchamber-rule continues, so long will intrigue and graft be the dual

monarchs of four hundred millions of people. The Government must free itself from the harem before reconstruction can hope to be permanent.

Among all the uncertainties of a spectacular Oriental rule the rise and fall of officials is of fascinating interest. The spectator sees not the price that is paid, the hatreds that are at work, nor the reasons for the rise of some able and a few good men who rule without fattening. Sheng Kung-pao, head of all Celestial railways past, present, and future, has fallen. Fallen half way and hangs suspended by his pockets, we might say. He says he wants to fall clear down, and has wanted to for a long time, but those who have gripped him believe it is not so. He has been a multi-treaty negotiator, a guardian of this, that or some other Heir-Apparent, a builder of great city blocks, which he is said to own, and a slight giver to charity. He is a small, rotund, quiet, clear-eyed man of fifty years, with a cancer or two, and very shy of "foreign" doctors and their kit of tools.

In the place of the great Li Hung-chang, Liu Kung-yi, and Chang Chih-tung (who is getting too old for effectiveness) there has arisen a greater than they. Viceroy Yuan Shih-kai, of Chihli, honorary member of the Council of State, Commander-in-Chief of the Modern Army, founder of the new educational system, chief lance against Baron Komura, and confidant of the Dowager Empress, is the mightiest man among all the millions. He will not turn Dictator, tho it may be possible. In him, and the educated, capable men

he gathers about himself, is the one great hope of the Reconstruction Era in China.

Yuan Shih-kai has placed in positions of power men of his own mind. Tong Shao-yi, now head of the Foreign Office, assisted by Chu Pao-fay, are men of great possibilities. Mr. Tong was educated in England, and Mr. Chu at Yale, twenty years ago, and, with Viceroy Yuan, recently entered the lists against Baron Komura's men. Mr. Tong was the Chinese Commissioner whose work at Calcutta last year brought about the restatement of Tibetan relationships more to the satisfaction of China.

Another "coming man" is Lord King-East, late Chinese Minister at Seoul, whose English education and sound judgment are now required at Peking. Viceroys Chou Ehr-sin, of Manchuria, and Tsen, of Canton, are also extraordinary men.

The Educational Advance

The most remarkable advance of the year has, however, been in education. Viceroy Yuan at the North has now three thousand modern schools and several colleges in that one province. Viceroy Chou Fu, of Kiangsu, has started over one thousand, and Nanking is fast becoming a college center. The great Examination Hall with its thirty thousand stalls is now being demolished, and, among other institutions, a normal college providing for nine hundred men is already in operation.

In South China temples are dismantled by the score, the idols having been broken into bits or rolled over into the canals by official order, and now the houses of the gods are turned into schools. Great unrest seems to be at-

tending this rather violent obedience to Viceroy Tsen's orders. The peasants are bewildered, and there may be occasional outbreaks, like the massacre at Lienchou, but New China is delighted with the new order, and reconstruction goes on by leaps and bounds. It will take years and patience and men to move safely this mighty mass, and here will come the rub.

The Rise of National Consciousness

But by far the greatest movement of recent times has yet to be noted. Greater by far in its effect on the future of China, than the overturn of mandarins, or even the making of treaties, has been the rise of national consciousness. The political scientists find in the governmental entity known as China a really remarkable blend of democracy and absolutism; but up to 1905 the people had seemed to have little political unity. Patriotism was said, by the local "foreign" editors, to be an unknown quantity. And most of the world agreed. But what do we now see? Stirred by a national insult, the country resists as a unit the infliction of another exclusion treaty. Power of action was developed between commercial, educational and political bodies all over China, and not a dissenting voice was heard even among those Chinese who were likely to suffer financially by the boycott.

The Chinese found during the Boxer and Manchurian struggles that railways, controlled by European capital, were a strategic menace to their national independence. And now, with one voice, the people, not the press only, have demanded that wholesale concessions be stopped or be brought back. This is why they paid three times what it was worth to get

control of the American line of 600 prospective miles, and why they have blocked the Germans, and generally are insisting upon terms better to themselves. And now Chinese syndicates are being formed in Kiangsi, Anhui, Hunan, Chekiang, Kuangtung and Szechuen provinces to build their own railways. They are spurred on no doubt by the excellent, dividend-earning record of the Tientsin line, which the past year paid the interest and some of the principal on its bonds, defrayed all expenses, appropriated a large amount to extend the line to Mongolia, presented half a million dollars to the privy purse of the Dowager, and is said to have distributed \$100,000 as a bonus to officers and employees.

The latest shibboleth is a Constitution for China. Can China trust herself with representative assemblies, and with suffrage? Not with universal suffrage. But she has dispatched the young Duke Tsai Tsih and the reformer, Viceroy Tuan Fang, with about one hundred associates and attachés, to journey abroad, to come back, and to formulate a policy for a constitutional administration which is to be put in operation in 1910. The composition of this embassy is remarkable if for no other reason than because of the number of highly educated young Chinese who are attached to it for the purpose of assisting the commissioners to assimilate knowledge.

Progress of Christian Civilization

Since the Boxer uprising, when thousands were killed, there has been such a change of popular opinion that Christianity is becoming *popular* in many places. This is shown from the

facts (1) that more have been baptized into the Church in the last five years than in the first eighty of Protestant work in China; (2) that Christian colleges, north, central and south, are crowded with the sons of the upper classes; (3) that several educated Christians of good standing have been called into positions of influence under the Confucian government, and (4) that some of the greatest offices of the realm are coming into the hands of men who have been trained in Christian institutions.

The most prominent landmark of the past year was the war in the ancestral home of her Ruling House. The most notable feature of China's diplomacy, tho few seem to grasp the great difficulty of its achievement, was the maintenance of the "stand pat" policy. The blunderbuss idea of her numerous fossilized mandarins, as well as of the leaders of New China, had to be held in check while great armies and navies strove upon their territory, if not for it. The fall of Port Arthur, the battles of Sha Ho, Mukden, and the sea of Japan all came in 1905, and cost China only minor loss in revenues, damaged crops, and despoiled houses in two provinces. The greatest exhibition of altruism among nations since the evacuation of Cuba has been the handing back of conquered Manchuria to the non-combatant spectator, with only minor, time-limit reservations.

The Peking negotiations were a more crucial test than those at Portsmouth. The latter, even if postponed, were bound to result in the ultimate subsidence of Russia in the Far East, but the former held much darker possibilities. That China should have conducted her part of the negotiations

with absolute secrecy is unprecedented in Celestial affairs, and that she has lost only those points in the game which are likely to contribute to her strengthening is a subject for general congratulation among those who believe in each Yellow man shouldering his own burden. Baron Komura had no such easy task nor was he backed by a city full of gendarmes, as was Marquis Ito in Seoul. They were dealing with entirely different questions and in a different way. Both were successful, but the whole Far East breathes easier that the Baron did not try to be too successful. It was within the range of possibility

that he would try for too much and embroil thereby still greater interests.

The Chinese people in general are extremely friendly to foreigners at the present time. The local disturbances have had local causes. But one thing must be remembered in judging of future conditions—China and her people can not longer be treated merely as a field for foreign exploitation; she must be treated with the courtesy and consideration usually shown in dealing with independent countries, when occasion demands, with firmness, and always with fairness. Unfortunately, our past record is not spelled out in these terms.

JOSEFA: A KONGOLESE CRIPPLE

BY EDWIN A. LAYTON, M.D.

Missionary of the Foreign Christian Missionary Society

About ten years ago, when the Foreign Christian Missionary Society sought to gain a foothold in the Kongo Independent State, the band of pioneers took as a base of operations a station situated at the point where the Kongo crosses the equator, a thousand miles from its mouth. This station was to give the light and life to the ten million souls who spoke that dialect, who "sat in the region and shadow of death." There had been a Christian church about the time of the Rubber Wars, but, as may happen in the climate of Kongoland, forces and fruits alike were scattered and no work had been done for a year or two. The Society accepted a station that was about to be abandoned by another society, and it was found to consist, apparently, of a plot of ground in the Great Forest and a few thatched

buildings. Confined in one of these buildings was a helpless and hopeless Kongolese cripple, who was found to be the most important factor in the Church that was to be.

The black boy, Josefa, was born soon after the light of discovery had penetrated Darkest Africa. He was a slave. The Ethiopians were ever enslaved or enslaving. The slave-trade was the "open sore of the world" and slavery, in some form, is still the "heart disease of Africa." In one of the ways, common enough in such a land, this boy came to the Bankundu, a slave among a strange tribe and tongue. Here he was found by an English missionary, and was given his freedom. He heard the Good News, and became a Christian, receiving as his new name "Josefa" or "Joseph." During the following years he was sorely tried



BOLENGI HEATHEN, WEST AFRICA, CUTTING UP A HIPPOPOFAMUS

in the fires of affliction. A dreadful disease attacked his flesh and bones. The muscles contracted because of the excruciating pain that he suffered and the diseased bone broke under the strain. His body was covered with foul ulcers and the resulting scars and deformity left him with distorted face and form and with a body beyond repair. During his physical suffering his spiritual teacher was taken away, and his dark-skinned brothers who had embraced the faith either succumbed to the sleeping sickness or reverted to heathenism. Among those people, Josefa could well say, "I, only I, am left." The Spirit alone was his Comforter. Yet he did not desire to die. Through it all his faith remained firm, and he endured with fortitude.

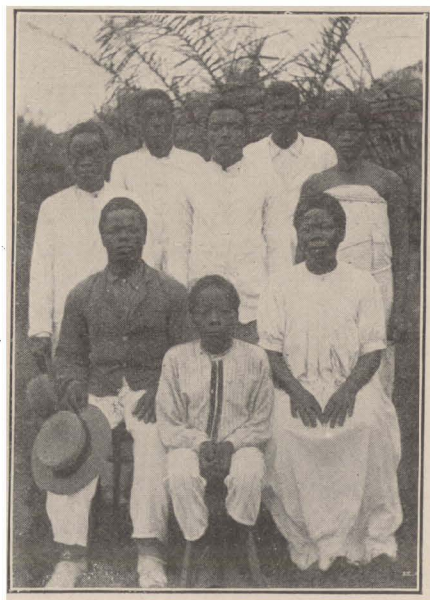
Josefa had a mission. At first sight he seemed a strange type of

a missionary. There he was imprisoned for years in his little room, unable to move or to be moved, having only a limited motion in his left forearm and foot. His head rested upon his knee, and his tongue was partially paralyzed. Josefa certainly was not the type of missionary man would choose. But God may "choose the weak things of the world to confound the mighty." In the early days of the mission he was overlooked and neglected except by the medical missionary who ministered to him. But being a light, Josefa must shine. His manner of life attracted attention. The Kongolese are indolent and illiterate; Josefa was industrious and learned to read and to write. The Kongolese are thieves and liars; Josefa was honest and truthful. The Kongolese are profligate and poor and inveterate

beggars; Josefa was pure and earned his own living without even asking a favor. He cooked his own food and paid for necessary attentions. He weaved fish-nets with his left hand, holding the cords between his teeth and his toes. These nets he sold, or loaned them to some fisherman who would divide the catch. Holding a piece of hoop-iron between his toes, Josefa filed out a saw with which, and a sharpened screw-driver and a hammer, he made deck chairs, benches and chicken-coops. True to the negro instinct, he kept fowls and had chicken and eggs to sell. His cabin was the only place where brass rods—which served for coin—could be stored with safety; he thus did a profitable banking business among his neighbors.

Under these circumstances, Josefa found opportunity to do missionary work. As is so often the case, the "heathen" were found at his very door. Occupying the other berths of the rude dormitory were thirty boys who attended the mission school or were engaged in workshop and field. In the evenings, sitting around their campfires in the doorway, preparing the simple and single meal of the day, they would rehearse all that the foreign missionary had said and done. Thus the mind of Josefa, the stay-at-home, was kept informed. Afterward, he would call them around his doorway for a little meeting and there exhorted and prayed as a Christian. They sang the songs learned at the chapel and offered their first prayer to "*Fafa o le na' eola*" (Our Father who art in heaven). The meeting was known as "*Nsambela ea Josefa*" and the leader was said to speak the

"words of God." People from the villages came to sit in his doorway and to hear his words. He was feeble and slow of speech, yet the people seemed to understand his



BUNKUNDU CHRISTIAN TEACHERS

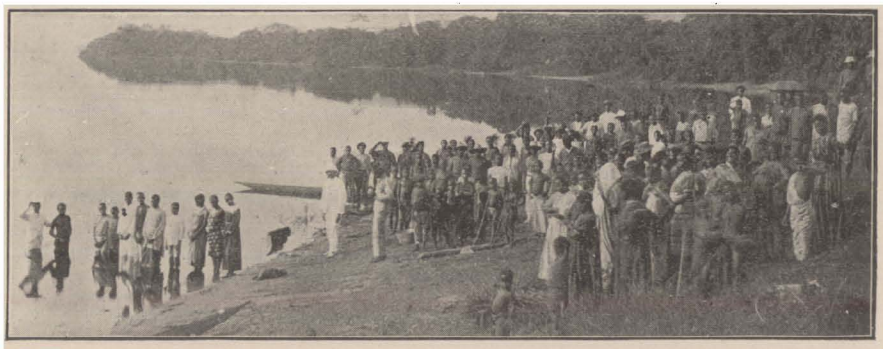
Those seated are teachers and preachers, while the others in the background are baptized Christians

message better than that of the foreigner. In about a year there were signs of a great awakening. "Josefa's meeting" had so grown in numbers and in interest, that it was thought best to hold it in the meeting-house. But could Josefa go, and how could the meetings be held without him? With his characteristic courage, Josefa himself thought he might be carried in a deck chair! Not without considerable pain, he was carried to and fro by his friends, first in a chair and then in a hammock, suspended from a bamboo pole. It was surprising but gratifying to find that his health improved with this change and exercise. He

apparently took little part in these meetings, but his presence was considered essential. Night after night the house was packed and the interest became intense. They came by hundreds from distant villages. The people were forsaking the witch-doctors, their fetiches and superstitions. They were crying out: "What must we do to be saved?" There were those who had "brought forth fruits worthy of repentance." One day Josefa wrote me a note, saying: "Bonsembe, below are the names of twenty persons who want to be instructed in the way of the Lord more perfectly and, when you see fit, to

and near to preach the Good News. Josefa, more than any other human agent, was responsible for all this work. It was a demonstration of the "power of God."

Josefa still lives and even goes, in his hammock, to preach to the villages beyond the swamps. At one time this would have seemed impossible, but his prayer and faith have been rewarded. No doubt the fact that he wound a cloth about his body in order to hide his deformity, has protected him against the bite of the tsetse fly and thus he has avoided the sleeping sickness. He lives where "Darkness covers the earth



SCENE AT THE BAPTISM OF FIVE BUNKUNDU CHRISTIANS IN WEST AFRICA

be baptized." This was the beginning of the "Inquirers' Class" which rapidly grew to number nearly a hundred. Most of the members within the following year were admitted to the church. The revival was genuine and abiding, for during the following years those early converts remained faithful, going far

and gross darkness the people" more densely, perhaps, than anywhere else to-day, but yet, as the fruit of the life and labors of this cripple,

"The people which sat in darkness
Saw a great light,
And to them which sat in the region and
shadow of death
To them did light spring up."

ONE HUNDRED YEARS OF MISSIONARY EXPANSION

THE MISSION WORLD IN 1806 AND 1906

BY REV. D. L. LEONARD, D.D.

Author of "One Hundred Years of Missions"

If an intelligent friend of Christian missions had surveyed the world, at home and abroad, during the first decade of the nineteenth century, what facts relating to the world's evangelization would have met his gaze! What tokens of good would have been visible! The vast Pacific area, covering more than one-half of the earth's surface, had but recently been brought to the knowledge of civilized men. This area included a continent, and countless islands some of which are almost of continental proportions. Of a second continent, the second largest of the six, the vast interior was wholly unknown, and its explorers were yet unborn. From the west coast of Africa, Mungo Park had reached the upper Niger in 1795, and, penetrating to the same region again, had lost his life in 1806. In the same year Great Britain gained her first important African possession by ousting the Dutch from their dominion in Cape Colony. As for North America, it contained only a narrow fringe of settlements upon the eastern border, with three infant commonwealths just over the Appalachians to the west (Ohio attaining to statehood in 1803), while the entire population of the Union was less than that of either New York or Pennsylvania to-day. The Floridas were to remain Spanish for yet nearly two decades, while (thanks to the ambition of Napoleon) Louisiana had been ours only since 1803, that is, the entire imperial space, stretching from the Mississippi to the Pacific; and Lewis and Clark were (1804-06) in the

midst of their memorable tour of exploration. To this generation such events seem to belong to ancient history. Other countries, of which something was known, like Korea, Japan, and colossal China, were effectually shut and barred against the entrance of all Europeans. To cross their borders was to be, at least, expelled without ceremony, if not to suffer death—a situation, too, which was to last for yet a half century. All Moslem countries also were inaccessible to the Gospel, including southeastern Europe, northern Africa and all Bible lands, Christianity's most ruthless and determined foe having been in full possession for more than a thousand years. Moreover, despotism in both church and state knew no toleration for a Protestant Gospel in Russia, Austria, Italy, Spain, or Portugal, or in the colonies of the New World, extending from the northern boundary of Mexico to Cape Horn. And, finally, the British East India Company would exclude the heralds of the Cross from its extensive and populous possessions in southern Asia. What slight encouragement, therefore, was there, a hundred years ago, to undertake the world's evangelization! Was it then faith or folly that prompted Mills' affirmation to his three companions under the historic haystack in 1806, "We can, if we will!"

But other obstacles were to be encountered, well-nigh as great, tho different. For, a century since, the unevangelized world being mostly upon the opposite side of the globe, was well-nigh inaccessible because

communication was so difficult and so infrequent. Modes of travel were still of the rudest and most primitive kind. Commerce had attained to but slight proportions, only sailing vessels being available. As late as the thirties, when Dr. Whitman would found a mission in Oregon, it was not known that wagons could cross the Rockies, and an entire season was occupied by the journey made at a snail's pace over the plains and through the mountains. When the London Society would send missionaries to the South Seas, a vessel must needs be purchased to transport them thither, the voyage out and back also consuming nearly two years. Messages went and came only at intervals of three, five, even seven years. When the pioneers of the Gospel entered Fiji three years must needs elapse between the sending of orders for supplies and the receipt of the same. Morrison must voyage from London to China, via New York, two hundred and thirty days passing between his departure and his arrival. Between the Thames and the Hugli, Alexander Duff was shipwrecked twice, and almost a third time, with the loss of all his goods. The founders of the mission to the Sandwich Islands left Boston in October upon the brig *Thaddeus*, and the next May arrived at Honolulu, voyaging via Cape Horn.*

Such as these were some of the difficulties in the world abroad attending the beginning of the missionary move-

ment a hundred years ago, difficulties too, such as the apostles had no knowledge of, who were able to travel upon the Roman military roads, and whose field was wholly adjacent to the Mediterranean, with its abundant facilities for both trade and travel. But we recall still other serious hindrances operating within the limits of Christendom and consuming the energies of the Protestant churches. Thus, following the horrors of the French revolution, the desolating Napoleonic wars were on. When the *Duff* was upon her second voyage to Tahiti, laden with supplies, she was captured by a French cruiser, with confiscation of both ship and cargo ensuing and heavy loss to the London Society. The great Corsican was crowned emperor in 1804, such battles as Trafalgar, Austerlitz and Ulm were fought in 1805, and Jena in 1806. Six years later the fatal Russian campaign ensued, leading to the universal uprising against the usurper and his swift descent to final overthrow. With soldiers by the million marching to and fro, with frequent battles and appalling loss of life, slight opportunity was left, even for the most earnest-hearted, to plan and push campaigns to enlarge the borders of the dominions of the Prince of Peace. Even in remote America intense political excitement prevailed and evil passions were kindled which led to the war of 1812-15.

Yet another feature of the situation

* At the semi-centennial of the American Board it was written by one of the secretaries: "It was then thought difficult to find a field of labor even for four or five missionaries. Little did our pious fathers think what God purposed to do for this work, even before some of them should have gone to their everlasting rest. Little did they imagine, for instance, how soon the world would be explored, and its condition made known to God's people; how soon the intolerant secular power of idolatry would be overthrown in India; how soon the gates of China would be forced

open; how soon Protestant governments, then all indifferent and some even hostile to missions, would find it for their interest, as they have, to act the part of protectors; how soon railroads would bind the earth together, and send men over it by day and night with the swiftness of the winds; how soon thought would be darted across continents with the lightning's speed; and how soon the currents of all the rivers and the storms of all the oceans would be overcome by steam, and commerce fill and pervade every sea, thus giving to the people of God a free and easy access to every land."

remains to be considered and carefully weighed. The eighteen centuries had passed by since the teaching and example of the Divine Good Samaritan, the Friend of sinners, had been left as an invaluable possession among men, even yet humanity, philanthropy, pity, solicitude for the well-being of strangers, foreigners, dwellers in distant lands, representatives of another race, were well-nigh utterly absent from Christendom, the most enlightened Protestant communities not excepted. The existence of slavery was taken as a matter of course, with slave-stealing and the slave trade tolerated by law, until 1807 in Great Britain and in the United States until the year after, but with abolition decreed in all Anglo-Saxon realms not until after two more generations had passed by. It is true that already in some sentimental circles much lofty oratory and florid verse had been set to the key of Liberty, Equality, Fraternity. But as yet the treatment universally accorded to criminals (including prisoners of all sorts) was nothing less than barbarous, jails being scarcely more than annexes to pandemonium and perdition. Britain could contrive nothing better than transportation of all law-breakers to her colonies over sea, and since 1788 had been shipping them by the ten thousand to Botany Bay and Van Diemen's Land. Howard had performed his humanitarian task, but the foundations of the first improved modern penitentiary had not been laid. The insane were "sometimes revered as specially God-stricken, sometimes tolerated, or tormented, or laughed at as simpletons or buffoons; in other cases imprisoned as social pests, or even executed as criminals."

Treatment which was both intelligent and humane was as yet undreamed of. In like manner asylums for the feeble-minded, the blind, deaf mutes, etc., belong to years comparatively recent. All these reforms, and in part also the steady growth of evangelizing zeal, are the product of modern Christian philanthropy.

At any rate, whatever the cause, or causes, may have been, missionary zeal was woefully lacking a hundred years ago. The ruling sentiment, even in Christian circles, either took no account of effort for the world's evangelization, or meted out to it opposition and scorn. Assuming superior sapience, some, like the wise man after the flesh in eastern Massachusetts, could argue that, "so limited was the supply of piety at home none could be spared for export." The resources of the English language were exhausted by a stockholder of the East India Company, who publicly affirmed: "The sending of missionaries into our Eastern possessions is the maddest, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast. Such a plan is pernicious, impolitic, unprofitable, unsalutary, dangerous, unfruitful, fanatic. It is opposed to all reason and sound policy, it endangers the peace and the security of our possessions." As late as 1808 Rev. Sydney Smith, fine scholar and highly esteemed clergyman tho he was, could defile many pages of the *Edinburgh Review* with such envenomed phrases as these: "Lowest of the people," "little detachments of maniacs," "consecrated cobblers," "didactic artisans, whose proper talk is of bullocks, and not the Gospel." "He who bears the Chris-

tian name is commonly only a drunken reprobate who conceives himself at liberty to eat and drink anything he pleases. After stuffing themselves with rum and rice, and borrowing money from the missionaries, they run away and cover the Gospel with every species of ridicule and abuse," etc., etc. The fact is significant that the Church Missionary Society, formed in 1799, received no episcopal countenance until 1815, when two bishops attended its annual meeting, nor until the same year would any clergyman accept an appointment to go abroad as an ambassador of Christ. Hitherto Germany had been the only source of supply. So slight was the interest in its undertakings that the receipts during the first quadrennium aggregated an annual average of only \$1,605, not much better than the first year's income of the American Board, \$999.52!

It is difficult, indeed, to believe that a century ago so little, so almost nothing, had been done toward carrying the Gospel to the ends of the earth. In strictness, only five organizations were yet in existence with world-wide evangelization as the express design of their formation. The Society for Promoting Christian Knowledge, dating from 1698, has made frequent donations to missionary objects, as also the Society for the Propagation of the Gospel, which followed in 1701, tho its specific aim for a long time was spiritual ministry to British colonists instead. The Danish-Halle, or Tamil, Mission, which had sent out Ziegenbalg and Plutshau in 1705, to found and build for the Kingdom, in south-east India, had kept up a worthy succession of toilers, with Schwartz as the greatest; but with a serious decline setting in before his death in 1798, and

with but a handful of converts turned over later into other hands. Since 1732 the Moravians had started and maintained work in the West Indies, Surinam, Greenland and Labrador, in Cape Colony, and for sixty years Zeisberger had devoted himself to the Indians in Pennsylvania, Ohio, Canada, and again in Ohio, where he died in 1808. In 1786, by the accident of a tempest, by which while making for Nova Scotia, Coke was driven to Antigua, Wesleyan work was begun and continued in that and other neighboring islands in behalf of the negro slaves. In 1792 the Baptists had organized, soon sending Carey to India, with Marshman, Ward and a few others presently following. Near the end of 1800 the first convert was baptized. Next came the London Society, in 1796, also dispatching presently a goodly company with great enthusiasm to Tahiti, tho with long waiting and sore tribulation in store, and before the end of the century sending Vanderkemp and a companion to proclaim the Glad Tidings to the wretched Hottentots in Cape Colony. If to these names we add the Glasgow and the Edinburgh Societies, both short-lived and making no achievements, and the Netherlands Society, for several years really auxiliary to the London Society, and later confining itself to home work, we have a full summary of all the work which had been undertaken by the Protestant Churches when the nineteenth century began its course.

It is probably impossible to give accurate figures which will represent the harvest gathered to date. Various estimates have been fashioned, which also at several points differ not a little. According to Christlieb the total income was "much less than \$250,-

000." "The male missionaries numbered one hundred and seventy, of whom one hundred were Moravians." There were "scarcely 50,000 converted heathen, with not over seventy missionary schools, and only about fifty translations of the Scriptures, distributed in about 5,000,000 copies." So marked have been the developments since that the statistician of to-day is able to name three societies each possessing an income of more than \$1,000,000, and eight each with more than 50,000 members in its mission churches, while the annual additions to the churches are much more than 100,000. The seventy schools have grown to nearly 20,000. The annual issues from the Bible societies aggregate about 7,500,000 copies, and the total for the century is not far from 275,000,000, printed in more than four hundred languages.

In forming a fair estimate of the missionary growth witnessed by the last century, the fact must not be overlooked that all the methods, instrumentalities, and equipments required were yet to be contrived and fashioned. And in every direction, as well as at every point, from the beginning until now a most remarkable development has been in progress, an evolution from the simple to the complex, a differentiation of parts and functions, in kinds of work to be undertaken and in means to be employed. As first evangelization in the narrower sense, proclaiming salvation through Christ, was uppermost in desire and purpose, and the little girl's conception would not be deemed much amiss, who defined a missionary to be "a man standing under a tree and reading the Bible to everybody who passed by." The pioneers of the Gospel in

Tahiti fully expected, and the sweet assurance fired their enthusiasm, that only let those naked savages get a glimpse of the superiority of Christian ideas and ways, in particular the doings of Christian English men and women, the transformation would be both sudden and complete! It was soon discovered, however, that only many years of wise, patient, and self-denying toil would suffice to change babes in Christ into stalwart saints, valiant soldiers of the Cross. Generations must come and go before the taint, the virus of heathenism could be eliminated from the blood and bone of human nature.

Besides, a century ago the hundreds of languages spoken at the ends of the earth were unknown. These must be mastered, many must be reduced to writing, into them all the Scriptures must be translated, as well as an entire literature be created and put into print. Schools of every kind and grade must be opened, since intellects must be enlightened as well as hearts and consciences be renewed and sanctified by the truth. Nor must Gospel benefits be withheld even from men's bodies, since in the Divine design these were temples for the Holy Spirit. In other words, medical missions could by no means be spared; tho the missionary fathers never dreamed of employing "secular" forces like medicine and surgery as agencies for the world's redemption. The first representatives of the healing art were sent abroad simply and solely in order that their fellow missionaries might receive the benefit of their skill. But nowadays it has come to pass that if medical missions, hospitals, and dispensaries included, were omitted, at least from many fields, it would be deemed

a plain case of omitting Hamlet's part from the immortal tragedy.

Yet another differentiation is to be noted, the beginning and steady growth of industrial missions, another form of caring for things material because of their vital connection with things intellectual and spiritual. In all tropical countries not only is toil irksome because of the extreme heat, but is also in a sense unnecessary because the forces of nature supply all physical needs. But indolence, lack of employment for body and mind, are ruinous to character. Only the industrious can rise to excellence of any kind. Moreover, the Gospel creates new wants and enlarges the scope of desire, so that better houses with better furniture and clothing are certain to follow its advent. New trades spring into being as society improves, as intelligence and wealth increase. If anywhere honest toil is deemed an evil and disgraceful, the Kingdom of God can not prosper. But a century ago this fact had not been discovered, at least in its application to pagan lands.

In yet other directions notable discoveries have been made. Thus, when modern missions began womankind as an agent was well-nigh a negligible quantity. As evangelizers in the lands of darkness men were supreme. Upon masculine shoulders rested the obligation to make Christ known to the ends of the earth. If women must go abroad, it was only as wives, homemakers, and in order that the usefulness of the husband might be increased. The experiences certain to befall were too shocking for feminine nerves. In particular, the presence of unmarried women in the foreign field was unthinkable. But, little by little,

facts were found to be overwhelmingly against such conceptions. In all Moslem lands, throughout India and China, the presence of a male evangelist in the harem, the zenana, was strictly prohibited by the custom of centuries and hence he could gain but the slightest contact to at least the half of humankind. In order to face this phenomenon, as well as for other reasons, we now find missionary women far outnumbering the men engaged, while thousands of the unmarried are performing invaluable service in a great variety of ways. Nor is it strange, therefore, that multitudes of women's auxiliaries are to be found at home engaged strengthening the financial side of evangelization and quickening zeal for the world's complete redemption.

Finally, yet another task has now been taken in hand to which the saints of a century since were utter strangers. The converts in those days were but weaklings in every particular, above all things needing to be nursed and strengthened, guided and taught. But now in the churches thousands are found belonging to the second and third generations of disciples. A native ministry has been trained and put into the field as pastors. The converts have been taught to give of their substance, and not only for their own neighborhood, but for the benefit of regions yet unenlightened. So that the solution has really begun of the problem which is not only most important, but most difficult as well, how to make missions self-supporting, self-managing, and self-propagating. No doubt a hundred years hence will be found completely equipped and in full operation a Chinese Church, a Church Japanese,

Korean, African, etc.; not American or British, or Continental, but each one wearing the peculiar type of the nationality of which it is composed. And may God speed the day!

In taking a final glance at the mission world as it was during the first decade of the nineteenth century a statistical table composed of pertinent dates may not be devoid of interest and value. As preliminary facts let us recall that in the year 1800 Henry Martyn was nineteen years of age, Robert Morrison was eighteen, Samuel J. Mills seventeen, Adoniram Judson twelve, Harriet Newell seven,

Robert Moffat five, and John Williams but four.

1800 Carey's first convert baptized.
 1802 Marcus Whitman born.
 1803 Louisiana purchased.
 1804 British and Foreign Bible Society.
 1804 Lewis and Clark expedition.
 1805 Henry Martyn sails for India.
 1805 William Lloyd Garrison born.
 1806 British capture Cape Colony.
 1806 Mungo Park killed on the Niger.
 1806 Alexander Duff born.
 1806 Danish-Halle Mission Centennial.
 1807 Morrison sails for China.
 1807 Trial trip of Fulton's steamboat.
 1808 Sydney Smith's anti-mission screed.
 1808 Andover Seminary founded.
 1808 Zeisberger dies at Goshen, O.
 1809 Buchanan's Star in the East.
 1813 David Livingstone born.
 1841 Henry M. Stanley born.

EVOLUTION IN MISSIONS

BY REV. DAVID GILMORE, BURMA
 Missionary of the American Baptist Missionary Union

The law of evolution holds good in the realm of social as well as natural science. Great and complex social organisms evolve from small and simple beginnings. The same thing holds true in religious history and in the domain of missions. Modern missions have attained to a magnitude, a diversity, a complexity, which seem at first sight seriously at variance with the apostolic beginnings. Many a Christian heart is troubled by this. It can not see the college—it can not see the hospital—it can not see the mission press and the industrial plant—in the great commission. It is true that Christ enjoined on the Church and the apostles practised but one type of missionary work, direct evangelism. It is also true that the Church of this day is expending its energy in many and various types of missionary work. But if it can be shown, and in so far as it can be

shown, that these many and various types have originated in a natural and inevitable evolution from the one simple and primitive type, the Church will be justified in employing them.

The missionary who puts his plow into virgin soil, who begins work in an entirely unevangelized country, has a simple task. Not an easy one, necessarily. His task may, and indeed will, present great difficulty. But it will have little complexity. The missionary has one thing to do and he knows what that one thing is—to make known the Gospel to the heathen and to induce them to accept it if he can. At this stage of our evolution the missionary spends his time, as Paul did and as Jesus did, in proclaiming the glad tidings with his own lips. This is the evangelistic type, the first type of missionary work—first in time, first also in importance, and in its right to

dominate and shape the whole field of missionary operations.

But as time passes on, the missionary's proclamation of the Gospel is fruitful. Converts are gathered in. As a certain experienced and devoted missionary once said: "When you baptize your first convert your troubles begin." He meant by this somewhat startling statement that the accession of converts imposes upon the missionary an entirely new range of duties, onerous, complicated, perplexing, and often distressing. The missionary is not responsible for the ethics of heathen; he is responsible for the ethics of Christians. As soon as there are Christians on his field the missionary confronts the duty of teaching them how to live the Christian life, individually and also corporately. They must be organized into a church and trained to carry on the life and work of a church. The missionary, who has been an evangelist, wakes up some morning and finds himself a pastor, with all a pastor's cares, and joys, and sorrows. And this pastoral type of work inevitably broadens out into something larger, yet akin. Believers grow too numerous to be comprised in one local church and are too widely scattered to meet for worship in one place with any regularity. Churches multiply; and the missionary, who has been pastor of one church, is now pastor of many churches. This will not do. A single man—even a missionary—can not discharge the duties of a pastor satisfactorily to more than two or three churches. So native pastors are set over the local churches. Yet the missionary of necessity retains some relation to the

whole, some watchful care over every church; and what now has he become?—a general superintendent? a presiding elder? a bishop? If the term could be stripped of its historic and ecclesiastical connotations, and retain only its etymological sense, I would say that he has become an *episcopos*.

We have, then, in full development a second type of missionary work, the pastoral and supervisional. In the etymological sense, again, it is episcopal work. In good old Anglo-Saxon, it is a work of overseeing. It involves travel among the churches, familiarity with their condition and with their needs, advice, restraint, encouragement, comfort, stimulus, rebuke. In it all the missionary has a triune aim.

He aims to make the native churches self-supporting—to get them to the point where they can and will support their pastors, build and maintain their church edifices, and in general provide for the expenses of their local church life and work.

He aims to make the native churches self-directing—to get them to rely less and less on the missionary and more and more on the pastor, the Bible, the Spirit, for leadership in their church affairs. When self-support is attained self-direction comes easy. He who pays the fiddler is proverbially ready to call the tune.

The missionary aims to make the native church self-extending. It is not enough that the native church provide evangelists for the missionary to pay; it is not enough that it provide money with which to pay evangelists. The missionary wants to see the native church providing

not only men and money, but management. He wants to see it shouldering responsibility for the evangelization of the land in which it exists.

This second form of missionary work, call it the supervisional type or what you will, is evidently a necessary evolution from the first or evangelistic type. So necessary is it that it had appeared even in the days of the apostles. For what is commonly referred to as evangelistic type of mission work, the type which I have said was inculcated by Jesus and practised by the apostles, is seen on closer analysis to contain within itself two distinguishable types, the directly evangelistic type and the supervisional type. The latter springs necessarily out of the former; and this fact would alone be sufficient to justify it were any justification needed. Not only so, but this evolutionary relation should give character to the supervisional work. The missionary trains and fosters churches that he may make them evangelistic forces. When the work of caring for the churches is divorced from the evangelistic spirit dry rot has set in.

Now, admitting that this work of caring for the native churches is justified, as a natural and necessary outgrowth of evangelistic work in the stricter sense, and is justified also by the example of the apostles and by the command of the Master, it must carry with it the justification of whatever instrumentalities experience shows to be necessary for its successful prosecution. And experience never fails to show that education, of some sort, to some extent, is necessary in the building up of a Chris-

tian church in heathen lands. It is instructive to observe missions and missionaries, beginning with a decided prejudice against educational work, forced by the logic of the situation to embark upon educational work just as soon as they have a Christian community under their care. And it is sadly instructive to see, as we sometimes do see, the young people of a church slip away from that church because a missionary, in his blindness to the logic of events, refuses to provide such educational facilities as the needs of the Christian community under his care plainly indicate. When the missionary's converts are utterly illiterate, as is often the case, and destitute of opportunities even for learning to read, the missionary is forced to see to it that some schools are established among them. Equally plain, one would think, is the duty of establishing Christian schools when there are indeed schools which the children of the church might attend, but schools where they will be indoctrinated in heathen beliefs, expected to join in heathen worship and surrounded by a heathen atmosphere. Nor is the situation much better where schools already in existence are nominally neutral in religion, but really agnostic or atheistic in their tone and influence.

The young people of our native Christian communities are going to be educated. That is sure. We can not prevent it, nor do we wish to. It is for the missionary so to provide that they may be educated in a way that will bind them to Christ and the Church—not alienate them.

Moreover, the development of an independent native church, toward

which every missionary worthy of the name is striving, presupposes the existence of a body of native pastors and teachers able to take a constantly increasing share in the leadership and responsibility. Such men need training in general intelligence, in biblical knowledge, in homiletics and pastoral theology.

Enough has been said to show that educational work is an evolutionary development of the primary purpose of mission work and is necessary to the complete attainment of that purpose. The right of education to a place in missionary operations has been vindicated. But a consideration of education as an evolutionary development will do more than vindicate its place in mission work, it will indicate its place. It will show under what circumstances educational missions are justifiable, under what circumstances they will yield satisfactory results.

The mission school of any grade is justifiable when it is an evolution from evangelism, when it comes naturally into being in the development of missionary work. It is not justifiable when it is introduced in advance of its natural place. The school should follow and never precede or take the place of the evangelist. When mission schools have been established to meet the educational needs of Christian communities they have generally proved satisfactory from the missionary point of view. When mission schools have been established in advance of the needs of a Christian community, in the hope that they might effect the evangelization of the heathen, they have generally proved disappointing from the missionary point of view, however suc-

cessful they may be in the purely educational point of view.

We have now traced the development of all the principal forms of missionary work. It remains briefly to indicate that of certain special forms.

Medical missions can cite the example of Christ Himself. It is inevitable that a missionary laboring among an uncivilized or semi-civilized people should find occasion to give them the benefit of his superior medical knowledge. Such service soon demonstrates its value, not merely in gaining for the missionary the good will of the people to whom he seeks to minister, but in helping them to realize that the spirit of Christianity is love. It is hard for them to see this; mere preaching will not show it. But when the missionary brings relief to their sick bodies they believe in his love for them and they begin to see what Christianity really means. The medical work of missionaries devoid of medical training demonstrates two things—the high value of medical missionary work and the need of regularly trained physicians properly to do it. Systematic medical missions are thus a natural development.

Literary work arises out of each of the three main branches of missionary work. The evangelizing missionary wants tracts to supplement and reinforce the oral preaching. The missionary charged with the upbuilding of the churches wants Bibles, hymn-books, devotional literature, religious periodicals, lesson leaflets. In apostolic times we see in the epistles how naturally the use of the pen enters into the work of oversight and training. And when the missionary

is engaged in educational work he finds further need for the pen in the preparation of text-books; for the mission will have to supply all its own needs in sacred studies and a certain part of its needs in general learning.

Industrial work springs out of the endeavor to build up self-supporting churches on fields where the people have inadequate means of livelihood. You can not build up a self-supporting church out of converts who are not self-supporting. Church members who provide for the support of their own families with the greatest difficulty, or not at all, can not well provide for the support of the ministry, of public worship, of evangel-

istic effort. Hopeless poverty is not favorable to the development of Christian character or church life; and where such poverty is general among a missionary's converts he finds it advisable to undertake industrial education with a view to giving the people better means of livelihood.

All these types of work flow out of evangelism. They also flow back into evangelism. As a matter of fact, the direct evangelistic work is greater in amount and better in quality because of the work of oversight, of education, the literary, medical and industrial work. They are all justified by evangelism, the source from which they spring, the end to which they tend.

MISSIONARY METHODS FOR THE SUNDAY-SCHOOL

REV. CHARLES HARLEY SMITH, TAUNTON, MASS.

Two men were engaged in a very interesting conversation.

"Do you frequently read your Bible?" asked one.

"Not often," was the reply; "it shows me too clearly that I do not love the Lord."

"I read the Bible," said his companion, "because it makes me know that God loves me."

"The love of Christ" is the proper missionary incentive. We do not teach Sunday-school pupils to have an interest in non-Christian people first of all because of the ignorance and need of those people, but because the Lord loves all mankind, and millions of men do not know Him. The familiar Scripture, "We love Him because He first loved us," has been corrected in the revised versions. Man's love which is in-

spired by God's love is limitless. "We love because He first loved us"—love Him and everything of His creation.

With such an incentive to missionary service the first step to be taken in the Sunday-school is the organization of a Sunday-school Missionary Society. The Methodist Episcopal Church has a form of constitution which has proven very satisfactory, enabling that Church to achieve success in this department of missionary activity. With adaptations this constitution, given herewith, may serve as a model for any Sunday-school:

ARTICLE I. This society shall be called the Missionary Society of the —— Methodist Sunday-school, and shall be auxiliary to the Missionary Society of the Methodist Episcopal Church.

ART. II. The object of this society shall

be to promote in all practical ways the interests of the missionary cause within the bounds of this school.

ART. III. All members of this school shall be members of this society.

ART. IV. The officers of the society shall be a President, Vice-President, Secretary, and Treasurer, who shall together constitute the Board of Managers, to be elected annually by the Sunday-school Board on the _____ of _____.

ART. V. A part of the session of the school on the first Sunday of every month shall be set apart for missionary exercises and the reception of gifts for the cause of missions; and it shall be the duty of the Board of Managers to provide for such exercises, varying the program from month to month in such a way as to actively engage as many of the school as possible in acquiring and supplying information and inspiration on missionary topics. The managers shall also devise and set in vigorous operation whatever schemes they can, such as mite-boxes, collection cards, occasional missionary concerts, or sales, etc., for increasing the missionary contributions of the school.

ART. VI. The President shall preside during that part of the school time which is devoted to missions; the Secretary shall read at each monthly meeting a report of the previous meeting. The Treasurer shall hold the funds raised by the society and pay them to the Missionary Society of the Methodist Episcopal Church. The President, Secretary and Treasurer shall make a semi-annual report to the society on the first Sundays of April and October.

ART. VII. Vacancies in the offices may be filled at any regular or special meeting of the Sunday-school Board.

ART. VIII. This constitution shall not be altered except by vote of two-thirds of all the members of the Sunday-school Board, at a meeting called for that purpose.

Programs for the monthly exercises at the Sunday-school hour, lasting about fifteen minutes, demand attention next. Once this was a difficult matter. Not so now. Material enough is now at command for excellence and variety, so that

the alert committee may decree, "That which has been shall not appear again." Besides the missionary books and periodicals of our day, there are numerous and various special helps, obtainable through the general missionary office of any of the denominations.

A missionary map of the world, seven by fourteen feet, in colors, can be had for three dollars, or a set of seven paper maps of good size for less than one dollar. The latest thing is the stencil maps for chalk talks by even persons whose crayon has no cunning. Beautiful study pictures for class work are now provided in sets. Or it is possible for a teacher to clip a good many useful ones from periodicals. A number of hand-books on effective missionary methods, giving charts, drawings, journeys, and other program suggestions are being produced by the present-day press. Letters from missionaries in the field are useful features of a program, but other "readings" should generally be ruled out. Young folks want things told and not read to them. Besides, if facts are studied until they can be recited or related, at least one person, the one who has mastered them, is greatly benefited. Not enough attention is given to early committing to memory, especially if one accepts the teaching of that excellent book by Koons, "The Child's Religious Life," that the memory can best be developed before the age of eleven years.

In the preparing of programs, either for the Sunday-school hour or for the occasional Sunday evening missionary concert, a few should not be favored. All members should be

given something to do sooner or later; for their own good urged, almost compelled, if necessary. Also, definiteness is always to be desired. Two methods in definiteness may be suggested: At the opening of each year assign to each class a missionary field for study for one year. Class No. 3 has Japan. Occasionally in regular session the teacher may ask for latest missionary news from Japan. The entire program of some day may be left to this class. On another day the entire time may be given to general, conversational reports by members of different classes from countries represented. Or a class may assume the support of a missionary, teacher or Bible woman at an outlay of \$15.00, \$30.00, or more, for the year. This definitely attaches the interest of each member of the class to the location of the class missionary.

The library is undervalued as a factor in Sunday-school instruction. New books should be added, not many at once, but a few at regular intervals, and some of them should be missionary. There are excellent publications now to select from, and the missionary committee should be permitted to name some of the books to be procured. One of the committee may be assigned to the work of seeing that these books are kept in circulation. He may say to a boy who has little love for reading: "Here is a book I would like to have you read for me and then tell me what in it you most enjoy, and if you think other boys of your age would like it." One very successful librarian has a blank form which he uses in securing youthful opinions of

books which in many cases would not be read except with the thought of helping or pleasing him. By patience and perseverance the missionary books can be kept from being dust-accumulators on the shelves of the library.

And now about the offering. This is the superintendent's opportunity. Much depends upon the smile radiating his face, and the enthusiastic and expectant tone of voice with which he announces on the proper day, monthly, "Next Sunday is Missionary Day," and again, "To-day is Missionary Sunday." By various objective devices the record of gifts should be kept before the school, one month and one year being compared with another and with the present. Among the lessons to be learned by the youth, before family demands are upon him, is the joy of generous giving.

DO FOREIGN MISSIONS PAY?

An enterprising preacher in Kansas has been giving a series of missionary lectures as follows:

- Missions and Exploration.
- Missions and Translations.
- Missions and Commerce.
- Missions and Education
- Missions and Medicine.
- Missions and International Relations.
- Missions and Family Life.
- Missions and the Home Church.
- Missions and Martyrdom.
- Missions and Obedience.

The working up and delivering of such a series of addresses would mark an epoch in a preacher's career. There are plenty of books to help a man in such an undertaking.

AN AFRICAN'S WORK FOR AFRICA*

BY REV. WILLIAM H. SHEPPARD, IBANJ, KONGO STATE

After a time old King Lukenga died, and was succeeded by another Lukenga of a different dynasty. It is the custom for a new king to kill all the sons of the old one, so that he may feel secure on his throne. He succeeded in murdering seven; and then, remembering that I was one of the first Lukenga's sons, he sent to Ibanj, our new station among the Bakuba, messengers armed with poisonous arrows, with orders to shoot me. They came, and I heard they were there, but they went away without carrying out the king's orders. I never saw them. Then he sent a messenger with one of his scepters to ask me to come to his village because he wanted to see me. I set out with my people and traveled on foot the one hundred and fifty miles. It took us ten days. King Lukenga sat on the plain outside of the village, with as many as three hundred people around him.

"You have come," he said.

"I have come," I answered.

"I am glad you have come," he said.

"I am glad to be here," I replied.

He asked me to go into the village, and I went to a house which he had made ready for me. Later he sent me food—chickens, ducks, and corn—and the messenger said: "Here is some food for you and your people; when it is late to-night come and *come alone* to the king's palace." I determined to go. At midnight a man came and said, "King Lukenga is calling for you," so I went into the presence of Lukenga. We sat down, turned face to face, folded our legs, and began talking.

"Do you not know," he said, "that it is the custom when the crown passes from one family to another to murder all the sons of the old king? Were you not told that you were to be shot with poisonous arrows?"

I answered that I had heard it, but did not believe it.

"It is true," the king said. And he added: "Can we settle this thing now?"

"I hope so," I said, and I could see murder in his eyes.

The king called for a man, who brought a small pouch of leopard skin. The king called another man and asked him for a banana leaf. He put it over the fire to make it pliable. Then he took some strong medicine out of the leopard skin and put it into the banana leaf. After sitting awhile he had it tied up and gave it to a servant, telling him to throw it into the Lingadi River.

"Do you see that?" said the king.

"Yes," I replied.

"It has gone into the Lingadi," said the king, "from that to the Lingadi, then to the N'gala. I can not call it back, and it will not come back. Just so everything is gone that was between us which I had in my heart against you. Now, what *are you* going to do?"

"I don't know your custom," I replied, "but we have a custom of praying, and if you will allow me I will kneel here on the mat with you and pray."

After prayers we went to our houses, and a week later I returned to Ibanj.

Since then I have had an experience with the Zapo-Zaps, a cannibal tribe, perhaps the lowest in Africa, which gives some idea of the horrors which are being perpetrated in the Dark Continent, with, I am sorry to say, the encouragement of a so-called civilized nation. This tribe is in the pay of the Belgian state officers, to collect the tribute of rubber from the people of the various districts, and, in carrying out their orders, adds to the natural depravity of savage ignorance the cruelty of

* Condensed from *The Southern Workman*.

civilized (?) greed. When we were at Ibanj a native came over from Pianga and said:

"The Zapo-Zaps, the cannibals, have come down and are catching our people and murdering them inside the stockade, and we have come to ask you to help us drive them out."

"Who is leading them?"

"Malumba N'kusa leads them."

He is a man who, with his eyebrows shaved off, and his eyelashes pulled out, can yet look at the sun at midday without winking; his teeth are filed off to a sharp point; he wears little clothing, is very tall, and has a very long neck. He is a most repulsive looking man, and is an exceedingly swift runner.

"If Malumba N'kusa is leading them," I said, "there is no use of my going. He will never hear me. I have heard a great deal of Malumba N'kusa. Go back and tell your friends I can not come."

But they came again, bringing goats and chickens and other things. They said their friends had sent these presents, saying:

"Long ago you were over in our country. You said you loved us. Now we are in trouble. Will you not help us out of this trouble?"

I asked them to sit down, and then said:

"Now, if I leave the station something may happen to it while I am gone. When I pass through your country the people may take me for an enemy and murder me. When I reach the plain of the Zapo-Zaps it is nothing but murder. It is just as if I were to take a rope and go out behind the house and hang myself to that tree. Go back and tell your friends I can not come. There is no use in exposing myself in that way and tempting Providence."

We were sitting on the porch one day shortly after this, when a native called out, saying that a man was in sight, running, coming in our direction. "Yes, and he is coming from Luebo," I said. He had a letter in

a piece of bamboo; he was running fast and the perspiration was running from him. We wondered what had happened at Luebo. He handed me the letter. It was signed by Morrison, Bass, and another missionary.

"Dear Brother Sheppard," it read, "we hear of atrocities being committed in the Pianga country by the Zapo-Zaps. We commission you immediately on receipt of this letter to go over and stop the raid."

These were orders. I had to go; there was nothing else to do. I called to one of the boys and said: "Run and quickly make the church bell ring out." We had taught the natives that when the bell rang outside of the regular hours for church services they should come and come quickly, that there was a fight or a fire and every one must come. They came, and I called out: "Fall in line!" So they fell in line, five or six hundred of them. I said to them:

"You remember we have heard that there is trouble going on in the Pianga country, how the Zapo-Zaps have made a stockade and are killing all the people. We have just received a letter from Luebo that we must go there and stop the raid. You who are willing to go, stand in line. You who are not willing, go to your homes."

I looked away for a moment, and when I looked up everybody had gone! To tell the truth, I wanted to join them, for I did not want to go to Pianga at all. But I was compelled to go, so I went around and got eleven men to follow me. We knew the way to Pianga, for we had been there before. After three hours' march up hill, and across plains and creeks, we came to the first village, which was deserted. The next village was also deserted and the next. At one of these villages we called into the forest. We heard voices, and called again. Then the voices came nearer, for they knew we were friends. A man came

out and said that many of his people were in the forest. He brought out a man whose hand had been shot to pieces. He was in the stockade when the shooting began, but he had leaped the stockade. We tied up his hand and sent him back into the forest. On we went to the next village, and on and on. During the night we called out into the forest and heard voices of men crying aloud all that night. Next morning five men cried out. We said: "Give us a guide, to show us exactly where Malumba N'kusa is."

They gave us a guide, and we started on again. We were passing through a village when a native called my attention to a house, against which we saw the form of a poor woman leaning. She had been murdered and her flesh carved off. On we journeyed. At one village we sat down and lunched. We thought, when this forest is finished we shall be on the plain of the Zapo-Zaps, the cannibals. We started out, but suddenly we heard a call and saw eighteen cannibals looking for fresh people to kill. We had no time to jump into the forest. I called out: "Sheppard! Sheppard! don't shoot." One turned and said: "Stop!" They stopped. When I got my breath, I said: "Stop a moment. Is this the way you hunt animals? You don't know whether we are friends or enemies." A man stretched out his hand. This man was Chembamba, whose life I had saved two years before. For this kindness he remembered me and stopped his men, or we should have been shot at once. If we had turned our backs we should have been shot down at once.

"How many Zapo-Zaps are there?" I asked.

"Seven hundred," he answered.

"Have they all guns?"

"Yes, they are all armed with guns."

"Guide me to Malumba N'kusa. Tell him we are come not to fight, but simply to talk."

We started for Malumba N'kusa, and Chembamba and another man went on before. As we looked back we saw that the village we had left was on fire.

Away through the forest we journeyed, and when we came to the plain we saw a stockade, from which men were coming out of a trap-door. The Zapo-Zaps ran in every direction like so many ants, and started toward us, beginning to shoot. There over the plain they were coming, leaping, screaming, and shooting.

"Stand still, all of you!" I shouted, but on they came, and the one who was leading then called out:

"*Moya*" (a salutation).

"Sheppard!" I replied.

"Live!" he said.

"You also live," I answered.

Then he came up and said: "How do you do?"

Twenty-five of them said, "How do you do?" The others never reached us, for they started back to the stockade. We stood there, for they had not asked us to come up. Then we saw the chief coming out, and when he reached us he greeted us and said: "Come, come to the camp."

We started on, and I said: "I see some dead bodies on the plain. I notice men with their heads off."

"Some one has taken a fancy to them," he remarked. "They have taken their skulls to rub their tobacco with."

"There is a right hand off that one."

"Yes, you will see that when you are in the camp."

"The flesh is carved off!"

"Yes, they are eating it here in camp."

So we walked on to the small trap-door. We crawled on our hands and knees, and the others followed. One of the first things that Malumba N'kusa pointed out was the heart of a man, very black, with Malumba N'kusa's spear through it and his native medicine sprinkled around it.

He said it was the heart of N'funfu, whom I had known very well. He had been a friend to us, and had offered us hospitality.

On we walked, and saw flesh on pieces of bamboo around the fire to dry for future use. We spent two days inside the camp, and counted three hundred skeletons of people that they had murdered and eaten. N'kusa said there were sixty-two women in the upper part of the camp. As soon as they saw me they knew me, and held up their heads. I had a talk with Malumba N'kusa, but he would not let them go.

"At least," I said, "you are not going to hurt these women. You will not kill them, surely."

"No, not now, anyhow. The people had plenty of flesh."

At last we said to the chief:

"Now we have spent two days here and we want to go home."

"Very well," he answered, and the trap-door was lifted up, and we started out. It took us two days to get there. We reached home in one day.

Two fast runners went to Luebo. The missionaries wrote up our report, in which we requested the release of the women, and sent it to the Belgian state post, one hundred and fifty miles away. The runners gave it to the state officer who, as soon as he received the letter, called a man to blow the bugle. The soldiers fell into line and marched down to Pianga, caught Malumba N'kusa and his seven hundred people, and rescued the sixty women, and they were sent home into their own country. Malumba N'kusa was put in chains, and as the chains went around him and they put a strong lock on him, said: "You sent me to do this, and yet you have put me in chains!" With our own hands, while we were in this camp, we picked up eighty-one right hands and put them in baskets. These were to have been carried up also to the state post to show how many of

the natives had failed to bring in the rubber required by the state.

This story shows how much these Zapo-Zaps need the Gospel. When we first landed in Luebo not a soul had ever heard a word of it. All these centuries their fathers had died without knowing anything about the Lord Jesus Christ coming into the world to seek and save the lost.

Remembering the day when we landed for the first time at Luebo, twelve hundred miles from the coast, in a country where the natives had never seen a book, had never heard a hymn, had never seen a missionary and had never heard of Christ—remembering that time and realizing that now the Lord's Kingdom has spread east and west, and north and south for hundreds of miles and through divers tribes, and that His name is praised throughout the Kas-sai, we can say with grateful hearts: "Behold, what God hath wrought!"

What changes have come since we were sent out there! First, there are three thousand members of the church in Luebo alone. These have, most of them, been brought up in our school there. We have teachers from Fisk, Talladega, Tuscaloosa, and other schools in the United States, and they have given the natives an intelligent knowledge of Christ and the plan of salvation.

The First Converts

Four years of hard work passed away without a single convert. We had longed and prayed for a soul—"O, Lord! give us one soul, our faith is so weak, that we may see some visible sign of Thy favor." Soon five young men came to us crying that they had renounced their idols and believed in the Lord Jesus Christ as their personal Savior. We were indeed happy. These were carefully instructed and trained, and after some months, when we felt sure of them and had seen evidence of their changed lives, we received

them into the Church. At once these five started out as missionaries of Jesus, and preached the Gospel to their brethren. The first sign of the new life you see is that they are eager to go and tell the good news to others and bring them into the fold. They hold their family prayers daily, almost without an exception. The head of the family holds family worship morning and night. A great number of these converts have gone far away and established churches and schools—and this without pay from the mission.

The converts are tried and true; they know the Scriptures and can read them for themselves. They must know the catechism, questions and answers perfectly. We have hymns printed which they learn and can sing without trouble. But that is not all. Fifty native evangelists have been educated in our school and now have their stations, where they are preaching the Gospel to their brethren. We believe this is the plan that the Master would have us carry out: Educate the natives and send them out to preach to the others. They are quick on the road, do not need a long caravan to go

with them; they speak the language fluently, and know the trails. We have in Luebo to-day over a thousand in the school—men, women, and children—taught not only by the missionaries, but by native teachers.

At Ibanj, where we had a great deal of trouble in the early days, we now have five hundred children in school. We have native teachers there also, as well as teachers from America, a large Sunday-school, and a church of one thousand members. People come in flocks to attend the services. Before service they have brief prayers in their homes. In the way of translations, we have not only hymn-books and the Scriptures, but text-books used in our schools—arithmetics, geographies, and reading books. Some of these are printed by the natives, and several who were once cannibals are now assisting in this work. Twenty-five evangelists have gone from Ibanj station and established themselves in different parts of the country. Even at Lukenga's capital there are four evangelists who are preaching and teaching school, supported by the king himself.

CONDITION AND NEEDS OF RUSSIAN WOMEN STUDENTS*

BY A RUSSIAN WOMAN STUDENT

"The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—St. John v:25.

Truly the time has come when all men are hearing an inward voice—the spirit of man is awakening. Everywhere men are seeking God, and many are almost involuntarily uttering the cry, O God, where art Thou?

Among us women students, too, there is the same awakening and desire. From all parts of Russia, from small towns and country villages, women students are streaming into

St. Petersburg to enter different places of learning, and the "Cours Supérieurs."[†] Many of them spend their last "kopeck" for the journey and hope to earn their living in St. Petersburg, either by giving lessons or in some other way. Every one of us enters this place hoping to find something high, real, and noble—to discover the meaning and purpose of life. We finish our school life with an awakened but unsatisfied

* Written and translated for *The Students' Movement* (London).

† Women were not admitted to the university until last year. Equivalent educational facilities have been provided for them by private committees, and the diplomas given by these "Cours" are recognized everywhere.

mind and spirit, and we hunger after a food which will satisfy us. Many of us hope to find this food in our higher education, and expect from our professors little less than wonders.

During the early days of our life here, some of us who have only succeeded in coming after a struggle against family opinion, or against adverse material circumstances, feel that we have reached a quiet haven from whence we look out on unexplored horizons of knowledge, of truth, and of the purpose of life. Then begins our growth in knowledge. The most gifted ones, who are conscious of their utter ignorance and throw themselves into science, read and study with their professors or in private circles. Others who are unfit for such work, take up politics. Others still, enjoying freedom unknown to them in their provincial homes, throw themselves into new excitements and pleasures, going to theaters, balls, and other amusements. But, different as are the ways in which women students are seeking, their goal is the same—to find the purpose of life.

Many would perhaps say that interest in spiritual things does not exist now, having been lost in the more absorbing interest of politics. It is true, that since the attendance at divinity lectures has ceased to be obligatory, the theological lecture halls are empty, and the lecturers find no listeners. But this is because there are no "shepherds." It is a suggestive fact that in spite of the heat and excitement of the actual political struggle, works on philosophy, ethics, and morals are more in demand than any other class of books in our immense library. During the whole of the winter (1904-5), and during the autumn of last year (when the libraries were still open), I could not get a single book belonging to this branch of study; they were all out. If serious study has been done during these last years, it

has been above all in philosophy or, in many cases, in the history of religions. Constantly little groups have been formed for a closer study of these questions, sometimes among students, sometimes with the help of professors.

But to a soul who has not found God, and does not stand firmly on the Rock, philosophy does no good. The professors, in stating the teachings of the different philosophical schools, exposing with mechanical precision the defects of philosophical thought, destroy for the majority of their students that little faith or hold on spiritual things that they possessed. One of our students was a girl whose family circumstances were very sad; lonely and in ill health, a seeking and a wavering soul. During the second year of her student life, a lecture on the Kant-La Place system of the creation of the world came under her notice. The terror of the senselessness of life, the problem, "Why do we live?" rose up before her, and crushed her down. "If I could only be a materialist," wrote she, "with what joy should I have solved the problem of life with one shot!" After a great struggle with herself, she decided to consult the Professor of Philosophy. "Please give me," she said, "a book which will conclusively prove to me the groundlessness of my belief in the immortality of the soul." "You ask me an impossibility," he replied with a smile: "neither its truth nor falsehood can be proved; do not trouble yourself with the question." These imprudent words produced such a storm in the girl, passing as she was through a crisis, that some years after, in utter despair, she ended her life by throwing herself into an abyss in Switzerland. There are many such cases.

We do not find among our professors those who will be our guides, and among our fellow students, too, we find the same emptiness. It is strange that those who suffer from

the same inner craving fear and distrust one another. The storm in the life of another has no interest for those in whom the same storm has only reached another phase. Those who are on a lower level of development are prevented from speaking to their elders by fear of being laughed at. Those who are on the same level do not approach one another, knowing that they have the same inner cravings, and the same ignorance. In contact with another unbelieving soul they fear to lose what they still possess. They fear to realize and give expression to their utter inner bankruptcy. In the circles or debating meetings they discuss with great heat and even with bitterness, but they only argue round and round the question without ever coming to the point. There seems no possibility of coming into such relations with one another as would make simple, straight speech, with open confidence and an affectionate understanding, possible.

When one sees all this, one feels that such a life is impossible, and that truth does not seem to exist anywhere; and a feeling of utter despair and a sense of the loneliness and meaningless of life comes over one.

Many of us come to the Cours Supérieurs with bruised faith and tottering ideals. Spiritual bankruptcy begins with many even during school-life. They have already put the great question of life, and come to a negative conclusion. The haunting, pressing question, "What is coming next?" is answered: the dreary existence, empty of real vitality and light, will go on until, perhaps, it ends on a barricade. These persons see no rational purpose in life, and go to the Cours Supérieurs, compelled by the mere *vis inertiae*—because "you must live somehow." Their inner self is kept hidden away; they are embittered, and they trust no one. But in spite of this bare negation of life, as they understand it, perhaps these girls, more than

any others, still hope, in spite of themselves, to find their agnosticism and dissatisfaction refuted. How often have I heard this said: "What is the purpose of life, when there is no truth binding for every one and no explanation of life? Christianity is only a partial representation of the truth, and it is already antiquated." And yet, directly after this denial, they will put to you the question, "How do you consider it?" and distrustfully, fearfully, yet with a lingering hope, the answer is expected.

At this time more than at any other we need people who will say, with full faith and assurance, "Yes, there is a God; I know it. He has revealed Himself in His Son. Study the Gospel—receive it without prejudice; and you will understand and believe, and your life will gain a new meaning and purpose." Many of us would listen to such words with great joy. Then will come the inevitable question: "Do Christians really fulfil the commands of Christ? Is it not all hypocrisy?" If God will show us people who really believe, many of us, owing to such a testimony, will receive, perhaps not all at once, but joyfully, the truth of God. Then the political struggle and all other things will take a second place, because all these things are only as opiates by which men seek to forget the great question, "Where is God?" It is felt by every one—even by the extreme radicals.

During last winter some people decided to organize a Christian circle—only without Christ. I was at the first meeting. There were not many people, because the meeting was a private one, but there were men and women students there. There was a good deal of talking, but all was the rediscovery of the great problem of life, the problem of the existence of God. Again you heard phrases such as "leaving aside the question of the divinity of Christ," or "leaving the fundamental questions open,"

etc. At last an old country school-master rose, and asked to be allowed to speak. "Gentlemen," said he, "we have met here, intending to help others, to enlighten our people. But how? We are willing to write articles and addresses when so many of our brethren are dying of hunger. Can we say that 'we love our neighbor as ourselves?' Christ could teach others because He Himself, by His whole life and His death on the Cross, showed what it meant to live for others. But what do we do?" From every side young and old clustered round this country schoolmaster, asking, "Tell us, tell us what to do!" He rose once more. "Long ago, when I was a young man, I read the Gospels. I bowed before the light of this great teaching. But, finding that I could not follow it, I gave it up, and absorbed myself in the political struggle and in teaching the people. And what is

the result? I am now an old man, and I have nothing. You ask me what is to be done? If you had asked me to arrange a school, or how to manage a political affair, I should know what to answer. But now I know nothing myself. I came here myself hoping to find some light." Before every one was the same riddle. What is to be done?

This riddle presents itself more and more sternly before many of our students, those present at that meeting and those who were not. Some one must waken in us the plaintive voice of conscience. We must pray that God may give light to them that sit in the shadow of death, and shine upon us who are standing in the twilight, so that we who hear His voice may listen with our hearts, and may live and become such servants of God, through whom "the sheep, not of this fold," may be brought in and be saved.

"THE SAVIOR OF KURDISTAN"*

Waist deep in the waters of the upper Tigris stood a poor Kurdish washerwoman, plying her vocation. Altho her pay was but a pittance, she wrought daily at her hard task for her own livelihood, the education of her bright little boy, and for charity. In winter, when blocks of ice from the streams in the Taurus Mountains came floating down the river, she still was there, laboring with strong arms and a stronger love.

The missionary from Kharput, making his annual visit, saw in his congregation a face that fascinated him. In it suffering and sorrow and hope and patience and passionate devotion seemed to have wrought their perfect work. At the close of the meeting he said to the native pastor, "Bring that woman to me."

In mean attire and trembling, the woman stood before him, holding with one hand her little boy. The mission-

ary spoke Armenian; she understood the Kurdish. He addressed her through the native pastor.

"Mother, do you love Jesus?"

"I do," she said, "I do."

"How much would you give to Him?" asked the missionary.

"Oh, missionary," she cried, "I have nothing! Yet all I earn I give, saving only enough for food for this little boy and myself."

"Would you give your little boy?" he asked.

"He is my all—my life!" she cried.

"Think well of it to-night and pray," said the missionary. "I return to Kharput to-morrow."

And the widow went out, sobbing: "My only son, my Thomas!"

The remaining hours of the missionary's visit were very busy ones, and when the morning came and his horse was saddled, he had forgotten about Thomas. He reproached him-

* From *The Youth's Companion*.

self afterward, but it was true—he forgot. The journey was long. The mountain torrents were raging. The hills were full of brigands. There was so much of preparation for the journey, so much of necessary adjustment of the work of the mission, so much of admonition, direction and advice, that Thomas and his mother, with the wonderful light in her eyes, passed wholly from his mind. But just as he was about to start, the group of mission workers and converts who had assembled to bid him farewell divided to make room for her to approach him—and there was the mother and Thomas.

At the missionary's feet she laid the little bundle of clothing on which she had worked all night. She laid one hand on her boy's head, and with the other pointing upward, said two words: "Thomas—Christos." Then she went back to her lonely home. But not to a narrowed or mournful life; hers was the joy of one who had made the supreme sacrifice.

Thomas developed all those powers which the missionary had discerned in promise in his face, and had seen in full development in the face of his mother. He led his class. He advanced by leaps and bounds. He was valedictorian at his graduation. He pushed straight on in his Bible study, and when he graduated he went back to his old home, where the mother waited for him, and then

far beyond into the Kurdish mountains to a town which, for its Christian faith in early ages, had been named Martyropolis. There he began anew the preaching of a Gospel that once made its followers faithful unto death, and they called him "The Prophet of Kurdistan."

The black year 1895 came round, and with it the awful massacres. Many thousand Christians gave their lives for their faith. Eight hundred of the members of the churches entered close to him perished. Twenty-seven teachers and preachers died at their posts; Thomas was shot and cruelly cut, and left for dead. With bleeding wounds and broken bones and a fractured skull they bore him fifteen hours' journey—two long days—to where he could have the protection of a British consul and the care of a European surgeon. And Thomas, against all probabilities, recovered.

Back he went into the mountains where he had worked before. He gathered the scattered, frightened Christians, and inspired them with new courage and hope. He protected the widows; he fed the orphans. He gave himself without fear or brought to hundreds of widows and fatigue to a work that brought new life to crushed and broken hearts. The sacrifice of his own mother bore its abundant fruit in the comfort he orphans, and they called him "The Savior in Kurdistan."

FIFTY YEARS' PROGRESS IN HARPUT*

BY DR. H. N. BARNUM

The missionary field which centers here is about one-third as large as all New England. The city itself is on a mountain 1,200 feet above a beautiful plain, with the Taurus Mountains opposite on the south. Harput has a population of nearly 20,000, the majority of whom are

Turks. The surrounding population are mostly farmers, all living in villages. No city in Turkey is the center of so many Armenian villages, and most of them as large. Nearly thirty can be counted from different points of the city. We now occupy forty places as out-stations. Once

* Condensed from the *Missionary Herald* (Boston).

we occupied sixty, but some have been dropped, partly because there was not sufficient encouragement to continue the work, and partly from the lack of funds.

When I came to Harput, in 1859, there was but one small church; now there are twenty-five churches. No district in Turkey suffered as badly during the massacres ten years ago as this, altho the city of Urfa, where some 1,500 or 1,800 were burned in the Armenian church, had a larger single massacre than any other place in the country. Along with the massacres in this region, houses were burned, the people were stripped of all their property, thousands because they refused to renounce their faith, while some, to save their lives, became Mohammedans. Thousands have emigrated to America from this district and thousands more would be glad to go if the Turkish government would give them permission. The massacres and this emigration have had and still have a very depressing influence upon our work. After the massacres more than \$300,000 came to us from other countries, and were distributed as relief to the sufferers. The majority of the people are still wretchedly poor, for there is very little business and very little chance to work. Yet in the midst of all their poverty the people practise great self-denial in the effort to support their churches and schools. For every dollar given through the American Board for this work the people pay two dollars. If there had been no massacres I think that nearly every church would now be self-supporting. Several of the churches already receive no aid from us.

There has been a great awakening in the matter of education. When we came here probably not more than one person in a hundred knew how to read. Female education was an unheard-of thing. Our first efforts were given largely to persuading everybody, men, women, and children, to learn to read, so that they

might read the Bible for themselves. Young men were brought to the city and taught for several months, and then sent out to teach others. For five months during the winter the villagers were at comparative leisure, so they had time to learn about the truth. These young men taught school and preached, but during the summer months they were called in for more study. In this way the first preachers and pastors were prepared for their work, religious foundations were laid in the cities and villages of this field, schools were established, and a thirst for education was created. This movement has affected the whole Armenian community, and they have gradually developed a fairly good system of education, and to a degree it has also influenced the Turks.

Thirty-six years ago a Normal School was established for the sake of supplying better trained teachers for the outside schools. This school gradually broadened until it became the Male Department of Euphrates College. Female education has required more push, for it had great prejudice to overcome; but it has had steady growth, till now it has become very popular, and the college has a Female Department, altho it is not yet "coeducational." Formerly a woman was ashamed to confess that she knew how to read; now the blush comes to the cheek of the woman who says that she can not read.

All this has led to a great transformation in the homes of the people. If I were asked, What is the most marked proof of the success of the missionary work? I would point to the elevation of woman and the great change in the family life which has taken place around us. The condition of the Armenian women differed very little from that of their Turkish neighbors. Now it is delightful to see genuine family life among those who bear the Christian name. Will you not help us by your gifts and by your prayers?

EDITORIALS

THE WORK OF FAITH AT BRISTOL

The sixty-seventh annual report of this work strikes the keynote of praise. During the past year, with no direct appeals save to God, and solely in answer to prayer, the sum of £27,180 15s. 4d. have been sent for the support of the work. This makes the total amount, since Mr. Muller's death, £236,620, and the total from the commencement of the work, £1,611,560, or over \$8,000,000. Nevertheless, the year has been one of constant trial of faith and the income for the orphans this year, with the balance in hand, at its beginning, exceeded the outgoing by nearly 250 pounds sterling, and exceeded that of the previous year by nearly 3,500 pounds sterling. Despite the fact that no large legacies have come in during the past twelve months, 184 orphans have been received this year and 158 provided with outfit and dismissed from the institution into homes or places of employment. The total number of deaths has been very small, only eight fatal cases having occurred, or, less than four per thousand, all due to tuberculosis. There has also been a gracious work of the Holy Spirit among the children, as indeed there has been almost from the beginning. Our readers must remember that this is emphatically a missionary institution; that the orphanage work, however large, has been but one branch of a fivefold service, the other four branches of which are: (1) The maintenance of Christian day schools in England and other countries. (2) There has been a wide circulation of the Word of God. Two millions of Bibles, or parts of the Word of God, have been circulated since 1834. (3) Then there is tract distribution. Over a million tracts and books have been gratuitously distributed the past year, and (4) missionary operations and 145 laborers have been assisted during the year

in various lands. We feel that a work like this should have permanent notice in a Missionary Review. Quietly, humbly, prayerfully carried on, we know of no one institution founded by a single individual that has such a long, illustrious, and varied history, both of Christian service and of Christian witness. Mr. F. S. Arnot, of Garenganze fame, who undertook for a time the work of codirection with Mr. G. F. Bergin, has retired from the work after eight months' service, on the ground that his lack of business training unfits him for the grave responsibilities of the position. Meanwhile, Dr. George Bergin, formerly of China, is assisting his father and it is hoped that his health may prove sufficient to continue permanently in this relation.

A TIMELY GIFT FOR AFRICA

In January we had the pleasure of forwarding to Rev. Chas. E. Hurlburt, one of our correspondents in British East Africa, a Liverpool draft for \$100 from a reader of the REVIEW. It may encourage other donors to see how singularly the Lord made use of this amount. Mr. Hurlburt writes under date of July 5:

The draft came at a time of peculiar need, when funds were short and I know not how God would have supplied had He not seen fit to do it through this kind offering. Very humbly do we praise Him, while we thank heartily the donor for her part in the ministry. I had been back from America only a short time, accompanied by a new party of missionaries, and with the many expenses involved in the work was at my wits' end, and scanned my mail with the earnest prayer that the money might come. Opening our treasurer's letter, the need was not met. For an instant my heart stood almost still, then I repeated Phil. iv:19, and turned again to the work. Then I opened a letter in a strange hand, posted at Liverpool, England, containing *the duplicate draft*, sent by the banker. This met the need, and I praised God, not knowing who was the donor until I received your letter night before last. So God proves us and again shows His eternal faithfulness.

Now, about our work. This is an inter-denominational mission, seeking to work to the one end of the evangelization of inland Africa, to plant a chain of stations, beginning about 300 miles inland and reaching away to the northwest, along a range, with some windings, of nearly a thousand miles, to the Nile, through a high and comparatively healthful section of Africa, thickly populated by tribes who have never yet heard the Gospel. It is our thought to have a central station here at Kijabe, where converts from the other stations shall be sent to receive a thorough industrial education, such as will fit them for honest, useful Christian citizenship. From among these converts we hope many may be found who can be used of God as native evangelists, making each station occupied by white missionaries a center from which shall be sent these native workers, to evangelize and organize native churches, in a circle about the central station. Five of these central stations have already been opened, two more are being opened this month, and we trust two more may be opened before the close of this year.

A small beginning has been made in the industrial school. Land has been purchased from the government, and one man, with his wife and children, is expected at the coast the middle of this month to help in this work. We are praying that the equipment for this industrial school, including tools, machinery, etc., may be provided in the near future. We also hope to have, at this central station, a school for our missionaries' children. The altitude here is over 7,000 feet, and the weather so cool and agreeable that they can live here as well as in any part of the United States. A beginning has been made in this school; our own children have been taught, and after the first of August those of two or three other families will be included. There is no Protestant school for missionaries' children in British East Africa, and we have been asked many times to provide such a place. We trust this may also be a part of God's plan for our work. Two native converts are now studying in preparation for evangelistic work, and three more expect to begin by the first of August.

Our working force now numbers 24, while 13 more workers are due to reach us by the middle of August, and another party are planning to leave New York the first week in September. In addition to the above work, we have a little group of native orphans, part of whom were taken in the famine of 1899, and others have been entrusted to us by parents or guardians since. The sub-commissioner of this province told me not long ago that he would send us all the children we would take, in companies of from 15 to 25, provided we would erect buildings and secure teachers for their industrial training. This is perhaps the sorest need outside of the

actual preaching of the Gospel. In this whole country there is not a real industrial school, tho the Roman Catholic mission at Kilimanjaro are doing something along this line. We have 23 with us at present, and have about reached the limit of our capacity, keeping several of these now in our own homes. Many of our converts have come from these native boys and girls who have been in the closest relationship with us, and we trust that a little later a number of them will prove useful native evangelists.

Never have we known such fearful satanic opposition as just now. Young men who have professed their faith in Jesus Christ have been cursed, threatened with beating, some have actually been struck, others tormented by near relatives in every conceivable way, and yet most of them are holding true to God. Two who had made some profession, but whom we had never felt were sincere enough to be recognized as Christians, have left us, *i.e.*, going away from the mission station, but one of them comes every morning at 7 o'clock to attend the daily Gospel meeting, and seems much moved by the Spirit of God. Polygamy is the curse which stands between them and the things of Christ. Recently two young men, who had absented themselves from the mission and the meetings because they did not want to yield to the claims of Christ, have been constrained to come back and openly, humbly confess Him, stating that they had been filled with unrest and could find no joy or peace, and now they see that it was God seeking to draw them to Him. These and many other things seem to indicate that God is endeavoring to bring to us a taste of the blessing which He is showering upon so many parts of the world. Of course, with the tide which seems to be increasing somewhat, a number come out of mere worldly interests, but there are so many who are manifestly led and blessed of God that our hearts are filled with joy and eager hope for a mighty manifestation of His grace.

A GIFT FOR THE LORD

Andrew Fuller once asked an old friend for money for foreign missions. The friend said: "I will give you five pounds, Andrew, seeing it is you." Fuller handed it back. "I will take nothing," he said, "seeing it is I." The man saw the point, and replied: "Andrew, you are right. Here are ten pounds, seeing it is for the Lord Jesus!"

If there be among you a poor man of one of thy brethren. . . . Thou shalt open thine hand wide unto thy brother, to thy door, and to thy needy in thy land. —Deut. xv. 7, 11.

GENERAL MISSIONARY INTELLIGENCE

MOHAMMEDAN COUNTRIES

The Vast Proportions of Islam

Little does the average Christian apprehend the territorial extent to which Mohammedanism has attained, or the prodigious numbers of its adherents. From the Atlantic on the west it holds a prominent place through two continents, across 125 degrees of longitude, or some 7,000 miles, to Malaysia. A conservative estimate puts the number of Moslems at 200,000,000, divided roughly as follows: India, 68,000,000; Africa, 58,000,000; China, 20,000,000; Turkish Empire, 18,000,000; Malaysia (Java and Sumatra), 30,000,000; Russia, 15,000,000; and Persia, 8,000,000. That is, about one-seventh of the earth's land surface feels the blighting effect of the teaching of the "Prophet" of Arabia, and also one seventh of the population of the globe. No doubt, in Islam Christianity finds its sturdiest foe.

A Moslem on the Outlook for Islam

A very interesting letter on "The Sultan and the Pan-Islamic Movement," written by a nephew of Abdul Hamid, appeared recently in the *London Times*. The writer foreshadows a brighter future for the Turkish Empire. Education is rapidly spreading among the younger population of the towns, while in the country the peasants are showing a new spirit of independence. Out of the blending of these elements, the intellectual and the agricultural, a new Turkey will arise, a liberal, peaceful, progressive Turkey. The Prince thinks that Pan-Islamism has no hold on the future. The intellectual outlook of the younger men is quite up to date.

"It is not on ground thus prepared and cleared henceforth of every germ of fanaticism that the seed of a reactionary and anti-European policy can ever succeed in striking root."

Mohammedan Missionaries

The attention of the German government and of the missionary societies at work in the German colonies in Africa has been directed to the strong efforts now making in behalf of the spread of Islam. More than 400 Mohammedan missionaries have been sent out from the Mohammedan cloisters in North Africa during the past year, and 100 of these were destined for East Africa. These missionaries are exceedingly zealous and fanatical. They occupy all territory where Christian missionaries are not yet at work, and they do great harm to the weak Christians in the missionary field. Mohammedanism favors polygamy and the negroes want many wives, because the men are lazy and use their wives to till the soil for them and provide eating and drinking. Whenever Mohammedanism enters a heathen locality, the work of the Christian missionary is made much more difficult.

ASIA

Superstition in Turkey

When the first missionaries visited Marsovan, Asia Minor, the old Armenian churches were Christian in little else than name. The people, like all the rest of Turkey, feared the evil eye, and wore amulets and charms to break its power. They put branches of a thorny plant across their chimneys in the form of a cross to prevent witches from coming down and strangling the little children. A person sick of malaria sought relief by visiting a sacred grave, offering a prayer through the intercession of the saint buried there, and tying a rag to a bush near by, with the hope of returning home leaving his disease enchained to the holy spot. I have often seen scrubby trees with hundreds, and even thousands of rags. The stones flung about the foot of the tree are sup-

posed to secure "travelers' luck." To the Anatolian the earth, air, and sky are peopled with spirits benignant and malignant, and the casting of a stone upon a sacred heap, it is hoped, will win the favor of the one class and bind the spells of the other. Under such superstitions men pass their days "in bondage through fear."

GEORGE E. WHITE.

Missions in Palestine and Syria

There are in Palestine and Syria 327 missionaries (exclusive of wives) working in the American, English, and German societies in these lands. The native agents would swell the list to many times its size. A very large proportion of the whole are engaged in educational and medical work. The American staff of the great Syrian Protestant College in Beirut contributes 31 names to the total.

Of the 33 societies with which these mission agents are connected, the United States is represented by the Syrian Protestant College, the Presbyterian Board, the largest and best organized mission in Syria; the Reformed Presbyterian; the Friends of New England, and the Christian Missionary Alliance. Great Britain supports three Church of England Societies, eight Presbyterian and six non-sectarian missions, not to mention several independent workers; eight German missionary committees, mostly Lutheran, and one Danish, make up the total. The Church Missionary Society, with a staff of about 60 English workers, is the largest agency working in Palestine. Their work is educational, medicinal, and evangelistic.

The Arabic Bible in Court

The Arabic Bible has been before the courts in Egypt in a curious case. The Egypt General Mission has a bookstore in Suez. Outside of the door a Bible is kept in an open case for passersby to read. Last summer some Mohammedan lads, for a joke and as an expression of their con-

tempt for Christians, tore out leaves from this Bible and threw dirt upon it. The bookseller, Salim, thereupon complained to the police and the young hoodlums were arrested.

In a Mohammedan country it is a very serious offense to show disrespect to a holy book. The Koran everywhere speaks of the Pentateuch, the Psalms, and the Gospels as holy; consequently these young fellows were in pretty serious plight on being taken before the court. The lawyer who defended the lads made the point that the Bible is not holy. The one spoken of in the Koran having become lost, this Bible is an ordinary book which none are bound to respect. Upon this, Salim, the bookseller, who is himself a converted Mohammedan from Zanzibar and well educated in Mohammedan law, addressed the court. He used his opportunity for all that it was worth, telling the Mohammedan judges what the Bible teaches and why it is to be accepted as the Book of God. All were much interested. The presiding judge gave judgment in favor of the Bible, and sentenced the unhappy young fellows to three months' imprisonment, altho the bookseller begged for mercy to be shown them on account of youth and ignorance. Such a decision from a Mohammedan court is interesting. Since this episode no one has molested the Bible that stands outside the bookstore in Suez; many a Mohammedan, however, has stopped to read it.—*Bible Society Record*.

A Benevolent Moslem Woman

A gift almost without a parallel has been made to the hospital in Teheran, Persia. It is the sum of \$2,000 from a Mohammedan woman of high position who, having observed the good work done under Dr. Wishard's management and realizing that much more might be done for her suffering countrywomen, has offered this money for the erection of a woman's ward. To carry this

new ward requires new funds, and no sooner was this need made known than, for the purpose of relieving it and moved by a desire to meet halfway the gift of this Persian woman, Mrs. Cyrus H. McCormick, of Chicago, added another \$2,000 to her already generous annual contribution to Teheran Hospital. So beautifully East meets West, and who doubts that the Lord Jesus blesses both gifts?—*Woman's Work*.

The "Impossible" Has Come to Pass

When Bishop Thoburn went out to India as a missionary thirty-eight years ago, a certain "wise" European gentleman pointed to a brick pillar and said, "You might as well undertake to make a Christian out of that pillar as out of these people." And, behold, to-day not far from 3,000,000 native Christians in that same peninsula, and among them judges, lawyers, physicians, editors, teachers, men of business, etc., commanding the highest respect and wielding wide influence!

Hindu Tolerance and Intolerance

A writer in the *Harvest Field* thus sums up his experience as to the attitude of educated Hindus toward Christianity:

I think I may sum up my impressions of the attitude of the Hindu mind to Christianity under two antitheses: (1) They are most tolerant, and the most intolerant people I have ever met. (2) They have a strong admiration for the person of Jesus Christ, and equally strong unwillingness to admit His supreme claims. Every one who has any acquaintance with the Hindu understands what I mean by saying that they are at once tolerant and intolerant. Their mental attitude is one of remarkable tolerance; they are delighted to discuss and are ready even to admire and mentally adopt new religious truths; they allow to each individual thinker the utmost freedom of thought. On the other hand, they are utterly intolerant in practise; they will not permit any one of their number to exercise liberty of conscience in carrying out the precepts of the creed in which he has come to believe in any matter which affects that body of external social and religious rules, which are comprised in caste; no measures too strong can be found to compel such a freethinker to re-

main enslaved to the customs of society. I shall never forget a scene I once beheld in the house of a Brahman lad who wished to be baptized; his mother shrieked out in an agony of grief and anger: "I don't care what he believes! I don't care what he worships! He may worship that pot, he may call that pot God if he likes! But why should he dishonor the family? Why should he break his caste?" And six months of rigorous imprisonment under lock and key in his own house was the means brought to curb this young freethinker and prevent him following his conscience.

The Indian Christian Newspaper

The first number of a new paper, under the above name, is before us. Its natal place is Calcutta. It is to be a monthly for the present, and starts out at four pages. The price is twelve annas. It comes nicely printed and attractive in appearance. It is published under the auspices of the Indian Christian Association, Bengal. A warm welcome is extended to this the youngest member of the circle of Christian journals in India. Its leading editorial thus deals with its own purpose and plans: Like the Indian Christian Association, to which it owes its birth, this journal will make it its duty "to watch, protect and promote the interests of Indian Christians of all denominations" in the province. It will not be the organ of any particular body of Christians, and will strenuously endeavor to avoid discussing all those matters, which—important as they certainly are in their own sphere, and accounting as they do for our unhappy divisions—are by common consent best kept in the background in the conduct of a journal, which desires to be truly representative of the whole community.—*Indian Witness*.

Volunteers Needed in the Punjab

"A Strategic Point in the World's Conquest—Volunteers Needed" is the significant title to a paper which was recently received by the Church Missionary Society of England, signed by twelve Punjab and Sindh and Kashmir missionaries engaged

in educational work. They appeal for more help in that great department of missionary effort. The writers, with enthusiasm, point out the value of the conversion of the sturdy races of the north in the evangelization of India. The Church Missionary Society has between 4,000 and 5,000 pupils in nine High Schools and one College in the Punjab and Northwest Frontier Province, and the educational missionaries say:

We do not claim that school and college work has the romance of that of a pioneer missionary, but we feel that it presents an absolutely unique opportunity for the building up of character, and for presenting the Gospel of Jesus Christ in such a way that the full meaning of Evangel may be clearly understood and intelligently accepted. We unhesitatingly affirm our belief that in that great day, when India shall become one of the jewels in the diadem of Jesus Christ, it will be found that mission schools and colleges have been used of God to take no insignificant part in that blessed result.

A Hindu View of India's Cry

One who signs himself "A Hindu," in a long letter to a Calcutta native newspaper, writes:

The Bengalis have raised a general cry to obtain something by means of what they call the Swadeshi Movement, and it is not to be denied that all educated India is echoing behind them. But if we truly try to get an inner sight of the state of things with them, we must ask ourselves, "What are these men crying for?" My answer is that they are crying for Christianity. My countrymen will probably laugh at this idea, but no amount of laughing can alter the rapid progress of the world, and truth can not be concealed any longer. It must be admitted that young India has already been Christianized in many senses, and specially in the sense that it is clamoring for the rights of the Christians in a purely Christian-like way. They are urging upon the government to vest them with powers which have devolved on Christians only since the commencement of the Christian era in India. Young India is growing more and more Christian and progressing rapidly toward complete Christianity, altho unknowingly. But speaking frankly, there are yet many Christian elements wanting in them, and their obtaining Christian rights and privileges depends upon the completeness of those elements in Indian life. The teachings of Jesus Christ, who was an Asiatic Himself, not only prescribed attending churches, preaching gospels, and prayers, but courage, self-help, civilization,

power, and similar virtues, which Christians have acquired by no other source than by their faith. It is only the want of moral courage to cut off the deep-rooted social customs of many centuries that keeps the educated Hindu under the shadow of Hinduism. Christianity may be false and Hinduism may be true, but India is rapidly moving on to the path of Christianity, and no human power can resist fate.

The Gospel Mighty to Redeem

In a sermon in Madras Cathedral, Bishop Whitehead, speaking from an experience of twenty-two years in India, said:

The power of Christ to purify and elevate the character is just as manifest in India as it is in Europe. Taking a broad view of the Christian community throughout India, there can be no doubt that it is advancing rapidly in education, in character, and in all that makes for social progress. . . . Among the converts from the lower strata of Hindu society the effect of Christianity is remarkable. . . . I have visited village after village where the Christians, of pariah origin, are the best educated and most moral class in the community. And I feel sure that, when the whole 2,000,000 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. . . . 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.

Serious Floods in China

There has been a most disastrous flood in the Province of Hu-nan, all along the valley of the Hsiang River. At Chang-sha, the capital, the water registered a rise of over 44 feet on the Custom's mark, so that this and many others of the cities along the valley have suffered very severely, some of them being largely under water. It appears that many of the Mission stations have been partially submerged, the workers having to take refuge in the upper stories. The loss of life and distress among the Chinese, with their less substantial buildings, must have been enormous. Unfortunately the distress is not limited to house property, but, if the reports are correct, the

crops have, in large tracts of country, been absolutely ruined.

A relief committee has been formed in China, and every effort is being made to assist those who are in distress. We note that the merchants of Han-kow have already raised a sum of 60,000 taels for this purpose, and the local officials have expressed their appreciation of the efforts being made by the missionaries to alleviate the sufferings of the people.—*China's Millions*.

Some Interesting Statistics

There are now in connection with the China Inland Mission, 849 missionaries, with 1,282 Chinese helpers, 394 of whom are unpaid. There are 205 central stations, 632 out-stations, 827 chapels connected with 475 organized churches. From the commencement of the work 21,648 persons have been baptized in connection with the Mission's work, of whom 14,078 remain in fellowship at the present time, while many have "fallen asleep." During the year 1905, 2,541 persons were baptized. There are 66 boarding schools with 1,166 pupils, and 122 day schools with 1,831 scholars. There are also 7 hospitals, 37 dispensaries, and 101 opium refuges.

The following comparative table shows at a glance the progress of the work from the commencement:

C. I. M.	1875	1885	1895	1905
Missionaries	52	225	641	849
Native Helpers	75	117	462	1,282
Stations, Out-stations	52	106	260	837
Communicants		1,655	5,211	14,078
Chapels		85	259	827
Organized Churches	28	55	154	475
Baptized from Commencement		2,026	8,018	21,648

Brightening Skies in Hainan

Rev. C. H. Newton tells, in the *Assembly Herald*, of some remarkable changes which are now taking place in Hainan. The revolution in literary matters which has so violently shaken the dragon is causing remarkable contortions in that animal's furthest

extremity. The old examination hall in which generations of men have gotten their degrees either by their knowledge or their skill in cheating, is now being dismantled and the stones are being taken to the site of the new high school. All the older men are debarred from the entrance examinations to the new schools and their only hope now is in their sons.

The emphasis in the new curriculum is on English and foreign science. Great numbers of books dealing with these subjects have been sold which the students take to their homes to study, for only a very limited number of boys can be taken into the government schools. As a result of this eagerness for things foreign we are having dozens of applications for entrance into our Mission school. Considerably more than a hundred desirable students have been turned away by us for lack of room. Desiring to take as many of these boys and young men as possible, we have turned into a dormitory an old Buddhist convent which was recently purchased by the mission and which adjoins our present property here in Kiungchow, the capital.

It is almost impossible to emphasize too strongly the unbounded opportunity to influence the youth of this island. They come to the Mission school for arithmetic and geography and English, but we also give them the Gospel of Christ and our emphasis is on that. It brings a class of Chinese within our reach which we have had much difficulty in approaching before, high graduates and their sons, the most influential men in the community. *

To meet the present conditions and to keep pace as far as possible with the opportunity, our Presbyterian mission is pushing the educational work. A new building for the school work has been provided by the generosity of friends in America, and the Paxton Training School is now in process of erection.

The Day of Privilege in China

"Now is the day of privilege in China," says Dr. Ament of Peking. "We do not know what a day may bring forth. Are we to have a San Francisco earthquake, or are the new ideas and methods to take their places quietly as part of a new régime? Like a mighty tidal wave new ideas are pouring into China, and the old system is hopelessly doomed. The cry now is for Confucianism as a state religion. They realize that there must be something to which the people can look as a formal demonstration of the fact that they are a religious people. They try to patch up this Confucian system to make it appear like a religion, for fear the nation in its desire for worship will turn to the Christianity of the foreigners. While many officials in Peking can now support four-wheeled carriages drawn by foreign horses, yet they have a tremendous dread of association with foreigners or of seeming to adopt foreign ways. Our main streets will soon be fairly well paved; already a splendid building on Western models is in process of erection for the foreign office. Schools are the order of the day, and all varieties are springing into existence. Our churches are now growing at a rapid rate, and if we hold our own this year I think we shall be doing well. The schools for the special training of Christian workers are more in demand than ever before. The most encouraging feature with us is the Home Missionary Society, of which the people take hold with some degree of enthusiasm. We hope that this Society will gradually take hold of all the outstation work and be largely in native hands."

Friendly Chinese Viceroy

We have made reference to the liberal sentiments of Yuan Shih Kai, viceroy of Chihli, who is one of the most influential men in all China. This man has expressed his thanks to Dr. Christie, the Free Church missionary at Mukden, in Manchuria, for his services during the

war. The viceroy of Manchuria has also manifested a most friendly interest in the missionary work of Dr. Christie. "This viceroy"—Chao Ershun—Dr. Christie writes, "has shown great interest in the matter (erecting a hospital building), and to-day he handed me a check for 4,000 taels (nearly three thousand dollars), and he may yet be able to add to this. The American consul-general has been here for a few days, and last night I was invited along with him to dine with the viceroy. He spoke very kindly of the medical work that has been done for over twenty years, and said he was very anxious to help in every way he can. This shows a wonderful change in the attitude of the highest officials toward us and our work, for which we thank God."

What Japan Wants of Missionaries

The *Kirisutokyō Sekai*, of January 18, says in an article entitled "What We Expect from the Missionaries": "There is not one of us but acknowledges how much the success of the recent movement is to be attributed to the insight, the greatmindedness, the generosity and the persistent efforts of the missionaries concerned. But now that they have contributed so much toward the inauguration of an entirely new state of things in our church, we trust they will give us all the assistance they possibly can in the work that has to be done. There should henceforth be no unfriendliness between the foreign and the Japanese workers. Race distinctions should melt away. It may be said that the missionaries who have been instrumental in effecting the great change are all Japanicized, and hence we think they will work in perfect harmony with us. They are now honorary members of our Church, but there is nothing to prevent them from becoming ordinary members if they are so disposed. They could hold office in the native churches if they pleased. It does not seem to

us that there will be any further need for their existence as a separate body supported by a foreign missionary society. It is a fact that the missionaries possess a knowledge of theology and Scripture exegesis which is most valuable to our churches, and as organizers of various societies their assistance can not be dispensed with without loss.

As for the missionaries themselves, it is most important that their future work should all be carried on in connection with the native churches, or by degrees the same state of things as has existed for years, and which has only now been got rid of, will be created again.

Japan's Confessed Debt to Christianity

Dr. Gulick, of the Doshisha faculty, speaking in London lately, quoted Marquis Ito and other leading Japanese statesmen as confessing the debt of the island empire to not only Western civilization, but to Christianity. The Sunrise Kingdom has learned that Occidental progress is mainly due to the Gospel, and the sagacious men of the Orient, contrasting the stagnation and retrogression of China and Tibet and Korea and Siam with the steady and rapid march of Britain and America, see that there must be something more than what is loosely called "civilization," or even "education," to account for the difference. Not a few even of the Japanese predict that the Christian religion will be adopted as the state religion, if only to promote national advance. Says a Japanese writer:

"We have three religions in Japan: Buddhism, Shintoism, and Christianity. Shintoism consists chiefly of ancestral worship and lives in the past, Buddhism looks only to the future. But neither of them has anything to do with the present. Christianity is an up-to-date religion; it is intensely concerned with the present while at the same time it embraces the past and hopefully looks forward to the future."

AFRICA

The Kongo Situation

The friends of Africa have reason for satisfaction in the appointment by the American government of a consul-general to the Kongo State, an action authorized by the Senate on the initiative of Secretary Root. For the first time the United States will have now its own official representative in this great territory. The new consular relation should result in securing official attention to the wrongs perpetrated and the appointment will safeguard American mission interests, and it will secure to our government first-hand information as to general conditions in the Kongo State.

Meanwhile King Leopold is contributing powerfully to promotion of the movement by which his administration must soon be brought to an international reckoning. The indignation aroused by the report made by his Commission of Inquiry concerning the shocking conditions under his rule is intensified by the publication by the king of a scheme of so-called reforms, based professedly upon the findings of this commission. By the press of England and America, almost without exception, the reforms are pronounced evasive, superficial and thoroughly inadequate, while in Belgium a large and influential section of the king's former supporters is now alienated and his policy is condemned in terms indicative of strong indignation and shame. As if determined that both local and international feeling shall be fanned to a white heat, the king accompanies the announcement of his proposed reforms with an address, made nominally to three members of his administration but designed as a final rejoinder to his critics in all lands, in which he affirms that he is sole proprietor in the Kongo State and may do as he chooses with its revenues and its people. Apparently the king is oblivious of the warning of the old

proverb, "Whom the gods would destroy they first make mad."—*Baptist Missionary Magazine*.

"What Can We Do for Kongo Reform?"

Herbert S. Johnson writes as follows in reply to this question:

Many thousands of the people of the United States, who six months ago knew nothing of the abuses in the Kongo State, are now informed and thoroughly indignant. The newspapers have also changed their front, and to cap the climax King Leopold himself has recently greatly assisted us. By his ridiculous and arrogant attitude, which he has assumed in his recent edicts of reform toward the signatory powers of the Conference of Berlin, to which he owes his African sovereignty, he has invited the intervention which must result in the downfall of his government.

Under these circumstances, it seems plain that a swift, strong movement, participated in by all the members of the Kongo Reform Association throughout the United States, must result in action by our government within a few months' time. I would therefore urge upon individuals the absolute importance of personal activity in the following particulars:

First and foremost, write immediately a short personal note to the Secretary of State at Washington, and induce your friends to do the same. No matter if you have done so before, or that the Secretary himself is absent from Washington, your second protest and appeal for action by our government will be quite as strong as the first, and your letter will be placed on file in the State Department. Write the same kind of letter to your two Senators and to your Representative in Congress. Bring to bear all possible legitimate influences upon your Congressmen to interest them in the movement which is bound to be prominent next winter in Washington.

In the second place, secure new members for the Kongo Reform Association. Get your minister to preach upon Kongo Reform, and while the people are interested take their names for membership. The small membership fee of \$1.00 a year brings with it literature, including Mark Twain's last book. Send money secured for memberships, or given direct for the continuance of the campaign, to John Carr, treasurer, Kongo Reform Association, Room 710, Tremont Temple, Boston.

In the third place, if you know of some particularly good speaker, who is interested in Kongo Reform and who might be available for a speaking campaign in your state next fall, please send his name to the secretary of our Association. Will you have such a campaign in mind, and endeavor to prepare the people of your locality for it?

See that the editors of your newspapers keep the subject of Kongo reform to the front. Speak tentatively to the officers of your religious and literary societies and clubs with reference to their participation in some form in our coming campaign.

In the fourth place, if you know of a large convention of any kind, that is to be held, secure a place on the program for Kongo Reform. If you will secure us an opportunity to take membership pledges, or a good collection, we will probably be able to send you a first-class speaker without expense to you. A Kongo Reform meeting will stimulate your convention and help the cause greatly.

The Gospel in Morocco

Morocco is one of the earth's tracts, considered as a field for the sowing of Gospel seed, tho no less than 6 societies are carrying on work within its bounds. The British and Foreign Bible Society employs 2 agents and 3 natives; the North Africa Society has 6 men, 5 married and 15 unmarried women, with 13 native helpers; the South Morocco Mission 8 men, 6 married and 5 unmarried women; and a fourth society has 8 men, with 4 married and 1 unmarried women.

Missions in Africa

All missionary societies at work in Africa have now in round numbers 1,000 principal Mission stations, with about 5,000 out-stations. Nevertheless, fully one-half of the population are still beyond the reach of any mission efforts.—*Spirit of Missions*.

Disputation Unprofitable

At the recent conference in Cairo, Egypt, more especially with reference to work in Moslem land (but well worth heeding everywhere), these 5 rules were propounded:

1. Never begin, or provoke a controversy.
2. Conduct controversy only occasionally, and when fully fit and qualified both physically and mentally.
3. Never decline to remove misunderstandings, even if discussion should lead to controversy.
4. Never accept controversy from ignorant or gross minds on any terms.
5. Lift up all controversy to the highest level, and make it an occasion for a declaration of the Gospel.

A New Station in West Africa

Dr. Wellman and Mr. Ennis, of Kamundongo, West Central Africa, have recently opened a new station, to be called Mt. Elende, from a mountain of that name. From its summit the missionaries counted more than a hundred villages, each with at least 100 inhabitants, making a population of over 10,000 in sight. The country stretching away to the west and north is even more densely settled, and the people are not only friendly, but are ready to be taught. The new station is established at an altitude of between 6,000 and 7,000 feet, and is five good days' journey from Bailundu. No Portuguese are within a day's travel, and a great opportunity lies before these devoted workers.

The Banganda as Church Builders

The C. M. S. *Intelligencer* gives a concrete illustration of the practical help of industrial work on mission fields:

At Thunguri, East Africa, the school-room, which holds only 200, has been so crowded that it was decided to build a church. Whereupon the boys of the Mission boarding-school built a brick church to hold 400. This they did entirely themselves, altho 200 members of the congregation went to the bamboo forest, seventeen miles away, to fetch bamboos for the roof. A new church has just been opened at Entebbe (Uganda). Here the lectern is a gift from the boys of the industrial Mission. They made it themselves.

A Missionary Conference in South Africa

While posts of British South Africa are disturbed by the uprising among the Zulus and the missionary work is thus almost at a standstill, some twenty representatives of the thirty or more Protestant Missionary Societies working among the natives of South Africa met in conference at Johannesburg (July 5-12). The chairman was Rev. J. S. Moffat, son of the great missionary. Among the societies represented were 4 German, 6 or 7 English, besides American, French, Swiss, Dutch Reformed, Scandinavian, and Scotch.

The chief subjects of discussion were missionary cooperation and native education. An important result was the establishment of a board of arbitration of seven missionaries, to which all cases of proselytizing or unnecessary overlapping of mission work could be referred. In regard to the proposed government native college, the general opinion seemed to be that the greater present need is a more thorough and practical system of elementary education for the natives, beginning with the vernacular. Should this native college be entirely secular it is evident that the cooperation of the missionaries will be withheld. The next conference meets three years hence at Bloemfontein.

A Remarkable Baptism in Uganda

C. W. Hattersley, of the Mengo High School, Uganda, writes that twenty years after Bishop Hannington gave his life for the Church of Christ, the martyr's son is proclaiming the Savior's love to the Baganda and Basoga.

Little did the bishop imagine what a sweet revenge that son would be able to take. Mr. Hattersley says:

Luba, the old chief in Busoga, who carried out King Mwanga's orders, and acted as the murderer of Bishop Hannington, is still a leading chief of Busoga, and still a heathen, tho he occasionally attends church. Some months ago Luba's son, together with several other sons of various chiefs in Busoga, came to live in the Mission station. After a very short time there friendly pressure was brought to bear on Luba, and he agreed to pay the fee and allow his son, whose name was Mubinyo ("very bad boy") to be entered as a boarder in Mengo High School. During his fifteen months' residence there Mubi has been prepared for baptism, and was, on April 8, baptized by the Rev. J. Hannington, in Namirembe Cathedral.

Mubi has taken the name of Timothy and if one may judge of what he will be from present signs, the boy will prove a fitting holder of the name of the famous early servant of Christ. Of the 103 boys in this school none shows greater promise than Timothy. Amiable, cleanly, pain-taking, clever, and, above all, truly anxious to follow the Savior.

Episcopalian Gifts to Missions

Episcopalian churches in the United States for the past year or two have been asked by their domestic and foreign missionary societies to give specific amounts, proportioned to the supposed individual financial ability. The figures show that for the ten months ending with July 1, 58 per cent. of the sum asked for had been received. This does not include offerings from Sunday-schools or from missionary societies. The *Churchman* learns that the diocese of New York has made a better record than the rest of the country, having raised 70 per cent. of its apportionment, despite the fact that of the 225 congregations 85 contributed nothing. The wealthy parishes, as a rule, come nearer meeting the mark than the parishes composed of people of poor or moderate circumstances. Suggestive, indeed, are all these figures. The first impression derived from them is that city churches are the chief reliance of the missionary enterprise and that among them the wealthiest churches are the largest givers, as should be the case. Apparently, apportionment in the Episcopal Church has failed, chiefly in rural districts and among the poorer churches. This may be due to an overestimate of the ability of these churches by the apportioning board, or it may be due to less careful nurture of them.—*The Congregationalist*.

Educational Work of the American Board

Fresh statistics indicate that the American Board is not only a missionary organization, but a large and far-reaching educational society. Of its 25 higher educational institutions for men, carried on by its missionaries in Mexico, Japan, China, Africa, Ceylon, India, Turkey, and Bulgaria, 13 are collegiate, giving a classical training, and 12 theological, preparing students for the Christian ministry. The collegiate schools have in attendance over 3,000 of the brightest and best trained young men these coun-

tries can produce, while the theological have 142 able students.

In various missions preparatory schools, including all grades, are some 63,000 boys and girls under Christian instruction. Besides colleges for boys, are 5 collegiate institutions for girls, with nearly 500 students.

Secretary Barton regards these higher collegiate and theological institutions as indispensable for the permanency of every form of direct evangelistic work. Without well-trained native Christian leaders in every profession, and especially as leaders in the Church and in education, there can be no permanent self-governing, and self-perpetuating native Christian church or society. These schools provide the leaders.

Methodist Protestant Missions

One of the denominations about to merge its interests with the Congregational churches and the United Brethren under a new name is the Methodist Protestant.

The agencies of its missionary activities have disbursed \$500,000 for missionary work, about four-fifths of it in the foreign field. With about \$100,000 the Home Board has helped to establish and maintain 73 churches, with property worth \$500,000 and 6,600 members, paying pastors' salaries amounting to \$25,000, and contributing to all purposes over \$80,000 annually.

Japan is at present its only foreign field, but arrangements are being made to send 4 missionaries to China very soon.

Home Missions in Boston

Among other forms of work, the Massachusetts Home Missionary Society maintains a service for Greeks in Pilgrim Hall, Boston, on Sunday afternoons under the leadership of a Greek minister, Rev. Stephen Vaites. A Greek brotherhood has been formed with 15 members. In the same place an Armenian service is held on Sunday mornings with

an attendance of about seventy-five. The Society has a general missionary at work among Turkish-speaking Armenians in Greater Boston. It helps to publish the *Gotchnag*, the only Armenian religious newspaper in this country, which circulates from the Atlantic to the Pacific. It has 2 Italian workers in the North End and a Norwegian church in the South End. It has a French church, meeting in the chapel of the Central Congregational Church, which helps to support a French Young Women's Home and a Y. W. C. A. Several Finnish preachers are at work under the auspices of the society in different parts of the city. It has a Swedish minister for the Scandinavian seamen coming into port. He meets all Scandinavian immigrants, and has charge of the Scandinavian Seaman's and Immigrants' Home on Webster Street. The Society had a work among the Syrians which it handed over to the Baptists, as there is not room at present for two denominations to work among them.

Testimony to Labrador Missions

Sir William MacGregor, the Governor of Newfoundland, last year visited Labrador, which is one of the dependencies of that colony, and in his official report of the visit of his Excellency writes:

It does not seem to me that very much more can be done in the way of tuition for the Innuite race than is now being carried out by the Moravians. The proportion of persons that could read would certainly compare very favorably with that of several white communities known to me. On the Innuite coast there is no prison, no police, no magistrate. But it would not appear that these adjuncts of civilization, necessary elsewhere, are required there, so far as the maintenance of order is concerned. The moral control of the mission, which has been so effective in the past, would appear to be sufficient at the present time.

Dr. Barnado's Donation to Canada

Rescue work pays. Mr. Barnado's London work has long been known in America. Here is a less-known illustration. Out of the slums of the

Southwark district of that city each year for the last twenty-two years Mr. Fegan has gathered a party of boys, trained them for work and sent them to Canada, where they are distributed from Toronto in country homes. The entire cost of sending out a boy and placing him in a home is \$50. Many of these boys have now reached manhood and are successful young farmers, business of professional men. Over 300 of them have sent back the cost of their transportation, and in all more than \$25,000 have been contributed by them to Mr. Fegan "to give some other poor fellow a chance in life." A party of 100 boys have just started from London for Canada.

The Viceroy's Tribute—a Correction

Our attention has been called to the quotation from the speech of Tuan Fong, Viceroy of Tukien and Che Kiang, which appeared in the August REVIEW (p. 631). This was erroneously stated to have been made at the welcome banquet in New York whereas in reality it was quoted from his words, spoken during a visit to the rooms of the American Board in Boston, as reported in the *Missionary Herald*. The viceroy's remarks refer especially to the good work done by the American Board missionaries.

Dr. Barton writes that more men and women are needed to reinforce their stations than can be found.

The Oldest Woman's Society

A paragraph in the August REVIEW gave to the Women's Missionary Society of the First Presbyterian Church in Newark, the honor of being the oldest woman's foreign missionary society in America. This society was organized in 1835. Now we receive a communication from Mrs. H. W. Wheelock, of Cromwell, Connecticut, saying that the Ladies' Association for Foreign Missions in Upper Middletown (now Cromwell)

is a year older, having been organized in September, 1834.

A Petition for Peru Indians

David F. Watkins, for thirty-four years a missionary in Mexico, has recently visited Peru. He was instrumental in the foundation of the two first Christian churches in the interior of that country. During his stay at Cuzco and Arequipa he became intimately acquainted with the miserable condition of the descendants of the once proud Inca Empire, and when leaving the country wrote a letter to the church members of Arequipa, invoking them to do what they could to evangelize these down-trodden people.

The appeal was earnestly responded to by a number of the church members, who eventually decided to start an "Inca Evangelical Society" and drew up a most interesting petition, which was signed by 760 gentlemen in Peru, some of them lawyers and doctors and men in prominent positions, and others of them plain workingmen. Many of these have revolted from the degraded form of Romanism which they see around them, tho they have not been brought into contact with the saving principles of the Gospel. Some of them would call themselves atheists and some agnostics; but it is very significant that they have openly declared themselves as sympathizers with the movement brought into existence by the simple band of Christian souls in Arequipa and Cuzco. The petition reads as follows:

Considering

1. That the Peruvian Indians are in a most lamentable condition from the intellectual, moral and social standpoint;
2. That it is a sacred duty of patriotism and humanity to save Indians from so abject and sad a state;
3. That Romanism, after four centuries of labor, has proved its impotence to elevate the Peruvian Indians;
4. That the means employed by the government up to the present time, with the object of civilizing the two millions of Indians in Peru, have resulted in barrenness;
5. That the propagation of the Gospel among them, together with the benefits of general instruction necessary to render

their lives happy, is the best means within human reach tending toward their emancipation;

6. That in order to give so great an undertaking its needed impulse, it becomes necessary to make an appeal to the great philanthropists of Evangelical lands;

Agreed

To appoint Mr. David Watkins, an honorable apostle of the Gospel, as representative of the Arequipa branch of the Inca Evangelical Society in foreign countries, principally in the United States and in England, especially in London; authorizing him to raise financial assistance and solicit moral support wherever he may think it most convenient, to the end of carrying to the Quechua Indians the Gospel in its simplicity, and employing teachers and schoolmasters who will take the initiative in a new era of civilization about to dawn among the unhappy descendants of this historic empire.

EDUARDO F. FORGA, President.

EUSEBIO S. CABELLO, Secretary.

Arequipa, Peru, July 25, 1905.

To this touching appeal Mr. Watkins has nobly responded. He sold a number of valuable manuscripts relating to the story of the Inquisition in Mexico in order to be able to pay his way to England and sound the Macedonian cry in British ears. Señor Forga determined to accompany him on his journey, as President of the Arequipa Branch.

The Earthquake and Missions in Chili

The disaster in Chili has eclipsed that in California in extent and loss of life. Such experiences forcefully impress us with the uncertainty of life and the instability of all material things including the earth, once called "terra firma." Much suffering has followed earthquake and flame and many have contributed to the relief fund. The Methodist and Presbyterian missions supported from the United States and manned with our Protestant preachers and teachers, indicate limited loss of property and no loss of life among the missionaries. In these days of investment of dividends, when surplus wealth above daily needs is frequently abundant, practical aid given to Chilians through the missions to them will be worth while. The Presbyterian

Board of Foreign Missions have work in four centers—Valparaiso, Santiago, Copiapo and Talca. In Valparaiso there are three Presbyterian missionaries and one American teacher. There is a Presbyterian church of one hundred members which has its own pastor and is largely self-supporting. The Mission day school for boys and girls is called the Escuela Popular and has over two hundred scholars.

Mission Work in Panama

Altho an isthmian poet says that Panama is "far from heaven and far too close to hell," the spiritual needs have not been entirely overlooked. For several years the Wesleyans have been laboring among the Jamaicans. They have property at Panama and Colon, where Rev. Messrs. King and Cooke respectively are stationed. The Jamaica Baptists are represented by Rev. S. Loveridge, who has been on the isthmus about six years, also laboring among the Jamaicans. He is chaplain of the hospital at Culebra, where he resides. Dr. Wood, the presiding elder, and Rev. Mr. Elkins, of the M. E. Church, are located at Panama but also preach at other points on the line. Rev. J. L. Wise, from the Southern Baptist convention, lives at Gorgona, where he is chaplain and holds services there and at several other places. Rev. Mr. Fletcher began work at Colon last April under the auspices of the Presbyterian Church. The commission permits the use of the schoolhouses for services and by the employment of chaplains materially helps in this work. Miss Rosa Johnson has organized at Panama an independent Y. M. C. A. She receives no salary, but the commission has furnished quarters and otherwise assisted in the work. A representative of our national Y. M. C. A. committee was looking over the ground with a view of opening reading rooms along the line of the canal. The attendance at the religious meetings is not large,

but an opportunity is given to hear the Gospel so that the men are without excuse. The Salvation Army and the Bible societies are also pressing the battle. The shifting character of the population makes against the work.

Progress in Porto Rico

A large company of people gathered at Maunabo, Porto Rico, one Sunday in June, for the dedication of a new Methodist church. After the dedicatory sermon, 11 were baptized and 10 received into the membership of the church. Then 3 couples were united in marriage, one of the men being the young pastor-teacher at Maunabo. During the meeting held in the evening a number of Porto Ricans were converted. At the communion service which followed 70 communed—in a village where three years ago there was nothing but opposition to the efforts being made by the missionary, the Rev. George B. Benedict. Maunabo is now the center of a circuit of 13 appointments, while a native pastor-teacher, three Sunday-schools, three day schools and scores of transformed lives are the visible fruitage.

ISLANDS OF THE SEA

The Gospel in the East Indies

According to Mission Inspector Kriele 10 societies are engaged in evangelizing work in the East Indies, of which 8 are Dutch and 2 German. Among these organizations the Rhenish Society is by far the most active and successful, since it has gathered more than half of the results. The mission stations number 126, the missionaries 176, the schools 537, and the baptized 131,215. An agent of the British and Foreign Bible Society recently visiting Amboina, one of the smaller islands lying between Celebes and New Guinea, found, among a population of 267,000, about 80,000 Christians, under the care of 10 Dutch missionaries and more than 100 native helpers. The Christians of Ambo-

ina have found their Christian nurture chiefly through the old Malay version of Dr. A. Leidekker, which the women especially declared far sweeter than more recent translations. Doctor Leidekker commenced his translation in 1685, and died in 1701, having nearly finished it. Petrus Van der Vorn completed the translation the same year, and it was published by the Dutch government.

Filipino Hearts Open

Dr. H. C. Stuntz, home from the Philippines, says he has a letter from a young missionary who went from Ohio Wesleyan, who at the end of the three months writes: "We are doing nothing but studying the language, but 151 people have been received into the church, and we have built a chapel." The doctor adds: "I would like to know what that man is going to do when he gets the language and goes to work. I never saw such readiness to hear."

Bishop Brent and the Jockey Club

The agents of a jockey club at Manila mistook their man when they offered Bishop Brent \$1,000 for such charities as he might select. Of course, the money was refused. But that is not all. His action gave such heart to the Moral Progress League in their campaign against gambling that, as reports from Washington assure us, churchmen of all denominations are united in the movement against race tracks and cock-pits in the Philippines. The Protestant and Roman Catholic clergy have united in the campaign to stamp out gambling, the evil which they say is crushing the islands. The movement of the churchmen is reported in the advices from the islands to have gained such strength that prominent men who have been identified with the jockey club as officers have been compelled to resign for business reasons. All honor to Bishop Brent for the stand he has taken as a leader of Christians of every con-

fession in their common task of purifying society and uplifting the state.—*Churchman*.

A Sign of Promise in the Philippines

Serapio and Dionisio Pacleb lived in a little town called Salvador, an unusually superstitious and wicked place, given over largely to drinking and gambling. The missionary had never reached this place in his travels, but several Filipino preachers had spoken there, and the Pacleb brothers had their interest so aroused that they started out to find other believers, and after a walk of twenty-five miles, arrived at Villasis, where they found a little Methodist chapel and some eighty members. Here they obtained tracts and a New Testament, but received no answer to their plea for a preacher to come to their benighted village. They were not discouraged, however, and started in search of a missionary whom they found at a distant town as he was about to start away. To him they appealed for a visit and Bible instruction, but it was impossible. Again they found him at the close of a hard day's work, fifteen miles from Salvador, but his plans could not be changed to meet their need at that time. Later they entered the Filipino Bible Institute, where they spent three weeks fitting themselves to instruct their neighbors, going back finally to do the work which they had tried to get others to do for their people.—*World-wide Missions*.

Novel Scripture Distribution in the Philippines

A novel means of introducing the Scriptures distributed by the American Society was that recently practised in North Luzon, Philippine Islands. Archbishop Aglipay, of the Independent Catholic Church, arranged for Mr. Prautch, the Bible Society's colporteur, to accompany a bishop and two priests on a trip to organize new churches in an un-

touched field. Mr. Prautch gives the following account of the incident:

With 18,000 Scriptures I was treated as an honored guest of the party. What visions of the future I saw when this bishop, in confirming hundreds of candidates, handed each one a copy of our Gospel instead of the usual candle, thus putting his approval and indorsement on our Scriptures. The people paid what they would have otherwise paid for candles, and the bishop's secretary would settle with me for the portions given out. Of course it was easy to sell in an atmosphere like that. The importance of having an entrance for the Scriptures, with no opposition, but positive approval, can not be overestimated. I frequently heard the bishop explain my presence by stating that they were seeking to bring the Catholic Church back to the condition of the primitive church during the days of the apostles, when the Scriptures were the rule of faith. They organized twenty-five churches, and sold 14,000 Scriptures. I could do no less than heartily cooperate with those who so efficiently sold my books. My severe judgment on some of their practises that I can not sanction is tempered by their endorsement of the Scriptures. Many of the errors in that new church will be cured by the reading of the Scriptures, and those who read will go on to more light.—*World-wide Missions.*

A Canary Islands Mission

A new mission* has been organized, with a view of helping the work of evangelizing the seven Canary Islands—La Palma, La Gomera, Hierro, Fuertaventura, Lanzarote, Gran Canaria and Tenerife. All except Tenerife are entirely without the Gospel. The following is an extract from a letter written (May 21, 1906) by one of the missionaries in Santa Cruz, Tenerife:

A persecution has arisen against us and our native teacher, Carmen Pena. Lola San Fiel, who has recently been converted, is a government public school mistress in a town called San Andres; she is also suffering great persecution for the sake of the Gospel; the whole town has risen up against her, incited by the priest, who has threatened to turn her out of her position if she does not give up her faith in Christ, but she is faithful and true to her Master, nothing can turn her from her faith in the Savior and she continues to confess Him in spite of all they do against her.

* The officers of the Canary Islands Mission are: Rev. J. P. Lee, President, and J. F. Cargile, Secretary and Treasurer. Their address is Macon, Ga.

EUROPE

Advance All Along the Line

All the principal missionary societies of Great Britain report an increase of income during the past year: the Wesleyan Missionary Society of £1,500; the Baptist Missionary Society of £5,000; the London Missionary Society of £17,000; and the Church Missionary Society of no less than £46,000, bringing up its total income to £382,000. The United Free Church of Scotland shares in the advance, the Women's Foreign Mission reporting an increase of £1,000, and the Foreign Mission Committee of £5,000.

The Wesleyans Take a Forward Step

A memorable scene was enacted at the recent Wesleyan Assembly when in a short time about \$100,000 were pledged for foreign missions. The achievement grew out of an appeal for wiping out a debt to which responses at once came from all over the house, prominent laymen pledging sums ranging from \$500 to \$5,000 apiece, until the debt was extinguished and some \$20,000 were in hand for a forward movement. The tide of enthusiasm began to rise when Mr. Perks coupled with his expression of confidence in the work of the Society a frank confession of his own failure in that direction. He had not done his duty in the past; he believed he had given an annual subscription of \$50, but he was not sure; in future, however, his annual subscription would be \$2,500. It may easily be imagined what an effect such an announcement would have upon a meeting. One after another laymen and ministers rose, and after avowing their belief in the enterprise, backed that belief by a promise toward the elimination of the debt or by increased annual subscription or both, until in the course of about two hours the debt of over \$75,000 had been wiped out, and the normal subscription list swelled to the extent of about \$25,-

ooo. It was a wonderful meeting, and all the more so because there had been no intention of making any immediate financial appeal.

Marked Growth in Two Decades

The *Church Missionary Intelligence* (C. M. S.) publishes several tables of figures taken from the annual reports of 1885, 1895 and 1905, which indicate a steady and notable advance at every point. Thus the number of missionaries has increased from 459 to 1,356; total laborers from 4,246 to 8,850; adult baptisms from 2,869 during the year to 12,591; communicants from 41,228 to 88,889; adherents from 191,042 to 307,092; and scholars from 70,176 to 130,239. "On the whole the work has increased by half as much again in the last ten years, and has doubled in twenty years."

A Fine Gift to the London Y. M. C. A.

The generous offer of Sir George Williams' sons to hand over their father's house, 13 Russell Square, to the National Council of Y. M. C. A.'s, as the future headquarters of the Y. M. C. A. movement, was accepted at a meeting of the council. This house, in which Sir George resided for upward of a quarter of a century, will provide excellent accommodation for the many departments of the council's work, as well as a suitable center for the various kindred societies affiliated with the Y. M. C. A. organization. It is also well placed as a central rendezvous for Metropolis Y. M. C. A. workers, as well as those coming to London from the country and abroad.

Progress of Christian Endeavor

During the past twelve months the British Christian Endeavor Union enrolled 454 new societies. Of these 84 were Baptist, 77 Congregational, 66 Primitive Methodist, 64 Presbyterian, 40 United Methodist Free Church, and a number of other denominations were represented. 323 of the societies were

English, 61 Scottish, 27 Irish and 43 Welsh. London has the largest Christian Endeavor Union in the world—nearly 800 societies. The Christian Union of Young People in Norway counts about 450 societies over the whole country.

Church Reform in Spain and Portugal

Rev. Thomas J. Pulvertaft, Secretary of the Spanish and Portuguese Church Aid Society, writes as follows of the situation in the Spanish Peninsula:

"Unfortunately the enemy to the Scriptural truth in Spain is no longer ultramontaniam, but militant unbelief. Altho 66 per cent. of Spaniards and 78 per cent. Portuguese can not read and write, the educated classes imbibe the teaching of the leaders of materialistic thought throughout Europe, and the publication in cheap forms of their works enables them to have easy access to all destructive attacks on religion.

"A strong movement in favor of religious liberty has come to a head in Spain, but as far as can be discerned the underlying motives are not a passion for the freedom demanded by love of truth but an acquiescence in a feeling that religion is a spent force, and advance in civilization requires the nation to accept liberty of worship as part of its constitution. The spread of the movement in favor of liberty has led to the cessation of persecution by the authorities against colporteurs, evangelists and church-workers, and this in itself is a gain; but the deadened sense of the importance of religion is the great obstacle to the reception of Scriptural teaching.

"In the Christian Training College, in Portugal, under the charge of Principal Harden, two of the students were ordained deacons last November, and are now at work in the south, where their labor has been already blessed by God. In Setubal, where the senior of the students is in charge of a congregation, there is an earnest body of reform-

ers, who have stood together for many years without a resident minister. In Lisbon the other deacon has already made himself felt, and a Portuguese gentleman has offered to build a church for him. It is hoped that in a few years' time there will be a real need for this church, but at present the two large churches meet the requirements of the reformers and the deacon is in charge of a country congregation near the capital, where he will be fitted by experience for more extended work in the future."

German Medical Missions

The publishing house of C. Bertelsmann, of Gütersloh, has this year brought out a twenty-page bimonthly magazine, entitled *Die Ärztliche Mission*, the first magazine of any size to be issued in Germany in the interests of medical missions.

The first number supplies us with a detailed list of all the medical missionaries representing the German societies. There are 2 in India, 6 in China, 6 in Turkey, 4 in Africa, 2 in Sumatra, 1 in Labrador, 1 in Leh (British Tibet), and 1 in Alaska—23 in all. Of these 5 represent the Basel Missionary Society, 5 the Rhenish Society, 3 the Moravians, 1 the German Baptists, 1 the Leipzig Evangelical Lutheran Mission, 3 the German Orient Mission working at Urfa and Diarbekir, 2 the General Evangelical Protestant Missionary Union working at Kiau-chow, and 3 the German Helpers' League for Armenia. The missionaries have 13 hospitals, with about 400 beds in all, and the sum of the in and out-patients is about 60,000 per annum.

MISCELLANEOUS

The Revival Most Needed

What we need in the Christian Church to-day is a revival of the patriotism of the Kingdom of Heaven. The commonwealth of love for which Christ lived and died is world-wide. We can not love any part of it rightly unless our thoughts and our desires

reach out to that larger whole to which it belongs. Indifference to missions is the worst kind of treason. Enthusiasm for missions is the measure of both our faith in Christ and our love for man.

HENRY VAN DYKE.

Christian Growth by Centuries

Somebody—Samuel Johnson or Oliver Wendell Holmes or Mr. Doolley—says, "Statistics are non-conductors of thought." An interesting summary of the growth of Christianity by centuries is contained, however, in the Presbyterian Hand-book. We reproduce it for what it is worth:

Close of first century.....	50,000
Close of second century.....	2,000,000
Close of third century.....	5,000,000
Close of fourth century.....	10,000,000
Close of fifth century.....	15,000,000
Close of sixth century.....	20,000,000
Close of seventh century.....	25,000,000
Close of eighth century.....	30,000,000
Close of ninth century.....	40,000,000
Close of tenth century.....	50,000,000
Close of eleventh century.....	70,000,000
Close of twelfth century.....	80,000,000
Close of thirteenth century.....	75,000,000
Close of fourteenth century.....	80,000,000
Close of fifteenth century.....	100,000,000
Close of sixteenth century.....	125,000,000
Close of seventeenth century.....	155,000,000
Close of eighteenth century.....	200,000,000
Close of nineteenth century.....	400,000,000

The Progress of Missions Encouraging

Says Prof. J. H. Ropes in his recent book on "The Apostolic Age": "If a comparison is desired, it is not unfair to compare the Christian world in the year 100 A.D. with the state of Japan, China, and India to-day. The period of missionary work had been not far from the same, and there was a permeation of the various provinces, here more, there less, not unlike in its various degrees to the various degrees in which at present Christianity has established itself in those countries of the Far East. The comparison is a rough one, but it may be helpful. It should be said, however, that to an impartial observer of the year 100 the prospects of Christianity would probably have seemed distinctly less good than they do to-day in Japan or even in China or India."

Missions or the Moon—Which?

We urge that the need at home is so great that we can not afford to spend money on the other side of the world. "I visited the Yerkes Observatory of the University of Chicago on Lake Geneva recently," said Dr. Zwemer of Arabia, "and they showed us there the maps of the moon, and the astronomer in charge said that they knew more of the moon now than they do of Arabia, and have better maps of the moon than of Arabia. They spend far more studying on the moon than on studying or civilizing Arabia. That observatory costs \$25,000 a year for maintenance. I wish we had that for Arabia." This is only one way in which we spend vast sums at home, while we excuse ourselves from the vital work of saving the world.

Delightful Because Difficult

The richest thing about this missionary enterprise is that it is not an easy one. I count it among the finest moral resources of the Christian Church that this task is one of enormous and stupendous difficulty. Why does a man's heart go out toward the problem of the evangelization of Islam, except because it is the hardest missionary problem in the world? The Roman Catholic Church is afraid of nothing—misery, sickness, disease, martyrdom; but the Roman Catholic Church, since the days of Raymond Lull, has been afraid of Islam. The duty of evangelizing Islam is laid upon the shoulders of Protestant men and women because it is the hardest work laid out for men to do.

ROBERT E. SPEER.

Marks of an Omissionary Society

It often omits the regular meeting.
Makes no plans for the year's work.
Is late in beginning its meetings.
Sends no reports to the branch.
Seeks for no new members.
Introduces no new features into its program.
Omits the devotional service.
Never sends to the Board for new literature.

Arouses no interest in missions.
Refuses to give systematically.
President, Miss or Mr. Do Little.

What Have Missions Done?

To the question, What have missions accomplished for humanity? Doctor Misset, of Mosburg, Germany, answers: "Missions have had the most essential part in the abolition of the slave-trade, in the removal of cannibalism and massacre; they mitigate wretchedness and poverty, sickness and famine among the heathen people; they protest against ruining of the heathen natives by the imports of rum and opium; they exalt family life and contend against polygamy and child marriages; and, above all things, they raise even the most degraded people into a wholesome morality. It is no matter of chance that mission work everywhere for degraded humanity has lifted them up, for Christian morality is the religion of perfected humanity."

Samuel J. Mills' Reasons for Missions

In view of the approaching Centennial of the Haystack meeting, it is interesting to note Mills' reasons for believing in and devoting himself to foreign missions.

In a letter dated Andover, March 21, 1811, addressed to John Seward, Class of 1810, Williams, he says:

"What is there peculiar in the present signs of the times which should direct our attention to the subject of missions?"

1. The state of the American churches. We are at peace with other nations. Our ships now visit all parts of the world for the sake of gain. The wealth of the American churches is immense. And can it be employed to a better purpose than in bringing the heathen to a knowledge of the salvation there is in Christ Jesus?

2. The establishment of a divinity college in this place (Andover). God is now giving us an opportunity to qualify ourselves for preaching the Gospel to the heathen, if we will.

3. The establishment of missionary, Bible and religious tract societies. By means of these societies our new settlements will be provided for.

4. The efforts that have been made and are now being made by Christians in other countries.

5. The present favorable opportunity for introducing the Gospel among the heathen. The heathen are ready and waiting for it.

6. The success which has attended missions recently established, especially in Africa and India.

7. The disposition generally manifested in this country to favor the object.

8. The fulfilment of prophecy which we believe immediately precedes the latter-day glory.

OBITUARY

Rev. Spencer Walton, of South Africa

A cablegram recently announced the sad intelligence of the death of Rev. Spencer Walton, founder and director of the South Africa General Mission, after an operation for appendicitis. He will be greatly missed by a wide circle of friends and by those for whom he has labored in South Africa. Mr. Walton was about to visit America in the interest of this great mission. His wife and children have our deepest sympathy.

Rev. George Grenfell, of Kongo State

Rev. George Grenfell, one of the pioneers of the great English Baptist Missionary Society work on the Kongo, passed away at Basoko, Kongo State, on July 1, from black-water fever. Mr. Grenfell was born at Mount Bay, Cornwall, England, in 1849, and was educated at King Edward's School, Birmingham, and the Baptist College, Bristol. In 1874 he joined the Camerun Mission, and four years afterward, in company with Rev. Thomas Comber, proceeded on the memorable expedition which issued in the foundation of the Kongo Mission.

For some time Dr. Grenfell was in sympathy with the Kongo government, but recently he came out strongly against the abuses. At the Conference of Missionaries held at Kinchassa in January last, Mr. Grenfell made the following remarks:

Dr. Leslie met with opposition from the natives and overcame all difficulties. I have met it from the State, that "great philanthropic agency of Central Africa," and have been effectively debarré. When first I came to the Kongo, there was no

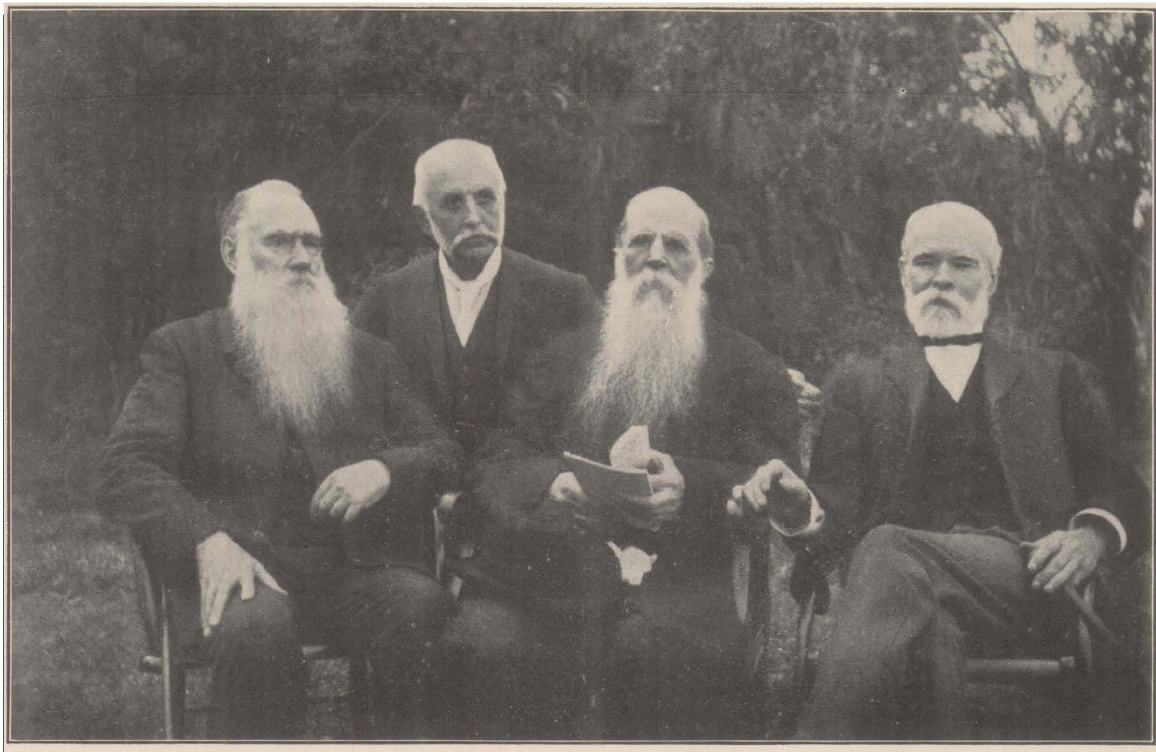
civilized power. The traders were a law unto themselves, and I had seen the evils of this at the Cameruns. There was then not a single missionary of the Cross in the land. I hailed the advent of a European power. I rejoiced in the prospect of better times. I saw the fall of the Arab. I saw the door closed against strong drink, and when his Majesty bestowed his decorations upon me I was proud to wear them. But when change of régime from philanthropy to self-seeking of the basest and most cruel kind came, I was no longer proud of the decorations. We are serving a great Master. We are on the winning side. Victory is not uncertain. Truth is strong and shall prevail. We are checked but not disheartened.

Dr. Grenfell was entrusted by the late Mr. Robert Arthington with the great task of linking up the stations of the Baptist Society with those of the Church Missionary Society in Uganda.

Mrs. Lucy Guinness Kumm, of London

Another loved and valued worker in the great world field, Mrs. Karl W. Kumm (née Lucy E. Guinness), has recently been called home. She passed away at East Northfield, Mass., on August 12, after a brief illness. She had just completed writing a book voicing the cry of the Kongo natives, but her main mission to the United States was in the interests of the United Sudan Mission, of which Dr. Kumm is the general secretary.

Mrs. Kumm was the younger daughter of Dr. Grattan Guinness of Harley House, London, founder of the "Regions Beyond Missionary Union." Before her marriage with Dr. Kumm, a missionary to the Sudan, she was for some years editor of the *Regions Beyond*, the organ of the R. B. M. U. As Lucy Guinness, she was author of "South America" and of "Across India, at the Dawn of the Twentieth Century," and also edited a collection of letters written by her sister, Mrs. Howard Taylor, one of the China Inland missionaries, entitled "In the Far East." Her book on the Kongo will shortly be published under the title of "Our Slave State: An Appeal to the Nations."



ONE HUNDRED AND SIXTY-SIX YEARS OF MISSIONARY SERVICE IN INDIA

DR. JACOB CHAMBERLAIN W. B. BOGGS, D.D.
47 YEARS (REFORMED) 32 YEARS (BAPTIST)

JOHN W. SCUDDER, D.D.
50 YEARS (REFORMED)

JOHN MCLAURIN, D.D.
37 YEARS (BAPTIST)

The Missionary Review of the World

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Old Series

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VOL. XIX. No. 11
New Series

SIGNS OF THE TIMES

CHINA AND THE REFORM MOVEMENT

Careful observers report that even Japan has not moved more rapidly forward in the march of civilization than has the Flowery Kingdom in the last decade. In August an imperial decree was issued promising a change of laws, and more than hinting a change of constitution. Some mastery of Western learning henceforth conditions employment in government service. While not operating *ex post facto*, the conditions for future candidates is identical with that prescribed by the young monarch, eight years ago, which provoked the Boxer revolt; and the Dowager Empress, who at that time crowded him aside for his radicalism and usurped authority, now, in his name, promulgates the same decree! Surely the world moves.

Other signs of awakening are not lacking. Yuan Shih Kai, the most powerful of the viceroys, has more than 5,000 schools in the Chili province, preparing the young for the new government courses, and is introducing into them the English tongue and Western learning as fast as possible. Eleven thousand Chinese students are now in Tokio for similar purposes. Post-offices and

newspapers multiply, especially in the Eastern section, the former having multiplied eighteenfold in four years, and the latter eightfold! Foot binding is also forbidden, under penalties.

Chang Chih-Tung orders the New Testament introduced into all the schools of the Hupeh and Hunan provinces. He thinks the Bible lies at the basis of Occidental superiority and orders the Christian sacred book to be put alongside the Confucian classics. Here is a measure affecting nearly 60,000,000 Chinese. Sunday is also a *legal holiday*, and by imperial decree. Furthermore, as a result of the recommendations of the reform commissioners, who recently returned from an American and European tour and have since been in consultation with Viceroy Yuan-Shih-Kai and Tang-Shao-Yi, an imperial edict has been issued ordering the abandonment of the use of opium within ten years. This action of the Chinese government will compel India to find a new source of revenue.

Here are nearly 400,000,000 human beings marching forward as rapidly as Japan did thirty years since, and perhaps more so. Surely Christians will be on the alert.

Dr. Griffith John, who recently has celebrated the fiftieth anniversary of his work in China in 1905, says that the change which has come over China since the Boxer uprising is nothing less than a revolution; and further, that had this change been characterized by the bloodshed which has taken place in Russia, the eyes of the world would be, not upon Japan or Russia, but upon China.

Yes, China is awake, and with the awakening of the empire comes the opportunity of thirty centuries for the introduction of Christianity. A new civilization is being formed. Upon the churches of Europe and America depends the decision as to whether this civilization shall be materialistic or Christian. Will the home churches respond to the call?

REVIVALS IN CHINA

Friends who have been praying that China might experience a similarly gracious visitation of the Holy Spirit as has been recently seen in Wales, will rejoice to hear of the answer to their prayers. *China's Millions* reports through Dr. A. D. Peill, a medical missionary of the L. M. S., in T'sang-Chow, Chih-li, that a gracious movement of the Spirit of God has begun among medical students and others. This movement is characterized by a widespread conviction of sin, a wonderful spirit of prayer, and a great eagerness to witness for Christ. This eagerness is described by Dr. Peill as "the preaching fever." "Preaching to the heathen was a marked sign of the new life. There is a new spirit of life and activity in the churches, and a new sense of responsibility and unity."

In Shan-tung, also, in the district of Tsing-tau, comprising forty or more villages, the American Presbyterian Mission are experiencing "times of refreshing from the presence of the Lord." At one place, where there had been "a woful lack of harmony among the Christians, and even open quarreling, the people were greatly moved by the Spirit of God, falling on the floor and crying out to God for mercy because of their sins." At another place "sunrise prayer-meetings" were held in a large tent, seating 600 people. "It was full at almost every service." One meeting lasted, without intermission, from 6.30 a.m. to 1 p.m.—six and a half hours. At another village, where lawsuits had been making havoc in the church, after a morning prayer-meeting of five and a half hours "all claims at law were abandoned."

In Yun-nan and Kwei-chau, those difficult provinces, a wonderful movement of God's Spirit is being seen among the aborigines. Hundreds of them are professing faith in the Lord Jesus. Over 300 baptisms were recently reported at An-shun Fu, a C. I. M. mission station in Kwei-chau. The work of the Bible Christians in Yun-nan is being similarly blessed of God. In other parts of China the leaven is working. Herein is encouragement to continue "instant in prayer." The answer is coming, the flood-tide of blessing will not long be delayed.

REVIVAL AT NELLORE, SOUTH INDIA

After many months of prayer for a revival in Nellore, God at last sent a mighty outpouring of His Spirit on July 15, the like of which the mis-

sionaries had never seen before. Dr. David Downie, of the Baptist Missionary Union, writes:

There was a sudden breaking out of simultaneous audible prayer all over the church, some crying out in apparent distress, others beating their breasts in agony, and many were stretched out on the floor weeping and praying for mercy. It was not long before the missionaries were convinced that it was the work of the Holy Spirit. One of the larger schoolgirls went into a trance and remained in it for three hours. She sat with her head thrown back, her arms folded, and her face radiant. She was perfectly oblivious to what was going on around her, but seemed to be talking to some unseen person or persons. When she came out of it she was taken to her room, but the next day she told us that she could not tell us what she had seen, but she would read the fourth and fifth chapters of Revelation, which described her vision.

The meetings were continued morning, noon, and night during the remainder of the week, and while more quiet, were marked by very deep interest.

So far the work is confined to the Christians and chiefly, tho not exclusively, to the schoolgirls. A feature of this revival is the wonderful change in singing, which is marked by the greatest joy. Another marvelous change is the freedom with which the girls expound the Bible. In a sense it is a new book to them, for the Spirit "brings to their remembrance" Scriptures that they had previously heard and learned. There is also a great solicitude for the salvation of others, and preaching and praying bands are at work. Undoubtedly the revival has come in answer to prayer, but just as undoubtedly it is the fruit of the faithful preaching and teaching of God's word.

THE REVIVAL AT ONGOLE, INDIA

Rev. J. M. Baker, of the American Baptist Missionary Union, Ongole, South India, sends an inspiring report of the work of the Spirit in this great field which in 1878 was swept

by a great revival. In that year, from June 16 to the end of December, 9,606 were baptized, 2,222 of whom were baptized on July 3. This revival proved to be genuine and lasting. The present revival, contrasted with the former, shows evolution in God's plan.

About a year ago some Telugu tracts on the "Revival in Wales" were distributed to the native workers while on tour. Soon these workers began to question Mr. Baker on the meaning of it all. Even the Telugu word used for "Revival" needed explanation. Later, one Sunday evening, during a Christian Endeavor meeting, it became manifest that the Holy Spirit had possession. There had been no united prayers for a revival, but some missionaries were in tears, and every member was under a mighty spell.

Later the regular Wednesday evening prayer-meeting was, by common consent, changed to what in Telugu is called "a New Life meeting," and the attendance steadily increased, and deep interest was manifested; none of the meetings dragged.

After months of quiet work the spirit of prayer and confession took hold of the converts and many protracted meetings were held. At last the storm broke and Sunday evening meeting, July 1, was like a great cyclone. Day after day, says Mr. Baker, the faces of the people showed a new revelation of life's drama. The old careless look was on a few faces; some looked puzzled and haggard; the faces of others showed the raging of a fearful battle with flesh and Spirit. Day by day others were

added to the number of those whose faces shone radiant with a great peace—the peace that passeth understanding.

The fruits of the revival are manifest. The surest sign of its genuineness is that it is still going on. The meetings are all crowded, and the whole force has been quickened in service. It has spread to the villages many miles distant and meetings are being held every evening. Reports come in of settled quarrels and united churches; of special collections being taken and of increased attendance at schools. Forty-eight students in our Ongole schools have been baptized since the meetings commenced.

This revival differs widely from that of 1878. That took place among the heathen, this among the Christians; that resulted in a mass movement of the heathen toward Christianity and a baptism of water, this is resulting in a breaking down of self in the individual and a baptism of fire for the individual. That was a drawing toward God, this is an examination of self before God.

PROGRESS IN PERSIA

The report officially announced by the Persian Minister at Washington that the Shah has granted a constitution to Persia is another evidence that the leaven of civilization and progress is at work throughout the East. The growing liberality of the Persian government has been manifest for a number of years, but especially since the beginning of the Russo-Japanese war, and it gained fresh impetus from every Japanese victory.

Rev. S. M. Jordan writes that one day two years ago a young Persian

graduate of the boys' high school in Teheran came into his study with a glowing face and the latest edition of one of the Teheran papers in his hand and exclaimed: "The Shah has proclaimed religious liberty and freedom of the press!" There it was; a royal firman in the name of His Imperial Majesty Nozaffer ed din, Shah of Persia, signed by the Grand Vizier. Apparently it granted full liberty of speech and press, but those who were familiar with the situation knew that the government did not fully realize all it meant and that it would be a long time before the executive officers would be capable of applying to the nation at large the liberal principles that the edict implied. All who are seeking the welfare of Persia and are watching the signs of the times valued the edict not so much for what it professed, but as an indication of the influences at work.

It is the same with this new constitution. It is significant not so much because of what it purports to be, but rather because it is a step in the right direction and other steps will follow.

LIGHT BREAKING IN MEXICO

The recent census of Mexico reveals the fact that in that republic there are considerably over fifty thousand Protestants. When one reverts to the period of missionary work, which may be said to date from the efforts of Miss Melinda Rankin, less than forty years ago, when virtually there were no Protestants in the country and it was difficult even to put a copy of the Scriptures in circulation, it will be seen that this is an amazing growth for which we

have reason to be devoutly thankful. In fact, no country which has been under the domination of papacy and paganism combined, has shown more rapid advance in religious freedom.

Everywhere the light is breaking in Mexico, and opposition is becoming weaker, says Rev. William H. Sloan, a missionary. But we find danger in the lack of interest now taken by Roman Catholics in our work. We would they were either cold or hot. We can stand their stone-throwing and their mud-flinging; their sneers and indifference are harder to bear, and perhaps harder to overcome. That is the character of the opposition we now meet in Mexico. The people do not seem to care. The priests allude to us very little in their sermons; we are not boycotted, as we once were, and we wonder whether it is not because we are less faithful, or less energetic, or less pugnacious. The Lord help us to be wise as well as faithful. Oh, if we could only find the right way to reach the hearts of this people! If we could overcome these obdurate consciences! Poor Mexico, rich in all worldly resources, but poor and blind in moral things! Only the infinite God can help her.

HOPEFUL SIGNS IN BRAZIL

Rev. S. L. Ginsburg, of the Pernambuco Baptist Mission, writes that at all the churches in their district the forward movement is much in evidence. Flourishing Bible classes and Sunday-schools, the outcome of earnest desire for Bible study and instruction, together with a remarkable development of the spirit of prayer, are among the many hopeful signs of the great revival

which all are expecting. Not less important is the spirit of unity and cooperation which is showing itself among the different denominations of Pernambuco. A bimonthly prayer and fellowship meeting has been arranged for all the missionaries, at which a wide range of subjects is to be discussed. "Christ is the center; if we are close to Him we shall be close to one another," said John R. Mott, who visited this field early in August. His words are beginning to bear fruit. Mr. Mott expresses the conviction that now is a wonderful opportunity for South America, and, in his opinion, it may be the last one. He urges the missionary boards of the United States to make the best use of the present awakening.

The visit of Secretary of State, Hon. Elihu Root, and his refusal to attend a Sunday race-meeting held in his honor, have done much to further missionary work, disproving the lies and intrigues of the Jesuits, who said that missionaries were the spies and secret emissaries of the United States government.

JOHN R. MOTT ON SOUTH AMERICA

After a recent visit to this continent, Mr. Mott declares it to be unequaled, both for spiritual need and encouragement for effort. The *Congregationalist* declares: "Mr. Mott's view of the situation corresponds with that of older men who carry on their hearts the burden of the world's evangelization. Said a prominent official of the American Board: 'If we had a special gift of a million dollars, I should be tempted to recommend its use in the South American field — either through

starting a mission of our own, or through perhaps the better method of subsidizing the good but far too meager work which our Presbyterian and Methodist brethren are carrying on there.' In no minds aware of the facts does doubt exist as to the need of large reinforcements for the South American field. There ought to be no hesitation on the ground that many of these countries are already nominally Christian. It is not uncharitable to say that the prevalent type of the Christian religion is formal and frequently corrupt and altogether too inadequate to cope with the religious problems of this age. Mr. Mott says that South American students are without religion and that they are among the most fiercely tempted young men whom he has met anywhere in the world."

SUMMER SCHOOLS OF MISSIONS

Probably few even of the most intelligent workers for missions have fully realized the greatness of the new educational missionary movement among the women of our churches. There was need of such a movement, as is shown by the fact that instead of the solitary summer school begun at Northfield in July, 1904, six were held this year in various parts of the United States. These all came in response to urgent requests from women of all denominations who lead in the missionary activities of their churches. Systematic and thorough study of missions through the United Study text-books, has given an added dignity and purpose to thousands of women's circles. When thousands of busy mothers will take time to fit

themselves for missionary teachers and when splendidly equipped young women offer their talents and influence for this department of service, we need not fear for the future.

"Christus Redemptor," an outline study of the island world of the Pacific, by Mrs. Helen Barrett Montgomery, is the text-book for the coming year, and covers an interesting and comparatively unfamiliar field. Both as a writer and lecturer Mrs. Montgomery possesses a wonderful charm. She gave the series of lectures at the school for the Middle West at Lake Winona. From there she went to the school in Tennessee, and presented a similar course to a most appreciative company of Southern women. Her third course was given at Northfield and was followed by a series of lectures at the Chautauqua Assembly early in August. In response to oft-repeated calls two other schools were held in connection with assemblies at Waterloo, Iowa, and Ottawa, Kansas. In addition to the lectures each school offered strong programs, including conferences on methods, model study classes and women's meetings, training classes for leaders in children's missionary organizations, addresses from missionaries, and fine displays of literature. There were also opportunities to inspect and learn the best ways of using the fine large map, pictures and other helps furnished through the central committee. The "higher education of woman" still meets occasional criticism, but this highest education in the great school of the Kingdom can receive only commendation and God-speed from all who pray for the coming of that Kingdom among the nations.

THE AMERICAN FRONTIER OF TO-DAY

BY DON O. SHELTON

Author of "Heroes of the Cross of America," etc.

Are there frontiers in America? If so, wherein do they differ from those of fifty years ago? What opportunities do they offer the Christian Church for strategy and aggressiveness and conquest?

To these questions an answer may well be sought, for the frontier invariably stands for need. And by the promptness and purpose with which the Christian Church discovers and overtakes and meets such need the moral destiny of the nation is in a large measure determined.

This is so in part because communities, in their youth, like individuals, are pliable. The opportune moment for Christian conquest is at the beginning of the life of the settlement. It is the height of wisdom to utilize to the fullest possible degree the formative period.

And in localities where the settlement is not new, but where there are frontier conditions—an unamalgamated and rapidly growing population, the absorption of a large proportion of the people in the task of earning a livelihood under adverse conditions—the Church must alertly and sympathetically establish itself.

There are country frontiers to-day having some features similar to those our forefathers knew. The chief changes have been in their locations. In their need of aggressive evangelism they are as assertive as those of fifty years ago.

A part of the modern frontier is in New England. From country districts multitudes of American young people have removed and a large foreign population has come. To-day 47.9

per cent. of the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut is of foreign parentage. A result of this radical change is new and formidable conditions.

Of the people of Massachusetts, the



AN ALASKAN INDIAN BOY
What shall be his future?

census of 1900 showed 30 per cent. to be foreign born. In only two other States is the proportion greater. It is credibly stated that the foreign-born population in Massachusetts is growing faster than the native. The increase in the former between 1890 and 1900 was 28.8 per cent., while the native population increased but 23.8 per cent. Of the 75,014 children born in Massachusetts in 1904 23,365 were of native parentage, 37,047 were of foreign, and 14,473 mixed. The native death ratio was 33,795, the foreign 14,376. The rapid change in the

relative strength of the native and foreign population, which these facts indicate, is a clear call to the Christian Church to re-adapt its present methods and to devise new ones. The Gospel must be taken to the foreigner in his own language. This new New England, this foreign-peopled frontier demands on the part of the Christian Church strategy, initiative and self-sacrificing zeal.

Then, too, the frontier that our fathers knew—broad stretches of country, thinly peopled hamlets on the edges of the prairie, stern and rigorous conditions of life—still exists. Some of this frontier also is in New England. As large as the whole State of Massachusetts is Aroostook County, Maine. Of its 4,400,000 acres but 800,000, or less than one-fifth, are occupied by villages and farms. Of this small fraction fully one-half are uncleared. Writing on present day conditions in Maine, the Rev. Charles Harbutt, of Portland, says:

Since 1893 about twenty-five new mill settlements have been established in the Aroostook. Some of these have already developed into permanent settlements and attained considerable growth. Others will last for ten or fifteen years until the available lumber is cut off. The future of such a settlement is uncertain. In some cases land will be cleared and farming developed; in others abandonment of the mill will mean the end of the settlement. While they last, however, these places offer great opportunities for missionary work. Maine's frontier is a mine of wealth. With four railroad systems—the Rumford Falls, the Somerset, the Bangor and Aroostook, and the Maine Central—all reaching out into the wilderness to help make it "blossom as the rose," the Church may well keep wide-awake for its opportunity will surely come, once and again. In this "frontier region" or on account of its development, the Maine Missionary Society has built eight

churches within the past two years and has four more now in hand, and it is safe to say that the next few years will see the demand for many more. Maine has all the essential frontier conditions, and it gives her an interesting and fruitful field for missionary enterprise.

In the Far West there is still a vast frontier, offering numerous and unexcelled opportunities for Christian activity. The testimony of those who are giving their lives definitely to the strengthening of the kingdom of Christ is in perfect accord with that of those who have sought to measure accurately the vast undeveloped resources of America.

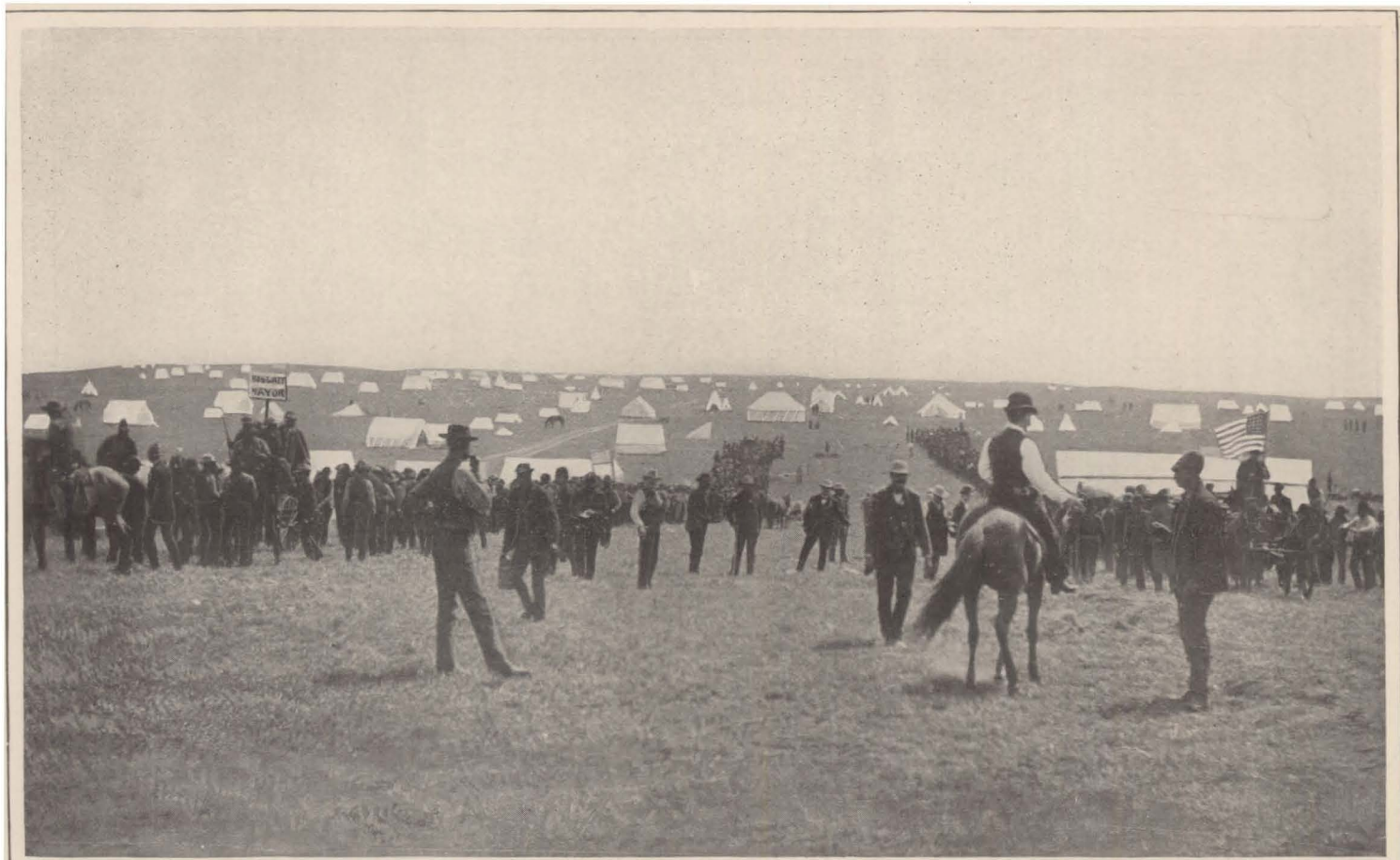
First we present the testimony of an expert witness-bearer, a trusted and highly efficient representative of one of our largest home mission agencies. On present conditions in Arizona, Nevada and Idaho, he writes:

Never were there more pressing calls from new fields. New mining camps, new realms of irrigated land, vast areas opening along the lines of new railroads, in regions hitherto unknown—all call for an advance in home missions. Towns, cities, the peopled canyons, the populous prairie, are in need of the Gospel of our Lord. The government is awake to the opportunity. Arizona is called the "Land that God forgot." But its Salt River valley has a richness like the valley of the Nile. Tonto basin is to have a dam 245 feet high, making a lake twenty miles long, watering 180,000 acres, which will bring rich harvests of alfalfa, honey, English walnuts, oranges, lemons, figs, olives, and dates. This semi-tropical garden of Arizona will furnish homes for the incoming multitudes. The Verde valley is unsurpassed for fruit, and the new irrigation along the Gila and the Colorado has already clothed the dry land with verdure and beauty. The mines of the Cochise country and Globe, and Congress and Prescott and Jerome are rich in silver and gold and copper, and new mining camps abound. Nevada is at the front. The Truckee River is, at its flood, a wild,



Courtesy of *The Home Missionary*

A WINTER FRONTIER—LUMBER CREW AND THEIR WINTER HOME IN THE AROOSTOOK, MAINE



Courtesy of *The Home Missionary*

A NEW TOWN IN OKLAHOMA—IT NOW HAS SUBSTANTIAL BUILDINGS WITH ELECTRICITY AND OTHER IMPROVEMENTS



A SOD-HOUSE IN NEBRASKA—THE "SIMPLE LIFE" ON THE FRONTIER

rampant torrent, flowing through a narrow valley. The spur of the Nevada is slashed and a reservoir built and the river impounded to redeem a valley of 100,000 acres, where villages and schools and places of trade will spring up in the fields of sage brush and grease-wood.

The mines of Goldfield and Tonopah and Bullfrog have already created large cities. We have neglected Nevada too long. New Mexico has its Pecos valley, its new realm at Carrizosa, its newly redeemed field along the Rio Grande. Utah turns back the melting snows from the Uintahs to flood a vast region of desert lands, and smelters and mines and railways and increasing trade create new opportunities on every hand; we have not half occupied Utah. Idaho takes the water from the Snake River for sixty and eighty miles, with laterals reaching far over the waste, creating gardens and orchards and fields of alfalfa and grain, rich and golden in the harvest-time, in the place where the jack rabbit and antelope had their playground. A new railway plunges through the mountains of Central Oregon, opening up vast areas of richest land, planting cities and towns for the eager multitudes. Idaho, with its Boise basin and Payette valley, and New Plymouth and the Meadows, and Seven Devils, and the Cœur d'Alenes, and Pearl and Twin Falls, and Minidoka, and Thunder Mountain, and the valley of the Snake and Sweetwater and the Salmon, and the mountains of silver and gold and lead, is increasing in wealth and population, and its places without the Gospel are many, and the cry of the needy must be heard. The half is not told.

Recently a resident of Nebraska said: "Broadly speaking, the western half of the State is devoted to cattle raising and the conditions are such that that part of the State must for a long time remain a veritable frontier. The Sand Hill country (largely made up of grazing land) is thinly settled, with small towns far apart, the land of long and lonely drives, over dim and uncertain paths, a difficult region to reach with Christian privileges; young people growing to maturity with no knowledge of church or Sunday-school, and with no memory of ever hearing a sermon."

In a recent illuminative book, "The Conquest of Arid America," the call of the frontier is sounded with vigor. Mr. W. E. Smythe writes from the outlook of a careful student of the undeveloped resources of the vast section west of the Mississippi River. His book, though not written in the direct interest of home missions, bears nevertheless a clear, forceful message to all who are seeking to promote the Christian conquest of America. His chapter headings indicate the expanding opportunities, being presented for wise home mission aggression. Some of these are: "The New Day in Colorado"; "The Crude Strength of Ida-

ho"; "Oregon in Transition"; "The Rising State of Nevada"; "The Unknown Land of Wyoming"; "The Awakening of New Mexico"; "The Budding Civilization of Arizona." The author's contacts for many years have been with Western life and Western commercial and agricultural opportunities. Some of his conclusions are expressed in these words:

A new era is dawning on the Western half of the continent. The rough edges of pioneer life have worn off, and speculation is giving place to sober industry. . . .

ana, and will revolutionize the tanning industry by supplanting the oak and hemlock bark with canaigre. With beef and mutton, wool and hides, they already feed and clothe the East. They have finer harbors than Boston and New York, and a sea coast which faces a greater foreign world. There is no Eastern State that compares with almost any one of these giant commonwealths of the comparatively unknown West in anything save present development, which includes, of course, population, wealth, and political influence.

Some of the most extensive and needy frontiers are in our great cities.



A HOME MISSION FIELD IN OKLAHOMA—AN INDIAN TEPEE

The national irrigation policy lends an element of certainty, of stability, which was sadly lacking in the past. . . . There never was such a time as now for the young man to go West and grow up with the country. It is no longer a wild adventure, but the sane planning of a career. . . .

In directing the attention to the general superiority of these states over their sisters of the East, it is sufficient now to say that they have more water-power than New England; more coal, iron and oil than Pennsylvania; larger and better forests than Maine and Michigan, and produce better wheat and corn than Illinois and Indiana. The time is rapidly coming when they will produce more and better sugar than Louisi-

In densely populated regions, to an alarming degree neglected by the Christian Church, fierce battles with moral foes are fought. The moral and spiritual needs of millions, submerged in dismal tenement houses and in regions where life is hard and grinding, call for a joyful wholehearted response from all sympathetic Christians. Forty per cent. of the people in our great cities are foreign born; from two-thirds to five-sixths are foreign by birth or parentage.

Strong Christian Churches have

withdrawn from many congested sections where foreign-born peoples live. As the masses have crowded in, vigorous churches have moved out. In 1840 Boston had one Protestant church to every 1,228 people; in 1890 one to every 2,581 people. In 1840 New York had one Protestant church to every 1,992 people; in 1890 one to every 4,362 people. In 1890 Amer-

ment adequate to meet the diversified needs of the people. And in these crowded districts the church must declare the Gospel in fulness and in the power of the Spirit, for the alleviation and emancipation and salvation of those who are in bondage to evil surroundings and sin.

Social movements which have lacked the Christian motive and the



AN ESKIMO SUNDAY-SCHOOL IN ALASKA

ican cities did not have more than one-half as many Protestant churches to the population as in 1840.

In large American cities to-day sections can be found with populations of from 10,000 to 15,000 where two or three small, inadequately equipped and meagerly supported missions and churches are striving to meet needs that are extensive and appalling.

The Christian Church must, through wisely directed forms of home mission effort, go into present neglected parts of these cities with an equip-

ment adequate to meet the diversified needs of the people. And in these crowded districts the church must declare the Gospel in fulness and in the power of the Spirit, for the alleviation and emancipation and salvation of those who are in bondage to evil surroundings and sin.

Social movements which have lacked the Christian motive and the Christian comprehensiveness of aim and the Christian spirit have proven inadequate and inefficient. Always it is a Christian movement, with the Christian social method, that is indispensable. And if the Church is to meet her rapidly growing opportunities in great cities, there must be a readiness to re-adapt methods to needs and conditions. Appliances in use twenty or even ten years ago, if they now fail to bring the Gospel effectually to the people, must be discarded. Largeness and

flexibility, comprehensiveness and intensiveness, must characterize the modern home mission method in great cities. "The old services and the old methods of aggression are as suitable in these stirring days," said Hugh Price Hughes, "as the stage coach, the tinder box and the wooden ship."

For the further Christian conquest of America what is required? A clearer vision of the vastness of our opportunities; a more distinct recognition of the greatness and imperative-ness of our mission as representatives of Christ. In a very real sense we are "a chosen generation, a royal priesthood, a holy nation, a peculiar people," and we are here to show forth, not only to America, but to the whole world, the praises of Him who hath called us out of darkness into His marvelous light. We need to hold firmly, for application to ourselves and to our age, the conviction that our mission

in life is to advance the Christian religion to the salvation of men and the glory of God.

And there is required, also, a firmer faith in the essentialness and efficiency of the Gospel. Nothing but a vigorous, intelligent evangelism will save our modern frontiers from materialism and moral disintegration. Only to the degree that the life of the nation is built on the principles of the Gospel will it continue to take on strength and fulfil its exalted mission to the world.

Faith in God, in the divineness and essentialness of the mission of the Church, in the immanence and exceeding might of the Spirit of God; faith in the Gospel of Christ as still the power of God unto salvation to all who believe, will avail for the evangelization and Christian conquest of the modern frontiers whose needs now urgently appeal to the sympathy and strength of the Church.

MODERN BIBLICAL CRITICISM AND MISSIONS

BY THE EDITOR-IN-CHIEF

There is a vital bond between our beliefs and our activities. A thoughtful paper has recently appeared from a New England preacher* on the effect of so-called "Higher Criticism" on church life. His views have a much wider bearing upon the whole prosecution of missions, at home and abroad, and his discussion naturally marks this as a fit time to call attention to this larger question: How far the work of a world's evangelization is dependent upon doctrinal beliefs, and how far, therefore, changes of creed,

especially when they affect fundamentals, are likely to shake the foundations of missionary activity.

Dr. Little points out that even the leaders of this progressive movement "themselves begin to fear its unfortunate recoil upon the churches, and are throwing out signals all along the shining way of progress for the benefit of the belated saints who can not keep up with the procession, bearing such devices as these: 'Be quiet,' 'Be calm,' 'Preach the Gospel'—soothing palliatives for the panic-stricken and hysterical." The body of conservatives, which every denomination can furnish,

* Dr. Arthur Little, of Dorchester, Mass., in *The Congregationalist*.

would proceed slowly in the matter of renunciation, and so save themselves from the necessity of administering "soothing palliatives." "There is pressing need," says Dr. Little, "of a clear and definite statement of the things we surely believe and hold in common." He evidently thinks the time is come for such statement of belief, with definiteness as to the essentials of Congregational theology. He says:

During the past few years the current theology has been sadly warped by the attempt to twist it into harmony with the unproved hypotheses of evolution. Hence miracles and the supernatural now have little value. That attempt ought to be held in abeyance until a fresh supply of scientific certainties appears. Professor G. W. Knox has recently said "that while the old systematic theology no longer rules, no better fate awaits those who attempt its reconstruction according to a science which is up to date; for without an accepted cosmology or metaphysics, where shall a system-builder find his material?" If the modern theologian finds himself short of material, how would it do for him to go back to the Bible?

A few words about the fathers: "Our fathers looked up to God as enthroned above all things, directing and guiding to a predetermined end the universe He had created." That belief will stand. In the majestic imagery of Isaiah, the Psalms, and the Apocalypse, God is thus enthroned and His transcendence is gloriously affirmed. The sovereignty of God is a doctrine that ought to be preached now. So far as I know, the divine immanence and fatherhood have always been taught with varying degrees of emphasis.

So much insistence is now placed upon the immanence of God as to bring us dangerously near the border-land of pantheism, and to make it easy for "unwary and unstable souls" to espouse all sorts of pantheistic vagaries, like mysticism, Theosophy, Christian Science, the New Thought, and other kindred emotional cults.

While it is happily true that we do not attempt to put into exact forms of statement the relations between the Father, Son, and Holy Spirit, I am confident that the great creeds of Christendom express the belief of our denomination touching the trinity and the person and work of Christ. His preexistence as the eternal Logos and His birth from the Virgin Mary, through the power of the Holy Ghost, are, I am sure, generally believed and taught by Congregational ministers, and accepted by the vast majority of laymen.

Serious divergence of opinion on these cardinal doctrines must, in the nature of the case, be divisive. The surrender of these historic facts is the surrender of the citadel.

If *The Congregationalist* fairly represents the prevailing view of the atonement, then there is indeed a wide departure from the teaching of the Bible and of the fathers. Jesus Christ did much more than reveal the self-sacrificing love of God to men. He died in our stead. He is a propitiation for our sins. We are reconciled to God through Him. "Expiation," "substitution," "vicariousness," "ransom"—these are words used by the fathers in their attempt to explain the chief object of Christ's mission on earth. The death of Christ is the objective ground on which the sins of man are remitted and inward spiritual purity secured.

As to the Bible, it must be conceded that views widely at variance with those of the fathers are now extensively held. The spirit of tolerance has been severely tested at this point, because, if we have any standard of authority, it is found here. Wide latitude is claimed under our charter of liberty. Abuse of liberty ends in its forfeiture.

The widest departure from the faith of the fathers appears in the rapid drift of the denomination toward Universalism. And the surprising thing is that it awakens no protest. The very statement of these theories is their best refutation.

Such is the alarm note sounded by the clarion voice of this well-known Congregationalist, as to the recoil of modern critical views upon

the general church life. Let us, from a higher point of view, and surveying a wider horizon, calmly but candidly consider whether the departures from the faith once delivered to the saints are already so radical as not only to upset the traditional notions that have gathered about Christianity, but to endanger its essentials, and practically to weaken or even undermine its noblest evangelistic enterprises.

It was but twenty-five years ago, when, in 1881, the General Assembly of the Free Church of Scotland deposed the professor of Hebrew in the Church College at Aberdeen, Wm. Robertson Smith, because of his "higher criticism" of the Old Testament Scriptures. The novelty and freedom of his criticisms called forth strong animadversion, and, despite his eminent learning and ability as an Arabic scholar and Biblical teacher, he was removed from his chair, by a vote so emphatic as to leave no doubt that his divergence from orthodoxy was considered by the vast majority of free churchmen as destructive of evangelical faith.

Yet the fact is astounding, whatever be its significance, that if, to-day, Robertson Smith were living, and held as conservative views as at that time, he would not only be left undisturbed in his Chair, but would be ranked as a leader among the conservative and orthodox party!

Since his day, the assault on the supernatural element in the Bible has rapidly grown bolder, and now is, in some cases, recklessly arrogant and defiant. As the whole history of this critical movement is reviewed, we note several marked steps and stages in its progress:

1. Disputing the Mosaic origin and authenticity of the Pentateuch.

2. Advancing the Post-exilic theory of the Levitical system.

3. Discrediting the historical narrative and inventing the mythical theory.

4. Questioning the existence of any properly predictive element.

5. Advocating rationalistic views of Old Testament inspiration.

6. Attacking the authenticity and authority of the Fourth Gospel.

7. Denying New Testament unity of doctrine, and favoring schools—as Pauline, Petrine, Johannean.

8. Modifying the previous views of the office and objects of Scripture.

9. Advancing the Kenosis theory of the self-emptying of Christ; and, hence,

10. Impugning His omniscience, infallibility, and essential Deity.

11. Doubting, if not denying, His miraculous incarnation and resurrection.

12. Eliminating all that is distinctly supernatural in prophecy and miracle.

Thus, step by step, "criticism" has advanced, from the outposts to the very center of the Christian system, as tho satanic malice were behind the whole movement, deliberately planning to wreck all faith of disciples in the Bible as a Divine book and the final arbiter of truth and duty.

Now as to the possible bearing of these doctrinal changes upon mission work, Dr. Alexander Duff's famous motto, "The Church that is no longer evangelistic will soon cease to be evangelical," inverted, will be equally true: that the Church which ceases to be evangelical will soon

cease to be truly evangelistic. At the time of the Chicago Congress of Religions, in 1893, a veteran missionary, himself one of a great family, that has given four generations to the mission work, distinctly predicted that such a congress would deal a more serious blow at missions than had been dealt in a century. He felt that to admit to that congress representatives of the false faiths of the world, on a platform of equality; to allow them to present their systems in their most seductive aspects without liberty of discussion, or even exposure of misstatements, falsehoods and fallacies, would create a prepossession in favor of these antichristian religions and a corresponding prejudice against mission work from which the cause would at best slowly recover. He argued that it would be utterly incongruous to welcome these Brahman, Buddhist, Shintoist, Confucianist and Mohammedan delegates to a common platform with Christians, as searchers after Divine light and life, and thus accord to them an equal standing as representatives of truth and ethics; and then turn around and send to them Christian missionaries as refuters of their errors, antagonists of their teachings and heralds of a Gospel which declares Christ to be the one and only way of salvation.

This forecast has not proved a mistaken one. The Congress had scarcely closed before seductive speakers from India began courses of lectures in leading cities, setting forth the beauty of Brahmanism; and Moslem apostles began actually to organize followers of their cult in our land; and the period of joss

houses, Hindu temples and mosques began on American soil. A more serious result is that secret or open opposers of missions have developed in the churches themselves, whose plausible argument is that it is needless if not impertinent to send missionaries to proselyte Brahmans and Buddhists and Confucianists, whose systems in some respects rival if they do not surpass Christianity itself!

And now the current of opposition to missions, or at least the stagnation of apathy, confronts the work from another and subtler source—the virtual if not actual denial on the part of Christian scholars of the *distinctive facts and teachings* of Christianity. First, hostile faiths get toleration as part of the process of evolution toward the final goal of perfection; and then the unique claims of Christianity are practically given up by not a few of its former advocates! One can not help asking: Whereunto will this thing grow? “If the foundations be destroyed, what shall the righteous do?”

Of course if these novel modern positions are sound and true, let us have truth at all costs. No rational disciple wishes to hug fast a delusion or take refuge in what Cyprian called “the antiquity of error.” But it may be worth while to stop and seriously consider whether there has not been undue haste in rushing to unwarranted conclusions, and lifting up the ax against the carved work of the sanctuary.

It enters into the very marrow of our convictions that there has been a carelessness and hurry, akin to madness, in accepting positions

which have a very suspicious origin in French infidelity and German neology. It is a grave evil to follow so-called "scholars" unintelligently and blindly. Hundreds of men who have conducted no original investigation bow to the dictum of a few leaders, whose utterances are *ex-cathedra* and who are supposed to know, their followers fearing to appear ignorant and not up to date if they venture upon dissent.

For ourselves, we dare boldly to dispute the soundness of the major part of the conclusions so hastily adopted by modern higher critics, suspicious that the game found so quickly is more veal than venison. Dr. Orr's late book on "The Problem of the Old Testament" marks possibly the beginning, not only of a decided reaction from these extreme and destructive views, but of an open and bold protest against them. Calmly and courteously, but with a sharp blade, and a master hand, he dissects this whole critical system; and the candid reader closes his volume with the feeling that he has shown so many unsound and unsafe position, as held by modern Bible critics, as to create a presumption against the whole body of their teaching; since one fundamental fallacy may turn a whole argument into sophistry.

For example, one of the most dangerous modern assaults is that upon the reality of our Lord's resurrection, which Paul himself admits is vital to the Christian system (I. Cor. xv: 1-20).

It has been plausibly argued that the Resurrection is a myth, easily accounted for on four grounds:

1. The expectation of the apostles that He would rise.

2. The hallucination naturally born of such confidence.

3. The honest persuasion of those who thought they saw Him.

4. The ready acceptance of such testimony as accordant with previous expectancy.

This sounds fair and possible, but at every point it *contradicts the fact*. Nothing is plainer than that the very apostles themselves did not expect Christ to rise. When He died, they buried not only His body but their hopes in Joseph's tomb. They wound His body tightly in many yards of linen, nearly doubling its weight with the hundred pounds of spices; they made it humanly impossible for Him to move, had He awakened from His death sleep, and came after the Sabbath to complete His embalmment. Even when He rose and showed Himself alive, they were incredulous. They could not believe the testimony of eye witnesses or even ear witnesses, and distrusted their own senses. There is, in fact, no argument for the verity of His resurrection so conclusive as that it was an event so wholly without precedent and so incredible that one nailed to the cross, pierced to the heart, and giving up His very blood, and so wrapped as to be stifled had He yet been living, should on the third day rise to die no more, that, notwithstanding His own prophecy, they *had no real* thought of its being possible. It took forty days of contact, during which He showed Himself to their vision, addressed their hearing, exposed Himself to their touch, ate

and drank with them, and appealed to their minds by the most unique teaching they had ever heard, even from His own lips, thus to make them certain that He had risen. And it was such facts as these that compelled the skeptics, Gilbert West and Lord Lyttleton, when they were investigating the New Testament with a view to its refutation, to confess that no historic event is better accredited than the Resurrection of our Lord Jesus Christ.

This is only one specimen of this plausible but utterly fallacious and false reasoning, yet which, being hastily adopted even by professed believers, discredits the central fact and truth around which the whole Gospel of Salvation crystallizes—to destroy which is to make “faith vain” and “preaching vain,” and leave us hopeless in our sins. For a crucified Savior, if not also a risen and glorified Savior, can not save at all. If He could not deliver Himself from the bondage of death, He could not destroy him who had the power of death—that is, the devil—and deliver those who through fear of death were all their lifetime subject to bondage (Heb. ii.).

If evangelical faith declines, missions will either decline, or the basis of the whole work be laid anew, in a mere philanthropic purpose to carry whatever is helpful, improving and uplifting in occidental civilization, to the less favored and enlightened peoples of the Orient. What is called the Gospel will at best degenerate into the good news of a better way to educate and develop the in-

dividual, the family, and the state. We shall be “expurgating” the Bible as a famous missionary to China already advises, and then circulating its “safe” portions for whatever good they can confer, on the same principle as we encourage the introduction of modern inventions.

It is worth while to stop and solemnly ask, whether we are prepared to surrender the unique claims of Christianity, with its sacred Book and its divine Person, and substitute for them a purely humanitarian impulse and appeal—admitting all foreign faiths and cults to a common place with Christianity in the process of religious evolution, and encouraging a vague and shadowy “eternal hope” that out of all the chaos of human errors and evils somehow will at last be evolved a moral cosmos, a city of God, a commonwealth of man!

If we surrender the stronghold of Christianity, its one and only Divine Savior and Salvation, it may involve not only the world but the Church in a disaster which is beyond repair. If the sayings of Christ are true, it is worth while to dig deep, get beyond the shifting quicksand of human opinion, and strike bed-rock; for there is a terrible ordeal ahead of us, and in that day if our mission work falls because its foundations were wrong, great will be the fall of it. For ourselves we choose to hold fast the faith once delivered to the saints, and at risk of seeming both antiquated and illiberal, preach the One Name under heaven given among men whereby we must be saved.



A CLASS OF LEPERS IN THE ASYLUM AT TARN TARAN, INDIA

THE LEPERS OF ASIA

BY THOMAS A. BAILEY, ESQ.

Organizing Secretary of the "Mission to The Lepers"

It comes as a startling revelation to many when they hear that the terrible disease of leprosy is still prevalent to an alarming extent in many Eastern lands. India, for instance, and notwithstanding a marked decrease in the number of its lepers during the past ten years, has still between 300,000 and 400,000 lepers. This includes those in Burma, Ceylon, and Sumatra. The numbers for China are given as 400,000 and for Japan 200,000; so that not less than 1,000,000 lepers are still to be found in these countries. The great majority of these poor wretches are homeless outcasts whose friends leave them to beg or starve, and whose religion affords them neither comfort for the present nor hope for

the future. What a magnificent opportunity these sufferers present for a practical expression of your humane and Christian sympathy!

Some of the natives of India regard those who are smitten with leprosy as thus receiving the just reward for sins committed in some former life; for in the minds of those in India who believe in the transmigration of souls the sequel of having lived a good life is to be reborn as a European, while the sequel of an evil life is to be reborn as a leper; and so, no matter how close may be the relationship or how sincere and intense may have been the affection previously, when the presence of the disease in a man or woman is beyond doubt, they are in most cases

turned out of home and village, to be henceforth cut off from all society (except that of those who are similarly afflicted), and are doomed to live "without the camp," which in many cases means dwelling either in the jungle where wild beasts abound or in some cave in a lonely mountain side. In Japan, lepers are branded with a name which signifies "not human" and in China the terrible fate of being burned or buried alive has even within recent years befallen many of these sad and suffering beings.

The helpless and homeless condition of the lepers has not appealed with any measure of success to the government authorities in China or Japan, for we can learn of no special efforts put forth on their behalf. In China as in India the lepers dwell apart, but in China they are usually crowded together in large villages without any sanitary arrangements, and are left to shift for themselves. In some centers a small dole is said to be given them from local government or municipal funds, but that is all. The provincial governments in India have provided asylums in a few of the more largely populated cities, but the accommodation is utterly inadequate to the need, and while the institutions are well equipped and ample provision is made in them for the bodily comfort of the lepers, they lack the great motive power which not only attracts but keeps the lepers contented and happy in mission asylums. That power is love, the love begotten of greater love, which animates the servants of Christ who count it a joy and privilege to minister in His name to those who more than all



A LEPER BOY OF NASIK, INDIA

others need the touch of sympathy and the message of hope.

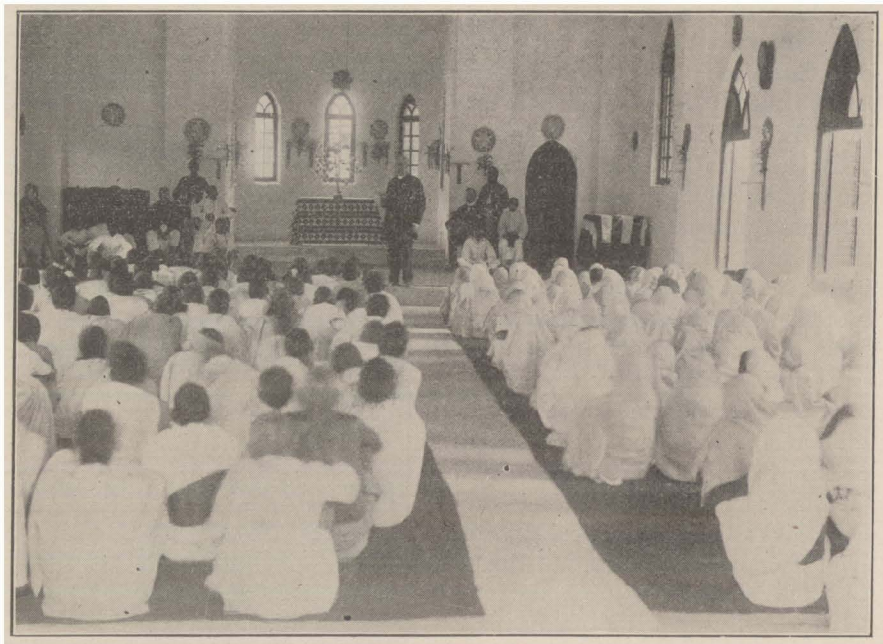
As far back as 1869 a young missionary of the American Presbyterian Mission (Mr. Wellesley C. Bailey, himself an Irishman) was brought into touch with the sad condition of these "sons of afflic-

tion" and was so moved with compassion for them that he became the chosen instrument in God's hands to initiate a work on their behalf which has grown to be not only the admiration of Christendom, but the wonder and astonishment of many of the inhabitants of the East.

In 1874 Mr. Bailey founded "The

dren of lepers from falling victims to the disease.

This work is carried out by a rather unusual system. Instead of employing missionaries of its own, the Mission to Lepers supplies the funds for the erection of buildings, the maintenance of the lepers and their children, the medical aid sup-



INTERIOR OF THE CHURCH OF THE LEPEERS, PURULIA, INDIA

Mission to Lepers in India," which later enlarged its borders to include the lepers of China, Japan and Sumatra. This necessitated the enlargement of its title to "The Mission to Lepers in India and the East." The objects of the mission are simple and concise:

- (a) To preach the Gospel to the lepers.
- (b) To relieve their sufferings and supply their simple wants.
- (c) To aid in stamping out the dread disease of leprosy.
- (d) To save the as yet untainted chil-

plied, and the pay of the native staff to the representatives of various missionary boards on the field, who, on their part, undertake the management of the institutions and the care of the lepers, as volunteer workers. In this way the work is carried on in fifty centers in connection with twenty-seven missionary boards or churches, and it is therefore justly termed an international and interdenominational society.

Eleven of the boards thus helped

belong to America and \$30,000 is the annual sum provided by the Mission to Lepers for the support of the leper work of these boards.

That this work has the approval of the government officials and missionaries at work in India a few brief testimonies will show.

A leading government official in

of the constant kindness and sympathy with which these poor creatures are treated! I have seen no more benevolent work in India than this." Still another, referring to the work in Bombay Presidency, said: "I was much struck with the genuine and efficient nature of the work which is being carried on at these



THE WINSTON WARD IN THE HOME FOR LEPERS, MANDALAY, BURMA

Bengal summed up his report of a visit to the largest asylum of the mission in the few terse words: "A noble work nobly done." Another official in the same province wrote: "I have been greatly impressed by my visit to this asylum. It has now upward of five hundred inmates, and the sight of so great a company of stricken people would have been most distressing had it not been for the surprising contentment of their bearing. No leper is sent by the authorities, and no wall prevents an inmate from leaving, and yet the numbers rapidly grow! Evidence

institutions. Among the lepers there reigns an air of cheerfulness and contented resignation, the logical outcome of a pure and clean environment. One feels that such work is among the noblest and most unassailable of any in India, and owing to its quiet and unpretentious character, it is all the more deserving of public support."

The following resolution was passed by a rising vote at the Decennial Missionary Conference held in Madras in December, 1902, by the representatives of all the Protestant missionary bodies in India: "That this Confer-

ence desires to place on record its high appreciation of the work which is being carried on in India by the 'Mission to Lepers in India and the East,' and cordially approves of the interdenominational character of the society, cooperating as it does with all the evangelical churches in Europe and America, and with their representatives in the foreign field, and heartily endorses the policy of

taken of the fact that no worldly inducement is put before the lepers to become Christians and that all inmates of the asylums, whether Hindu, Mohammedan, Buddhist or Christian, receive the same kind sympathy and tender care, this proportion must surely be regarded, even by the most critical, as eminently satisfactory.

Some of these converts yield to



BAPTIZED CHRISTIAN LEPERS IN THE KUMAMOTO HOSPITAL, JAPAN

the mission in not sending out missionaries of its own, but working through the representatives of the various missions on the field, allowing the superintendents full liberty in the management of the institutions, provided that the general aims of the Mission to Lepers are secured."

In the asylums belonging to the mission there are at present about 4,000 inmates, of whom about 3,000 are baptized Christians, and when count is

temptation and fall into sin, thereby bringing sorrow to themselves and shame to the cause of Christ, but the great majority are sincere, devout, humble and self-sacrificing servants of Christ. Their faith is simple and their belief in the power of prayer is very great. A company of the more earnest souls in one of the asylums became impressed with the need for special rooms in which they could gather together for prayer and Christian fellowship; the

church they considered too big and too public. So they decided to put by daily some small portion of the money allowed them to purchase food that they might be able in time to pay for the erection of the desired rooms themselves. Time passed slowly by, but nevertheless they repented not of their resolve. After weary months of waiting, when the goal was almost in view and the sum required almost collected, sad tidings of a terrible famine in an-

gether for first place, each having obtained the fullest possible percentage of marks. Out of these nine, seven were lepers. The explanation of this is probably to be found in the fact that owing to their helpless condition, it is difficult to employ the lepers in any sort of manual labor, and therefore a great deal of time is spent in giving them Bible teaching.

Not only do the lepers show the evidence of Divine grace in their



THE CHAPPA CHURCH BUILT BY THE INMATES OF THE PUI ASYLUM, INDIA

other part of India reached them. Grateful for all the mercies God had bestowed upon them and no doubt remembering the days of their own privation in the past, they determined to forego their cherished hope and cheerfully relinquished the whole sum they had collected for their prayer-rooms which they sent as their contribution to the famine funds of another missionary society. In the All-India Sunday-school Union examination (in the oral division), which took place in 1903, nine candidates in India were bracketed to-

own lives, but they evince a keen interest in the salvation of others, and to many of them has been given the joy of so revealing the Christ to their friends that they in their turn have found the "Peace which passeth all understanding."

The Gospel is truly the "power of God unto salvation" to these people, able to make them contented and patient in their suffering, while some of them have even reached the Christian altitude of being able to rejoice in their afflictions. "I am glad, sahib, that God ever sent me

this disease," said one woman to the writer, and seeing her in its advanced stages with her features disfigured and her limbs distorted, he asked how she could say this. She replied, with a peaceful and holy look in her face: "If I had not been a leper I should probably never have heard of Christ."

This work of caring for the lepers is hygienic, humane and holy, but the branch of the society's work which may be regarded as of strategic importance is the rescue of the untainted children; for to-day medical science and practical experience have both pronounced that leprosy is not necessarily hereditary, and early in its history the mission conceived the idea of saving the children by placing them in separate homes. This effort has met with abundant success, for it is reported that 99 per cent. of the children so separated have been saved from falling victims to the disease.

The mission has twenty-two homes for children with about five hundred inmates, and the value of such work who can estimate? These children are not only snatched from becoming part of the wreckage of humanity, but while in the homes, are fitted and prepared to take their place in life's duties, and act their part for the welfare of the human race. Many of them who have grown up are now devoting their lives to the service of Christ among the very people from whom they had been taken.

The heroic devotion of the missionaries of the various mission boards is worthy of notice. These men and women are unostentatiously and sympathetically ministering

to the poor sufferers whom nobody else will help, without any remuneration for so doing. These men and women, many of them cultured and scholarly, find in this work some of the greatest joy in their missionary service, and are willing to increase the burdens which rest upon them by undertaking the extra responsibility of superintending leper asylums and children's homes, and "they have their reward," as the following testimonies show:

We often pay our last visit to the leper home in the evening, tired with the toil of the day. Hospital work has been particularly trying. Body and mind are wanting rest. A look around, a cheery greeting here, a smile there, and weariness is forgotten. These men take much from us, but they give us much in return. We know of no better medicine for the soul than to mix with them. They strengthen one's faith and broaden one's whole life. We should be the poorer without them.

The work among the lepers becomes more dear to me as the days and months go by. If I want a new impetus for the work among an unlovely people, then I go to the leper asylum.

The leper asylum and its work never wanes in interest, and we are constantly giving thanks for this pleasant refuge for these poor outcasts. We learn much from them, and one thing our church at home might learn, and that is, how to give.

Great things have been accomplished in the past, but much remains to be done, and the Society is seeking to enlarge the circle of its supporters by starting an organization for spreading information and raising financial aid in America.*

* A committee of well-known business men has been formed in New York with Mr. Fleming H. Revell, of No. 156 Fifth Avenue, as Treasurer, and it is hoped that a Field Secretary will shortly be appointed. Those who wish for further information may apply to Mr. Thomas A. Bailey, care of Thomas Cook & Son, 245 Broadway, New York City.

HOW CHRIST CONQUERED FIJI*

BY REV. D. L. LEONARD, D.D.

Author of "One Hundred Years of Missions"

These islands in the South Pacific display in a marvelous degree the matchless power of Christ to reach, redeem, and transform the grossest, the fiercest, and the most devilish of humankind.

The group of islands is located about as far to the south of the equator as Hawaii is to the north. Only a few of them are of any considerable importance, either for size or the number of their inhabitants. As a matter of fact two, Viti-Levu (Great Fiji), and Na Vanua-Levu (the Great Land), include the bulk of the entire area of about 8,000 square miles. When first visited, more than a century ago, the population numbered about 200,000, but it has been reduced since then to 117,000 or less, largely through the ravages of certain infectious diseases.

These islanders belong to the black Melanesian race and resemble the natives of New Zealand and the New Hebrides more closely than those of Tahiti or Hawaii. Physically and intellectually they rank among the foremost in the South Seas, but before Christianity had wrought its astounding miracles of transformation, they had no equals for brutality, licentiousness, and utter disregard of human life. The world over their name was a synonym for all that is atrocious, inhuman, and demoniacal. It was a part of their religion to be as cruel as possible toward their enemies, and to slay them with nameless and horrible tortures was a positive delight.

Their habitual acts were by far too disgusting and fiendish to be described in detail, or even to be imagined. Here is the portrait of a typical Fijian, when wrought upon by the demon of passion:

"The whole body quivering with excitement; every muscle strained; the clenched fist eager to bathe itself in blood; the forehead all drawn up in wrinkles; the staring eyeballs red and gleaming with terrible flashings; the mouth distended into a disdainful and murderous grin."

The story of the introduction of the Gospel of peace and love into this annex antechamber to the "bottomless-pit" is a novel one, and full of interest. So far as any human purpose or plan were concerned, the first steps were taken apparently by purest accident, as a result of a curious combination of circumstances, two missionary organizations playing an undesigned part. In the year 1823 the English Wesleyans began evangelizing work in Tonga, a group several hundred miles to the east of Fiji, and after eleven years reaped a rich reward in a great revival, in which several thousands of the natives were brought to a saving knowledge of the truth. Intercourse between the two island worlds was by no means infrequent, and a considerable number of Tongans had crossed in their canoes to Lakemba, one of the most easterly members of the Fijian group, for social and trading purposes. Among these visitors were some of the recent converts, who at

* A chapter from "The Pacific Islanders—From Savages to Saints." Edited by D. L. Pierson. Published by Funk & Wagnalls Co. Illustrated. 12mo. 354 pp. \$1.00, net.

once began to proclaim their new faith, and made a deep impression on the Fijians. When tidings of this work reached the home church, two missionaries, William Cross and David Cargill, were sent in 1835 to establish a mission. When they landed they were immediately met with a wild and rough reception, which gave them not a little discomfort and even endangered their lives. Several of the native Christian teachers were killed, and once the mission premises were set on fire. Before long, however, the good will of the savages was won by kindness and good deeds, and by a system of barter, in which food and service were paid for with hatchets, pots, calico, and other imported goods. A printing-press was set up, from which portions of the Scriptures soon appeared in the Fijian tongue, much to the wonder of the natives. Within five months thirty-one natives were baptized, and by the end of a year two hundred and eighty had been received into church membership.

The Conquest of Ono

In the meantime, by a providence even more strange, the Gospel was finding entrance into Ono, a small island about 150 miles to the south of Lakemba. Here Christian influences, centering in Tahiti, a thousand miles away, were curiously joined with those from Tonga, so that the London Missionary Society was preparing the way for the advent of the Wesleyans. In the year 1835, Ono was smitten by a terrible epidemic, from which not the least relief could be gained by the efforts of the pagan priests. In this emergency one of the chiefs crossed to

Lakemba, and learned from a Fiji chief who had recently returned from a voyage to Tahiti that Jehovah is the only true God, and that one day in seven should be set apart for His worship. Furnished with only this slight fragment of truth, he returned home and began to urge his people to cast away their idols and serve the living God. Not long after this a Tongan teacher visited the island, and told all he knew of New Testament faith and practise. His words were heard with gladness, and a chapel was soon built which was daily filled with attendants upon religious instruction. Some time later other teachers were sent from Tonga, one of them a native of Ono, and soon three places of worship were crowded with inquirers. The entire population of a neighboring island abjured their idolatrous practises, and in 1839 word was sent to Lakemba that one hundred and sixty-eight men and one hundred and sixty women had turned to the Lord. James Calvert was sent thither to encourage and strengthen them in the way of righteousness, and in a few months it was given to him to baptize two hundred converts.

Thus far, the evil had been endured from the barbarism everywhere rampant, from opposition and persecution, nevertheless the trials and risks had not been peculiarly great. As yet only the outskirts of the realms of darkness had been touched. Only a skirmish had occurred; the fierce battle was yet to be fought. The chief abodes of violence and depravity were further west in the Windward Islands, in and around Viti-Levu and Vanua-Levu. These seemed to be the very seat of Satan, and in 1838, Cross and Cargill

were transferred thither, Calvert, John Hunt and several others following in due season. Almost at once these newcomers had a taste of the horrors in store for them. The king's son was drowned at sea, and his sixteen wives were strangled according to custom. At the same time a cannibal feast was held upon the bodies of eleven men slain in war, these being cooked and eaten not far from the dwelling of the Englishmen. When their shutters were closed to hide the shocking spectacle, such mortal offense was taken that one of the missionaries came near being murdered. These messengers of the Glad Tidings for years were compelled to see and hear sights and sounds which can not here be told, but can be inferred in some degree, from the brief statement of customs and practises which were common as a part of the native religion.

For vindictiveness of passion these demons in human form were unsurpassed, as well as for cruel jealousies, for satanic rage when provoked, and for revengeful malignity even in the moment of death. A Fijian always went armed, for fighting was his business and the numerous tribes were almost constantly at war. They had a habit of massacring all shipwrecked sailors or other strange visitors to their shores. Few Fijians died a natural death or lived to old age, for the feeble and aged were esteemed worse than useless members of society, and by artificial means were hastened to their graves. Infanticide was so common that two-thirds of the children perished at the hands of their parents. Girls, in particular, were unwelcome, for they could neither wield the war club nor poise the spear. When a chief built a house, and holes

were dug for the posts, a man was flung into each one to be buried alive. When a war canoe was launched, living men were used as human rollers, and their bruised and torn bodies were afterward roasted and eaten. On one occasion a fishing party of twenty-eight were seized, and after being beaten into insensibility, were cast into heated ovens. Some of the number reviving endeavored to escape, but were driven back to be roasted. Human flesh was eaten by preference, as well as from hatred of their enemies slain in battle. In one district the entire population was kept to be devoured by their more powerful neighbors. A chief would send to a neighbor or ally a roasted victim carefully wrapped, and escorted by a procession. After one war the victory was celebrated by cooking one hundred human bodies for a feast. One chief set up a stone to commemorate each time he had played the cannibal, and eight hundred and seventy-two of these tokens were counted by a missionary!

In addition to daily contact with such loathsome spectacles, the thieving propensities of the Fijians were so limitless and shameless that the household utensils of one of the families were reduced to the possession of a single cup, and of that the handle was gone. At first but one ship visited the islands each year. A letter from England was fifteen months upon the way and it required three years to order and receive a supply of clothing. For a time the nearest physician dwelt at a distance of 1,000 miles across the ocean.

For a full decade the grace of patient endurance was the one which received the most continual and abundant exercise. Of course, all

were tireless in the performance of loving deeds, and lavished themselves without stint upon the poor creatures they had come to redeem from their grossness and bestiality. Schools were opened, and as soon as possible the task of translating and printing the Scriptures was carried forward to completion.

Finally, in 1845-6, a sweeping revival was experienced, which wrought marvelous transformations in a multitude of hearts and lives. Many of the features of this season of refreshing from God bore a close resemblance to those occurring in other island groups, Tonga, Tahiti, and Hawaii. First various influential chiefs were touched and regenerated by the Spirit, and then the people flocked *en masse* into the Kingdom. When the consciences of these brutal wretches were thoroughly aroused, they were tremendously excited, and were fairly overwhelmed with terror. They would pray in agony, would literally roar on the ground for hours together, and would then faint and fall from very exhaustion. Reviving, they would pray, and roar, and faint again. All this anguish was somewhat proportionate to their former cruelty and fondness for blood. Some of the most diabolic of the chiefs were found among those who thus agonized to enter in at the "strait gate." Cries for mercy would sometimes drown every other sound, and no relief was obtained until pardon was assured. One monster in particular, known as a "human butcher," who passed through this harrowing experience, came out penitent and humble, and became a notable preacher of righteousness.

The Conversion of Thakombau

One notable and important conversion was that of Thakombau, known as the "King of the Cannibals." His father, Tanoa, was a very powerful chief and exceedingly bloodthirsty and cruel, but Seru, his son, who afterward became King Thakombau, surpassed him in cruelty. He treated his attendants as slaves, and did with them as he liked, for he was master of their lives. One day some prisoners of war were carried to Bau, the capital, to furnish a cannibal feast. One of them was brought before Seru, who was still a young boy. The lad took a club, altho he could scarcely hold it, and managed, with great difficulty, to beat in the head of his victim. This gave him renown and gave him the right to be considered a warrior.

A serious revolt drove the old King Tanoa from his home and capital. Many great chiefs were involved in this, but Thakombau managed to gain possession of the power at Bau and bring his father home in triumph. Then began the fearful work of revenge. Thakombau devoted to the club and the oven all his father's enemies that he could reach. The Namena tribe stood out boldly against Bau and defied it, but they were betrayed into Thakombau's hands and one hundred men were slain and their bodies devoured. By the king's order eighty Namena women were also strangled to accompany their husbands over the Fijian Styx.

Not long after this a devoted missionary visited Bau and sought to gain Thakombau's permission to preach the Gospel of love and peace

to his warriors, but the king refused, saying passionately: "We will fight until we die; we will teach our children and our children's children to fight. We do not want a message of peace."

The missionary warned the king of the consequences of his cruel course, but the king declared that he would never change, and that if ever any of his people became Christians he would kill them. The missionary urged upon him the example of other Christian chiefs, but Thakombau replied: "When you can grow the *Ndalo* on a barren rock, then I will turn Christian; not before."

Thakombau now became not only the greatest power in Fiji, but the greatest enemy to the spread of the Gospel. Some natives at Nandi had gladly embraced the life-giving power born of faith in Christ, and the people of Bau, knowing this, were endeavoring to stir up a war of extermination. Varani of Viwa, and a zealous missionary, knowing the peril the Christians were in, went to Thakombau and begged him to intervene—to stay his hand—to save them! "No!" he sneered. "You are in trouble now and I am glad of it. *I hate your Gospel!*"

Trouble, anxiety, personal danger, and even biting remorse threatened to overwhelm the king. He listened, often in moody silence, to those who wished to save him. His deadly enemy was close at hand, and Ratu Ngara said: "Fourteen times I have sought to make peace with Thakombau, and now I will not rest until I have killed him and eaten him."

Enemies closed in upon the king on all sides. Disasters filled him with consternation—a great part of his capital was burned down; some huge

temples and a vast amount of valuable property were destroyed. Thakombau's favorite colony at Kamba rose in arms against him, seized his property, and slew eighty of his adherents. Then the Europeans (except the missionaries) turned against him.

Dim conceptions of the necessity of having God's Kingdom established in the soul, and of the soul's character being formed anew under the influence of the Holy Spirit, became fixed as realities in Thakombau's mind. "Turn to God, and be faithful to Him," said the missionary, who, after years of stout opposition, had been allowed to reside at Bau and preach the Gospel openly.

But still the king refused. One great obstacle stood in the way of his open and final acceptance of Christ. Ratu Ngara's threat to destroy Bau, and to kill and eat his old adversary, kept Thakombau restless, and called out afresh the fighting instinct as a means of self-preservation.

At this juncture Ratu Ngara was seized with a dire malady, which carried him off in a few days, without his being able to bequeath his revenge to his chiefs and tribesmen. This made it possible to establish peace between the two tribes.

But Thakombau had made enemies of the great chiefs in his neighborhood, and of all those whose relatives he had killed and eaten by the score. These now turned against him and thirsted for his blood. The king had, however, entered a period of humiliation, repentance, and prayer. Conviction had entered his soul, and remorse was tugging at his heart-strings. He saw the awfulness of his own life. He was face to face, not with man, but with God. But by

God's mercy this heathen king at last heard the welcome command—"Go in peace and sin no more." Largely by the help of the Christian king of Tonga, George Tubon, he was rescued from his enemies, and at last forever renounced the gods of his fathers, and publicly owned himself the servant of Jehovah before the assembled celebrities of Bau. What a triumph for the Gospel of Christ! Before crowds of those whom he had so fearfully wronged, the king stood up and confessed: "I have been a bad man. The missionary wanted me to embrace Christianity, but I said I will continue to fight. God has singularly preserved my life. I acknowledge Him as the only true God."

The Christian Islands

Another remarkable convert in these early days of missions in Fiji, was in Joel Bulu, whose ministry continued for more than fifty years.

Miss Gordon Cumming says: "The first to welcome us on our landing at Bau was the native minister, Joel Bulu, a fine old Tongan chief. His features are beautiful, his color clear olive; he has gray hair and a long, silky, gray beard. He is just my ideal of what Abraham must have been, and would be worth a fortune for an artist as a patriarchal study. His face is an intense reality. I have rarely met any man so perfectly simple, or so unmistakably in earnest."

At that time his work was nearly over, and he soon went home to his Master. This experience is a wonderful testimony to the power of the "old, old story."

The phenomenal spiritual quickening which brought about these conversions was the turning-point in the

history of Fiji. The midnight was past, the dawn had already begun to break, the joyful sunrise was near at hand. Cannibalism soon ceased altogether, idolatry was banished, and intertribal wars were known no longer. Scores and hundreds of church buildings were erected, some of them surprisingly large and comely. Of one of these sanctuaries it has been written: "Mbau, which was formerly an Aceldama, is now the Jerusalem of Fiji, whither the tribes go up to worship. It has a fine stone church, ninety-seven by forty-five feet, inside measurement, with walls two and a half feet thick. This was built from the stone gathered from the foundations of fifteen temples. The font is made out of a stone upon which formerly human victims of cannibal orgies were dashed. In 1874 the islands became a British possession, and ever since have been blessed with civil order and good government."

It is now over seventy years since the missionaries entered these abodes of darkness, and sixty since the great awakening began, and how is it with Fiji to-day? Almost the entire population is nominally Christian. The sanctuaries of worship number eight hundred and twenty-six, and at about 1,000 points the Gospel is regularly preached. There is slight need of missionaries, so that only thirteen are employed, but with seventy-six native ministers, nearly 3,000 local preachers, and about 6,000 class leaders for assistants. In the 1,450 schools 2,700 teachers impart instruction. The church-members number more than 36,000, and 17,000 more are in training for membership, while of the 117,000 inhabitants no less than 92,000 are attendants upon public wor-

ship! Think what this statement means. Probably nowhere upon the face of the globe are Sabbath observance, Bible reading, and daily family worship so nearly universal as among the Fijians! Of course, the type of piety is not especially high, for the race is tropical, and generations are

required to eliminate from the blood the virus of rank paganism. But, what a marvelous transformation has been wrought! What power but the Gospel of Jesus Christ, and the might of the Spirit, could work a miracle so stupendous. This Christian conquest of Fiji is a living apologetic for missions.

THE MISSIONARY PROBLEM IN JAPAN

BY REV. T. P. MOORE, D.D., TOKIO, JAPAN

Missionary of the Reformed Church of America

It may be denied by some that there is any "missionary problem" in Japan other than what is found in any other field where missionary work is carried forward. But to any one who understands and fully appreciates the true situation of things and who knows the temper of the Japanese people, it is evident that we are confronted with certain conditions; that certain facts stare us in the face that must be carefully considered and reckoned with in order to pursue that line of policy in mission work which will meet with the approval of our Japanese coworkers, fit into present circumstances, and thus insure the greatest success in the way of immediate results.

This missionary problem involves at least two questions, the answer of which is attempted in this article.

1. Should the present number of missionaries be maintained, increased, or, perhaps, decreased?

2. The relation of the foreign missionary to the native worker.

1. As to the first question, it may be said that there is a difference of opinion on the part of the different missions in the field, and even among individual members of the same missions. This difference, as far as it

exists, is founded in part upon the difference of views as to the relative importance of the work of the missionary, as over against the work done by the native, and depends somewhat, also, upon the views held in reference to the second proposition—viz., the relation of the two classes, or kinds, of workers.

Considered from the standpoint of the proportion of foreign missionaries to the whole population, there can be but one opinion, and that is, that the present force is inadequate. The population of Japan is, in round numbers, 48,000,000. Divide this, say by seven hundred, and the result would be about one missionary to every 70,000 of population. Some one has put the figures at one to every 100,000. Let us take 75,000 as a general average, and one can easily see that the country is not yet overstocked with missionaries. That it is not possible for the present force to evangelize and Christianize, and to look after the spiritual needs of the whole people. Leaving other questions, for the time being, out of consideration, and looking at the matter from this somewhat superficial standpoint, one may with propriety adopt the language of Scripture, and

say: "The harvest truly is great, but the laborers are few; pray ye, therefore, the Lord of the harvest that He may send forth laborers into this field."

Or, if considered from the standpoint of the number of important places—of towns and communities—where no missionaries reside; rarely, if at all, visit; where no regular, systematic work has been or is being carried forward, we are forced to the same conclusion that there is still a scarcity of workers in Japan.

The mission to which the writer belongs, that of the Reformed Church in the United States, and which represents the Council of Missions (Presbyterian and Reform) in the territory of northeast Japan, has, again this year, reiterated its former appeal to the home board for four additional missionary families, to occupy that many new stations to be opened at strategic places within the bounds of Tohoku Chiho, as it is called. The mission is unanimous in its opinion that in order to meet its responsibilities and do its work with the greatest success possible, such an increase of the force is absolutely necessary. It is possible that our field may form an exception. Because of its geographical position and consequent isolation and backwardness, its supply of foreign and native workers may be smaller than that of other parts of the country, and yet it is a known fact that there are somewhat similar conditions in the other parts of the country, and, in so far, calling for a similar increase of the mission force.

My own mission has no hesitation in asking for more missionaries. We have no doubt whatever that the

Christianization of that part of Japan requires more workers, native and foreign—more money than hitherto spent, the greater part of which for a long time must come largely from the home Church.

While other parts of the empire may have a better supply, and there may be less demand for an increase of the force than with us, there is not much doubt that if a consensus of opinion were obtained it would not be in favor of a *decrease*, but rather of an *increase*, to the extent of the financial ability of our home churches.

But what is the position of the native workers? Granted that it is the opinion of the mission bodies that Japan, for yet many years to come, needs a steady increase of workers and funds, the question arises: Does the native Church agree with us? In certain sections there is found a radical body of men (Japanese) who give us to understand that not more men, but fewer, picked men are wanted. That missionary rule should come to an end, and the sooner the better.

A Japanese committee of inquiry and investigation made a report, the substance of which was that for work at central places a limited number of picked men, men of eminent ability and fitness, are needed; that the Japanese, at the present time, will not receive instruction and advice from any other, but that for remote places not yet supplied with preaching, men of the ordinary type, who are able to use the Japanese language, can find a good work to do. Outside of the radicals referred to, the report of this committee embodies what might be called a consensus of opinion among the the Japanese Chris-

tian **workers** throughout the country. A strong nationalistic sentiment, always existing and greatly intensified by the late war; greater self-consciousness on the part of a self-reliant people, developed by the nation's late experiences, have greatly modified the missionary question in Japan, and have helped to make the missionary problem here under discussion.

2. But in the next place, what as to the relation of the foreign missionary and his native brethren and co-worker? This has been for years in certain quarters a vexed question, engendering heartburnings and sometimes bitterness of feeling. Some one has described mission work in Japan as "an attempt to establish in the East our Western denominational churches and Western creeds, with governing boards in the West, legislating for Christians of the East; and bodies of foreign missionaries holding their secret sessions in which to decide the policy and methods of native Christians and the places and salaries of native evangelists." And then goes on to say that "this extra territorial system is responsible for the larger part of the misunderstanding and friction between the native and foreign workers. That there have been friction and misunderstanding goes without saying, and that they have grown out of the dissatisfaction of the Japanese with methods hitherto followed, is also certain. They do object to missions deciding the policy and methods of their churches wherever and whenever that is attempted; and to missions selecting, stationing, and removing evangelists and fixing their salaries without their having any say in these matters. And they

have been clamoring for a change. The missions may be right in their positions when they say: "We provide the money and pay the bills; we are responsible to the home churches, and so we should decide certain questions; and as long as we carry on the work directly and are responsible for it, financially and otherwise, we are entitled to decide as to the methods to be pursued." But all the same, our Japanese brethren think that, for certain reasons, to them well founded, they ought to have more of a voice and a greater share in the specific, direct work of the missions; and some of us sympathize with them and are disposed to yield more than the majority is willing to yield.

The question resolves itself into this: What shall be the manner and form of cooperation between the foreign and native Christian bodies? Shall the larger experience of the foreign worker and the fact that he pays the bills entitle him to the principal say? Or shall the fact that the Japanese worker, because he is a Japanese, with a greater knowledge of the language, customs, and needs of his people, and his greater influence over them, entitle him to the greater say and greater share in all the affairs of the work? I believe there are a few Japanese who want *all* the say; and there are very few in these days who are satisfied with less than an *equal* share in the direction of the work—even that work which is directly carried on by the missionaries themselves.

The matter of cooperation in connection with the work of the "Church of Christ in Japan" (Presbyterian and Reformed) has been a vexed question for years.

For the last few years it has been the leading topic of discussion before the Synod of the native Church, and the Council of Missions in affiliation with that body.

In a series of resolutions the council, in 1905, defined its position relative to the matter of cooperation. The synod of the native body the same year dissented from this position, and proclaimed itself and the Church it represents, independent, and called upon the people to aid to their utmost in the fuller establishing of this independent body.

That such a step indicates progress in the right direction and is praiseworthy no one will gainsay; but that it was mixed up with the other question of cooperation, and grew out of it, was unfortunate, so far as it effects the continued, harmonious relation of the foreigners and Japanese.

In conclusion, What, then, is the solution of "The Missionary Problem in Japan"? A categorical answer to that question can not, in the opinion of the writer, be given. There are several things, however, which the writer believes to be helpful and necessary factors in the solution of the problem:

1. A due recognition of the fact that the Japanese seek, in their church work, independence and liberation from all foreign control; that because of a greater national self-consciousness developed by recent startling events, the Japanese demand, and it would seem, are entitled to, such an adjustment of mission work as will give the foreign worker a *less* prominent and the Japanese worker a *more* prominent place in the affairs of the Church until such time when there shall be complete independence. In

a word, there must be a willingness on the part of us missionaries to *decrease* while we see the Japanese *increase*, not of necessity numerically, but in point of place and influence.

The Japanese Church is growing in self-consciousness, growing in numbers as well as in faith and resources, and the time is fast coming when they will gradually take over the full direction of all Christian work in the empire. Indications on all sides point that way; and *that* mission will be most successful which recognizes this, and *that* missionary enjoy the greatest usefulness and influence, other things being equal, who sees this rising star and shapes his course accordingly.

2. By the sending out of men who are mentally equipped to meet the philosophic demands of earnest inquirers after the truth as it is in Christ; to combat the materialism and skepticism so rampant and rife among the higher classes, as well as earnestly to preach the Gospel of Christ.

3. Last but not least, men and women of broad sympathy, who can think and feel and sympathize with the Japanese in the settlement of the great questions which now challenge the Japanese nation, and who can see eye to eye and face to face with their Japanese brethren in their desire to be their own masters in things spiritual and ecclesiastical, as they now are in things political; in their desire to have an independent Japanese Church, having the settlement of the things of faith, of the Church, and of creeds and forms of worship in their own hands. In a word, those who are willing, within reasonable limits, to follow where the Japanese may lead.



CROSS COUNTRY TRAVELING IN ARGENTINA

ARGENTINA—THE LAND OF THE SILVER RIVER

BY THE REV. GEORGE SMITH
Fifteen years a Missionary in South America

"There is a future for Latin America immense as her mountains and her seas, brilliant as her skies and her resplendent stars." So wrote Marmol, one of her own poets.

The leader of all the republics will be the Argentine. Because of her progressiveness, her adaptability to European customs, her liberality of thought, and generosity to the foreigner sojourning in her midst, she will become the pioneer in real, permanent civilization and evangelization of most of the other republics of South America.

Marmol's prophecy applies more to Argentina than to any other republic.

Her past history gives indications of this in the part she has taken in the emancipation and independence of neighboring peoples, as also the

rapid progress made toward the attainment of high ideals in the government of the country and the well-being of her people during the last few years. The marvelous changes made during the past twenty years morally, commercially, and materially, if continued at the same rate, will bring Argentina into the front rank of nations.

She was the first of Spanish colonies in South America to declare and vindicate her independence. She gave Chili and Peru their independence, and from her midst much Gospel light has gone into these same countries. With the exception of Brazil, it is the largest country in South America, having an area of 1,138,000 square miles. Its extreme northern limit is in latitude S. 22° and its south-

ern latitude S. 55°, having a stretch 2,300 miles long by eight hundred miles wide at its broadest part, containing fourteen provinces and ten territories that have been thrown wide open for the entrance of the Gospel.

There are wonders in the Argentine. Rivers whose waters have traveled 2,500 miles before reaching the River Platte—the mighty estuary that widens out to one hundred and fifty miles at its mouth. Pampas that stretch hundreds of miles, upon which graze millions of sheep and cattle. Mountains whose summits are ever snow-capped, one of which reaches an elevation of 25,000 feet. A climate that is unsurpassed by any other country in the world.

God has painted her flowers with the most gorgeous hues and charged them with the sweetest fragrance. He has clothed her songsters with the richest plumage and filled her rivers with wholesome, edible fish. She possesses a soil rich and fertile, in which can be produced abundance of food for man and beast. Yes, God has done all He can without the co-operation of man—this He must have and for this the country waits.

When are we going to help bring about the fulfilment of Marmol's prophecy?

Until more is done by the Christian Church at home paganized Romanism will prevail, or that which is rapidly succeeding it in many parts—infidelity.

Let us consider this intensely interesting mission field—its past history and present needs. Regarding the past, what has been done? The story of Captain Allen Gardiner's heroic sacrifice in the wild regions of Tierra del Fuego is too well known

to need repeating here, and the acknowledgment of Darwin regarding the results of that work is a proof of the success the early pioneers had at that time. "The history of Protestant missions in Argentina may be divided into three periods: First, movements in preparation, from 1820 to 1867; second, the inception of work in the Spanish language from 1867 to 1870; third, the period of rapid development, beginning with the year 1870."

The earliest Protestant movements were begun in connection with the Bible societies; but the development and marked progress of Gospel work in Spanish was that of the Methodist Episcopal Church of the United States. From the center—Buenos Ayres—went forth the light of Truth into other provinces, until a number of outstations were established and have been kept going ever since.

Buenos Ayres, owing to its high state of civilization—as compared with the cities of other republics—its fine climate, its accessibility, attracted many people and added much to the birth and growth of this great movement, so that it is not surprising that it soon became the recognized center for Christian work and the highway to other countries, viz.: Bolivia, Paraguay, and parts of Chili.

Considering the history of the past mission work from the points of its adequacy to the needs of the vast, untouched field, very little has been done by the Christian Church. That the early attempts to preach Christ and advocate an open Bible was a struggle, will be quite understood by all who know the spirit of Romanism. There was danger in those days. Priests were not slow to hire men for

the purpose of shooting the preachers.

We gratefully acknowledge the brave efforts of the Rev. Dr. Thompson (the "Apostle" of the Argentine), of Dr. Wood, and of the Rev. A. M. Milne, and others, who, when Rome *had* full control of South America, fought and won till the

And because Argentina has become liberal and desirous of improving, this has been made possible.

Thus, for instance, the school system was introduced by General Sarmiento from the United States; the railways and street-car service are foreign; and even the control of the road traffic is the result of careful



WHERE THE POOR LIVE IN AN ARGENTINA CITY

prejudice and bitter hatred against Protestantism was, in that part, to some extent broken.

But we are now more concerned about what *is* being done in the great and needy country. How far is the work of to-day meeting the needs of the people of Argentina? Let us glance at the spiritual condition. No credit is due to the Church of Rome for the progress one sees in Argentina to-day. It has been brought about by contact with, and introduction of systems from, other nations.

study of English and other methods.

The Church of Rome has hindered progress in South America and has failed to elevate the people. Note her attitude toward the Bible!—a forbidden and anathematized book; the awful false teaching regarding the Virgin Mary. Here are some examples: "All is subject to Mary's empire, even God himself." "You, O Holy Virgin Mary. Here are some sam- of a mother." "It is impossible that a true servant of Mary should be damned." "We, Holy Virgin, hope

for grace and salvation from you." Then, Mary is called "Dispensatrix of Divine Grace."

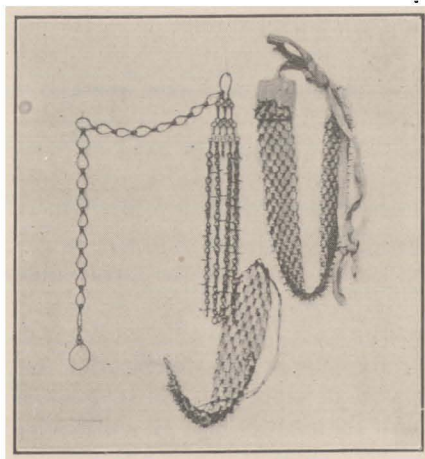
If it is not Mary, it is some patron saint. What numberless saints they have! To them is attributed power to intercede with God—in short, a miraculous power that belongs to God alone. It is impossible for one in countries like the United States or Canada to realize the awful condition of the Church of Rome in Argentina, or indeed in any part of South America. The farther inland one travels the less will it bear investigation. If there is any truth at all in the teaching, it is so hidden by the error and treachery of priestcraft that it can not be recognized as truth. What is being done to lead these deluded people to the Truth? When we remember that perfect freedom to preach and teach has been granted, we are amazed at the slowness of the Christian Church to take advantage of the great opportunities offered.

The following societies are working in the Argentine: The American and British and Foreign Bible Societies; the Methodist Episcopal Church of the United States; the Regions Beyond Missionary Union; the South American Missionary Society; the Salvation Army; Christian and Missionary Alliance; the South American Evangelical Mission and the Brethren. The United States Northern Baptists and the Presbyterians have no missionary there. Canada's great missionary churches—Baptist, Presbyterian, and Methodist—also have no representative in the Argentine. The British Baptists and Methodists have none; the Presbyterians have one or two. I am excluding work to English speaking people.

It must not be concluded that, as the above mentioned missionary societies are working in the Argentine, little remains to be done. It is because of the paucity of workers, the few places in which to preach the Gospel, and the apparent lack of interest in that country, that this has been written. Possibly the want of knowledge of the condition of the Argentine is the reason why so little is being done there.

An idea of the existing need may be gathered from a brief description of the Federal Capital—Buenos Ayres—which is better provided with evangelical agencies than any other city in the republic. Here is a population of nearly 1,000,000, with accommodation in the churches and mission halls for Spanish services for between 4,000 and 5,000 people. Here are streets and streets of people who have never been evangelized, and for whom no effort is being made. A beautiful city, whose cosmopolitan inhabitants are liberal minded, the majority of whom are indifferent to the intolerant demands and erroneous teaching of the Roman Catholic Church. What an opportunity!—crowds willing to listen, in the open air, to the Gospel; the authorities willing to give, not only permission to preach, but protection and help in the work.

In this city there are thousands of children for whom there are no schools, the state schools not being able to accommodate the large number of children. There are dozens of *conventillos*—large courts containing some three, four, and five hundred poor people—where magnificent opportunities are offered for visitation and preaching. Some of the best con-



INSTRUMENTS OF SELF-TORTURE
Spiked belts and necklaces sold to poor women and
prescribed for penance by the Roman
Catholic Priests in South
America

verts the writer knows of were won through services held in the *conventillos*.

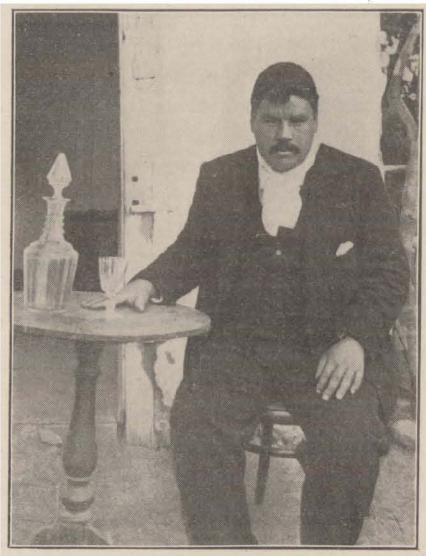
Buenos Ayres contains more street-cars than any other city in the world. Here is a work among the thousands of employees. How many of the shareholders in the homelands remember that in that great city these men are faithfully working for them, and yet nothing has ever been done to give them the Gospel?

The attitude of many Christians at home is something like that of the clergyman who once said to me: "I am much interested in Buenos Ayres; I have some shares in the tramway companies." Alas, for such interest, when it goes no deeper than the pocket, subject for its intensity more to the rise and fall of dividends than to the fact that thousands are perishing without hope and without Christ! Then, what opportunities for work among the railway men! There are five great railway termini in the city, whose trains go a thousand miles

north and south and across to Chili. No effort has been made to give the Gospel to these men, many of whom can neither read nor write, and yet there are thousands of Christians who have shares in these railways and are receiving profits!

It is inconceivable that a city so up to date in every material respect, so magnificently laid out with its beautiful squares, clean streets, fine buildings, electric light, and cars, should be so backward spiritually.

Here are opportunities for special police missions, soldiers' work, street-boys' missions, work among cabmen and railway men—in short, a hundred such doors stand open for the exercise of every Christian gift that one finds so fruitful in our own large cities. This is the Federal capital, the finest city south of the equator, the largest and most up to date city in South America. What of the other cities



MANO SANTA—HOLY HAND
The Roman Catholic "Witch Doctor" is supposed
to effect cures by blessing water in which
sores are to be washed

inland—the large towns in other provinces? There one sees the fruits of Romanism! Ignorance, superstition, and in some places fanaticism, in others stolid indifference. Let me give here a brief description of one of these inland cities: Salta, the capital of the province of same name, has an elevation of 3,930 feet, with a population of about 30,000. The town is well paved and lighted by electricity. There are six churches (Roman Catholic), including a cathedral, and eight chapels. The theater is a new building and fully sufficient for the needs (?) of the population. There are several hotels and restaurants, telephone service, tramway, numerous hackney coaches, etc. 30,000 people, and not one missionary! There are *hundreds* of other towns without a missionary! I have visited towns of five, ten, and fifteen thousand people where a missionary can live as peacefully as in any home town, where schools and services would be welcomed, but where there is not one person witnessing for Christ. Let it be remembered that this is not China, where the people are semi-barbarous, or Central Africa, where cannibals live! but quiet, peaceful, thriving towns, into which farmers come with their produce—skins and cereals for the European market. Let us look at one or two of these towns where our men are working. Las Flores is situated about one hundred and fifty miles from the capital. Some years ago our mission was started with services, and day and Sunday-schools. Steady and successful work has been done, and to-day there is a fine church building and a living Church whose beneficent influence has reached far and wide. At Coronel Suarez—a town

some two hundred miles from Buenos Ayres, conversions have been taking place all along, and now there is a good, strong Church in its own building. News is just to hand of a revival in Tres Arroyos, a town four hundred miles from the center. Seven stood up to confess Christ, six being men! One of the great difficulties is to build, owing to lack of funds, as all the mission money goes for the support of missionaries and upkeep of stations. Yet to build is much the cheaper way of proceeding. A very practical way of helping such work is for men of means to advance money for meeting-place and dwelling-house for missionary, and the Society to pay him instead of the landlord, in this way buying the premises from the benefactor. There need be no financial interest, but there would be a spiritual interest beyond our power to calculate. The Church of Christ has not yet learned the blessedness of giving, and certainly she has not yet looked upon the great, needy field abroad with longing eyes and tender compassion. Think of it, *one* foreign missionary out of every 4,000 Protestants! Out of every £1,000 of the Christians' income, only £1 goes to the foreign mission field. What sinful waste one sees in the multiplicity of churches in the home-lands! In the short street where I am writing this (in England) there are four places of worship, and none are properly filled. Within a radius of ten minutes' walk from here I can reach *twenty-two* different places of worship! Think of the enormous expenditure of money and effort on a comparatively few people, when half a dozen of the buildings would easily accommodate all who attend. Half of these pas-

tors could occupy as many towns of 10,000 people in each, in the Argentina, where now *not one* Protestant service is held. Add to all these buildings and pastors at home the large staff of helpers—local preachers, Sunday-school teachers, visitors, etc.—and the contrast between the home and foreign field is all the more striking. Is it surprising that the Holy Spirit does not come into our midst in great power, when we are disobeying our Lord's command? Can He come and work? Surely, when we are more concerned about a church steeple or organ, or some elaborate and expensive ornamentation in our church or chapel, than about the one imperative and all-important command coming from Jesus Christ, there must be something radically wrong either with our faith or our love. Let us look at it more specifically. One of our church steeples, costing, say, \$10,000, would keep a missionary and his family in Argentina *ten* years in a city of 10,000 people, or ten married missionaries for one year in as many unevangelized cities. I know of one church where the price of the organ would keep *thirty* married missionaries in as many cities for one year! Can it be possible that these expensive, unnecessary things imply faithful stewardship on the part of God's people? This, too, when 100,000 men, women, and children die *daily* without a knowledge of redeeming love! The Master thought more about the hungry multitude than about a pillow whereon to lay His head. The work in Argentina is not as difficult as some imagine Spanish work to be. The writer has very rarely met with a refusal

when distributing tracts. The results already seen fully justify strenuous efforts being made for its continuance on a larger scale. One has the ready ear, and a polite attention is invariably given to the missionary.

Oh, the restless longing for something that one sees on every hand! Something their religion can not give! This leads to unabating zeal. The cases of conversion under our notice, the encouraging work among the young, the comparative healthy climate, lead me to say the Argentine presents a field for the missionary, the equal of which can not be found elsewhere. I have written of Spanish work only. There are Indians in the northern provinces—Tucuman and **Jujuy**—on the borders of Chili, and in the southern parts of Tierra del Fuego and Patagonia. But these must live and die without Christ! Did He make "all men of one blood"? Is the story of the Cross of Calvary for such? As I look at the multitudes of Christians at home to whom the story of God's love is among their earliest recollections; at the crowds gathered in some little corner trying to convert a handful of Gospel hardened people; at the lavishing of money (that rightly belongs to Christ) on the home churches, and the apathy, selfishness, and ease of many, I am led to doubt whether a large number of such believe that "God so loved the *World*"!

Jesus said: "I will come again." "Surely, I come quickly." What of South America? Will He find that large portion of His vineyard untilled, unsown, and unreaped? He has committed that work to you and to me.

NOT PEACE, BUT A SWORD IN CEYLON

BY B. R. BARBER, CALCUTTA

Secretary of the College Young Men's Christian Association

In a little village ten miles from Jaffna, Ceylon, there lived a mother and her two sons. They decided that the older, whom we shall call Samuel, should be sent to college, for after getting his degree he could better help to pay off the mortgage on the little farm.

It was a great day for the lad when he left his home and mother, and visions of the future arose before him when he should be a graduate. In college he met a native Christian student who knew of the joy of salvation and was all aglow with the desire that others should hear of the Master through him. This student met Samuel and there sprung up between them at once a mutual affection. Many a time until midnight they sat talking together of the good news of a Savior born for the sins of men. How this appealed to that village boy! What a contrast was that pure and holy life to the awful gods and repulsive stories of Hinduism! There was a power in this religion that drew him.

Vacation time came and Samuel returned to visit his mother with a new joy in his heart, a new power. She noticed that he did not go to the temple.

"Samuel," she said, "are you not going to worship to-day?"

"No, mother, I'm not going to worship Siva any more."

"Why is this, my son?"

"Because in college I have heard of a new teacher, a new God, and I'm going to worship Jesus Christ."

"Nonsense," said the mother, "you come with me at once."

She forced him to go to the temple, where the priest shaved the boy's head, covered his body with ashes and put the mark of paint upon his forehead to show that he had that day worshiped Siva.

They declared that they would not send him to college any longer. But they reconsidered. It meant so much for the boy to secure his degree that they could not allow him to give it up. So they told him they would take his Christian books away from him and send him up to India, the seat of Hinduism, where they did not know about Christ. But he refused to go without his books and they allowed him to choose one—the Bible—and sent him away to Calcutta.

From the railway station he came directly to the college Young Men's Christian Association building and asked us to take him into our dormitory. He joined the Bible class, and his questions and answers were so intelligent that we knew he had been taught before. He progressed well until suddenly he became morose, stopped coming to the class, and one night he ran away, saying that he would never return. I left word that if he did return I was to be told immediately.

Next morning, sure enough, word was brought that Samuel had returned. I found him standing in the middle of the hall.

"Samuel," I said, "what's the matter?" No response. "Something serious has happened to you, has there not?"

But he only shut his lips and heart the closer. When I pressed him he

rushed into his room and shut the door in my face. But I pushed the door open and sat down on the bed beside him, and, putting my arm about his shoulder, I said: "Samuel, I am here to help you. Won't you tell me what is the matter?" Then he burst into tears and told me of his early joy in Jaffna, and of his mother's sending him to Calcutta. When she heard again of his interest in Christianity she had, two months before, stopped sending him money. So there he was, with no money to pay his college fees, his boarding or his room rent, and what was he to do? He decided to run away and jump into the river. All night, he said, he had walked up and down the park, restrained somehow from committing the deed, until he became so tired that he sat down on a bench and fell asleep.

In a dream he saw that Christian student down in Jaffna, and he said: "For his sake I could not do it."

Samuel's case was presented by a missionary to a business man, who said that he would support the boy in college. But Samuel's mind was so disturbed by all these events that he failed in his examinations. His mother heard of his baptism and that he had failed, and wrote, saying: "You see, you have deserted the gods and they have deserted you. Come back now and be a good Hindu." "Not so, Samuel," said I, "be a good Christian."

Then he took the whole year's study over again, but when he had come to within two weeks of his examination he contracted smallpox. He now began to wonder if the gods

had not really deserted him. He was taken to the hospital and made comfortable. He was, however, able to pass his examination with honors.

At once I was able to procure for Samuel a post as teacher with a salary three times the amount he could have received had he not obtained his degree. He filled this post with credit and is to-day back in Jaffna teaching and studying to be a preacher.

A letter from Samuel a short time ago told how he had recently walked the ten miles to the village to see his mother. On approaching the house the younger brother accosted him with:

"What do you want here?"

"I want to see my mother," said Samuel.

"Well, you can not come into this yard."

When Samuel stepped in the brother beat him with a club. He received that beating without a word, even as our Master received the scourgings from those who sought to kill Him.

"Now, will you call my mother?" said Samuel, and the brother, touched with remorse, went inside the house. But the mother refused even to look out of the door, and Samuel was obliged to tramp back those weary, lonely ten miles to Jaffna with a heavy heart and with a slight sense of appreciation of what our Master had to suffer, but with a joy that he himself was counted worthy to suffer. Then I understood the words of our Master: "I came not to send peace, but a sword. I came to put a mother at variance with her son."

SAVING THE CHILDREN IN INDIA *

BY REV. J. P. ASHTON, M.A., HASTINGS, ENGLAND

Hon. Secretary in England of the Society for the Protection of Children in India

Indian children are exposed to special evils not common in Western lands. The abolition of these evils is advocated by enlightened Indians as well as by Europeans. Some of these may be briefly referred to:

1. *Infant marriage.* Through the malign influence of certain Hindu lawgivers, who, tho not the oldest and highest authorities, are the most widely known, the impression prevails among Hindus that girls must be married in legal form before they are 12 years of age. The practise is most objectionable for moral as well as physical reasons, and the results are highly prejudicial to the vigor and manliness of the race. The Indian rulers of Baroda and Mysore have been enlightened enough to pass laws against the practise and to prosecute offenders in the boundaries of their dominion. At the important social congress held at Benares in January last, a resolution was passed urging that boys should not be married under 18 years of age, nor girls till they are at least 12 years old. The proposal has not yet received any notice from the Government of India, which too often shrinks from a conflict with religious prejudice, nor have the Indian social reformers in British territory approached the authorities with a view to legislation in this direction. The Madras Hindu Association has offered a prize for the best essay on the Shastraic sanctions of the marriage of a Brahmin girl who has attained maturity. If

the prize essay is widely published, good should result. Some learned Indians are of the opinion that Manū, the highest authority, approves of the postponement of a girl's wedding till she is of adult age. A permissive act would meet the wishes of many, and would prepare the way for more radical legislation, which at least would remove the scandal of thousands of child-widows too young to be wives in the proper sense of the term. There is now an act permitting the remarriage of widows, but the number of those availing themselves of it is very small; hence the common sight of an elderly man marrying a mere child. The secretary of the January congress, speaking of the teaching of the ancient Rishis, said:

Husband and wife are said by them to be one, and together are to seek Light. So much was this enjoined that they laid down the law that a man shall marry again on the death of his first wife, because he can not seek the light without the cooperation of a wife. But now who thinks of yearning for the Light; that is gone; and an old dotard with one foot in the grave is not ashamed, but thinks he is only carrying out the injunction of the Rishis, when he marries a babe of a girl, and society encourages him in the name of Sanatana Dharma (Hindu orthodoxy). Woman to yearn for the Light must have intelligence cultivated.

2. *The marriage of little girls to an idol, or to a dagger, or to a banana tree.* This is one way for unscrupulous parents to escape the ruinous expenses of the wedding of more

* The Society for the Protection of Children in India began its operations in Calcutta about five years ago. Experience had shown that there was a crying need for such an organization.

than one daughter. Rumor adds that more drastic methods are adopted sometimes at the unwelcome birth of a little girl, notwithstanding the strict laws against infanticide. But an ignorant parent may prefer this dreadful risk of crime to consigning their child to the sad lot of a Nautch girl. The temple "marriages" are to be numbered by the 10,000 in Southern and Western India. An appeal has come to the Children's Protection Society for a branch of this society in Madras, but financial difficulty has thus far stood in the way.

3. *The law of guardianship needs alteration*, for as it stands it is almost impossible, on complaint considered by a magistrate, to prove that the little girl is not the daughter of the woman from whose evil clutches the child ought to be rescued. In response to this society's representations and those of missionaries in Bombay, Lord Curzon in council officially recommended a salutary change, but it has not yet been passed into law by the provincial governments.

4. *Cases of cruelty often come to light*. Last year a girl of six was found branded with red-hot iron; two boys were deserted by their Eurasian father, and a boy and girl were severely beaten and half starved. The following are typical cases:

A woman of ill-fame died in hospital, leaving a daughter aged two and one-half years. After the mother's death a prostitute took possession of the child. This woman dying within a month, another prostitute took the child. Then a man appeared on the scene and, claiming to be a relative of the mother, forcibly removed the child. This man was reported to have endeavored to sell the child in several places in the city. Eventually the child was found in a

brothel in one of the suburbs. The woman in possession demanded Rs. 25 (\$8.00), for the girl, alleging that this was what the child had cost her. The matter was reported to the police who removed the child and made her over to a home.

An elderly Mohammedan woman of Bhangore was recently tried by the Deputy Magistrate of Alipore, on a charge of having kidnapped her married minor sister from the custody of her husband. The accused one day went to the house of her sister's husband and proposed to take her sister to their parental house at Tollygunge, but instead of doing so she took her to a house of ill-fame at Chetla, where she was attempting to dispose of her. The police getting scent of it, arrested the accused and rescued the girl. The accused was sentenced to one year's rigorous imprisonment.

A Mohammedan woman of Budge-Budge induced a young girl to accompany her on the plea of visiting the house of her parents, but instead she took her to Ballygunge, where she attempted to sell her to a woman for unlawful purposes. Caught in the act, she was handed over to the police, and was eventually sent to jail for six months.

A young Hindu of Bishtapur was brought before the Deputy Magistrate of Alipore on a charge of having systematically ill-treated his girl wife, aged about fourteen years, thereby endangering her life. The accused did not care for his wife, as she was not good-looking. He confined her in a room and kept her on short rations. When rescued by the police the girl was reduced to a mere skeleton. The accused was sentenced to six months rigorous imprisonment.

The Northern Division Magistrate of Calcutta has recently tried a case in which a man and his mother were accused of causing grievous hurt to the ten-year-old wife of the former. The little wife, when she first appeared in court, was a most pitiable object. Weak and emaciated, she could scarcely make herself heard. The case was remanded and, later on, when she told in detail the story of her sufferings, a thrill ran through the court. A doctor described the marks upon her: abrasions caused by friction with a hard substance—

the child alleged that she had been dragged about the yard; blisters caused by burns which the victim said were caused by the application of burning matches; a broken tooth—caused by a blow from a curry stone; a contused toe—her husband struck her with a hammer because she told her father of the ill-treatment to which she had been subjected; a severely sprained finger, which two months later she could not bend—her mother-in-law twisted it because she could not lift a heavy pot of rice off the fire. The accused were sent to jail for nine months.

In the Panna case one witness deposed that she was a prostitute, and then went on to give details of how at different times she had purchased girls for the purposes of prostitution. At the time of giving her evidence, she had five such girls in her possession.

With funds guaranteed for two years by friends in England, it was found possible five years ago to engage the services of W. Summers as Director in Calcutta. Subscrip-

tions were sought in Bengal, which have been steadily increasing, but some supplement is still required from England and America, and hitherto it has not been possible to extend the operations to other cities than Calcutta. The work should eventually be met entirely by local funds, but until this hope is realized an appeal is made for assistance not only to the friends of humanity in England but also to those in America. This may be justified on the ground that the Society has been and is of great help to missionaries who meet with cases of cruelty in affording them legal advice and relieving them of attendance at court, as well as in placing the children in suitable homes or institutions. In this way the great majority rescued have received spiritual as well as temporal blessing.*

THE GUNGA SAUGAR MELA

ONE OF INDIA'S HINDU FESTIVALS

BY REV. W. W. BRUERE

Not long ago it was my privilege to spend a few weeks with the Rev. and Mrs. Lee, of Calcutta. These devoted servants of God were supposed to be having their vacation and were staying at Ghoom, in the foot-hills of the Himalayas, more than 7,000 feet above the sea, where they were in sight of the eternal snows that apparently hang in the sky miles above the earth. But altho we were in such a place, so favorable for a grand, good outing, these saints could scarcely be constrained to leave their correspondence and other self-imposed tasks long enough to take a morning walk. What a noble work they are doing,

and what sorrows they have passed through! Six of their beloved children lie buried near where we were staying, four of them beneath the mountain in a grave that will not be discovered until the last trumpet sounds. God is blessing these servants and enabling them to erect a monument in Calcutta that will bring joy and gladness to

* There are representatives of the Hindu, Mohammedan, and Parsee communities as well as of the different Christian denominations on the Calcutta committee. Among those who have patronized the Society are included the late Viceroy and Lieutenant-Governor of Bengal, Lady Dufferin, Bishop Weldon, the Maharajahs of Cooch Bahar and Burdwan, and others less widely known. The Calcutta office is at 135 Dhurumtollah Street, and the Hon. Secretary and Correspondent in England resides at 7 Tillington Terrace, Hastings, Sussex.

many a home and endure until that great city shall throw its idols into the Hugli and turn to the living God. We had a little time daily for Christian fellowship, and on one of these occasions Mrs. Lee related the following interesting experience:

"Gunga Saugar is the seat of an annual Hindu mela, or religious festival. It is the extreme point of the island, in the mouth of the river where the Ganges unites with the salt water of the sea. Some priest or person started the saying that purity is found by bathing in the waters at this particular spot. Others say that a devotee, in his wandering, died on this lonely beach, and thus the place became sacred; and now whoever dies at Gunga Saugar will go to heaven. Another fable is that a special stone was miraculously cast upon the sand here, and the main shrine is a god, built on this stone where, during the three days of the mela, offerings by the thousands of fruits, flowers, and sweetmeats are cast from morning until night.

"The wonders of the place, efficacy of bathing in the sacred water, and the sights are published in all languages and are sown broadcast throughout the land, so that thousands of pilgrims flock there every year. Some of our experiences during our yearly visits may help to give our people some idea of the hideousness of Hinduism.

"We, in company with four of our best Bible women and a number of our native preachers, take with us several thousand Bible portions, books, and tracts, and take passage on a steamer from Calcutta to Saugar Island, a distance of eighty miles. The

steamer has lashed to each side a flat boat, and often carries 3,000 people. On one trip I noticed about 1,000 of them were *jogees*, or *devotees*. During the day and a half required to reach the seat of the mela we have a great opportunity for selling our books and working among the people. We have with us all castes from the Brahman to the pariah; and, in the little room allowed to each, it is wonderful how they jam up against each other. We have a great variety of nationalities.

"Among the *jogees* (devotees) were fourteen women. One motioned for me to come to her. When I went and we began to talk, the head *jogee* of the gang (a man) became so angry that the woman soon, through fear, begged me to leave her. She told me she was a widow since childhood, and had been to most of the leading shrines of India; that Ram was her husband, the creator of the earth was her all. And yet in a few minutes, in an angry fit, she showed she was completely in the hands of Satan, and no doubt was steeped in the worst of sins. Still these people are called *shadu* (purity). Some will not eat while on board the vessel, and were two days without food, and then must purify themselves by bathing in the Ganges before they break their fast.

"We reached the seat of the mela late in the evening. At the first sight of the place there was a shout from the people like that which Moses heard from the mount: 'Victory to Mother Gunga!' (the goddess of the river). 'Kobel Monee, Victory!' (the name of the goddess of the island, who, they say, arose from the earth of herself). Thousands of voices made the air

ring with the awful sound. The sea was rough and, as the people left the steamer in native boats making for the shore, my heart ached for them—especially for the thinly clad and ignorant women, most of whom had never been there before. Many never reached there alive, for the waves beat so high that seven boats were capsized in landing, and no one knows the number lost, but not less than eighty or one hundred souls.

“The next three days we spent on shore among the people, preaching, selling Bible portions, giving out tracts, and persuading the people. Some would revile us; some would hear us, wondering at the words we spoke. My heart ached as I stood and watched the bathers. Widows were having their heads shaved, and, taking their long, beautiful hair (that which they prize most), and bunches of plantains, sweetmeats, and flowers, waded into the water and, calling upon Mother Gunga, threw them in. After which they dipped themselves in the water three times and returned to the shore.

“I noticed that the place was full of Brahman priests. No sooner had the fruit touched the water than they were grabbed by one or another and put into a sack. One woman was wading in and had tied up in a red bit of cloth, jewels and money. She was followed by the priest and, as she raised her hand to throw the offering in, he snatched it from her. The shore was strewn with wreaths of marigolds, but valuable things were carried to the stalls and sold, so that the same fruit was often bought over and over again. Hundreds were bathing at a time, and would come back so pure that they

would try to avoid even the shadow of lower castes.

“The devotees lined both sides of the paths leading to the beach, some smoking hemp, others going through all sorts of supposed torture, such as sitting or lying on a bed of spikes, heating themselves over smoldering fire, others swinging by the legs, head downward, and counting their beads. But I noticed those lying on spikes were careful to keep a bolster under their shoulders, and, with some, I noticed that the spikes were blunted, and that they were only lying upon them for a short time. The women would strew rice and fruit and grain of different kinds in front of each as they passed by, and often would give offerings of money, some buying a cent’s worth of ashes from off the devotee’s body, which they carried home as most sacred. Some of the *jogees* went about leading a cow, and would cry out: ‘Who will give a cow to a Brahman?’ Often a person would buy the cow he had, paying him the money for it and yet leaving the animal in his hands. Thus one cow was sold again and again during the day by the same person. We saw a number of bedsteads beautifully rigged up with pillows, comforts, curtains, etc., which had been given as offerings to the Brahmins.”

On the return journey, that faithful visitor to all the shrines of India, cholera, broke out on the densely packed boats. The dead were dropped into the sacred waters of the river, while the living doubtless carried the germs of the dread disease to many a town and village in Bengal. How long, oh, how long shall these 300,000,000 of souls remain without God and without hope in the world!

THE MISSIONARY ENTERPRISE IN CHINA*

BY CHESTER HOLCOMBE

Secretary of the American Legation at Peking, 1871-1885

With the rising tide of American interest in China, the unsatisfactory condition of our relations with that great and ancient nation, with the general unrest there, which is the inevitable consequence of movements toward a new and modern life, and the local and sporadic outbreaks of violence incident to such unrest, one hears again the old and familiar cry that the missionaries are responsible for at least the larger portion of the varied forms of hostility exhibited toward foreigners. Their persistent and impertinent attempts to force an alien and undesired religion upon the Chinese, it is confidently asserted, are peculiarly offensive to officials and people alike, a hindrance to trade, and a menace to peaceful relations. The Boxer movement, it is pointed out, was an attempt, vain in result, to throw off the hateful missionary incubus, to rid the Chinese of a body of unwelcome interlopers who defamed their ancient and cherished forms of belief—which are as good as ours, some will add—and who sought to supplant them with another, wholly unsuited to their mental and spiritual conformation. The loss of life in that Boxer movement, confined almost wholly to missionaries and native converts, together with several more recent exhibitions of violence in which missionaries alone have suffered, are cited as full evidence of the correctness of this conclusion.

It might be pointed out that the Boxer uprising was an abortive attempt to drive all foreigners of every class from China, and thus to save the empire from partition and distribution among the great cormorant Powers of Europe—which was

believed to be the distinct purpose and inevitable result of the continued presence of foreigners there; that, in fact, missionaries formed the only class of alien residents who had no part in the development of such a fear and frenzy; that they suffered most because they alone of all alien classes had established themselves at remote parts of the interior, in close touch with the people, and out of reach of battleship, cruiser, or any other means of defense or place of refuge. In a general raid against all foreigners, the missionary was first attacked because he was first at hand, and, to put it frankly and truthfully, he suffered because he was in or part of bad company; not because he was a missionary, but for the crime, in Chinese eyes, of being a foreigner.

So, too, in response to the charge of attempting to force an alien and inappropriate form of belief upon a people well suited to and with their own, it might be said that, in the entire history of missionary effort in China, or in other parts of the Far East, nothing even remotely approaching the exercise of force has been attempted. To talk to persons who choose to listen, to throw wide the doors of chapels where natives who desire may hear the Christian faith explained and urged upon their attention, to sell at half cost or to give the Bible and Christian literature freely to those who may care to read them, to heal the sick, without cost, who come for medical treatment, to instruct children whose parents are desirous that they should receive education—surely none or all of these constitute methods or practises to which the word "force" may be applied under any

* An able antidote to the article in *The North American Review*, by Richard Weightman, entitled, "Our Missionaries and Our Commerce," containing strictures against missionaries and missionary work, is a paper in *The Atlantic Monthly* for September, by Chester Holcombe, three times Acting Minister for United States at Peking. He has written five books and many articles upon Chinese subjects. We make extracts from his excellent article.

allowable use of the English language. And this, thus briefly summarized, constitutes the entire body of missionary effort in China. To put it in another form, there is no difference between the work of pioneer preachers in the Far West, that of laborers or "settlement workers" in the slums of great cities, or of eloquent pastors of wealthy and fashionable churches in the Back Bay district of Boston or Fifth Avenue in New York, and that done by missionaries in China. If the last-named force the acceptance of Christianity upon their hearers, then so do all the others. The work is absolutely identical in character and method, differentiated from the others only by simple forms of presentation in order to reach the more effectively minds wholly unfamiliar with the truths presented. Those who assert that Christianity is wholly unsuited to the Chinese character, that the Chinese will not and can not become sincere and loyal Christians, are most respectfully referred to the long list of native martyrs, of both sexes and all ages, who readily and gladly gave up their lives in the Boxer movement, rather than abjure the Christian faith.

Missionary and Commerce

It might further be added that unselfish men and devoted women, enthusiastic in what appears, to them at least, to be a great cause, who are ready to expatriate themselves and to abandon all their ambitions and their lives to its promotion in foreign lands, have as good a right to carry out their self-sacrificing wishes, to enter China and do their chosen work there by all proper methods, as have their fellow citizens who seek the same empire in order to win a fortune by dealing in cotton goods, kerosene, silk, tea, or possibly in opium. They have precisely the same right, no greater and no less, to the protection and sym-

pathetic assistance of their own government as any other class of citizens. To more than this American missionaries have never made claim.

Large donations to mission hospitals and schools from official or wealthy Chinese, a great and rapidly increasing demand for Christian literature and educational works, special and unsolicited courtesy and assistance shown to missionaries—all these indicate that the day of Chinese opposition to missionary work among them has passed, and that, whatever may be the opinion of foreigners either resident in China or in their native lands, China itself, as represented by the leaders of thought and public opinion in it, has recognized and accepted the missionary enterprise as one of the most important and useful factors in the creation and development of new life in that ancient and antique empire.

To speak quite frankly and to the fact, for many years more unfriendly criticism and complaint of the presence of missionaries and their work in China has been heard from foreigners, either like them alien residents in the Far East, or at home, than from Chinese officials or people. It has even been customary and the fashion with a certain class, which need not be more particularly described, in speaking of the missionary to prefix an offensive and condemnatory adjective to the word. Regarding the opinions and judgments of such with all possible charity, they have been far more fearful of the evil results of all attempts to do good in far Cathay than have the Chinese themselves. Upon the other hand, in many years of intimate official and friendly intercourse with all classes of Chinese in every part of the empire, the writer has never heard even one complaint of or objection to the presence of American missionaries in China, or the character of their work. He has heard himself, and all other foreigners of

every nationality and calling, cursed in most violent terms for having fastened the opium horror upon the Chinese race, and the suggestion made, in a paroxysm of anger and hate by some human wreck wrought by the drug, that foreigners "would do well to take away that awful curse before they had the impudence to talk to the Chinese about their Jesus." But, aside from crazed and mistaken denunciation, no Chinaman within his hearing has had anything but pleasant words to speak regarding the missionary enterprise, as conducted by Americans, in his land.

It would be idle to deny or ignore the fact that cases of serious friction between the natives and foreign missionaries have arisen in the past and are still of less frequent occurrence. By far the largest percentage of such most unfortunate conflicts has been caused by the unwise and improper interference of missionaries between their native converts and the Chinese authorities, or by the assumption of civil rank and authority by missionaries. Since, in the sixty years of modern missionary enterprise in China, no single charge or complaint of that nature has been made against an American missionary, such causes of trouble need not be discussed here. The conduct of European governments toward China, their greed, aggression, and general attitude of domination, long prejudiced both officials and people against missionaries, who were popularly believed to make use of their professedly philanthropic work only as a cloak, and to be, in fact, spies of their own governments whose aim was the seizure of the empire and subjugation of its people. But, with greater mutual intelligence and less frequent occasions of misunderstanding, these causes of friction and conflict have, in great measure, disappeared.

The true character and great val-

ue of the missionary enterprise as a factor in the modernization of China, and in bringing it into line with the great nations of the world, is almost universally recognized and appreciated, at least by those who are being most radically affected by it. And it should be realized and freely admitted that, in a nation where popular opinion and sentiment to an almost unprecedented extent guide and limit governmental policy—for all the nominally autocratic authority of the emperor—the presence of such a force at work quietly among the people, is of the utmost value in the establishment and maintenance of good relations and the development to their full limit of all mutual interests. The missionary has won his way, found his work in China, which, while primarily religious in character, is greatly helpful in all worthy secular affairs. No other foreigner comes in such close and intimate touch with the native as he. And he is the unrecognized and uncommissioned representative of what is best in every phase and department of American life.

More Serious Consideration Deserved

In these days of intense commercialism, when trade appears, at least, to have relegated all other concerns and interests to the background, when not only men but governments are bending every energy to the enlargement of existing fields of commerce and the development of new lines and centers of trade, one most important result, one valuable by-product, as it may be called, of missionary enterprise in China deserves to receive more serious consideration than has hitherto been accorded to it. In it is to be found an agency, unequaled by any other, for the development of our commerce with that vast population. Every missionary is, whether willingly or unwillingly, an agent for the display and recommendation of

American fabrics and wares of every conceivable sort. Each missionary home, whether established in great Chinese cities or rural hamlets, serves as an object lesson, an exposition of the practical comfort, convenience, and value of the thousand and one items in the long catalog of articles which complete the equipment of an American home. Idle curiosity upon the part of the natives grows into personal interest which in turn develops the desire to possess. Did space permit, an overwhelming array of facts and figures could be set forth to prove the inestimable, tho unrecognized, value of the missionary as an agent for the development of American commerce in every part of the globe. The manufacturing and commercial interests in the United States, even tho indifferent or actively hostile to the direct purpose of the missionary enterprise, could well afford to bear the entire cost of all American mis-

sionary effort in China for the sake of the large increase in trade which results from such effort.

When the government and people of the United States are ready, and determined, to return to a dignified and decent policy in the treatment of the Chinese who are within our borders or may seek to come here; when we realize that now is always the time to apologize for an insult or to right a wrong; when, in short, we resume our earlier attitude and practise of fair play and genuine, helpful friendliness toward the Chinese race and nation, we shall easily secure a renewal of their confidence in us and win back all and more than all that now, thanks to our own folly, appears to have been lost. And the American missionary enterprise in China will play a part in our relations with that great empire of even greater value in years to come than it has in the past. Let us not cast reflections on this great work.

THE CHIRIGUANOS OF BOLIVIA

BY REV. J. D. HERCUS, M.A. CORONEL SUAREZ, ARGENTINA

Missionary of the Regions Beyond Missionary Union

Under the title "Through Bolivia," a scientific traveler has lately contributed to the Buenos Ayres *Prensa* interesting information about a wonderful and little known country. The region which he describes has an area of some 250,000 square miles, bounded on the south by the Argentine frontier, and on the north by the Itenez, with the River Paraguay to the east and the River Mamore to the west. Of the beauty and wealth of these vast plains he has much to say. They abound in game of all sorts. In their forests may be found every variety of palm tree, while sugar-cane, cotton, sarsaparilla and grapes grow in the utmost profusion. The vines have even been known to yield seven crops in a year, and may be relied on

for two. Our chief interest lies in the inhabitants. Various tribes were encountered — Chiriguanos, Matacos, Chorotis, Chanesees, Tobas, and Tapietis.

The Chiriguanos are the most important and are not strictly speaking aborigines of Bolivia, but successful invaders whose warlike prowess enabled them to win and hold the territory they now inhabit. Whether Paraguay or Brazil was their first home is not known; their language presents close affinities with those spoken over a large area of the latter country. A century ago their numbers were estimated as a fighting strength of 25,000 to 35,000. Tho said to have increased, this traveler judges them to be really fewer to-day. In appearance they

are fairly stout and well developed, with large heads and tough black hair, broad faces, small foreheads, somewhat prominent cheek bones, and oblique black eyes. Their nose is broad and blunt, the mouth large, both teeth and hair well preserved. They are thick-lipped and have scanty beards, which along with the other hair of the body they scrupulously pull out. Their color is described as that of old parchment well smoked.

Their clothing varies from nothing at all to a cloth, a little grass, or in the best provided short pig-skin breeches. On feast days a garment like a sack with arm-holes is worn. It is called the *tirn*. Rancid palm oil is freely used in their toilet and the face painted a brilliant red, while their legs are stained with amaranth flowers.

Their most characteristic adornment, however, is an insertion in lower lip somewhat resembling the bung of a barrel. It is called the *tembeta*, and will sometimes measure quite an inch in diameter. It is made of wood or tin with a small green stone or bit of blue earthenware let into the middle of it. The lip is pierced early in life and gradually enlarged by the insertion of small pegs. A senior member of the tribe performs the initial operation, after which the poor child-patient fasts strictly for five days. Bead ornaments are greatly in vogue among their women.

The Chiriguano live in small villages of ten or twelve wooden or cane houses, with steep thatched roofs reaching almost to the ground. These are found best adapted to withstand the gales and tropical showers to which their country is subject. Fire they make by twirling one stick very rapidly in the hollow of another.

The little given to gluttony, they drink with avidity a kind of beer made from maize and algarroba, which they call *canguí*. Maize also

supplies them with their principal food. After harvest prolonged drinking bouts are held, prepared for weeks beforehand; neighbors from other villages are invited, and for as many days or weeks as the liquor lasts the feast is kept up with strange dances and weird howling chants.

The Chiriguano have no idols. Their religion consists in superior spirits called *Tumpa*, and in dreaded genii of wood, field, and stream, whom they call *Isa* (master owner). After nightfall, they prefer the shelter of their huts to the risk of encountering the *Anya* (ghosts). But their greatest fear is reserved for their own *Ipaye*, or witch-doctors, whom they almost worship. To the good witch-doctors they have recourse in case of sickness or calamity. After gravely smoking some maize leaf cigars, the old charlatan makes a pretense of sucking out of the invalid a small worm or stone, and with it, of course, the bewitchment that has caused the malady. To dispel public calamities, he will again smoke his ceremonial cigar, and then march off, followed by all the village in the direction taken by the smoke. At length he halts, digs a hole and buries in it an animal's skull filled with little bones and sealed with wax. Thus the trouble is removed.

But there are also evil *Ipayes*. These disperse the clouds and prevent the rain falling; summon tigers, locusts, and all sorts of plagues, and generally misconduct themselves till killed with arrows, when a bonfire finally rids the tribe of their obnoxious influence.

Thunder, lightning, and earthquake are not deemed ominous, but an eclipse is dreaded, and loud wailings and pipings rend the air to scare away the savage beast that is threatening the life of the sun.

Funeral ceremonies among the Chiriguano are elaborate and protracted. From the moment when a

sick man nears his end his house is filled with shrieking and wailing friends, who even try by holding his breast and mouth to detain the fleeting spirit. Once life has ceased the cries redouble, and then the cold corpse is decked out in all its finery, and after some three days' wailing buried deep under the floor of the house, with a calabash of water and a little stock of fuel. A live parrot is sometimes added. The grave is filled, and upon it are placed the knife, ax, arrows, girdle and other little properties of the dead. These are after a time burnt, that they may accompany the departed spirit. For ten consecutive days mourning goes on, and even after that at midday, at sundown and between midnight and cock-crow for many a month after, plaintive cries may be heard issuing from the house of death.

For some time, as they believe, the departed spirit, now an *Anya* (ghost), wanders round the village. Then it makes its way to the north of the Pilcamayo River, site of the Chiriguano Elysium, a stony, barren region which the living, if they must pass that way, cross with

quicken pace and bated breath. For the dead it is the place of joy. They laugh, they dance, they play music, and there is *cangui* without stint to drink. After long enjoyment of these delights the shade dies again to reenter an existence as a fox. After the fox comes a rat, and on its death a tree trunk. But should that too perish, the soul has finished its course; annihilation is complete.

It is but fair to add that the traveler was well impressed by the civilizing work accomplished by the Roman Catholic missionaries belonging to the Convent of San Francisco of Tarija. He visited five stations of the mission, which was founded some thirty years ago in the territory known as Las Misiones. The Chiriguano, Matacos, and Chorotis have all been to some extent tamed by contact with these self-denying laborers. What a harvest awaits the better taught Protestant worker who will emulate their zeal and carry Christ to these poor children of the night in the shadows of innermost South America!

A NEW MISSION IN VENEZUELA

BY REV. JOHN CHRISTIANSEN, MARACAIBO, VENEZUELA

Missionary of the Scandinavian Alliance Mission

Many of the South American republics have until recently been almost entirely closed to missionary work. The people of South America in general can not be called heathens in the strict and full sense of the word, as Roman Catholic Christianity has been introduced all over the continent centuries ago. Already many heroic missionaries have been sent to South America with the Gospel, but these conditions do not change the fact that South America as a whole is a most neglected and needy mission field.

At present every republic is open to Gospel work. In one or two republics the government still hesitates to grant full privileges to mission work; but the Protestant faith is tolerated in all. Since we came to Maracaibo we have been pleasantly surprised to find no opposition from the officials of this city. The officers of the custom-house were exceptionally kind to us and put the duty on our outfit as low as possible. The chief of police came to our home in person to investigate matters, when the Romanists set the boys on the

street to throw stones into our house in order to drive us out. The chief assured us of absolute liberty in our work. He promised us all the protection his force could give, and for several weeks he stationed a special officer in the vicinity of our home.

This mission field is needy in spite of the Roman Catholic religion. Here are church buildings and priests without number. Priests fairly swarm in some places in their black gowns down to the feet. But it should not be forgotten that the Roman Catholic religion practised in South America is in such a degraded state that it is hard to decide whether to call it Christianized paganism or paganized Christianity. The Bible is withheld from the people, and they have no idea of what is found in the Word of God. The traditions of the Fathers are regarded as being superior to the Word of God, and the ignorant people are forced to keep in a religious attitude. They are compelled to worship statues of saints and the Virgin Mary, and to pay enormous sums for all ecclesiastical services. This is only accomplished by the use of priestly power, wielding the sword of fearful threatening with most awful punishment upon every soul that is disobedient. But all sin and immorality is readily forgiven, if only a sufficient amount of money is paid to the priest.

These priests, who are recognized as the special messengers of God, are too often nothing less than the devout servants of Satan. Most of them are in a most particular sense "wolves in sheep's clothing," and their sole aim is to obtain from the people the largest possible amount of money. They drink, smoke, and live lives of shame. But what better could be expected when they enter the priesthood under an oath or ordination in which they renounce all due obedience to all civil authorities except the Pope. They swear that they will do all that is in their

power to destroy all civil governments as well as all Christian religions outside of the Roman Catholic Church.

In view of these facts we feel that this field is in great need of the Gospel. The city of Maracaibo is situated in the Republic of Venezuela on the western shore of Lake Maracaibo and has about 50,000 inhabitants made up of whites, negroes, Indians, and mixed. The mission is under the auspices of the Scandinavian Alliance Mission of North America. Rev. T. J. Bach, a recent graduate of Chicago Theological Seminary, went on a trip of investigation to Venezuela and Brazil, and on his return he laid the needs of this field before the Board of the Scandinavian Alliance Mission, which already has about 110 missionaries in other fields, but has never before had any work in South America.

A great part of the Gospel work here must be done through the printed page. The majority of the people have very little to do. There is practically no industry and consequently nothing for them to do. Therefore, the moral life is so degraded that words fail to describe it. People live more like cattle than men in many instances. Yet many have learned to read, and they are very eager to get reading matter. We were fortunate enough to bring a small printing-press with us, and have now set it up and named it the "Morning Star" press. There are only four mission stations in all Venezuela besides this, and they cover but a small circle about the capital. The whole western and southern part of the country is unoccupied. It is in this portion that we have opened our mission.

There are many peculiar obstacles to the progress of the Gospel in this field; but as a whole signs show that this is the opportunity for the Gospel to gain this territory for Christ.

SOME UNTABULATED RESULTS OF UTAH MISSIONS*

BY REV. SAMUEL E. WISHARD, D.D.

As the years have gone by the mission toilers in Utah have reported progress. The increase in the number of churches has been noted, the growth in our Christian educational work has been reported. There has been a passing on from mission school to academic and college work. These results have been put on record for the encouragement of our supporters, and to the honor of God who sent forth his servants to duty. But there are other results of the missions in Utah that have not been tabulated. They are not less important tho not so conspicuously before the public.

These achievements are silently working most important changes. The early influence of our Christian educational efforts have powerfully told upon the whole question of education in Utah. When our school work began in the State there was no public school system. There were schools of the most primitive character, conducted under the direction of the Mormon hierarchy. The main object of such educational work was to indoctrinate the pupils in the Mormon system, at the same time attempting a most rudimentary education. There was no grading or system in the instruction given.

The coming of the mission school brought a new infusion of ideas radically different on the whole subject of education. The Superintendent of Public Instruction has recognized the revolution of the whole conception of common school education that has taken place since the Christian denominations made their contribution to the life of the people in Utah.

The mission schools have never taught denominationalism. They have made use of the Word of God as a basis of moral instruction, the only foundation of Christian character and for the permanence of our national life.

Another result has followed our mission work, concerning which there has been no report to the public. It is seen in the passing away of that personal violence that was offered to the non-Mormon people before the missionaries came to Utah. Time was when personal violence was the argument used against those who opposed the dominant system or who attempted to break away from it. The confessions of Bill Hickman, one of the chief captains of the destroying angels, let the light of history in upon the murderous warfare waged against those who opposed or attempted to break away from Mormonism.

That day has passed. The opposition to all non-Mormons still exists. The President of the Church calls them "our enemies," but the bludgeon and bullet are not used as arguments. The coming of the locomotive, the daily paper and telegraph wire, have aided in the missionary work of practically ending violence as a means of "building up the Kingdom." The instrument of warfare now is the printing-press, aiming at the assassination of character, and preventing the Christian ministers from getting a hearing before the people. But this weapon is powerfully reacting against those who use it, as the people become better acquainted with the Christian life of the missionaries.

Another result of mission work that can not be tabulated is the growing independence of thought that is more and more characterizing the young and becoming contagious among the older people. They are beginning to claim the right to think and speak, to make their thinking known in action.

Further, certain unlawful practises which were once openly perpetrated, and with a flourish of bravado, have now gone into hiding. The attempted concealment, however fu-

* Condensed from *The Assembly Herald*.

tile, indicates at least a feeble conception of the iniquity of those deeds. The teaching of Mormon doctrine in the public schools was denied for a long time. It was a violation of law which the hierarchy attempted to conceal, until the Superintendent of Public Instruction investigated and discovered that more than 300 schools were engaged in furnishing the children with a doctrinal teaching in Mormonism.

There is the same careful effort to conceal the new polygamous marriages. Time was when they were publicly celebrated and gloried in. Now the parties to this business slip away to old Mexico, or Canada, or the high seas to conceal their unlawful deeds. They "love darkness rather than light because their deeds are evil."

These facts indicate that the pressure of truth is felt. Light is breaking in upon the gross darkness. Results are coming; tho not of kind usually tabulated, they indicate the progress and value of mission work in Utah.

Mormonism—What of the Night?

Mormonism is fundamental error. It is not a mere departure from Christian truth—it is antagonism to the truth. It is fundamentally wrong in its doctrines as to God, man, sin, righteousness, atonement, faith, works, justification, grace, judgment, heaven, and hell.

As a *Church* it unchurches all denominations, and claims exclusive and supreme authority in saving men. It teaches that the work of Jesus and His apostles was a complete failure, that the primitive Church proved utterly apostate, and left the world in hopeless ruin; that God restored His Church by Joseph Smith, reinstituted the Kingdom of God through him and gave to this restored Church all its former offices, gifts, authority, and powers.

In some respects there has been no distinguishable change in Mormonism.

It has abated none of its claims, and those who have authority to speak for it, have retracted no stand or statement the Church has taken.

They do not now teach polygamy with the voice of a trumpet, but seize upon occasions to confirm "the faithful." They "practise their religion," live openly with their plural wives, and illegitimate children are born in this unlawful relation. Joseph F. Smith, seer, prophet, revelator, and president, is reported to have had the twelfth illegitimate child born to him a few months ago.

Tithing and numerous other church taxes are still demanded; but, yielding to public pressure from without and within, the authorities now promise to any tithe-payer sight of the books where his account is kept.

The priesthood still puts forth its claims to work miracles, altho the evidences are universally against them. In every village and town there are the demented, the blind, lame, deaf, paralytic; accidents, misfortunes, diseases, and death happen to them as to all other communities, and "there is not enough power in the priesthood to cure the toothache."

The vast, intricate, cumbersome machinery is still running, but it takes a good deal of the power of the Church to make it go. This system will be somewhat effective as long as the power lasts—the income from tithing; but the day when that ceases the machinery will stop, never to go again.

The environment of the people is against them. All the forces and influences at work in a Mormon town are centripetal. The social life centers in the Church, which encourages and supplies the dance and the theater, as its allies. Business success or failure is within the power of the Church, which can make or mar at its will.

Perhaps the greatest difficulty in the way of the Christian missionary

is found in the moral derelicts that drift in from Christian communities. Many of these have been members of Christian churches, East, or brought up in Christian homes; yet when they come to Utah they play the sycophant, if not the hypocrite. Devoid of moral courage, they bend to the prevailing winds, and as far as personal influence goes, are Mormons.

Christianity has gained immeasurably in the opening of the life and in the disclosures of the attitude of the men high in authority, through the investigation which Mr. Smoot's election to the Senate forced upon the country.

"No such massing of material on the Mormon question has occurred for a generation; no better impeachment of the Mormon system has been written for many long years than that written by the majority of the Smoot committee. Two of the flagrant, new polygamists have been forced out of the apostolate, and probably out of the State. J. M. Tanner has been forced out of the Sunday-school work for the same reason, and Elder Cluff out of the presidency of the Brigham Young Academy. Joseph F. Smith has been compelled to come out into the open with regard to his own polygamous life.

"The first Gentile battle for many years has been won in Salt Lake City. For the first time since statehood, we have a newspaper which is not afraid to speak out, and it is the strongest in the State."

The odium under which our missionaries labored for years, charged by the *News* and Church speakers with wilful, deliberate, malicious lying, has been lifted off. They did not tell all the truth, but they did tell all they were permitted to know.

Now the odium lies deservedly upon those who called them falsifiers, for the sworn testimony proves they spoke the truth, and their maligners are the liars.

Over against the difficulties which Christianity must overcome let us place:

1. The spirit and effort of the people for better education. Stimulated and spurred on by this desire, and realizing the danger their Church is encountering in our mission schools, the people have labored to perfect their public school system, and to extend the courses of study. Every better-educated generation thinks with wider range and greater independence.

2. Intolerance has yielded measurably to a tolerant spirit. We do not have to force our schools into communities, they are asking for them.

3. The faithful, persistent preaching of the Word. Day in, day out, the sowers go forth to sow. The seed is the Word. Much of it falls by the wayside; much among thorns; some of it on good soil, but parched because there is no rain, nor dew, nor living stream.

4. The quiet, persistent influence of mission schools, which have done much in the regeneration of Utah. They reach minds, they unshackle and liberalize, they lift up and roll back the edges of a narrow world, and put things into true perspective. Yet they fail many times to attain the ultimate end of their labor, the making free in Christ Jesus. The preaching of the Word comes in to intensify and complete the work.

5. The hushed cry, inarticulate but real, of souls for the bread of life. They hunger, and are fed upon husks. They ask for bread and are given a stone. Their religion is machinery, formalism, the magic power of immersion and laying on of hands, forms that begin at the cradle and end only at the grave, and they are all the while reaching out their hands if haply they may find God. The Gospel that answers that deep want of the soul is the Gospel of Jesus.

EDITORIALS

MISSION WORK A LEGACY

The only true way to think of the great work of missions is as a legacy in trust to us for administration. Not only fidelity but honesty demands that we should not let the work bequeathed to us by missionary martyrs suffer loss. When Abraham Lincoln dedicated, for a graveyard, the field of Gettysburg, where thousands of brave soldiers had laid down their lives, he said: "We can not dedicate, we can not consecrate, we can not hallow this ground. The brave men who struggled here have consecrated it far beyond our power to add or detract. It is for us, the living, rather to be dedicated to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead, we take increased devotion to that cause for which they gave the last full measure of devotion, and we here highly resolve that these dead shall not have died in vain."

These noble words we may well apply to our relation to a dying world. Not only is this the cause for which Jesus died, but it is the cause for which tens of thousands of His noblest followers have given life as well as labor. To allow the work to decline is to make their cross-bearing as well as His, measurably vain. We may not be in the "apostolic succession" of which some boast, but, as Rev. J. H. Jowett says, there is a nobler "succession of sacrifice."

MISSIONARY GIVING

For some years the contributions of the various churches to foreign missions have, in general, made no advance, and in a few cases have even decreased. Some have feared that the missionary spirit was beginning to decline under the blighting influence of modern views; but there are symptoms now of some onward movement. During the past year all the principal missionary so-

cieties report increase of income—the Wesleyan Missionary Society of Britain, of £1,500; the Baptist Missionary Society, of £5,000; the London Missionary Society, of £17,000; and the Church Missionary Society, of £46,000, bringing up its total income to £382,000. Dr. Behrends used to say that deficits show that the work of the Gospel in heathen lands will not stand still, and that the inward meaning of deficits is ordinarily this: that the success of missions abroad is greater than the growth of the missionary spirit at home. Dr. Cyrus Dickson, the lamented mission secretary, compared the embarrassed mission boards to a boy that outgrows his clothes, and said that the last thing to find fault with is that the work so rapidly and constantly advances that it is constantly making larger demands.

THE STORY OF A BELL

Apropos of giving to the Lord's cause, we find the following beautiful incident: In the church tower of the little town of Grosslaswitz, in north Germany, hangs a bell, and on it is engraved its history, surmounted by a bas-relief representing a six-eared grain of corn, and the date, October 15, 1729. This is the story of the bell:

"At the beginning of the eighteenth century the only church bell at Grosslaswitz was so small that its tones were not sufficient to penetrate to the ends of the village. A second bell was badly wanted; but the village was poor, and where was the money to come from? All offered to give what they could, but their united offerings did not amount to nearly enough for the purpose. One Sunday when the schoolmaster, Gottfried Hayn, was going to church, he noticed growing out of the churchyard wall a flourishing green stalk of corn, the seed of which must have been dropped there by a passing bird. The idea suddenly struck him that perhaps this one stalk of corn could be

made the means of furnishing the second bell. When the corn was ripe he plucked the six ears on it and sowed them in his own garden. The next year he gathered the little crop thus produced, and sowed it again, and the next year again, till at last he had not enough room in his garden for the crop, and so he divided it among a certain number of farmers, who went on sowing the ears until, in the eighth year, the crop was so large when it was put together and sold they found that they had enough money to buy a beautiful bell, with its story and its birthday engraved upon it, and a cast of the cornstalk to which it owed its existence."

The late Dr. William M. Paxton used to say that the most pathetic gift for missions, and relatively the largest ever given in his New York church, was a five-dollar gold piece brought him by a poor widow who, to enable herself to give it, *raised chickens* on the roof of the tenement, the attic of which was her abode. She had absolutely no other way of raising money, and it took a whole summer of constant care to gather this sum. The Lord saw that this poor widow cast in more than all the rich givers in that old historic first church.

A MOVE TOWARD PEACE

The American Bar Association embraces many brilliant men. Its meetings are correspondingly dignified, and its utterances weighty. At its last meeting, the association unanimously passed a resolution endorsing the action of the recent Interparliamentary Union, and joined in requesting the United States government to instruct its delegates to the Second Hague Conference to urge the adoption of the recommendations, that the Hague Conference be made permanent, and that efforts be made to codify a system of international law; that the limitation of armaments be seriously considered, and that all nations, before resorting to war, should submit their differences to mediation.

SLOW-FOOTED JUSTICE

Another matter of first importance to our country came up for discussion, which had to do with *legal delay* in criminal proceedings, an evil which is assuming gigantic proportions and contributes to the increase of crime. Twenty-five per cent. of all convictions are reversed and, by appeal from one court to another, penalty is so far removed from the crime that its moral effect upon the community is lessened if not lost. The impression gets ground that any criminal who has money enough will be able to escape punishment, so that all certainty of punishment is gone. Dean Roscoe Pound, of the law school of Nebraska University, declared that there is abroad a "*sporting theory of justice*," and the parties to a criminal case could now "fight out their own game," with the judge as an umpire. This leads inevitably to the bullying of witnesses and the defeat of the ends of justice. The Association has appointed a committee to report on the defects of the present law and how they may be remedied.

"ETHIOPIANISM" IN SOUTH AFRICA

This is a grave question in South Africa, and the American colored preacher is a formidable factor in the problem, and is charged with responsibility for disturbances incident to this agitation. In Natal, for example, there has been a ferment, resulting in the slaughter of 3,500 natives, revolting against the imposition of taxes.

When the Ethiopian movement started it had no apparent political significance; it seemed purely educational and ethical. At Lovedale, just at the close of 1905, 160 chiefs and their followers met to discuss this question. There was a manifest spirit of union, and, tho from various quarters, these aborigines seemed to have forgotten past rivalries and jealousies. The marvelous spectacle was seen of tribal heads debating and voting on an equal footing with their subjects; and those negroes, who in

the past never entered into an alliance excepting for war whenever the whites killed them and robbed them of territory, now leagued themselves together in a proposal to found a grand central institution of higher instruction.

From the English point of view at least, the epithet of "harmless Ethiopians" must be withdrawn. And American colored preachers are blamed for their mission to South Africa, advising the natives to use their efforts to secure black supremacy in that part of the world. Bishop Smith, of the A. M. E. Church, resident bishop in South Africa, writes that the American negro has proven a disturbing factor, not because he has incited to sedition, rebellion, or disloyalty, but because he has impressed the natives with the idea of an independent native Church. The alarmists, he says, hold that independence in Church will lead to independence in State, and so to native domination in political affairs. Hence the effort to put down the independent Church. Natal ordains that native ministers shall be subject to resident white missionaries, and other colonial governments are expected to follow, making a black man's Church impossible under native control.

Thus, as Bishop Smith holds, the American negro is blamed for opening his Ethiopian brother's eyes to the possibilities of self-development, along the lines of legitimate personal growth and independence, awakening his truer manhood, and breaking the bonds of servility and apathy.

The manhood of a hitherto enslaved race is bursting its bonds and bondage, and political despots would forbid the loosing and letting go of the awakened people. The negro is forcing the various governments and religious bodies to provide for his educational, social, and religious uplift; and movements are on foot to found colleges for native youth in Africa itself, with medical courses, etc.

Probably the movement, however stigmatized by derisive names, is on

the whole, a true uprising, and, instead of being repressed and suppressed, needs to be wisely guided. It is not to be wondered at or regretted if a people numbering over 200,000,000—about one-seventh of the globe's population—should in this twentieth century begin to wake up. This long enslaved race, looking across the sea, beholds ten million blacks, who, despite a century of slavery, are better fed, housed, clothed, informed, and civilized than any other equal number of Ethiopia's descendants on the earth. Nay, more; they see some of them, like Fred Douglass, Booker T. Washington, and Bishop Smith, known as leaders among men; and such colleges as Fisk University, Biddle, Carlisle, Tuskegee, etc., proving that from no industrial, intellectual, scientific, or religious prospects are the negroes shut out. And they naturally aspire to be something and do something themselves worthy the powers and position of a man. The exhibitors of the Bronx Museum may think best to entertain visitors by caging a man with monkeys, but manhood is waking up the world over, and bursting the cerements of the political and social sepulcher. There are excesses, no doubt, but these are in part due to the very ignorance and superstition which has held this long suffering race in bondage, and the excesses themselves are a condemnation of the injustice long done to the negro in keeping down his true manhood.

A SIGNIFICANT CONFESSION OF FAITH

Sir Oliver Lodge, Principal of the University of Birmingham, England, is one of the highest authorities in science, a master in physics, who sees as far as any man into the wonderful mechanism that links together all material things, from atoms to stars. Yet he boldly opposes all mechanical and materialistic views of life and the universe. He is equally outspoken as a Christian. He has recently formulated his creed: "I believe in one infinite and eternal Being, a guiding and lov-

ing Father, in whom all things consist. I believe that the divine nature is especially revealed to man through Jesus Christ our Lord, who lived and taught and suffered in Palestine 1,900 years ago, and has since been worshipped by the Christian Church as the immortal Son of God, the Savior of the world. I believe that man is privileged to understand and assist the divine purpose on this earth, that prayer is a means of communication between man and God, and that the Holy Spirit is ever ready to help us along the way toward goodness and truth, so that by unselfish service we may gradually enter into the life eternal, the communion of saints, and the peace of God."

That creed contains the essential points of the Christian faith, and as the confession of a leading scientific authority is most significant. Dr. Lodge is a powerful opponent of the materialistic teachings of Haeckel, now being translated and circulated in cheap form among workmen. He says of Haeckel that "the progress of thought has left him, as well as his great English exemplar, Herbert Spencer, somewhat high and dry, belated and stranded by the tide of opinion which has now begun to flow in an opposite direction." This fact that "the tide of opinion has now begun to flow in an opposite direction" from that of the materialism of the last generation is what Dr. Orr, as we have previously noticed, regards one of the hopeful signs of our times.

EARLY HOME INFLUENCES

These are a far more potent factor in human development than we are apt to imagine. The solemn injunction, "Bring them up in the nurture and admonition of the Lord," has far wider bearings than any of us imagine. Back of all other preparations for a regenerated society lies, on the human side, a regenerated family. This is more important than all the church organizations, prayer-meetings, mission boards, Sunday-schools, and philanthropic societies in the

world. Give us truly consecrated parents and home life, and a wise and holy training in the family, and the Church and State will in one generation be lifted to a more heavenly plane.

Dr. A. E. Winship, in the *Journal of Education* (Boston), of which he is editor, spreads before the public a contrast, more than once already exhibited in print, but which can not too often be repeated. The records of two notable families and their descendants are contrasted to show what contrary results followed the rearing of children under favorable and unfavorable conditions—in one case in a Christian home, with educational advantages; in the other, in an atmosphere of vice, wickedness, and neglect. Dr. Winship says: "The father of Jonathan Edwards was a minister, and his mother was the daughter of a clergyman. Among the more than three hundred college graduates of the Edwards family there were fourteen presidents of colleges, more than one hundred college professors, more than one hundred lawyers, thirty judges, sixty physicians, more than a hundred clergymen, missionaries, and theological professors, and about sixty authors, who have produced 135 books and edited journals and periodicals." There is scarcely any great American industry that has not had one of his family among its chief promoters. Such is the product of one American Christian family, reared under the most favorable conditions. The contrast is presented in the "Jukes family," which could not be made to study, and "would not work." Their entire record is one of pauperism and crime, insanity, and imbecility. Among the descendants 310 were professional paupers, 400 were physically wrecked by their own wickedness, 60 were habitual thieves, 130 were convicted criminals, only 20 out of 1,200 descendants learned a trade (and 10 of these learned it in a state prison), and, worse than all, this notorious family produced seven murderers.

GENERAL MISSIONARY INTELLIGENCE

AMERICA—NORTH AND SOUTH

Forty Years of the Y. M. C. A.

According to the Year Book recently published, the Young Men's Christian Association in the United States has grown in the last 40 years from a membership of 32,000 to one of nearly 406,000. During the same period the yearly receipts have risen from \$164,000 to \$5,319,153. The value of the property held has within the last year increased by \$4,887,000, making a total of \$36,891,361. More is in sight, for at present the sum of \$4,790,000 is pledged for buildings now being erected in 150 cities.

The membership of the association is very widely distributed, and in addition to thousands in the ordinary walks of life, there are over 80,000 railroad men, 53,000 students, 14,000 colored men, to say nothing of miners, sailors, soldiers, Indians, etc. No less than 2,050 secretaries are employed, 61 of whom are located in foreign mission fields.

Christian Endeavor in Many Tongues

The recent World's Christian Endeavor Convention, held in the historic city of Geneva in Switzerland, was remarkable in many ways. The program itself is worthy of mention. The cover was printed in French, German, and English; while the inside bristled with many languages. Swedish, Norwegian, Spanish, Hungarian, Lettish, Marathi, and Esperanto all appeared in it. The delegates thus found hymns and prayers in their mother tongues. Every country in Europe was represented, as were also India, Australia, Egypt, Japan, South Africa, Samoa. At one meeting 30 nations were represented, and spoke in 25 languages, the flags of the various countries being stacked upon the platform.

Sunday-schools in America

According to the official report, the Sunday-schools in the United States number more than all those in the entire world besides. The totals of Protestant Sunday-schools, teachers, and

scholars in Europe, Asia, Africa, North and South America, and the islands of the seas are: Schools, 260,905; teachers, 2,414,757; scholars, 23,442,993. The United States leads with 139,817 Sunday-schools, with 1,419,897 teachers, and with 11,493,591 enrolled scholars. England and Wales come next with a total membership of little more than half this number, while Greece, the lowest in the list, has only 4 Sunday-schools, 7 teachers, and 180 scholars.

Jerry McAuley Mission Boat

A soul-saving tug was launched in New York on Labor Day and a bottle of pure, cold water was broken over its prow, by Mrs. Bradford Lee Gilbert, when she named it the *Jerry McAuley*, in honor of the founder of the Water Street Mission. The tug has been built through the munificence of Mr. Gilbert, and will cruise among the sailor folk and water-front people of New York. It resembles any other tug, save for a big white cross at the bow and a pulpit. It will be manned with preachers and city missionaries, as well as able seamen. Rev. Peter Allen will be the sky pilot, but Mr. Salzer and Mr. and Mrs. Gilbert will take turns at preaching.

German Evangelical Synod of North America

Fliegende Missions Blätter, the quarterly of the missionary board of this synod, shows continued prosperity of the work for the past year. The only field occupied is India, where there are 4 stations and 41 outstations, manned by 10 male and 2 female missionaries, assisted by 55 lay workers. In the 34 schools, 1,415 scholars received instruction by 76 teachers, while 374 children enjoyed the blessings of the orphanages and 833 children attended the Sunday-schools. Of the 3,088 church-members, 1,458 were communicants, and there was a decrease of 266. Only 45 heathen were baptized in 1905, tho all the missionaries reported an increasing willing-

ness of the heathen to hear the story of Jesus. The income of the society was \$24,636 in 1905, while the expenses connected with the asylum for lepers at Chandkuri, which is under the care of laborers of this society, were paid by the Mission to Lepers in India and the East (Scotland).

The Presbyterian Assembly on Mormonism

One of the closing days of the Assembly was enlivened by a ringing resolution on Mormonism presented by that anti-Mormon veteran, Dr. S. E. Wishard. It was adopted with applause and goes to the President and Congress, as follows:

WHEREAS, The Mormon hierarchy claims the right and authority to make constitutions, presidents, and kings, also asserts that there is no lawful or authorized government but the government of the Mormon priesthood; and

WHEREAS, Its teachers, claiming inspiration, declare that the government of the United States and all other governments must be uprooted; and

WHEREAS, Reed Smoot, claiming to be an apostle of Jesus Christ, with all authority, is living in harmony with this teaching, and in harmony with the prophet, seer and revelator, Joseph F. Smith, and other apostles, who have sworn that they were violating the law of God and of the State of Utah; and,

WHEREAS, These violators of law are a treasonable organization; therefore

Resolved, That as citizens of this government we earnestly petition the Senate of the United States to declare his seat vacant, and thus help to remove this treasonable menace to our free institutions.

Resolved, That we urge all of our ministers to inform themselves of the treasonable teachings of the Mormon hierarchy in reference to civil governments and citizens' rights.

Resolved, That a copy of this action of the General Assembly of the Presbyterian Church in the United States of America, in session at Des Moines, Iowa, be transmitted to the Senate and to the President of the United States.

In this connection it is interesting to note that a telegram from Salt Lake City (October 1) says that the President of the Mormon Church, Joseph F. Smith, was arrested and bound over to the District Court on the charge of living unlawfully with

five wives. The complaint was sworn to by a Mormon deputy sheriff, the warrant was served by order of a Mormon sheriff, and the committing magistrate is also a Mormon.

Practical Anti-Mormon Work

In proportion to their number, more Danes have been beguiled and captured by the wily Latter-day elders than any other people; and hence it is with peculiar pleasure we read that a Danish clergyman, who has lived for many years in Utah, has been sent to Denmark by the Interdenominational Council of Home Mission women to make known to the clergy and people of that country the exact state of things in Utah. He writes back that the people are astonished to learn what Mormonism really is. The council has sent a petition to the King of Sweden, which has reached his ear, asking that Mormon missionaries be forbidden to carry on their work in Sweden.

Women's Missionary Gifts

The women of our churches have become a potent financial factor in missionary work. To the Methodist Episcopal Board they contribute annually \$675,000; to the American Board, \$441,000; to the Protestant Episcopal, \$350,000; to the Baptist \$317,000; to the Baptist (South), \$230,000; to the Methodist Episcopal (South), \$213,000, and to the Presbyterian Church, \$400,000. If we add what the women of Great Britain gather, the total represents between one-fifth and one-fourth of the entire \$19,000,000 contributed by all the churches of Christendom.

A Clarion Call for Recruits

The following plea is issued by women in cooperation with the American Board, but the need set forth is as great in all the societies. The harvest is great, but the laborers are few:

The Woman's Board greatly needs workers to take the following important posts. All but one or two are to fill vacancies,

some of them long standing, where the missionaries now on the field are doing the work of two or three women, to the peril of their own health, sometimes even of life. Western Turkey: Cesarea, kindergarten; Marsovan, science teacher. Eastern Turkey: Van, principal girls' boarding school. Marathi Mission, India: Ahmednagar, principal girls' boarding school; superintendent of Bible women's work. South China: Canton, principal girls' boarding school. Foochow, China: Ponasang, teacher in girls' boarding school. Micronesia, two teachers in girls' schools.

The succeeding list tells the places where the work loudly calls for additional helpers. Ten Christian women and the funds to send them would set forward the coming of the Kingdom more than words can tell. Who will go? Who will send? Madura Mission, India: superintendent of Bible women; medical worker; educational worker. North China: Kalgan, teacher in girls' school; Pao-ting-fu, superintendent of Bible women and of work in villages; Tien Tsin, superintendent of Bible women and of work in villages. South China: Canton, associate teacher. Foochow, China: Pagoda Anchorage, superintendent of Bible women. Japan: Niigata, superintendent of Bible women; Miyazaki, teacher in girls' school; worker in villages.

Presbyterian Foreign Missions

The Presbyterian Board has issued its eleventh bulletin, and it is full of interesting facts, among which are the following:

In 1836 the Presbyterian Church had six missionaries on the foreign field, and five communicants. In 1906 it has 889 missionaries and 63,000 communicants. In 1871 it had one hospital with 3,100 patients treated; now there are 114 hospitals and dispensaries, with 445,683 patients treated. These hospitals in the past 35 years have treated no less than 5,048,246 persons. The printing-presses has turned out in the same time nearly 2,500,000,000 pages of Christian literature printed in heathen tongues. Last year the native churches contributed \$243,700, and there were added to these churches on profession of faith 9,839 converts. The bulletin also states that 8 missionaries have served more than 50 years on the foreign field; 42 have served more than 40 years, and 49 more than 30 years.

Presbyterian Home Missions

While thus pushing vigorously the foreign work, the home field—the work at home—is by no means neglected, especially that among our foreign born. Among this class alone no less than 514 churches and mission stations are maintained, reaching also no less than 16 nationalities, including Armenians, Bohemians, Chinese, Dutch, French, Germans, Hungarians, Italians, Japanese, Jews, Koreans, Russians, Slavs, Syrians, and Welsh. The communicants gathered from among all these number some 8,000.

Episcopal Work for Seamen

Officers of the Seamen's Church Institute are confident that the funds needed for a new building will be secured in time to break ground in the spring of next year, as had been planned. Tho the project for a great seamen's headquarters was launched but, relatively, a few months ago, more than \$250,000 of the \$550,000 needed is in sight, and what is most remarkable, and is taken by those interested to indicate that there is a wide support of the project, during the summer months more than \$6,000 has been received in small subscriptions. When the movement was first projected, last winter, and the subscription book opened, an unnamed donor gave, to start the effort, \$25,000. It now develops that it was Mr. J. Pierpont Morgan. Messrs. Frederick W. Vanderbilt and Andrew Carnegie gave each \$10,000. Mr. Morgan's gift was one of an unexpected six, of \$25,000 each. Another has been given from an unnamed giver. The institute has a plot in a down-town neighborhood, handy to the shipping districts.

Good News from Metlakatla

At a service held at Fishery Bay on April 22, by Bishop DuVernet, all the villages on the Naas River, as well as many on the Skeena and also Metlakatla, were represented, and 88 candidates were brought to the bishop for confirmation, 45 of

whom were converts from heathenism during the past eighteen months.

Archdeacon Collison writes:

We are just now entering upon a new era. Japanese and others are coming into the country in large numbers, and with the opening of the Grand Trunk Pacific Railway (which will cross the diocese from the Rocky Mountains to the Pacific Coast), the terminus of which will be within five miles of Metlakatla, the number of Asiatics will be vastly increased. As these newcomers are principally heathen we must be prepared to fight anew the Lord's battles.

And Bishop DuVernet says:

It will be a severe testing time for our Indian Christians. We shall need the prayers of God's people.

The Bible Society Opening the Way in South America

The American Bible Society has been quietly and unobtrusively weaving a bond of interest between South American republics and the United States for more than forty years. Last year its 44 South American representatives visited 1,129 towns and villages in South America and circulated among the people 98,225 volumes of Spanish, Portuguese and other Scriptures. All of this work is under the care of two agents, one residing in Rio Janeiro and the other in Buenos Ayres. The visit of Mr. Elihu Root to our sister South American republics and the meeting of the Pan-American Conference in Rio Janeiro, have awakened a widespread interest in this country in our neighbors.

EUROPE

Home Missions in England

A writer in a recent magazine, referring to the use of cigarettes among the English people, says: "When the Boer war broke out, in the Manchester district alone 11,000 volunteered to fight for their country. Eight thousand were at once rejected as physically unfit, and only 1,200 finally passed the doctors. The chief cause of unfitness was proved to be smoking as boys and young men. A breeder of cattle who only got 1,200 physically developed animals out of

11,000 reared to full age would call a halt, and begin to think; and this is what the British nation must do, or go to pieces."

Wanted: Missionary Alphabets

The *Mission Field* is anxious to publish a series of missionary alphabets relating to all the principal countries in which the Society for the Propagation of the Gospel is at work. A bound copy of the annual volume of *The East and The West* will be sent to any one whose alphabet should prove of use. In some cases a missionary working party might be invited to combine in making suggestions for such an alphabet. The first four letters might, perhaps, relate to Ahmadnagar, Bombay, Calcutta, and Delhi. Alphabets are also wanted relating to China, South Africa, New Guinea, and Burma. A specimen alphabet on Japan is given, with these as specimen verses:

A is for Ainu
So hairy and bold,
Who live up in Yezo
Far north, in the cold.

B is for Bushido,
Brave Japs, you know,
Spirit of chivalry
Gained long ago.

The Paris Missionary Society

The Société des Missions Évangéliques de Paris is an undenominational society, in which members of the Reformed, Lutheran, Free, Methodist, and Baptist churches of France unite for the spread of the Gospel in non-Christian lands. Founded by some of the pioneers of the evangelical revival in the French Protestant churches seventy-five years ago, its first mission was established in Basutoland, where it has carried on a most successful work. Since then work has been opened among the Barotse on the Zambesi, in Tahiti, French Kongo, Senegal, and Madagascar.

For several years past the society has closed its accounts each year under great tension; but a supreme effort made at the end of the financial year has again and again enabled it to

avert an actual deficit. This result has been due to the self-denying efforts on the part of those of limited means, supplemented by generous contributions from a small number of wealthy French and Swiss Protestants deeply interested in the work. This year, however, the position has been complicated by the recent separation of Church and State in France. The Reformed and Lutheran churches, to which the great majority of French Protestants belong, have lost the greater part of the subsidies hitherto received from the state, and have had to raise sustentation funds. The last year closed with a debt of \$30,000.

Annual Report of Moravian Missions

Founded in 1723, this great society, Die Evangelische Brüder-Unität, is carrying on work among heathen in 15 missionary districts in Labrador, Alaska, California, West Indies, Nicaragua, British and Dutch Guiana, South Africa, German East Africa, India (West Himalayas), and Australia. Of the 139 stations and 106 outstations, 30 were founded during the first century of the society's work, while 41 were opened during the last 15 years. From Alaska, where the work was commenced 20 years ago, the missionaries report great encouragement among the 2,000 Eskimos in the Kuskokwim district, but call especial attention to the 3,000 heathen Eskimos north of the Kuskokwim and along the coast, who have never heard the sound of the Gospel. In South Africa the missionaries complain about the increasing pernicious influence of Ethiopianism, whose watchword, "The Church of the blacks for the blacks," finds ready reception even among church-members of long standing. The rebellion in East Africa has greatly hindered the work. Yet 190 heathen were baptized in 1905, an increase over preceding years. In Nyasa 53 were baptized, and in Unyamwezi a goodly number of inquirers is awaiting baptism. In the West Himalayas native Christians have had to suffer much persecution in 1905,

and the work in the high mountains, especially in the station Leh (11,500 feet above sea) is beset by the greatest hardships for the faithful missionaries. Altogether 523 adult heathen and 92 children were baptized by missionaries of the Moravians in 1905. The missionary force was composed of 470 missionary laborers of all kinds (259 male, 211 female) in 1905, of whom 76 were native Christians. To this number, however, 1,838 native helpers should be added. Of the European (British, American) laborers 162 were ordained, and 2 physicians. The number of church-members was 94,920, while 26,142 children were instructed in 245 day schools by 769 teachers. In the 150 Sunday-schools 20,219 children were in attendance, and in the eight institutes for the preparation of native helpers 101 scholars were trained by a staff of 20 teachers. The total income of the Moravian missions from all sources and all countries was \$461,609, and the deficit of 1904 has almost been wiped out.

ASIA

A Great Work in Persia

The religious views held by the Mohammedans of Persia are as different from those held by the Turk as Protestantism is different from Roman Catholicism. Missionary work among the Persians has opened up very much more than in Turkey. It would make rapid progress if there were religious liberty. Every convert from Islam may be put to death, is the Mohammedan law; yet it is rarely enforced in Persia. There have been a number of converts who, in the face of the death penalty, have witnessed for Christ. Great numbers are more or less familiar with the Scriptures. If the people were free to accept any other faith than Mohammedanism, the missionaries feel that there would be a great awakening in Persia. The work of Presbyterian missions for many years was confined to the non-Moslem races, but that day is past. The Presbyterian Church

(U. S. A.) has now entered the Mohammedan world with the Bible and a Christian civilization, and has central stations at Teheran, the capital (which is pronounced Tay-e-ron), 300,000 population; Hamadan, 60,000; Kazvin, 440,000; Resht, 60,000; in East Persia and at Tabriz, 200,000; Urumia, 40,000 and the mountain station in West Persia. This seems quite a strong force, and yet it is as tho there were in the States of Indiana, Ohio, Pennsylvania, New York, New Jersey, Delaware, and one or two Southern States thrown in, less than 100 preachers of the Word, 50 school-teachers, and two dozen physicians with degrees.

REV. J. G. WISHARD, M.D., TEHERAN.

Mr. Bryan's Opinion of Missions in India

William J. Bryan, in the *Philadelphia Bulletin*, is reported as saying:

"Christianity has made greater inroads upon Hinduism than any of the reformatations that have been attempted from within. At Allahabad we found two Christian colleges, the Allahabad Christian College for men and a school for girls. Dr. A. H. Ewing is at the head of the former and Miss Forman, the daughter of an early missionary, at the head of the latter. Both of these schools have been built with American money. They are excellently located, are doing a splendid work, and are affiliated with the Presbyterian Church. Fifty dollars will pay for the food, room, clothes, and tuition of one boy, while \$30 will provide for one girl, and interested Americans have already established several scholarships, but money is badly needed to enlarge the facilities of both these schools.

"We spent the Sabbath at Allahabad and visited both these schools, and our appreciation of their work was enhanced by our observations at Benares. It seemed like an oasis in the desert. Surely those who have helped to create this green spot—may it ever widen—will find intense satisfaction in the good that these schools are doing and will do."

A Tragedy in South India

God made her beautiful and meant her to be good. Her tribe marred the fairness of her soul and trafficked in the beauty of her body.

She was a pupil in one of my far-away schools; one of the most winsome, one of the brightest. Her attendance was most regular. Her lessons were always well learned. In other houses all sorts of things happened to keep girls away from school, but Tangai, our "Little Sister," could always come. She must learn to read, and to read cleverly. She must master arithmetic. She must recite long stanzas of Tamil verse, beautiful poems in praise of virtue. *The more she knew the higher the price to be paid for her.*

Last month she came to school less often. She might come to the Scripture lessons if she liked, but they made her spend most of her time learning songs of the sweetest from the lips of a cunning-tongued song-maker, sung to quaint, plaintive, beautiful tunes; songs that are not soon forgotten, and tunes that stay in the memory. The most wicked words and thoughts of the foulest sensuality fill those songs. The longings of unbridled passion, the transports of unhindered lust are told in them; told so that the soul of hearer and singer are crowded with evil imaginings. Just when that girl's life is opening into womanhood her mind is being soiled and debased, and made ready for iniquity.

Other girls around her will become wives. No such honorable estate will be hers. The people of her own household are deliberately making her wise in vileness unspeakable, so that she may please and amuse and satisfy the depravity of some rich libertine. All the lithe grace of her person, all her quick wit, every charm is being made fit for sale. She will be sold for lands, or houses, or rupees. When she has lost her charm she will be cast out, and poverty will

come with the weary days of old age, unless in her turn she can get and train and sell girls for the life that has been hers.

This picture is true, absolutely true, not only of one little girl but of thousands; true not only of today but of many centuries. When you pray that India may be made Christian, may your prayer be more urgent, for the thought that when India is Christian this ancient, debilitate, and notorious traffic will cease.

REV. A. C. CLAYTON.

Forty Endeavor Evangelists in India

More than 40 Endeavorers of the Banjanai Union, India, equipped with a tent, conveyance, and stereopticon, made a three-day evangelistic tour, visiting 74 villages and reaching more than 6,000 people.

The Society of the Capron Hall Girls' School, Madura, India, has a letter committee, to keep in touch with girls who have left the school by writing letters to them. The Bible-reading committee see whether the younger members read their Bibles regularly. The society supports a Bible-woman. A few years ago few women would listen to her; they drove her away from their doors, but now they receive her cordially.

"The past year," writes J. J. Ban-ninga, of the American Madura Mission, "has been the most successful in the history of the Christian Endeavor societies in the district. All the missionaries speak favorably of the work done by the Christian Endeavor societies. Many of the Hindu children suffer bitter persecution. Last month 20 children of the Aruppukottai boarding-school asked to be allowed to join the society as active members."—*Christian Endeavor World*.

An Incident in the Khasi Revival

What would you think of a big market or bazaar, deserted at the busiest hour of the day, all buying and selling at a standstill, while the people flocked to hear the preaching of the Gospel at an open air service

near by? And the power that brought them there kept them listening, spell-bound, as they learned the way of salvation from the lips of a simple village teacher, until from many hearts in the crowd the cry went up: "What must we do to be saved?" Women were there who were liquor-sellers; they returned to their stalls in the market only to pour out their liquor on the ground and then hastened away to their home in order to destroy all trace of its manufacture there, altho this was their only means of livelihood. After cleansing their houses they came at night to the meeting in the little schoolhouse and offered themselves and their families to the Lord. This happened only the other day in one of our villages, far away in an almost uncivilized district where there are scores of villages in which the people have been living in darkness, physically, morally, and spiritually; for they live in the midst of the jungle, scarcely seeing the light of the sun; they are steeped in drunkenness and immorality, and know nothing of the Light of the Sun of Righteousness.—*Indian Witness*.

A Notable Evangelistic Tour

A brief account of the work at the Ramapatam Theological Seminary gives the practical side of the studies. Rev. J. Heinrichs writes:

One of the outstanding features of 1905 was the evangelistic tour of the seminary faculty and students at the beginning of the year. Our plan was to transfer the seminary, for the time being, into the field where the people live, to preach the Gospel to both Christians and non-Christians in the villages, and thus practically to illustrate to the students the work and methods of evangelism. Our total force of 70 was divided into 6 preaching bands, each being in charge of a missionary or a seminary teacher. All rose with the dawn, and assembled at the largest tent, where a short Bible lesson was given and God's blessing sought for the work before us. The plan for the day was made, including the villages to be visited and the companies to visit them, and then setting out, we went to the appointed places *per pedes apostolorum*. Our message was addressed to the Hindus first, usually in the central part of the village

or in front of a temple. Then the Christians in their respective quarters were visited to be further instructed and strengthened in their faith. At several of the 5 camping places we found applicants for baptism and 41 persons were baptized during this tour. It lasted only 12 days, but 28 villages were visited during this short time with the message of salvation.

A Mandarin on Missions

A remarkable article in the *Tribune* of August 25 deserves the careful study of all lovers of missions. An English resident in China contributes an account of a book written by Yuan Shih Kai—the most powerful official in China—dealing with the attitude of the Chinese toward Christianity. This astute diplomat, who is himself a Confucian, has caused his book to be circulated in the government educational establishments throughout the Chih-li province. He gives a sketch of Christianity in China, and then pleads that the Chinese shall treat missionaries “with all the courtesy and decorum of civilized etiquette,” since as “they come to persuade men to the practise of virtue they are entitled to greater respect.” The remissness of China is this matter in the past is frankly acknowledged. This is a very striking plea, coming from the viceroy of the capital province, and its effect must be considerable. Things have moved very fast since the Boxer movement days, to make possible a plea of this kind.—*The Christian*.

Chinese Gift to a Hospital

The Governor of the Province of Hunan has given \$1,400 toward the hospital of the China Inland Mission in the city of Changsha. When the mission attempted to establish work in the city, less than twenty years ago, the missionary was requested by the officials to leave the city, and was escorted by them out of town. Changsha is now the center of a promising evangelistic work, not only by the China Inland Mission, but by the Presbyterians and the Episcopal Church. It is here, too, that the Yale University educational mission has

been established. It is a large city of more than 500,000 people, and is of strategic importance as the capital of the province. It offers abundant opportunity for the work of all the missions now centering there.

Other Gifts from Chinese Gentry

Through the friendship of the Chinese for Miss Howe and their admiration for Doctor Ida Kahn, whom Miss Howe adopted as a Chinese baby and brought up and educated in America, the gentry of Nanchang have bought 5 acres of valuable land within the city walls and presented it to the Methodist Woman's Foreign Missionary Society for a hospital; and they have raised some \$5,000, Mexican, for the erection of the hospital building. The gentry have also been very friendly toward the girls' school, where Miss Kate L. Ogden is principal, assisted by Miss Alta Newby and Miss Jennie Hughes.

Tract Circulation in China

The publications of the Central China Religious Tract Society have been issued for thirty years. The annual circulation is now over 2,500,000. The aggregate issue has been over 26,000,000. Says a writer in the *American Messenger*:

The reports of the Society issued during these thirty years literally teem with instances of resulting blessing, and we may be well assured that multitudes have received blessing from the literature of whom we shall never know, until the day when the secrets of all hearts shall be revealed.

Ten years ago in Hwang-pi, a colporteur gathered a few believers about him, who worshiped with him in his house. Faithful preaching and book distribution led to a number of men coming in from different parts of the country. As these could be formed into groups, a man of reliable Christian character was placed in charge of each group, and liberally supplied with literature and with Scriptures. Each of these men then traveled for miles around his center, preaching and selling his books, with the result

that other churches soon sprang up. To-day in Hwang-pi and the adjoining counties there are 45 churches with an aggregate membership of about 1,800, in addition to some 2,000 inquirers; while many thousands of dollars have been contributed for chapels, evangelists, and current expenses.

Presbyterian Union in China

The progress of Christian missions in the great empire of China is indicated quite impressively by the organization of native presbyteries and synods. The Synod of Central China embraces the native churches and ministers, the fruits of Presbyterian missions in five central provinces. The Presbytery of Manchuria has over 10,000 native converts, and will soon resolve itself into a synod. There are two independent synods in Fukien and East Kwantung provinces. A similar synod, it is anticipated, will be organized in West Kwantung. There will soon be 6 coordinate bodies in different parts of China. They represent the fruits of the mission work of the American Presbyterians, North and South; the Scotch, Irish, English, and Canadian churches; the Dutch Reformed and China Inland Mission. These synods will no doubt some day be gathered into a general assembly.

Social Reform in China

It is a striking fact reported from Fuchau that the people in their public meetings are turning their attention to various reforms in their own social customs. Mr. Hodous states that the boycott meetings, which are still held, give more prominence to the discussion of foot binding and the use of opium and other evil practises than to boycott against American goods. The speakers urge their audiences to break from the use of opium, and to discourage the foot binding of their own daughters as well as those of their neighbors. Recently five educated women from

Shanghai have addressed large audiences in several of the guild halls of Fuchau. The galleries were occupied by women and the lower floors were crowded with men eagerly listening. Dr. J. Walter Lowry, on his recent return to China, has written home to his friends that more has happened in China during the last two years than had happened throughout the previous one thousand years. Many of our missionaries refer to a marked change of attitude in reference to independent activities on the part of the Christians. Mrs. Aiken, of Pao-ting-fu, says that the phrase now used among the converts is *tsu li*, meaning "stand alone," "be independent."—*Missionary Herald*.

Baptisms at Tsou-p'ing, China

An American Baptist missionary writes that "it was his joyful privilege to baptize on the 25th of May 78 candidates—54 scholars and 24 adults. At three baptismal services last month 100 males and 43 females were immersed, 79 of whom were under 20 years of age, the remainder from 30 years, and one old lady of over 70 years. He adds:

Never before have I had the joy of baptizing so many young folks. They were all children of Christian parents; indeed, many of their parents I had baptized years ago, some before their children were born. We are now reaping the harvest of years of seed-sowing in our Sunday and day schools and welcoming into the Church children and grandchildren of our members.

A Brighter Outlook in Manchuria

The work of the Scotch and Irish Presbyterians in Manchuria suffered severely as a result of the Russo-Japanese war, but Dr. John Ross is now able to write encouragingly that the reestablishment of peace has already had good effects. He says:

In the city the hearts of the Christians were not perturbed for themselves, but sympathy for their fellow Christians kept them continuously more or less uneasy since the Boxer days. Again, we have calm all around, save for the robbers, who

are causing disturbances in many country places even close to the city. Our people have manifested the same generous spirit which they have exhibited for several years. They increased their pastor's income to meet the trebled price of everything. They have supported all along three evangelists in the city, and have subscribed £50 for teachers, who have to be much more highly paid than formerly. Four of the members have combined to support a fourth evangelist. They have subscribed £10 to pay the expenses of two native pastors from Peking—one a Methodist (American) and one of the American Board of Missions.

The attendance at service here when good is seventy, and on extraordinary occasions over one hundred. There are half a dozen outstations from this one center. The membership last year was 441; it is more now, but is barely half what it was before the Boxers.

At a cost of about £600 the people had built a new church, covering a space of 55 feet by 35 feet. It wanted the finishing touches when the Boxers destroyed it. The foundation is there, waiting to be utilized again.

The First Young Women's Conference in Japan

Another country has been added to those that have a summer conference for young women students. Japan held its first Y.W.C.A. summer conference in Tokio last summer (July 12-19). From distant parts of the Sunrise Land 160 young women came from 26 schools. The Methodist Episcopal girls' school, their large buildings and ample grounds were put at the disposal of the conference. At many sessions there were 200 in attendance; but some of these were guests and on-lookers. Some who came from a distance and others also were not professed followers of the Lord Jesus, but came to study the "Jesus Religion" and to see what there is in it for them.

One hour will long be remembered as a matter of history. Venerable Mr. Okuno, one of the first Christians of this one-time hermit nation, and one who assisted in the first translation of the Scriptures, told about those early days. Then, he said, there were few requirements for admission to church member-

ship—"Do you believe in the Lord Jesus Christ enough to be willing to be crucified or to be put in prison for His sake?" and if the answer was in the affirmative, no more was necessary. He had not thought that he would live to see such a gathering of young women met like this in the name of the Lord Jesus.

Outlook for the Gospel in Japan

What of Christianity in Japan? As the product of thirty or forty years of Christian effort there are now about 130,000 Protestant Christians in the Island Empire out of a total population of 48,000,000 people. The Japanese Christian community has many strong men who are leaders in education and philanthropy. The Young Men's Christian Association is doing an excellent work in Japan. There are 56 associations in the higher institutions of learning, with 2,500 members. It is interesting that Sunday, the Christian Sabbath, has been made a day of rest in Japan. The Buddhists are vigorously imitating Christian activities. There are Sunday services in Buddhist temples, Buddhist Sunday-schools, Young Men's Buddhist Associations, etc. In fact, it is religiously a critical time. The supreme problem in Japan is the religious problem.

REV. T. HARADA.

The Newspaper in Japan

The first Japanese newspaper appeared in 1863, containing news translated from the Dutch into Japanese. Now Japan has 1,500 daily newspapers and periodicals. *The Japan Times*, of Tokio, is printed in English, but is produced exclusively by Japanese. An editor in Tokio offered prizes for original poems, and 600 were filled with Christian sentiments, and many who won prizes were professing Christians.

The editor of one of Japan's large dailies pays a glowing tribute to Christianity in the following words:

Look all over Japan. More than 40,-

000,000 have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this great moral advance. We can find it in nothing else than the religion of Jesus Christ.

The Once Hated Symbol

It is an interesting fact that the cross was, a generation ago, the most hated of all symbols in Japan, but to-day it is one of the most highly respected and honored. There are about 1,000,000 members of the Red Cross Society, and they scrupulously pay the annual due of 3 yen, even when the very necessities of life come hard. They wear the Red Cross badge on their breasts with much pride, and tack the same symbol over the front doors, and some of the women wear finger-rings with Red Cross sets in them.

Christianity Regarded with Favor

A missionary writing from Japan mentions a special experience which shows the favor that Christianity is receiving there. An officer had his men—about 500—marshaled in a Buddhist temple, where, by permission of the authorities, not only were the Gospels distributed to the soldiers, but it was specially asked that an address should be given. "Take your own time," said the commanding officer, "we shall be pleased to hear you." And for nearly half an hour the men listened to an address concerning the object of the distribution and the nature of the book that was being distributed. The speech was delivered in front of the Buddhist altar, the high priest being present, in addition to the other priests connected with the temple.—*Christian Work*.

AFRICA

England and Islam in Egypt

In view of the fact that Great Britain is practically responsible for the administration of Egypt, it is of the utmost importance that the trend of the present educational pol-

icy be closely watched. Rev. Douglas M. Thornton, in *Church Missionary Intelligencer*, shows that the action of the Public Instruction Department—"based doubtless on the numerical preponderance of Moslems over Christians in the country"—has resulted in the giving of a thoroughly Moslem tone to the system of education on which large sums of public money are spent. The seriousness of the situation may be gathered from the following question:

Is it any wonder that many Christian lads have got the impression, not only that Islam is the established religion of the land, but that Christian officials and English educationalists give positive advantages to those who are Moslems, and are actively engaged in furthering the Mohammedan cause?

Praise is due to Lord Cromer and the officers who have aided him in his efforts for the improvement of the condition of the people of Egypt, but Christian people may surely protest against any policy which produces results such as those described. The missionaries of the Gospel in the pursuance of purely spiritual work have little to gain from official support; but surely they might expect, when laboring within a sphere of British influence, to be placed in a position at least as advantageous as the followers of the False Prophet.—*The Christian*.

What Grace Did for a Negro

An interesting and useful character was removed from the ranks of Methodist missionaries by the death of Dr. Nat Dowe Merriam, at Harper, Liberia. This young man, the son of uncivilized members of the Grebo tribe, came down several years ago to a Methodist mission station on the Liberian coast where he was instructed and converted under the ministrations of Mrs. A. L. Buckwalter. He later came to America, entered the Central Tennessee College (now Walden University), and finally received the de-

gree of Doctor of Medicine from Meharry Medical College in 1904. Soon after his graduation he returned to Africa, established a medical practise at Harper, Cape Palmas, and in November, 1904, was accepted as a missionary by the board of managers of the missionary society. While ministering to the physical needs of others, Dr. Merriam developed consumption which caused his death, to the great sorrow of all with whom he had come in contact.

Now or Never in the Sudan

"Behold I stand at the door and knock." One of the speakers at Northfield said that just now the chief pivotal point in missions is not in China or India or South Africa, vital and important as these fields are. No, the one great fleeting opportunity of to-day is among the great Hausa people of the Central Sudan. To-day they are open to the Gospel, and wherever it goes they give it a hearing and a welcome. But the missionaries are so few, so far apart; as if two Christian pastors should live in Sweden and one in Portugal, no more in all Europe. And the Mohammedans are sending in their preachers by scores. The faith of Islam is an advance upon heathenism and the Hausas are adopting it, thousands in a month. But Mohammedans are far, far harder to win to the Christian faith than idolators, and as the power of the Crescent grows that of the Cross must wane. To-day we have the chance; in five years it will be gone. One stands knocking at the door, but if we delay too long to open we shall find that the would-be guest has gone.

The Harvest in South Africa

The need for a South African Missionary Year-book has long been felt. At the first general missionary conference at Johannesburg in 1904, when missionaries met together rep-

resenting 26 societies, it was seen that the extent of the missionary work which was being carried on in South Africa was much greater than had been known even to those best acquainted with the subject. A great service has been rendered by Dr. Murray in the summary of mission work which he has now prepared. The table of results shows that there are 732 ordained European missionaries, 69 unordained Europeans, 700 European helpers, 202 ordained native pastors and missionaries, 8,984 native helpers, 255,455 members, 149,491 communicants, 222,888 adherents, and 161,104 scholars.—*Christian Express*.

Christian Unity in South Africa

The Transvaal follows Canada and Australia as a British place where the ideal of Protestant Church unity has taken root. Note the following action by the town council of Witwatersrand, made up of representatives of all the sects save the Church of England:

That whereas organic union of the churches represented by this Council is desirable to prevent overlapping and needless waste and for the better and more effective spread of the Gospel among the different races of this country; and because it is our Master's expressed desire that His followers should be one, thereby to show to the unbelieving world that He is the sent of God; and whereas a provisional basis of union has been drawn up in Canada by the Congregational, Methodist, and Presbyterian churches, thereby showing that union is possible, this Council resolves to appoint a representative committee to take into consideration the proposed Canadian basis of union, to report how far it is applicable to our conditions, and generally to collect information on the whole subject.

Until such a blessed time of unity comes, it is in order for each denomination to maintain its life at the highest point; and this, we regret to say, Congregationalism in South Africa is not doing, if Rev. J. S. Moffatt, writing the *South African Congregationalist*, correctly pictures the situation.

A Missionary Conference in South Africa

At the Second General Conference of Missionaries in South Africa, which met in Johannesburg from the 5th to the 11th of July, resolutions were adopted on the following points in the interests of church comity:

1. In view of the numerous instances of friction between missionary societies an unofficial board of arbitration of five members is to be elected by this conference to deal with all inter-mission difficulties which may be submitted to it.
2. That societies operating in areas not yet fully occupied are invited to arrange between themselves as to their spheres and report to the executive committee; and that in areas already occupied by one or more missionary societies no other society should enter except by agreement with the society or societies in occupation.
3. That church-members of one mission moving to the sphere of another should bring with them certificates of membership, and members of one Church wishing to join another should produce a certificate from the Church they are leaving.
4. That the disciplinary censure of one mission should be respected by another.
5. That pupils or students passing from one institution to another should bring with them a letter as to character and standing in the institution left.
6. That systematic giving on the part of all connected with the Church should in every way be encouraged, but any practise giving color to the charge that the privileges of the Church are to be bought and sold should be scrupulously avoided.

Conditions in the Kongo State

Rev. Motte Martin, of the Luebo Mission in the Kongo State, throws some interesting light on the relation of the government to the Protestant and Roman Catholic missions:

The governor-general recently visited Luebo, but nothing we asked for was granted—nothing. Slavery is our great bane and the people's curse. He persistently reiterated that slavery it not here—has no existence in the face of the law—and that, therefore, the grant of a fixed redemption price, on the payment of which the slave would be given a certificate of freedom by the State, was illegal, and hence null and void.

Again, freedom to dwell *ad libitum* is forbidden, for he is a Roman Catholic, and knows that the Catholics would be deserted. Is it also because he is a Roman Catholic that he coarsely jested at our demand for a

civil law making adultery a penal offense?

Without dwelling on his refusal to grant us plantation room for our people, on the ground that forest trees are protected by law, I have said enough to show how completely affairs are in the hands of the Catholics, and we will want the press to help us in the fight that is imminent for these two points: (1) That religious liberty be maintained in the Kongo. (2) That the State treat us with absolute impartiality, rigid justice, and equal favors—*i.e.*, concessions to others be granted to us.

But with God and our hope, we are jubilant, and not even anxious. If physical punishment comes to our people, it can only work out a far more exceeding weight of glory, for "all things work together for good to them that love the Lord."

Concessions to Roman Catholic Missions in the Kongo Free State

The official bulletin has published the agreement between the Holy See and the Kongo Free State whereby Rt. Rev. Vico, apostolic nuncio, duly authorized by His Holiness Pope Pius X., and Chevalier de Cuvelier, duly authorized by His Majesty Leopold II., sovereign king of Kongo Free State, have agreed:

Kongo Free State shall concede to the establishments of Catholic missions in Kongo the ground necessary for their religious work under the following conditions:

Each mission, according to its resources, shall establish a school where the natives shall receive instruction.

The ground allotted to each mission shall be defined by common consent and limited to 100 acres fit for cultivation; 200 acres may be allowed if the importance of the mission justifies. These lands shall not be transferable and shall be devoted to the works of the mission. They shall be given free in perpetual tenure.

This is in marked contrast to the government's attitude toward Protestant missions.

An Insurrection in Southern Zanzibar

The last number of the *Echo d'Afrique*, a monthly journal published by the Roman Catholic Society of St. Peter Claver, contains the details of the revolt which has claimed seven victims from among the personnel of the mission, including the assassination of Bishop Casien Spiss and four of his traveling companions on August 14. On Au-

gust 28 the two Roman Catholic stations of Lukuledi and Nyangao were pillaged and burned. Missionary Spreiter writes:

It was impossible to save anything but the clothes on our backs. Never in my life shall I forget our flight to Miknidani. Exhausted from fatigue, death at the hand of the blacks seemed less hard than our actual sufferings. The two missionaries of Nyangao with four sisters tried to hide themselves in a wood. They were discovered and Fathers Leon Lang and Cyprien Holz were wounded in making a defense. Sister Walburge Diepolder, separated from them during their flight, fell into the hands of the persecutors. We do not know whether she is still living or not. Rumor says, and the report may be true, that the blacks used her bones to make charms. Another sister of Nyangao, Sister Avia Marschuer, arrived safe in Dar-es-Salaam, was taken sick there and died September 15. So this revolt has cost our mission seven members. A dispatch announces the destruction of two other stations, Peramiho and Kigonsera.

ISLANDS OF THE SEA

Education in the Philippines

The chief clerk of the Board of Education for the Philippines reports great progress in the education of the natives. According to his estimate, nearly 800,000 of them speak English with a fair degree of fluency. Employed in the schools are eight hundred American and six thousand Filipino teachers, and the attendance of pupils averages nearly half a million. This is gratifying information. The universal desire in the United States is that we shall make our occupation of the Philippines a benefit to the people. To take to them a good government, education and Christianity is what we desire. Comparatively little can be done with the adults, but the children can be trained so that the next generation will show a higher type of morality, intelligence and orderly conduct than have ever been known in those islands. We have from the beginning believed that Providence threw these people, ignorant, oppressed, miserable, into our hands that we might give them a pure Gospel and a higher civilization

A Filipino Triumph of Grace

One of our best preachers is Senor Doroteo Lopez Jaena, who came to the dispensary with a note from our old friend Manikan asking that he might be permitted to study medicine. Doroteo was not very prepossessing, for he was small, even for a Filipino, with sunken chest and hollow cheeks; but he proved himself a helper in a hundred ways in the dispensary, and an invaluable interpreter from Visayan to Spanish. It was not long before I found that he would anticipate me in preaching the Gospel to those who came for medicine. On one occasion I asked Doroteo to pray. It was a unique prayer, a compound of all the verses of Scripture and various messages which he had heard; but it was a real cry to God for the soul of the sick man. After a time Doroteo wished to be baptized, very soon he desired to preach, and one afternoon in the little chapel at Jaro he essayed his first sermon. It took only about three minutes to exhaust his thought on the subject and himself also. We supposed that was the last of Doroteo's preaching; but before long he was anxious to try again, and has gradually developed until he can now speak the Word very plainly and effectively. The transformation of his inner life has brought also a parallel transformation of his physical being. He is erect, has a clearer eye and more dignified bearing. He is a new man in Christ and for Christ: one of many.—*Spirit of Missions.*

Sailing of Fiji Volunteers

A most interesting service was held on Wednesday evening, June 20, in the Jubilee Church, Suva, Fiji. The purpose of the meeting was to bid farewell to a contingent of volunteers for our missions in New Britain, New Guinea, and New Georgia. Altho the night was unfavorable, a large number of both Europeans and natives testified their interest in our work and as-

sembled to honor the departing band of men and women. Altogether 19 offers had been received from the various provinces of the group in response to calls from our brethren in the other districts for volunteers. Of these 9 were married teachers with families, and 9 were young unmarried men, the nineteenth being a young Solomon Islander, who as a child had been brought to Fiji 24 years ago, who had here, to use his own words, "found great treasure," and now wished to return to his own land and people and tell them the "Good Tidings" which had brought such cheer and gladness to his own heart. The following morning the party embarked on board the *George Brown*, probably the largest mission party that has left these shores, numbering altogether 58 souls.—*Australasian Methodist Review*.

In the New Hebrides

Dr. John G. Paton writes that the mission prospers in the steady good conduct and zeal of converts, and that lately many of the heathen have renounced idolatry with all its evils, and have become worshippers of God, and are helping to bring others to Him for salvation. He continued:

Our converts have also been busy repairing and enlarging their village schools and churches, and building new ones where required. God has given our mission nearly 20,000 converts, and of them 330 are native teachers and preachers of the Gospel, helping us in our work. On the New Hebrides we now occupy twenty-seven islands, with missionaries and native teachers, and we have the Bible in whole or in part translated into twenty-seven new languages as spoken by the people and by us reduced to a written form. Nearly all the printing was done by the British and Foreign Bible Society, and our converts pay the society for it by preparing arrowroot, which Christian friends purchase and help them to sell.

The heathen in the inland part of our three largest islands are at war with each other, and lately twenty-two men were shot. Grieved at the fighting, three of the converts volunteered to go inland unarmed, and plead with the heathen to give up war and live at peace with each other, but, alas, they also shot dead the three peace-makers. Being Christians, the three victims were buried, yet soon after an old cannibal chief and

his people exhumed one of the bodies and cooked and feasted on it. Thus, the war will continue till in mercy Jesus, in answer to prayer, stops it.

A Gilbert Islands Transformation Scene

The Rev. W. E. Goward gives a striking picture of the transformation wrought at Ronorono (Gilbert Islands) in the past five years. He says:

When we settled here, in December, 1900, the site consisted of forty acres of bush land. Now there is a splendid mission station. The land has all been cleared and planted, eight or ten wells have been dug, about forty native houses of all kinds have been built, the Mission House, the Institution Church, four schools, five pastors' houses, residences for ninety students and their wives, and for sixty preparatory scholars, two boat-houses, a carpenter's shop, a little jetty with a roof, at which our ships' boats can discharge cargo—all these, and more are included. Besides these there are six supplementary class-rooms; and last, but not least, a dispensary.

All this work has been done by the pupils and students, even the women and the girls working, and it has been done for Christ, as service to His Kingdom.

Large numbers of the young men go away to work in another group for the Pacific Phosphate Co. They are well treated and looked after, but their absence is a great drawback to the mission. The outlook is full of hope. Already eighteen Gilbertese teachers and their wives have passed through the institution and are doing faithful work.—*L. M. S. Chronicle*.

Missions in Mauritius

The C. M. S. mission in this island is just celebrating its jubilee, the late Rev. S. Hobbs having been transferred from Tinnevely to Mauritius just fifty years ago. Two-thirds of the population of this island are immigrants from Bengal and South India, brought hither to work on the sugar plantations. Among these are laboring Bengali and Tamil-speaking missionaries, whose work has been much blessed. Over 5,000 persons have been baptized, the majority of whom have returned to their own country. In 1880 a native church council was formed, connected with which are 6 pastorates. At the present time there are 4 native pastors and 60 Christian lay teachers. The diocese of Mauritius

was founded in 1854 and the present bishop is the Right Rev. F. A. Gregory.

Hope for New Guinea

In a valuable paper recently printed in the Australasian edition of the *L. M. S. Chronicle*, D. W. G. Lawes declares that "the outlook for missionary work in New Guinea is full of promise." One of the significant and encouraging facts which he refers to is "that 72 natives of New Guinea are discharging the duties of teacher and pastor, and are setting an example of Christian life that is wonderful. Some have been in office twenty years, and, upheld by the grace of God, have remained steadfast." Our Lord found 70 disciples who were willing to be His messengers, and in New Guinea there are already 72 who are proclaiming the good news! And this is not the sum total of discipleship, for there are about 2,000 in church fellowship.

MISCELLANEOUS

A Remedy for Depression

We lack the inspiration of big conventions, social unions, ministers' fraternals, and so often have to face all kinds of trials alone. When such times of depression come, the best remedy is to go to the street chapel, admit the unwashed, smelly crowd, and preach the Gospel to them. Then the lovely old story of the compassion and mercy of our Lord, so often told yet ever fresh and new, lifts one up again; and in the inspiration of the Spirit, the power of the Word, the joy of service, you feel you can dispense with the crowds and the shoutings. The smile of the Master makes up for all.

J. S. ADAMS, HANYANG.

Mr. Bryan on Missions

Mr. William J. Bryan, always friendly to the cause of foreign missions, is now its stronger advocate since his trip around the world. In one of his letters to the press he

says: "I do not apologize for mentioning from time to time the institutions which altruistic Americans have scattered over the Orient. If we can not boast that the sun never sets on American territory, we can find satisfaction in the fact that the sun never sets upon American philanthropy. If the boom of our cannon does not follow the orb of day in his daily round, the grateful thanks of those who have been the beneficiaries of American generosity form a chorus that encircles the globe."

Some Jewish Statistics

The *Jewish Missionary Intelligence* records the following very interesting figures: From July 13 to October 17, 1905, 152 Jews and Jewesses in Vienna declared before the magistrate that they wished to leave Judaism. Of the 600 Jews who cease to be members of the Synagogue in Vienna every year, many become "*confessionslos*" (creedless), many Roman Catholics, and more than 200 Protestants. In 1902, 205 Jews in Vienna joined the Lutherans, 44 the Presbyterians, while in 1903, 218 (in 1904, 193) joined the former and 45 (resp. 40) the latter. In Budapest 1,639 Jews left Judaism from 1896 to 1901, while 206 did so in 1904. From 1896 to 1900, in Austria, 5,923 Jewish and 130 mixed (between Jews and Christian) marriages took place, while in Hungary the numbers for the same time were 6,684 and 448. Thus in Austria more than 2 per cent. and in Hungary more than 6 per cent. of all the Jewish marriages were mixed marriages. In Berlin 377 Jews declared, between April 1, 1901, and March 31, 1904, that they would leave Judaism. And from 1889 to 1902, many Jews in Prussia joined the National United Evangelical Church (in 1889, 54; in 1900, 170; in 1901, 240; in 1902, 348). In the same time, 1889 to 1902, 133 members of the National Church in Prussia became members of the Synagog."

FOR THE MISSIONARY LIBRARY

CHRISTIAN MISSIONS AND SOCIAL PROGRESS.
Vol. III. By Rev. Jas. S. Dennis, D.D. Illustrated. 8vo. 675 pp. \$2.50 net. Fleming H. Revell Co., New York. 1906.

This is the last volume of what, with its statistical supplement, deserves to be called a monumental work. Originally Dr. Dennis gave six lectures of an hour each on this subject. As he prepared them for the press the argument expanded, like an oak from its germ in the acorn, and, branching out on every side, clothed itself with the beautiful and abundant verdure of historical and practical illustration, until the whole work will stand, like a giant oak of Bashan, among the trees of missionary literature.

The vastness of the work will appear from the fact that this volume alone comprises nearly 700 pages, and contains over 300,000 words, a copious bibliography, and an index of 100 pages of fine print being included. These books are all copiously and beautifully illustrated, and these illustrations are of great value in themselves as visible arguments for the positions maintained in the volumes.

Dr. Dennis has treated in this closing volume, as in the previous one, the contribution of missions to social progress, especially the results tending to the development of a higher plane of social life. This he considers under eight heads: Introduction of Educational Facilities, Development of Industrial Training, Modern Methods of University Extension, Christian Associations for Young People, Production of Wholesome Literature, Quickening of General Intelligence, Abolition of Objectionable Social Customs, and Disintegration of Caste.

Then Dr. Dennis treats: Results on National Life and Character, such as Cultivation of Freedom and Patriotism, Good Laws, Courts, and Administration, International Relations, Intellectual and Scientific Progress, etc.

Then he calls attention to commercial and industrial status, as seen in higher standards of integrity, methods of transacting business, financial system, and general civilization.

He concludes by a glance at the influence of the Reformed faith and Christian life, as proven by a higher conception of religion, the decline of idolatry and superstition, the growth of morality, the beneficent examples of religious leadership, the advance of religious liberty, Sabbath observance, etc.

To enumerate the main divisions of the treatment is enough to assure the reader of the exhaustive character of the discussion, but it can not show how thoroughly and with what painstaking attention to details the author has wrought on his work, remembering that while "perfection is no trifle, trifles make perfection."

It is now nearly three-quarters of a century since the American Board issued its famous Ely Volume on a similar subject. It will be half a century more before any other monograph will be needed on the theme so carefully investigated by Dr. Dennis.

LEPERS. *Thirty-one Years Work Among Them. The history of the Mission to Lepers in India and the East. 1874-1905.* By John Jackson, F.R.G.S. Map and Illustrations. 8vo. 390 pp. Marshall Brothers, London. 1906.

The Mission to Lepers has a record of a great work quietly and faithfully pursued for many years by a society that works through missionary societies already in the field rather than by sending out its own workers. This Christlike work has done much to check the spread of a terrible disease by segregating and caring for lepers in asylums, and by providing homes for untainted leper children, many of whom are in this way saved from a hopeless fate. It is also a mighty witness to

the redeeming power of Christ for suffering and degraded humanity.

Mr. Jackson's story of the work is full and graphic and well illustrated. After taking up the general subject of leprosy, he proceeds to describe the development of the work in the last 31 years, telling of new hospitals opened and new branches undertaken. The story is interesting, but would have been more so to the general reader had the author selected and condensed his material more carefully. There is great pathos in the book which moves our hearts to seek the physical and spiritual salvation of these poor suffering outcasts.

MEMOIR OF JAMES WRIGHT OF BRISTOL. By Arthur T. Pierson. 8vo. \$1.50. Gospel Publishing Co., 54 West Twenty-second Street, New York. 1906.

Mr. Wright was well known in Britain as the son-in-law and successor in the Directorship of Mr. George Müller, of Bristol. Tho not so much a public character, and widely traveled as Mr. Müller, Mr. Wright was intensely loved by those who did know him, and was one of the best-rounded characters of his generation, a man of high intelligence, pure mind and culture, genial disposition, large faith, singular wisdom and prudence, and much power in prayer. Under his conduct the work went on with such admirable uniformity and success that, while Mr. Müller lived, he could travel for a large part of eighteen years and in more than forty countries with perfect reliance upon his son-in-law. And after his departure he knew that the work would go on upon precisely the same lines of faith and prayer. This brief volume is the pen portrait of a remarkable man, a leader among the Brethren of Bristol, and one of the best examples of simple, humble piety, fervent prayer, soundness of doctrine, and Christlikeness of character. The book is copiously and beautifully illustrated, a fit companion to the Life of Mr. Müller by the same author.

RECENT BOOKS AND PAMPHLETS

CHRISTIAN MISSIONS AND SOCIAL PROGRESS. By Rev. James S. Dennis, D.D. Vol. III. 8vo. 675 pp. Illustrated. \$2.50 net. Fleming H. Revell Co., N. Y. 1906.

THE AUTOBIOGRAPHY OF REV. LEWIS GROUT. Introduction by Rev. Luther M. Keneston. 8vo. 74 pp. \$1.00. Clapp & Jones, Brattleboro, Vt. 1906.

THE GREATEST WORK IN THE WORLD; OR, THE MISSION OF CHRIST'S DISCIPLES. By Charles B. Titus. Paper, 20 cents. Published by the Author, Harper, Kan. 1906.

CONTRASTS IN THE CAMPAIGN BY VARIOUS WRITERS. 12mo. 204 pp. 1s. 6d. Church Missionary Society, London, 1906.

SAMUEL J. MILLS, MISSIONARY PATH-FINDER, PIONEER, AND PROMOTER. By Thomas C. Richards. 12mo. \$1.00. The Pilgrim Press, Boston. 1906.

LUTHER HALSEY GULICK. By Frances Gulick Jewett. Illustrated. 12mo. 304 pp. \$1.25 (to Sunday-schools, 84 cents). Pilgrim Press, Boston. 1906.

THE SOUTHERN MOUNTAINEERS. By Dr. Samuel T. Wilson. Illustrated. 16mo. 164 pp. 35 cents. The Presbyterian Board of Home Missions. New York. 1906.

REMINISCENCES OF A MISSIONARY BISHOP. By Rev. D. S. Tuttle. 12mo. \$2.00 net. Thomas Whittaker, New York. 1906.

THROUGH FIVE REPUBLICS OF SOUTH AMERICA. By Percy F. Martin. 8vo. \$5.00. Dodd, Mead & Co., New York. 1906.

THE PROPHET OF THE POOR. The Life Story of Gen. Booth. With portrait frontispiece. By Thomas F. G. Coates. \$1.50 net. E. P. Dutton & Co., New York. 1906.

LIFE IN MOROCCO AND GLIMPSES BEYOND. By Budgett Meakin. 8vo. Illustrations. \$3.00 net. E. P. Dutton & Co., New York. 1906.

LIBERIA. By Sir Harry Johnston. Large 8vo. Two volumes. \$12.50. Dodd, Mead & Co., New York. 1906.

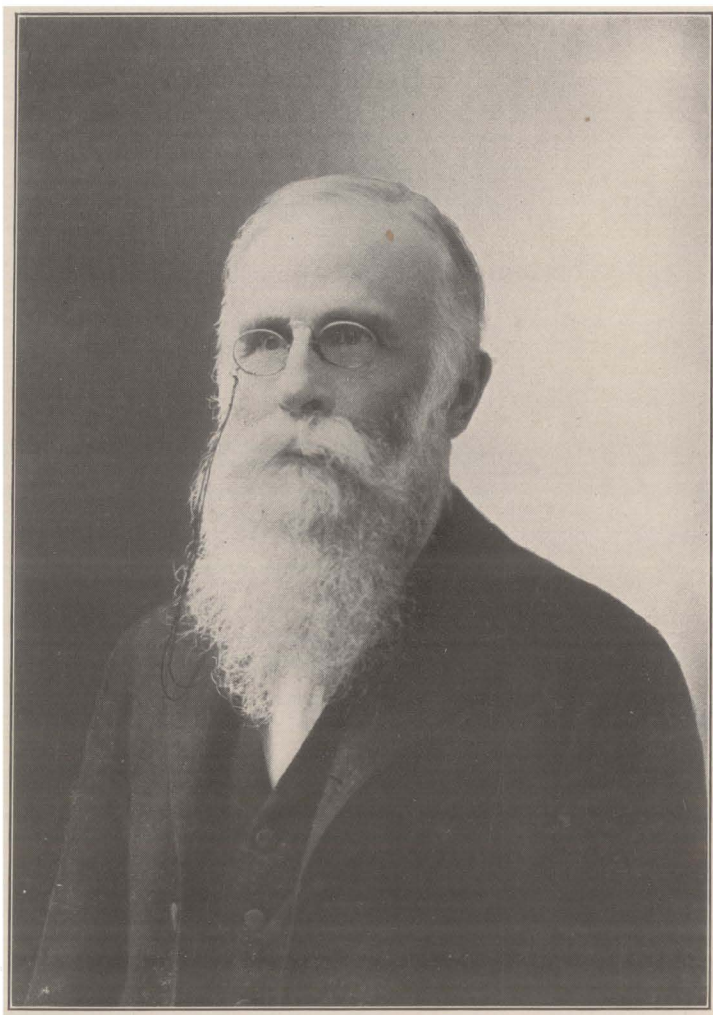
PERSIA PAST AND PRESENT. By William Jackson. 8vo. Illustrated. The Macmillan Co., New York. 1906.

THE LAND OF VEDA. By William Butler. 8vo. Illustrated. \$2.00. Eaton and Mains, New York. 1906.

ALGIERS. By M. Elizabeth Crouse. 12mo. Illustrated. \$2.00. James Pott & Co., New York. 1906.

INDIA. By Pierre Loti. 8vo. Illustrated. \$3.50. James Pott & Co., New York. 1906.

CHINA AND THE GOSPEL. Report of the C. I. M. for 1906. Illustrated. 163 pp. 1s. net. China Inland Mission, London. Toronto, and Philadelphia. 1906.



REV. BENJAMIN LABAREE, D.D.

For nearly half a century a missionary in Persia

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SIGNS OF THE TIMES

IS THE WORLD GOING MAD?

Dr. Forbes Winslow, the eminent British specialist, has recently declared that, as the alarming statistics of insanity and lunacy show, if the present rate of increase continues, before many years *the majority of the human race will be of unsound mind!* In view of these facts he solemnly appeals to his fellow countrymen to turn attention from political squabbles over party spoils and from narrow issues like the educational bill, and give earnest heed to the problem of growing insanity.

This reminds us that our most eminent nerve specialist in America has recently warned us against the mad haste of our day. He says, for example, that automobilism is generating a distinct type of insanity, due to the cultivation of recklessness in speed; that the necessity of habituating one's self to driving at such a rate over roads, where there is no fixed track, running risks of punctured tires, collisions, breakdowns, etc., tends to mental unbalance. This haste is everywhere manifest. On all work that passes from hand to hand in the same factory is written the one word, "*rush*," as we have ourselves seen, and the majority of people in "civilized" lands seem engaged in a race. One of the greatest results of being conscious-

ly in the will of God, is that we learn to be quiet, to do nothing rashly, and to wait God's time and way. He is never in a hurry, and generally speaking, haste is waste.

SUCCESS IN KOREA

The four branches of the Presbyterians at work among the Koreans have gathered from among them some 12,000 church-members, 38,000 adherents, and 24,000 in Sunday-schools. These new-born saints build their own sanctuaries and, according to their ability, support Christian work. To sustain and advance the Gospel they have contributed the equivalent of 100,000 days' work. So earnest were they in one city (having zeal not according to knowledge) that a vote was passed refusing residence to all non-Christians!

THE GOSPEL ADVANCING IN JAPAN

Cheering news comes to hand of the progress in Japan. Bishop Harris, who has charge of the American Methodist missions in Korea and Japan, says that during the recent war the churches made great gains in membership, and that they are now unusually active in evangelistic efforts. As regards audiences, ministers of churches, baptisms, and the circulation of the Scriptures, things have not

been so bright for a long time; and the Gospel is receiving a better hearing than at any period since its introduction a generation ago. Another very healthy feature of Japanese Christianity is its steady progress toward independence of foreign aid. In a short time it is hoped that the Japanese churches will be self-sustaining, and even become missionaries, sending out native teachers to China and Korea.

THE AWAKENING OF CHINA

The missionaries of the Rhenish Missionary Society tell of the following remarkable changes in China, which clearly show the increasing desire after Western methods and better instruction: All schools to be organized in the future—and there are many—shall use Western methods of instruction. School inspectors are to be employed, and a ministry of education is to be founded. Normal schools, a school for princesses and a new imperial university, with quarters for 20,000 students, are to be opened. In the army the officers do no longer wear the silk dress and the ancient Chinese hat, but a jacket cut in European style, and the flat cap with a shade in front, and, more amazing still, soldiers and policemen are to give up their beloved queues. The soldiers, freed from service on the Christian Sabbath, now attend the missionary services in crowds, while still larger numbers of them come to the numerous missionary schools to satisfy their longing after greater knowledge. English, German, and geography are the things most coveted by them.

Truly, the followers of Christ everywhere must awaken to the necessity of increased labor in heathen China at this critical time.

THE SIGNS OF THE REVIVAL IN INDIA

We have frequently mentioned the signs of the gracious revival which is being witnessed in India, and we have drawn the attention of our readers to the spiritual awakening in Assam, where the Welsh Calvinistic Methodists are at work; in Poona, where Pandita Ramabai and the Poona and Indian Village Mission are preaching the Gospel; and in the spheres of work of the Kurku and Central Indian Hill Mission, and of the Friends Foreign Missionary Association in Central India. To-day we add two brief reports, from Djaipur and from Sambalpur, which are significant because they come from German sources—and Germans are very skeptical in regard to any revival.

In Djaipur, or rather in the whole field occupied by the Breklum Missionary Society, in Telugu and Djaipur, the Dombos, the people without caste, are being quickened by the Spirit of God. Commenced in 1883, the work was very unpromising for many years. In 1897 the first baptisms rewarded the faithful efforts of the missionaries, and now hundreds of the heathen Dombos are asking for baptism. No earthly advantages cause them to come forward, for the missionaries can not offer any, and the converts suffer severely from the hatred of the higher classes and from the petty persecutions of the native police. Yet they come and listen to the simple story of salvation by faith in Jesus Christ, and many believe in Him as their Deliverer and Redeemer. Many have been baptized, so that the congregation at Koraput, founded in 1883, now has 2,251 members, while the members of the congregation at Kotapad, founded in 1885, now number 3,393. And the

young converts from superstition and heathenism bear a joyful testimony to Christ amid persecutions and trials.

At Sambalpur and its surrounding district, where the British Baptist Missionary Society is proclaiming the Gospel, likewise the signs of a gracious revival are apparent. Here the movement is among the low caste people, and the instrument used by the Lord is a native preacher, Daniel Das. This man of God was engaged in a missionary journey, and preaching to the high caste people in a certain village was met with great indifference and coldness. His heart was very heavy within him, when the Lord directed his attention to that part of the village where the low caste people lived. He entered it, and in its first house he found the weaver Djadab at his work. After the usual salutations, Missionary Das began to talk about Christ. Weaver Djadab was willing to listen, and the missionary erected his frame upon which he hung a series of pictures representing the life of Christ. Quickly other villagers gathered, and all listened intently to the narrative. At last the missionary came to the crucifixion of Jesus. Many eyes were filled with tears, and it was clear that the Spirit of God was working mightily. When the story was finished Djadab stood up and declared publicly that he took Jesus of Nazareth as his Savior and would serve Him all the remaining days of his life. Many other inhabitants of the village, especially the women, begged Daniel Das to remain with them and give them further instruction in the way of salvation. Gladly Das erected his tent under a convenient tree, and he wrote the missionary in Sambalpur to come and help him. Together the European and

the native missionary labored on in faith. Many of the people believed and were baptized. Christian schools were opened, and the work of the Lord is progressing. Thus the revival in India is continuing and spreading.

ISLAM AND HINDUISM

The Rev. T. J. Scott, D.D., of India, gives the important information that in North India a powerful Mohammedan college has been founded and liberally endowed in the city of Aligarh. Some time ago its founder, Sir Sayad Ahmad Khan, warned the Hindus against letting their orphans fall into the hands of missionaries. A strong Hindu college has been endowed at Lahore, the Punjab capital, to bolster up Vedic Hinduism. They are now talking of sending missionaries to convert America to the Hindu faith! At Hardoi, where the Ganges emerges from the Himalayas, perhaps the most sacred spot in India, and where sometimes 12,000,000 people assemble on pilgrimage, a Hindu theological seminary has been established for training preachers for primitive Hinduism. Mrs. Besant, the brilliant English woman, and posing as a Hindu, has succeeded in getting the Hindus to endow a Central Hindu college at the sacred city of Benares. She is principal, and in her last report proposes in the female department "the education of girls on the lines of pure Hinduism." The endowment is building up rapidly. The Brahmos, an advanced Hindu sect, are now proposing a theological seminary at Calcutta.

All this is an imitation of Christianity, the purpose of which is to obstruct Christian missions.

ABOLITION OF CASTE DISTINCTIONS

Among the many encouraging tokens that the cause of social reform in India is not dead is the following paragraph from a Calcutta newspaper:

"At the entertainment given in his honor by the Kayastha Sabha, Justice Chunder Madhab Ghose expressed an earnest hope that the four subdivisions of the Kayastha community would be amalgamated into one united whole. A practical beginning in the realization of this hope was made when Babu Chunder Madhab Ghose gave a dinner which was attended by not only the leaders of the four subcastes, but the rank and file of the entire Kayastha society of Calcutta and its suburbs. More than five hundred Kayasthas were present, and they sat down to dinner indiscriminately. In this way the restriction, which prevented one subcaste from eating with another in the same row at a social gathering, was removed for ever and a great reform effected. The four subcastes have also sanctioned intermarriages among themselves, and thus the two principal obstacles that kept them separate no longer exist."

It is also reported that the first widow remarriage among the higher castes in Orissa has just been celebrated. The bride was a Kayastha girl of sixteen years of age. The father of her late husband sought to prevent the second marriage and obtained an injunction against it in the lower court. This decision was set aside by the district judge, who agreed with the contention of the girl's own father that he—and no other—was her legal guardian.

THE CROWN PRINCE OF SIAM AND THE LAOS MISSION

The recent visit of the Crown Prince of Siam to the Laos provinces was an important event in the Laos missions.

His tour covered a period of three months and included all the important cities of North Siam except Muang Nan. In Chiang Mai, the principal station of the Presbyterian board, he gave a public reception to all the foreigners. He visited the American mission institutions and expressed his pleasure with the work. Immediately following his visit to the girls' school and the hospital and vaccine laboratory, he sent a donation to each of these institutions. He consented to lay the corner-stone of the William Allen Butler Recitation Hall of the Chiang Mai boys' school, and spoke in part as follows:

"During my visit to the United States, the American people were pleased to give me a most enthusiastic welcome. I may mention particularly the sumptuous banquet with which your Board of Foreign Missions honored me.... I am glad to reciprocate this kindness to the full extent of my ability. As my royal grandfather and my royal father have befriended the Christian missionaries, so I trust that I, too, shall have an opportunity on proper occasions to assist them to the limit of my power. Your invitation to me to lay the corner-stone of your new school building, is another evidence of your friendship and good will toward Siam. I have full confidence that you will make every endeavor to teach the students to use their knowledge for the welfare of their country, therefore I take great pleasure in complying with your request and I invoke a rich blessing upon this new institution. May it prosper and may it fulfil the highest expectations of its founders."

AN APPEAL FROM AFRICA

Some young men at Bongandanga, in the Kongo State (Kongo Balolo) appealed to the missionaries for a teacher. Not long after, when the mail arrived, the young men came eagerly inquiring, "Are any other teachers

coming to us?" "Not yet," was the reply. "White man, you won't leave us until Mr. and Mrs. Ruskin return, or other teachers come and understand our language, will you? May we write a letter, and will you print it in the paper you send to England?" The following was thereupon written by the natives, without any suggestion or alteration by the missionaries (translation):

A letter to the teachers in Europe:

Listen to these words. We are those who went astray, but the Lord did not leave us. He sought us with perseverance and we heard His call and answered. Now we are His slaves, no other Master at all. And we pray the Holy Spirit to show us the way of Christ and truth.

Behold, we tell you a word of truth. We had three teachers—one is in Europe; another has gone to Ikau; and this one who stays with us his furlough is due, and his works are many. The works are: printing; and the work with the workmen; and the teaching of Jehovah God—just he and his wife. If he goes to rest in Europe, with whom shall we be left?

It is good that you should send us teachers who will cause us to be full of the words of the Father. Friends, what do you run away from? Death? Or the long distance? What did the Lord command? He said, "Go and preach the Gospel in all the world."

When we went to Boyela, the people said to us, "Come and teach us the news of Jesus, then we shall hate sin and turn toward the salvation of Jesus Christ." We have not great strength, but pray for us to the Father God that He strengthen us in spirit and body, then we shall spread abroad His good news that it go in every place.

Behold, we ask you, in all your assemblies to pray for us and our teachers.

And we have seekers, females and males; they seek Jesus, but they are waiting for the joy of the Holy Spirit

—it is good that you pray Jesus on that account.

We have a desire to hear your teachings in the teaching of Jehovah God; and we have a thirst to see you in the eyes, but we have not the opportunity. We have not the opportunity here below, but we shall have in heaven. In the Father, and the Son, and the Holy Ghost, One God.

We who write to you these words,
(Signed by twenty African young men.)

AN ADVANCE STEP IN WORK FOR MOSLEMS

One result of the Cairo conference last April was seen at the recent American Board meetings in North Adams, Mass., when Dr. James L. Barton, the foreign secretary, announced that their policy for the work among Moslems in Turkey and elsewhere would be more aggressive and fearless in future. This mission board has fourteen of its twenty missions in direct contact with Mohammedanism, tho only four of them are under a Mohammedan government. Now they propose to send more missionaries into Turkey to devote their efforts to the 12,000,000 Moslems for whose evangelization little effort has been made; to the Kurds along the upper waters of the Tigris and Euphrates Rivers; and to the Albanians in Western Mesopotamia. It is proposed also to develop more fully the medical work among Moslems, to assist Turks in promoting education of all grades, to put forth a new and constructive literature in the languages of Moslems, and so to organize missionary forces as to give to all Moslems in Turkey a true vision of the Christ.

AN AWAKENING AMONG MOSLEMS

It is to be expected, however, that every aggressive move on the part of Christians will be met with fierce op-

position from Moslems. Persecution and even martyrdom may follow the faithful preaching of the Gospel. Already there is apparently a general movement among Moslems. If not promptly checked this may lead to disastrous consequences. In Egypt, Turkey, and Morocco the signs are ominous, and telegrams from Morocco tell of preparations for a Holy War, which is announced to begin very soon. The situation is very delicate, and calls for prayer and caution, but not cowardice. Prompt and firm measures, taken in time, by France and Great Britain, may save much ultimate suffering. There have been many threats that any action against the Sultan of Turkey would lead to a general Moslem uprising.

THE BIBLE IN RUSSIA

In the midst of the almost universal strife and gloom which prevail in Russia, well-nigh the only bright spot is found in the free circulation of the Word of God. And hence it is with peculiar pleasure we read that last year the British and Foreign Bible Society circulated no fewer than 501,124 copies or portions of Scripture in Russia, with 93,600 more in Siberia, making in all 594,124 volumes within the dominions of the Czar. As indicating the polyglot nature of the work, it is well worthy of being noted that among the many languages represented were not only Russian and Slavonic, but Finnish, Polish, German, Lettish, Esthonian, Lithuanian, Yiddish, Hebrew, Swedish, Armenian, Chuvash, Votyak, Chinese, Japanese, French, English, Persian, Turkish, and Turki.

THE POPE'S LATEST ENCYCLICAL

Rev. Alex. Robertson, of Venice, calls attention to this latest and one of the most reactionary encyclicals that ever emanated from St. Peters. It is addressed to the bishops of Italy, and concerns the students and the priests of the Church. This encyclical shows that Roman Catholicism and modern thought and progress are not only incompatible but are mutually conflictive, and the one can only exist by the destruction of the other. This is a bold attempt to kill all modern thought and progress, so far as Roman Catholic students and priests are concerned, and hopes through them to stay its progress among Italy's inhabitants in so far as they are still attached to the Church. A bare enumeration of the things forbidden will show the drastic nature of this encyclical:

(1) It is forbidden to all students and priests *to attend any classes in the public universities of Italy.*

(2) It is forbidden to all students and priests *to read any non-clerical newspapers, periodicals, or reviews.*

(3) *All preaching* is forbidden, excepting under special restrictions. No one may preach unless he has express authority from the bishop to do so, and the substance and even language of his discourse must be submitted to the bishop and meet his approval.

(4) No priest or student must *publish anything*, except under the same conditions as hold as to his preaching.

(5) It is absolutely forbidden to all students and priests *to inscribe their names in any society or association whatsoever* that does not depend

entirely on the authority of the bishop.

(6) Various other prohibitions are issued, such as that no student or priest must *hold any conference* of any kind without the permission of the bishop, and all aspirations after *Church reform* are forbidden.

This encyclical is another proof of the hopelessness of seeking to bring about a reformation in the Church. As Pius IX. said, "They who seek to reform me, seek to destroy me."

THE RELIGIOUS CRISIS IN FRANCE

Rev. James Gosset-Tanner writes that the present condition of affairs is receiving the closest attention from the secular press, and adds:

M. Combes, the ex-Premier, stated publicly that the attitude of the Pope toward the French bishops would undoubtedly forward the Protestant cause. A number of Catholics have recently signed an address to the Pope, requesting him to reconsider his decision. They urge that: "Even now it may be regarded as certain that Protestantism, through its public worship associations, will enjoy the favor of the state, and speedily occupy the positions which we shall be obliged to abandon, and will thus gradually threaten to instal itself in our churches and presbyteries, and, above all, in the souls of the faithful." This striking testimony comes from a hostile witness.

As the Reformed Church will lose about \$400,000 a year, great efforts are being made to raise the money. The Société Centrale d'Évangélisation at its General Assembly in June stated that an inquiry has been made as to the maximum which can be raised in their various stations. The response has been very encouraging: fifty-seven stations, which contributed 9,100 francs in 1905, have promised now to send up a minimum of 23,700 francs, more than doubling their previous gifts. Already a budget of 487,251 francs has been voted for evangelization work. An important result of the new arrangements is that forty-five evangelization stations are now constituted into separate churches, and will be recognized by the state, while sixty more remain to be superintended and provided for by the society.

A YEAR'S OUTPUT OF BIBLES

During the year ending last March the British and Foreign Bible Society (the oldest and the largest in the world) circulated nearly 6,000,000 copies of the Scriptures (the actual figures being 5,977,453 books), which exceeded the previous high-water mark by 33,000 copies, and this is the more remarkable in face of the disturbed conditions which have prevailed in Russia, China, and Japan, where some of the Society's heaviest sales take place. The polyglot nature of the work appears in the fact that at Winnipeg Scriptures were supplied in 43 different languages, while at Johannesburg versions in 52 languages were sold, and a fifty-third was asked for by a newcomer who demanded a Bible in Icelandic. During the past year 11 new languages have been added to the list of versions. The Bible Society has now promoted the translation, printing, or distribution of some part of God's Word in 400 languages. About 900 colporteurs were at work, 670 native Bible-women, as well as some 100 European Bible-women, most of whom are working in London back streets. An excellent example of the scale on which the Society conducts its business was seen at the last monthly meeting of the committee, when orders to be placed with various printing firms were sanctioned amounting to no less than 653,000 volumes.

CONVENTS AND CONVENT SCHOOLS IN BRITAIN

Cardinal Wiseman once expressed his desire that the metropolis of the world might be walled in with conventual institutions, and his wish is

practically realized. There is not a borough in the city without one block at least of monastic buildings! In like fashion they have spread over the land. When the nineteenth century began, there were, in England, twenty-one Romish convents; now, exclusive of monasteries, England and Scotland shelter over seven hundred—an increase thirty-five-fold, and more than at the time of the Reformation!

These institutions are active and aggressive. Of some 93 orders, only about a dozen are close convents for nuns. All the rest deal with the common life, through hospitals, visits to the sick, almsgiving, orphan and rescue work, and especially education. Their schools, not always within convent grounds, are skillfully organized to draw the middle and upper classes by high school teaching in language and art and by low terms. The secular clergy act as agents to find patrons and pupils and novices. It is all obviously part of an organized movement to Romanize Britain. And these institutions are not subject to legislative control, and their inmates are debarred from the safeguards which protect the liberty of other British citizens and subjects. Women are employed in convent laundries, for example, but to them the factory acts do not apply. There is compulsory confinement here without government inspection, and what is most amazing is the general apathy that prevails as to such a state of things.

PROGRESS IN PORTO RICO

Previous to the acquisition of this island by the United States the Roman Catholic Church was su-

preme and it still is the leading organization. Besides the Cathedral in San Juan, there are 88 parishes in the island, with 23 priests in San Juan and 120 in the island. Also 13 religious communities and 6 charity asylums and schools. During the year the Roman Catholic bishop "confirmed" 90,000 children and adults. The only Protestant church prior to American occupation was an Episcopal church in Ponce. Since then the Baptists have built 9 churches and now have churches and stations in 25 towns and villages. The Presbyterian, Methodist and other denominations have also been active. The various Protestant churches and missions are: Baptist 25; Methodist, 80; Presbyterian, 66; Episcopal, 5; Congregationalist, 8. In addition, two of the smaller denominations each maintain an orphan asylum, and at San Juan the Presbyterians have the best equipped hospital on the island with a medical missionary on the west end of the island regularly visiting 6 towns.

Romanism is now thoroughly awakened to a sense of its danger in Porto Rico. It is making strenuous efforts to hold its own. Appeals are made to the people not to abandon the religion of their fathers. Their parochial schools are being improved to compete with improved public schools. Their old municipal and religious feasts are being revived and celebrated with more enthusiasm than ever, to tie the people to the past. The country people, formerly neglected, are now being enlisted and prejudiced against the Protestants. These are evidences that the Protestant work has not been in vain.



SOME OF THE PILGRIMS AT THE HAYSTACK SHRINE, WILLIAMSTOWN, MASS.

This is about one-third of the vast congregation that gathered to celebrate the centennial of the little missionary prayer-meeting of college students.

THE HAYSTACK CENTENNIAL—A MEMORIAL AND A PROPHECY

BY REV. HOWARD A. BRIDGMAN, BOSTON, MASS.
Managing editor of *The Congregationalist and Christian World*

In the annals of the Kingdom of God there are certain days that in point of brilliancy and significance deserve to rank with the coronation days of kings and emperors or with the days when presidents of great republics are inaugurated into office. Such a day was Wednesday, October 10, 1906. A little town tucked away among the hills of Western Massachusetts was the scene of the events which made the day memorable, and thither in great numbers some of the choicest representatives of the American churches went to honor Samuel J. Mills and the other heroes of the Hay-

stack. One hundred years before, only a trifle earlier in the season, a group of young men were driven from the fields by a thunderstorm and were forced to take shelter in the friendly protection of a haystack. And here they held a prayer-meeting which contained the germs not only of the modern American foreign missionary movement, but of many other religious agencies that have blessed the world.

The three thousand persons who assembled at Williamstown on this October day of alternating storm and sunshine were only a fraction of the hosts the world over whose

thoughts and hearts were turning toward this Christian shrine. The announcement of the Haystack Centennial had been sent far and wide, and in London, Shanghai, Bombay, and many smaller places in distant lands, believers in the world-wide extension of Christ's Kingdom, in small or larger groups, were celebrating the anniversary. Thus on invisible wires currents of sympathy from the ends of the earth were conveyed to Williamstown, and in turn the love and prayers, the admiration and the support of American Christians were carried back to every brave worker on the far-flung frontier of the missionary propaganda.

It was fitting that the Haystack celebration should be a germane part of the annual meeting of the American Board, for into this organization the impulses generated at the Haystack were crystallized first, tho not exclusively. A full day of the regular program was therefore devoted to this special anniversary, the members of the Board coming over for the day from North Adams, five miles away, where most of the meetings of the week were held. The occasion attracted not only the regular constituency of this oldest American foreign missionary agency, but many officials of other societies, both home and foreign leaders in the Y. M. C. A. and the Student Volunteer Missionary Movement, and an unusual number of strong and devoted laymen.

The great influx of people gave the streets of Williamstown an animated appearance from early morn till sunset, and imparted to the college campus a livelier aspect even than when it is the exclusive possession of four hundred active col-

lege students. These young men mingled to some extent with the throngs of outsiders, and as singers, ushers, and guides made themselves agreeable and useful. The college had been granted a holiday, and the many students who attended the various services will be sure to feel a spiritual uplift, and it is to be hoped that some will have been turned definitely toward the foreign field, for Williams College itself to-day, like other New England institutions, is not maintaining in this particular the best traditions of the past, and needs to feel again the stimulus of the example of Samuel J. Mills and his associates.

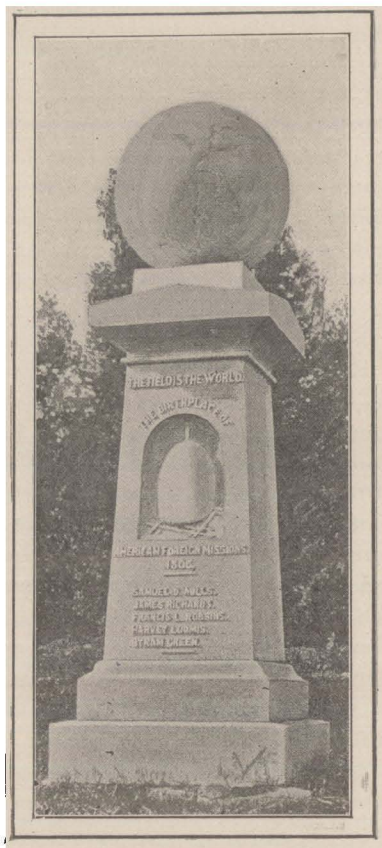
The original plan of the day's proceedings included no less than four distinct gatherings, but the throng of visitors necessitated one more which many who attended pronounced the best of all the five. What could have been so appropriate to start the day as a sunrise prayer-meeting around the monument built and dedicated in 1867 in honor of the "five immortals." But as, a century ago, a sudden shower drove these young men to a different rendezvous than they had chosen, so now the five hundred people who rose early were obliged to forego their desire to gather for prayer around this handsome shaft of Berkshire marble, surmounted by a globe on which are traced the outlines of a map of the world, and were glad to avail themselves of the dry floors and comfortable benches of Jesup Hall, the college building devoted to the Christian Association interests. There for an hour a prayer-meeting was held which in sincerity, earnestness, and spiritual fervor was not un-

worthy to compare with the original prayer-meeting under the lee of the Haystack. Dr. Samuel M. Zwemer, the intrepid young missionary to the Mohammedans of Arabia, was the

secretaries and college boys and girls who had come to Williamstown from different institutions to hold a special conference in connection with the anniversary, followed one another in quick succession. Not for many a day has such a prayer-meeting been held in New England. How it would have delighted the soul of Dwight L. Moody! Before passing out of that tender atmosphere, the five hundred people present said in unison, as an expression of their personal dedication, Mills's famous motto: "We can do it if we will."

What was intended to be the most formal and elaborate service of the day took place in the forenoon in the beautiful new Thompson Memorial College chapel, which cost \$600,000, and is unrivaled among the college chapels of America. This was called a distinctly academic service, one purpose being to show the relation of the foreign missionary movement to the educational institutions of the land and to express and cement still more strongly the natural alliance between them.

The stately interior of the chapel with its noble Gothic arches and its splendid stained glass windows, among them one called the missionary window, furnished an appropriate setting for such a dignified service and so distinguished an assemblage. The speakers were arrayed in their academic gowns, and the processional and recessional of many robed figures, including the members of the college choir, showed considerable liturgical development since the days of Mills. But as a whole the service had the spontaneous, hearty, and evangelical note still characteristic of the "stand-



THE HAYSTACK MONUMENT

leader, but he wisely confined his leadership to centering thought on two great truths: the royalty of Christ and the loyalty of His believers, and to suggesting lines on which petitions should be offered. But the group of persons gathered there needed no urging. They had come to pray briefly, definitely, fervently. Dignified ministers, deacons and college presidents, missionary

ing order" of many churches in New England. A welcome was given by President Henry Hopkins, into whose hands has passed the helm of the institution over which his celebrated father, Mark Hopkins, so long presided, and a response was made by Samuel B. Capen, LL.D., president of the American Board. Three addresses followed by President Tucker, of Dartmouth; President Hyde, of Bowdoin, and Dr. Edward Judson, whom the audience was especially glad to see for his own sake and because of his famous father, Adoniram Judson, a pioneer of American missions.

While this noteworthy meeting was being held in the college chapel an overflow in the village church brought together the students, and they were addressed by men who are favorites with collegians. They were Rev. John Hopkins Denison, of Boston; Prof. E. C. Moore, of Harvard; Dr. Samuel W. Zwemer, and Rev. Newell D. Hillis, D.D. Each, inspired by the occasion and the splendid congregation, was at his best. The effect of the speaking was to set the work of missions in a light new to many, and attractive because of its relation to the needs of mankind and to the world movements of our time. It was shown that the sense of international justice now making such headway in the world was the direct outgrowth of the Gospel of brotherly love which our missionaries proclaim. The heroic note was struck by Doctor Zwemer, who dwelt on the thought that the price of success is our suffering with Christ.

During the little lull for luncheon the sky began to clear and a north-

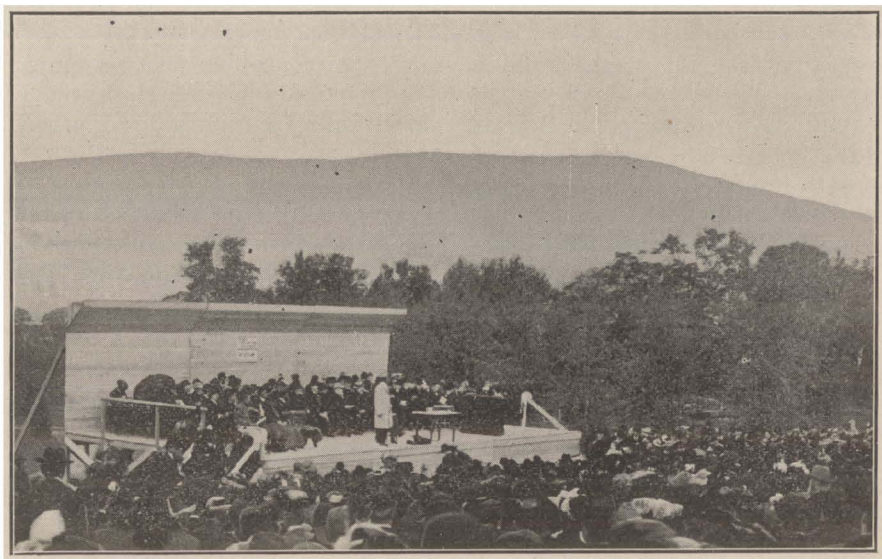
west wind imparted a tonic to the atmosphere. This was indeed providential, since the afternoon proceedings were all to be out-of-doors on the hillside just beyond the little grove that encloses the Haystack monument. Seats for nearly three thousand persons had been built, but they did not suffice, and many were obliged to stand all through the thrilling afternoon. This service was designed to appeal to the rank and file of people generally, all of whom, from children in arms to tottering octogenarians, were represented in the interesting congregation. A stanza of the hymn said to have been sung at the original Haystack meeting was lifted by all voices and gave an element of verisimilitude to the occasion.

President Capen, Dr. Arthur Little, of Boston; Dr. Arthur J. Brown, of the Presbyterian Board of Foreign Missions, and John R. Mott each made his own valuable contribution to the exercises of the afternoon, and Mr. Mott put a snapper on his forceful address in the form of an invitation to pledge an extra offering to the Board as a memorial of the day. Scores of people were glad of the opportunity thus to express the feelings that had been swelling within them as the day advanced, and in less than a half hour over thirteen thousand dollars were promised.

The interest of the afternoon culminated in the series of testimonies from ten foreigners who owe their conversion to influences exerted by the missionaries and institutions of the American Board. It was a happy thought thus to assemble from the ends of the earth men who may be

looked upon as types of the human harvest resulting from the seed-sowing of Mills and his companions. Some of these from foreign fields are studying in this country, preparing to preach in their native lands. One is working among his own countrymen in America, and one or two others already are evangelists or teachers in their own land. No effort was made to pick out exceptional men, and, as Secretary Barton

dia, Ceylon, Turkey, Africa, China, Japan, Hawaii, Bohemia and Mexico being the lands from which the speakers respectively hailed. One of the two Chinese who spoke had passed through the horrors of the Boxer uprising, in which his own father and mother had been slain almost before his eyes. He himself proved a valuable and trusted messenger at a critical hour. No one could doubt that these ten men had



THE PLATFORM AND SPEAKERS AT THE HAYSTACK CENTENNIAL

said, they could be duplicated by the score in every mission station under the direction of the Board.

Most of these men wore their native dress, and spoke with the accent that betrays the people of foreign speech. Each was limited to three minutes, and several were so brimful of gratitude that they had to be gently admonished by President Capen that they had reached the time limit. It was a remarkably impressive series of testimonies—In-

come to know Jesus Christ as Lord and were trying to follow Him, and almost every one joined with the expression of thankfulness to America the plea that more might be done in behalf of their countrymen who have not yet come to light.

This feature was the climax of the day, and was probably the thing that will be remembered most vividly in subsequent days, as attendants upon the centennial pass along to their friends and neighbors at home the

story of what took place at Williamstown.

In the retrospect of the numerous addresses between sunrise and sunset, four stand out as especially significant and prophetic. One was that of Professor Edward C. Moore, of Harvard, the burden of whose remarks was that the Church is confronted to-day not merely by the greatest opportunity for missionary service in its history, but by the greatest opportunity it can ever know unless we undertake the conversion of the planets themselves. President Tucker also made an important contribution to the thought of the day when he declared that the sense of power which possessed Mills and which was personal to him was yet communicable to others and, yoked to a spirit of humility, was our great dominant need to-day. President Hyde paid a high tribute to the effectiveness of the machinery created and administered by the American Board.

Fully as thought-stirring as any of the addresses of the day was that of Dr. Arthur J. Brown. His theme was the future of missionary work. Out of the rich harvest of impressions and observations gathered on world-journeys and through long official connection with the Presbyterian Board he pictured the Orient as it actually is, awake to the weaknesses and vices of Christendom and rapidly developing its own self-consciousness. Into this world, so unlike that which the Haystack men confronted, our missionaries to-day must go. Dr. Brown called for the minimizing of sectarian differences and urged that the native Church be left free to formulate its own creed and polity. His

thoroughly statesman-like paper showed that the success of missionary operations in the new century depends on adhering to the broad, irenic, comprehensive policy—the lines of which he so boldly outlined.

This great and glorious day revealed anew the hold which the foreign missions have upon varied elements in our churches—the highly intellectual, as typified by the college presidents assembled; the plain everyday people everywhere in evidence; the students now in our colleges who, while few in any individual institution, are—some of them—so ardent and persistent in their missionary impulses that they may yet influence all the rest.

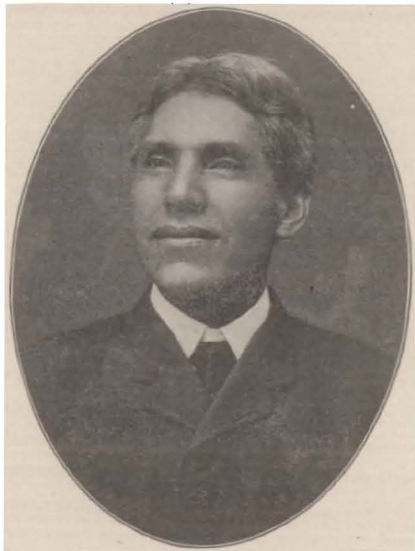
Then, too, the day must issue in a revaluation by the world of foreign missions. An enterprise which commands such splendid devotion and which accomplishes such marvels of transformations, and which at the end of its first century is striding forward more rapidly than ever before, must arouse the respect and ultimately secure the support of right-minded men everywhere. The friendly comments in the secular papers on the Williamstown anniversary are a pleasing contrast to the cavils and sneers which Mills and his friends met in their own college community.

Prayer has also loomed up anew as a force—perhaps *the* force in the onward march of missions. From time to time throughout the day individuals or groups were to be seen kneeling around the Haystack monument. Surely the movement which was cradled in prayer is not to languish in these last days for lack of those petitions which must always undergird and guide every forward movement in the Kingdom of God.

THE DEPENDENT PEOPLES OF AMERICA

THE MOHONK CONFERENCE

The twenty-fourth annual gathering in behalf of the Indians and the insular peoples under United States control, was held at Mohonk Lake, October 17 to 19. At Mr. Smiley's



CHARLES DOXON

An Onondaga Indian—a graduate of Hampton Institute and an expert machinist

invitation about two hundred guests met and elected Dr. Andrew S. Draper as president. Successive sessions were given to discussion of the problems of the Indians, Alaskans, Filipinos, Hawaiians, and Porto Ricans. Able and thoughtful papers and addresses set forth the needs and progress of the work for the uplift of these aborigines and islanders. A very notable speech was delivered by Charles Doxon, himself an Onondaga Indian, and which alone compensated for a journey to Lake Mohonk. It indicates a sufficient answer to the problems and perplexities of the Indian problem.

This conference does not claim to be, in the distinctive and exclusive sense, *Christian*. While the great majority of those who attend are evangelical believers, the broad basis of the conference is philanthropic, and the cooperation of all who work for the physical, intellectual, moral and spiritual uplift of these various peoples is invited, and all such parties are welcomed to a share in the work of the conference. Romanists as well as Protestants, Jews as well as Gentiles, Unitarians and Universalists, and even Agnostics, might find the platform broad enough for their fellowship in the work of improving the condition of these various peoples. As Wendell Phillips, himself an evangelical believer, worked side by side with Garrison and Theodore Parker for the emancipation of the slave, so those who hold different views even as to the deity of Christ and the necessity of receiving life through Him, join hands to raise the level of the inhabitants of these territories and islands under the jurisdiction of the United States.

The tone of the conference was, on the whole, however, evangelical, and more than in some years past the distinctively Christian mission—are spirit found expression.

Among others whose presence contributed largely to the value of the discussions were Commissioner F. E. Leupp, of the Indian Office, Washington; Dr. Merrill E. Gates, Dr. Sheldon Jackson, of Alaska fame, Principal H. B. Frissell of Hampton, Rev. John B. Devins, Dr. Lyman Abbot, and William Hayes Ward.

One of the facts which shows the progress during the last twenty-five years in the government care for the Indians is that when these conferences first convened only \$40,000 was expended on Indian education. Now, however, \$3,000,000 are devoted to this purpose alone.

One point strongly emphasized was the necessity of going to these undeveloped peoples with the Bible in one hand and something else in the other. That something else was explained to include common school books and implements for teaching industrial self-

support. The hospital, school, and workshop have been mighty auxiliaries to the Church in bringing Indians, Hawaiians, and others out of darkness into light. The eloquent address of Charles Doxon, an Onondaga Indian, who, sixteen years ago, was graduated from Hampton Institute, after six years of work by day and study by night, was the best evidence of what can be accomplished by Christian industrial education such as the Indians and Negroes receive at Hampton. Mr. Doxon is an expert machinist and an earnest Christian.

THE MORAL INFLUENCE OF INDUSTRIAL EDUCATION

BY CHARLES DOXON

An Indian of the Onondaga Tribe, New York

When we speak of industrial education we generally have in mind its skill and intelligence rather than its moral side; yet this is the side most needed by the backward races who have never learned the value of steady habits of industry and independent self-support. With your permanent habit of industry you can develop this side without the inherited resistance with which we have to contend. White boys and girls take up higher branches of industrial education with the enthusiasm, fascination, and a firm hope which help them to rise rapidly to that standard of knowledge that secures them the reward for which they seek. But in the case of the race you found on this continent, whose permanent habits are so different from yours, we can not suppose that it will succeed quite as fast in efforts for higher development. From my experience with your civilization, I think I can see

some of the reasons for this discouraging condition. In the first place, the Indians wished to live by themselves and continue the life which they believed to be the best. Hence, whenever they were forced to make a treaty they always insisted on separation, and the other party was only too glad to grant it. In this way the reservation system became established, and we were allowed to live in barbarism even to this day. And in some parts of the country where the tribes are supposed to be in the midst of civilization, we have gone into even worse than barbarism, because, having lost our primitive virtues, and being in our infancy, we can reach only the lowest fruits on the tree of civilization. The cure is, not to amputate our poor hands, but to train them to help us rise higher to where industry becomes cheerful through the training of our heads and our hearts also. No man

willingly engages in anything he does not love; and no intelligent man loves a work that does not interest his mind. Industrial education, in its broadest sense, awakens his interest, and therefore offers an infinite opportunity for pleasure and content that only waits on the development of our capacity to appreciate it. Civilization is, therefore, an unmixed blessing to those that are trained, but it is cruel to the untrained. It was through seeing how much we were suffering here in the East, I think, that the country finally realized its duty and began to break down the walls which it had put up, first by establishing schools and, as soon as seems best, giving the Indians the rights of citizenship. Our thanks are due to General Armstrong and General Pratt for leading the way.

A few years ago I visited one of the large Western schools, and as I looked on those students in their recitation-rooms and in their shops, my heart was filled with joy and sympathy: joy because of the opportunity they were having, and sympathy because of the difficulties with which they were struggling, difficulties with which I am familiar.

When a young man I was afraid of going outside of the reservation because I could not understand the English language, and the word, or the idea, of work used to frighten me. So it took all the courage I could gather up to enable me to make up my mind to leave the reservation and find work among white people. But I did it, and my experience has taught me that, as a rule, success must depend upon the method and the length of time of training. Many of the graduates and returned students of the Indian schools have already acquired an advanced

grade of civilization and have become self-supporting and independent citizens. The majority are not quite so successful, and are as yet only half civilized. Now, when you half civilize a man he will still remain half barbarian. I have seen a few of such men of the white race in the shops where I have worked, and I have noticed they are not desirable employees, nor desirable fellow workmen, nor desirable neighbors. No employer wishes to keep a man that will or can do only half of his duties; no intelligent workman wishes to work along side of a half-trained man; and no civilized family wishes to live next to a half civilized family. So half-trained men meet opposition all around, which makes them discontented and grumblers. When you properly train every man and woman in the country, the labor problem, the Negro problem, and the Indian problem will be solved, I think.

But your patience is taxed because, once free from school, we do not always go on and improve ourselves. We seem to stop about where you leave us. This is because we are not working on the principle of fascination or inspiration, or whatever it is, that carries one through every difficulty to fulfil a definite purpose. Hence our great need, I think, is of a more complete training with such methods as shall make us permanently skilful in our hands, intelligent in our heads, and Christian in our hearts; the qualities without which no man can ever hope to become a desirable employee, fellow workman, or neighbor.

Whatever success I have had is due to my ability to hold my own alongside of many white workmen. My ability to hold my own is largely due

to the kind of training I received at Hampton. I went there with only a few words of English, my main object being to learn that language. When I got there I found that as a New York Indian I would not get any aid from the government, and that if I would stay I must work. I decided to stay, and they put me at the engineer's trade and into night school. In the first year I had to get up steam from four o'clock in the morning until six in the evening every week day, and from five in the morning until six in the evening on Sundays and holidays. The night school kept me busy until nine every night. After six years I was able to speak English fairly well; I had a trade and an academic diploma. Then began my life in shops, which lasted sixteen years. At first it was not all smooth and pleasant. The men looked upon me as a sort of curiosity. This was partly because I was the only Indian in the shop. But I found out afterward that every new man has to undergo some sort of test, and if he shows a character equal to or above the demands made upon it, he has no more trouble. My test was by no means an easy one. I learned that I was up against men of more mature judgment than my own, and felt my limited knowledge of the world. It was only by the greatest effort to improve myself that I was able to hold the confidence of my fellow workmen; and finally, by aid of the correspondence school, my work became more and more interesting, and even at times inspiring.

Being disabled from my work by an accident, I spent last winter at Hampton with the Indian boys. Dur-

ing the term some of the boys organized themselves into what is known as the educational committee. We met one night each week and discussed matters of importance to our race. Having come from different parts of the country and from different schools, we were able to compare conditions and discuss methods of work. Our knowledge of returned students proved beyond doubt that the successful ones are those who have had the most training. In consequence of all this, the boys drew up a petition, in a very modest form, which they hope to present to the government, asking for an advanced industrial school to which young Indians coming from non-reservation schools can go and perfect themselves in their trades by actual labor of all day and every day, and by the practise of steady habits of industry which must mean self-support, even while still in training. I believe that if such a school could be established it would in a short time, through its students, advance the Indian race more rapidly and surely than anything else, and prove a great help toward settling the Indian problem for ever.

Will the government do this for the Western boys and girls? Will New York State do this for the boys and girls of the once powerful Iroquois?

We are still a child race in the eyes of civilization, not ignorant of the common necessities of life, but still ignorant of the higher necessities, and we ask for our children, not what has been taken away from them, but what has been withheld—the industrial education that shall fit them for full citizenship.

LIGHT FOR HAWAII

A strong appeal was also delivered by Theodore Richards, of Honolulu, in behalf of more educational and spiritual lighthouses for Hawaii. After calling attention to the need for coast defense against the storms of nature and of human enemies, Mr. Richards took up his parable and showed the results of Christian education in Hawaii and the need for more of the same kind of "lighthouses."

He said in conclusion:

Public schools at their best, their most ardent champion being their judge, are yet inadequate. The highest test brought to bear on them is their effect in the upbuilding of the truly American home. It is, of course, long since admitted that no school can take the place of the home; but for the very defense of our own homes, some agency must be set to work in those households whence might issue a progeny of darkness, disease, and dirt. The Christian boarding-school is the next best agency to the Christian home.

The islands have maintained boarding-schools for native Hawaiians from the earliest times. There is Lahainaluna, the first manual training-school west of the Mississippi. Here were educated many of the best men of the Hawaiian race—preachers, public men, and farmers—who, while they studied, worked with their hands for the very food they ate. The school flourishes still under excellent management, and as a part of the public school system of Hawaii, with far better equipment than of old.

Nearly contemporary with Lahainaluna is the Hilo Boys' Boarding-School mother to many, chiefly, perhaps, to

Hampton Institute, for it was here the great Armstrong of Hawaii confessedly derived his inspiration in applying the principles of self-help to the Negroes. The present head of the Hilo Boarding-School is a spiritual successor of his grandfather, who was known as "Father Lyman," the founder of the school. At Hilo they are still pinching and contriving to make both ends meet, while last year they built, mostly with their own hands, a commodious dormitory in concrete. Fine, simple-minded, industrious, God-fearing Hawaiian gentlemen have come from that school.

Refined Christian gentlemen in eighty years of civilization? Aye, we may vary and revamp the trite things said about nature races and the ages required for evolutionary development and still the tritest thing remains to be said—certainly it must be trite in this presence—viz., that just the acquaintance with the matchless Man of the Ages is a transformer of character which makes no account of time nor stages of development.

Again a trite thing: It is the privilege of quite plain men, in their daily contact with their pupils, to make that same Master the most real personage in the universe. By His virtual reproduction there "transpires" a culture and refinement which transcend all our time vocabulary, for these are the same stuff with eternity. Surely must the people take notice of any Peter and John in determining the source of their culture. We of this age seem to be slower and still prate of evolution. Tho flashes on the Damascus road may be rare, the miracle is chiefly this: not that one glance could make a Paul,

but that any amount of contemplation of the "man on the throne" could do it. So much for the time element in character building. As to the "how," is it not reasonably clear that we have not advanced educationally beyond this: that boys and girls need most to touch living men and women who embody the Master, mind and spirit?

Nor in Hawaii have girls been without sane handling in Christian industrial schools. Early at Kawaihāo, Kohala, and Maunaolu were seminaries established, and they are still in successful operation. We do not pretend to have covered all the ground here; others might be mentioned which, with these, represent one of the best forms of investment possible to any one in league against darkness.

And the Mid-Pacific Institute, still in embryo, from its commanding site on the Palolo Heights, will shed more light to the safety of Hawaii than the biggest lighthouse reflector Honolulu will ever see. For its Chinese school, splendid in its history and big with portent, faces the awakening millions of our keenest competitor, and transforms foes into friends. Its Japanese department flashes toward the Northwest whence come the race whose marvelously quick imitation and adoption of American institutions is fast making them formidable rivals. This school says to them: "Imitate here; adapt yourself to this—the key to American greatness." And the Portuguese and Hawaiian departments bear witness to the efficacy of that form of training which illumines while it cultivates heart and hand and head (we purposely invert the usual order), and then incites to honest toil.

In this connection the record of Kamehameha School is illuminating.

It is a private school founded in 1887 for boys and girls of Hawaiian blood. The manual department graduated its first class in 1891, and from that time till 1903 have graduated one hundred and thirty-seven boys who have mingled with Christian teachers and have been trained in agriculture, but chiefly in the manual arts. This gives us twelve years on which to base judgment as to results.

We first notice that altho the Hawaiian race is generally regarded as dying out, but four per cent. of deaths have occurred in fifteen years, altho the restrictions of school life have been laid off.

We note likewise that the strength of the accent in the instruction has determined largely the character of the employment, and that eighty-one per cent. are known to be profitably employed. This is a triumph, for it must be considered that all these are Hawaiians—conceded to be fonder of ease than of toil. (No one has succeeded in finding any reason why they should have toiled much heretofore.)

Then, for the safety of your coast and ours, give us back three-fourths of our contribution to the Federal government—to build new schoolhouses—to equip every schoolhouse with good tools and a simple agricultural plant—to raise the salaries of all teachers, arbitrarily reduced on account of short funds—to hire other and better equipped American teachers.

Give us money besides to aid Christian boarding-schools, which any of you can do without violence to your denominational loyalty, for non-sectarian, Congregational, Episcopal, Roman Catholic, and Methodist schools are represented in Hawaii.

THE MOHONK PLATFORM

The following platform, indicating progress and needs in Indian and island reform, was drawn up by the business committee, and after some discussion, was adopted by the Conference:

The work of this conference is to consider and advise as to the present duties of our government and our people in behalf of those peoples which are under our control, but are not yet fitted for self-government. It is the belief of this conference that such a condition should not continue indefinitely. It should be the aim of our government to develop these peoples by the processes of intellectual, moral, and spiritual education into the exercise of full, self-governing citizenship, whether they be Indians, Eskimos, Porto Ricans, or Filipinos.

Each step gained requires other steps to follow. We recommend the following steps of advance, in the general policy of our government toward our detached territories and possessions:

That Congress segregate and devote to the use of our detached territories and possessions the revenues derived by the Federal government therefrom, after paying the cost of administration.

That it is the duty of the general government to assure the provision of an adequate school system, carried on so far as possible in the English language, for all children of school age in all our territories and insular possessions; and that where the local revenues do not suffice the cost be paid by the general government.

In particular, we recommend—

For Our Indian Tribes

That the registration of all Indians with their family relationships be speedily completed at every agency and that the expense be paid by the government.

That the purpose of the Lacey Bill for the division of tribal funds into individual holdings be approved, and that such division be made effective as speedily as possible, and that Indians be paid their

individual holdings as fast as they are able to learn the use of money.

That in one or more of the larger Indian industrial training schools the course of study be so extended that graduates can pass from them into the agricultural and mechanical colleges maintained in the States and Territories.

That Congress by definite legislation prohibit the use of Indian trust funds by the government for the instruction or support of Indian students in schools under ecclesiastical control.

That we call the attention of the Christian churches and all other religious bodies to the urgent need of co-operation in promoting the spiritual uplifting of the Indians.

For Alaska

That Congress amend the law providing for the election of a delegate from Alaska, by giving citizenship and the right of suffrage to such native men of twenty-one years and upward as can read and write.

That the general government provide an adequate system of industrial and day schools for the natives of Alaska, with compulsory attendance; and that it provide for hospitals and sanitary care, and that such schools and also the care of the reindeer herds be kept under the charge of the bureau of education.

That a sufficient number of courts be established in Alaska for the effective administration of justice.

For Porto Rico

That citizenship be conferred upon its people as recommended by the President.

That industrial training be given a place in all elementary schools and that trade schools be established at convenient locations.

That the need of hospitals, dispensaries and medical relief be called to the attention of those engaged in philanthropic work.

For Hawaii

That the customs dues lost to that territory by its annexation to the United States be restored to it, after the expenses of administration are deducted, so that such funds may be used for education and for other local purposes.

For the Philippines

That the Bill passed by the House of Representatives, providing for reduction of the tariff, be adopted by the Senate.

That the system of civil government so wisely created by Congress be extended as rapidly as peaceful conditions may allow.

REV. DAVIDSON MACDONALD, M.D., OF JAPAN ^k

BY REV. G. M. MEACHAM, D.D.

In the valedictory missionary meeting, held in the Metropolitan Church, Toronto, in 1873, when many friends gathered to say good-by to the two outgoing missionaries, Rev. George Cochran and the Rev. Dr. Macdonald, the latter said: "I fully believe in Christian missions, and that the omnipotent power of the Savior gives assurance of success. I believe in the divine inspiration and authority of the Bible, in the divinity and humanity of Christ and in the atonement which He has made, that He came into the world to seek and to save the lost, in which good work He has associated His Church with Himself." With regard to his call, he said that at the time of his conversion the question arose: Will you preach the Gospel or will you go to the ends of the earth if required? It seemed that an affirmative answer to this was necessary as a condition of obtaining the peace he sought. Of the promise he thus made as to going abroad he thought no more till asked if he would go to Japan. Then it came back to him and he could not refuse. He did go resolving to live near to God and to do the work which He indicated in the strength which He had promised to bestow. From the lines he here laid down I do not think he ever swerved. So far as I know, he held firmly to the truths which he then professed to believe to his dying day. Faithful to his early promise to God, he went to Japan without gainsaying, assuredly gathering that the Lord had called him to preach the Gospel in the ends of the earth. And I do not think that he was ever sorry even for one moment

that he was not disobedient to the heavenly call.

Shortly after their arrival in Japan there came an invitation for one of the two missionaries to go into the interior. He said he felt that he ought to go, and he went—this despite many dissuasions from very intelligent foreigners. Mr. Clark, now the Rev. Dr. Clark, of New York, who had preceded him as a teacher in Shidzuoka, and had been furnished by the government with a body-guard, told him of the strong antiforeign feeling among the Samurai, who had cut down a number of foreigners. The very night of their arrival in Shidzuoka he was asked to go at once some distance in the country to visit a sick person. He left his wife alone among the Japanese and went. It was a brave act and showed the spirit of his life. Who would have guessed nine years before, when he was ordained to the office and work of the Christian ministry, that such a heroic spirit was slumbering in the youth? A mighty passion was already sleeping within him like music in a quiet harp.

Of the years he spent in Shidzuoka the monument he left behind was a church, the strongest probably in the whole empire at that time outside the big cities. The Rev. O. H. Gulick's testimony to me on the matter was of the highest character. Then Dr. Macdonald came home, and when he returned it was to take charge of our work in the empire and to settle down in Tokio. It is impossible here to get an adequate conception of the social and religious atmosphere of Tokio and Yokohama in the seventies and early

^k An address delivered at the Memorial Service, held in Carleton Street Methodist Church, Toronto. Reported for the REVIEW.

eighties. We came in contact with men of all nationalities, of all religions, and of no religion. In that great house there were "vessels of gold and silver, and also of wood and of earth—some to honor and some to dishonor." Dishonor? Yes, verily, deepest, blackest dishonor, tho occupying high positions in society and endowed with fine abilities and elegant manners. Others there were of highest character and noblest aims, who seemed to grow in splendor through the advancing years. Of course the principle of selection is always at work, and one's friends are for the most part congenial spirits, whose principles of judgment and action on great questions are in general agreement with one's own. Not that even the best of friends always think alike on all questions. Far from it. But differences with such men, while the true Christian spirit of love prevails, are more harmonious than apparently perfect accord with some others, and would form a part of the highest music of our sphere. In such an atmosphere Dr. Macdonald lived and moved and had his being. There among Christian people of all branches of the Christian Church, among the polished and refined Japanese, "the niceties of whose etiquette approach the character of an exact science," and among other high-bred men and women he grew to be the stately and dignified gentleman we have known these many years.

I think it was when he went to Japan that he offered up the fervent prayer that he might always have a plenty of work to do. That prayer was answered. In his multitudinous labors as a teacher, an evangelist, a medical man, in his earlier years in Japan he could have justly claimed

with Paul to have been in labors more abundant. But for a good many years toward the end he had ceased to preach and to teach. Not that his hands were less filled with toil for others. As the superintendent of our mission and as a medical practitioner, he was still as active and laborious as ever. How tireless he was in doing good! What a passion he had for relieving suffering and for saving life! How gentle in the sick-room! What comfort and hope he inspired! How faithful and indefatigable in his attentions till danger was past! No one who has been sick, or has had sick ones, and been ministered to by him, who in many respects resembled the doctor in "Bonnie Briar Bush," can ever forget what he was to them. And he was skilful as well as tender. He kept up his study in his professional work. As a medical missionary in our section of the empire he was easily first. He was one of the physicians in the service of the British Legation. And among all denominations and in all the nationalities he stood high in favor. When he failed to cure a patient, the case was considered beyond human skill. The two pioneer missionaries of our Church to Japan have both gone to their reward. Our missionaries to Japan who have died lie widely scattered—the Rev. T. A. Large, B.A., Mrs. Meacham, and Miss Belton, in the beautiful Aoyama cemetery, Tokio; Dr. Cochran in Los Angeles, Cal.; and Dr. Macdonald in Wellington, Ont.—all faithful. And he on whose tomb to-night we would cast our immortelles wrote, on August 31, 1874, from Shidzuoka: "It is my earnest desire to win souls to Christ, and I am trying, whether in visiting the sick, dispensing medicines,

teaching the English language on week days or the Bible on Sunday, to do all to the glory of God."

It does not require large room for world-wide problems to be wrought out. When you sit before your open grate, piled high with coals, set them on fire and in that little room you will witness the operation of some of nature's grandest laws. You will have light and heat, radiation, absorption, reflection, conduction. Currents of air are set agoing, chemical changes wrought out the results of certain ble vapors and the elements melting with fervent heat. So in Japan, a microcosm in the larger world, are wrought out the results of certain principles of no mere local or temporary interest, but of permanent and universal concern. Through what rapid changes that country has passed since our first missionaries reached its shores! What prodigious revolutions have been wrought in government, commerce, education, in her army and navy, and in the manifold applications of our latest sciences! But it is not on these things that I would dwell. It was only the year before the arrival of our first missionaries in Japan that the first Japanese Protestant Church was organized. Dr. MacDonald witnessed, therefore, much of the struggle of Christianity (1) with Japanese paganism, which had nothing of the classic beauty of the ancient mythology of Greece, descending indeed to phallis worship and the worship of serpents and devils; (2) with the abounding immorality and corruption, which had a place in a civilization that nevertheless developed those virile virtues and masterful qualities

which lately have attracted the admiration of the world; and (3) with modern infidelity imported from Europe and America, which has bred a large number of agnostics and atheists. Through it all his faith never faltered, nor did his hope give way. His faith rested upon the great founder of Christianity, who, when He sat upon the throne, said: "Behold, I make all things new." And when the doctor saw a great shaking going on, he was undisturbed, for he knew that it was that those things which can not be shaken may remain. He subscribed to the saying of some one: "Other religions rise and fall, but Christ comes down through the ages with the dew of youth upon His brow and His bow abides in strength. While the microscope and telescope and steam and the printing-press and the telegraph are smiting other religions into the dust, Christ makes them the heralds and auxiliaries of His ever-expanding empire." And he lived long enough to see a silent but mighty revolution effected in individual characters, in family and social life and in the moral condition of multitudes of Japanese in high places and in low, and Christianity very widely recognized as a system of religion, consonant with reason and carrying blessings to its followers.

What is the great lesson Dr. MacDonald's life teaches us but to work while it is day; to work hard, self-denyingly, rejoicingly, giving of our best to make the world brighter, and to usher in the glorious day when the kingdom of this world shall have become the Kingdom of our Lord Jesus Christ. Surely this is the best way to live, and it is best to live the best way.

A DUTCH MISSIONARY PICNIC



BY REV. S.M. ZWEMER, D.D.

The custom of holding an annual harvest-picnic for foreign missions is quite common in the Middle West among the Germans, and especially among the Hollanders. The idea comes from across the water, where a "Zendingsfeest" is a great thing for interdenominational missionary work. I remember one I attended in 1890 held at Zeist by the Moravian churches of the Netherlands; it was my first experience, but I shall never forget the enthusiasm and the out-of-door heartiness of that sort of convention.

It will be interesting to those who have never had the opportunity and privilege of attending one of these Dutch missionary gatherings in the West to hear of two in Iowa. They were held by the group of churches belonging to the Classes of Iowa in Sioux County and at Pella. This group of churches might be called "a Gibraltar of orthodoxy and a Klondike for missions." They stand nearly at the head of the list of Classes in our denomination and contributed last year over seven thousand dollars for foreign missions, which means more than two dollars per member.

Twenty years ago nearly all of these churches were home missionary fields and received aid from the Church Building Fund and in the support of their pastors. Now they are no longer a mission field but a mission force and a striking illustration how work for the immigrant population is also work for the non-Christian nations abroad.

The Reformed Churches of Sioux County celebrated their annual mission feast at the Rouwenhorst grove two and a half miles north of Orange City. In the neighborhood of 3,000 people from all over the county were present. Conditions were ideal this year—the roads were fine, the day one of the fairest of the beautiful autumn, and the people were in the best of spirits. Even at an early hour a large crowd had assembled in the grove. The preparations for the feast were excellent—a very large stock of eatables had been supplied and were offered for sale at the canteens.

In the grove at 10.20 the gathering was called to order by Rev. A. M. Van Duine, president of the day, who welcomed the people in a few

well-chosen words and offered prayer for God's presence and the guidance of His spirit during the day, and also thanked God for His bounteous gifts which enabled them to offer willingly to His work. The following program of the meeting here reproduced in the original is intelligible even to those who do not understand the Holland tongue:

PROGRAM

van het Zendingsfeest der Ger. gem.
in Sioux Co., dat staat gehouden te
worden in Rouwenhorsts bosch,
2½ mijl n. van Orange City,
op Woensdag, 5 Sept., 1906.

Aanvang 10 uur v. m. Zingen Ps., 89:2, 72:6
Gebet door den Voorzitter. Rev. v. Duine
Gebet voor de Zending,

Rev. A. W. De Jong, Hull, Ia.
De beoefening van onze Zendingsvelden,
Rev. S. Riepma, Hospers, Ia.
Gebet, Rev. Engelsman, Zingen Ps. 72:11
Pauze.

Verslag van den Sec.-Penn. Arab. Syndicate
Rev. P. Ihrman, Maurice, Ia.
Onze kinderen voor de Zending,

Rev. S. M. Zwemer, D.D., Arabie
Zingen en inzameling van giften voor de
Zending.

Levensschets van Rev. John DeWitt Tal-
mage, Zending in Amoy, China,
Rev. H. P. Schuurmans, Leota, Minn.
Besluit. Gezang. Gebet door Rev. DePree

Altho the program was solid, it was not heavy; yet the Hollander loves to have his missionary address based securely on the word of God and not emphasized by stories, but by a "Thus saith the Lord."

The president of the gathering introduced the speakers and urged the collection. The topics discussed were practical, and never have I seen an audience in the open air more intensely interested in what the speakers had to say.

The number present was estimated, both by counting the

wagons, carriages and automobiles that came from every quarter for miles to the festival, and also by a rough count from the platform, to be 3,000, as stated. It was impossible to photograph the crowds in the dark grove, but a snapshot was taken of the long procession of vehicles.



THE FARMERS' MISSIONARY EXHIBIT

A second interesting feature of such a mission festival is the "canteen," where fruit, coffee, ice cream, cake, etc., are sold. The profits all go toward the work of missions. It was an interesting sight to see how the Hollander utilized this one occasion for large family reunions and the meeting of friends during the intermission between the morning and evening sessions.

In one corner of the large grove there was a missionary exhibit, where a large chart showed the relation of the American farmers to foreign missions by exhibiting to the public the immense value of agricultural products each year in com-

parison with the small sum given for the extension of God's Kingdom.

Hundreds of leaflets were freely distributed and from a complete exhibit of all the publications of our Board, orders were taken for others by many young people's societies and churches. Everybody seemed pleased with this feature of the festival.

Last and best, there was the offering. This always has the place of honor at a Dutch missionary pic-

the sum to nearly nine hundred dollars. With the profit of the "canteen" this netted over twelve hundred dollars to be divided between our Home and Foreign missions, as is their custom.

It was an inspiration to sit on the platform and watch such a gathering as well as to carry them a message. There is a well-founded report, that the Sioux County churches will soon assume the support of four more missionaries in addition to their



THE CROWD LEAVING AFTER THE COMPLETION OF THE PROGRAM

nic and everything is used to bring it into prominence. After singing psalms in the long meter, led by brass band instruments, and hearing an exhortation on "The Need of Sacrifice for Missions and the Responsibility of Wealth," by the president of the day, the people were ready to do that for which they had come.

The collection is taken on such occasions by all the clergymen present, who act as deacons and pass their own hats. When the returns of the first collection were in, they were not entirely satisfactory to those in charge and so a second offering was taken, which completed

present gifts and the supporting of their two missionaries in Arabia.

One farmer did not seem to be satisfied with the collection taken and came offering a gift of one thousand dollars for missions during the current year for special work.

Another man who could not attend the festival met me on the street in Orange City and said that he was unable to go, but gave fifteen dollars to put into the offering as his share!

There is no doubt that such genuine and extraordinary liberality is the fruit of a life of prayer and consecration in the home; and the hope

of the church in the West is in the strengthening of home mission work for the sake of the foreign enterprise.

The second mission festival was held by another group of Dutch churches at Pella in central Iowa. The gathering was not as large in numbers, but, if possible still more enthusiastic for the cause. The grove where they met was close to the village and was an ideal spot

for such a missionary Keswick. When the clergy gathered to count the collection they found \$415 in cash and the canteen profits were over \$100 more. Comparing such hilarious giving with the "poor dying rate" of many wealthy city churches, we are apt to say with Gideon, "Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?"

AMONG THE HEAD-HUNTERS OF BORNEO*

BY REV. H. L. E. LUERING

Missionary of the Methodist Episcopal Church

Borneo, the largest island of the Malay Archipelago, attracted the attention of the friends of missions at an early date. Especially in Germany interest was aroused in the natives of the island by the descriptions of modern travelers and by the reports of officials of the Dutch government. The Missionary Society of Barmen, therefore, commenced work among the Dyaks, starting from the Dutch military post of Bandjermasin, in Southern Borneo. But in the year 1856 a revolt against the Dutch government wiped out every evidence of the mission work by the murder of the missionaries. For a number of years no attempt was made to reestablish the mission, but finally it was organized again, and at present a wide interest has been awakened and considerable success seems to be assured. Farther in the northwest the British Society for the Propagation of the Gospel opened work among the more or less civilized inhabitants of the State of Sarawak. This state is under

the beneficent rule of Rajah Brooke, the successor of his illustrious uncle, who has done more for the civilization of at least a part of Borneo than any other white man.

The extreme north of the island of Borneo is occupied by the territory of the British North Borneo Company, an English trading firm resembling in its purposes more or less the old East India Company. This district had been left to itself as far as missionary effort was concerned, and being the most unknown part of the island, it was also the most uncivilized. A large number of peoples speak different tongues, some resembling those of the Philippine Islands. They were constantly at war with each other, and their houses were decorated with the smoked heads of their defeated enemies as trophies of war and emblems of tribal bravery. They lived with no other foreign influence than that of the supercilious and oppressive Malay settler and the Chinese trader, who under European influence im-

* A chapter from "The Pacific Islanders," the new volume of life stories of missionaries and native Christians in the Islands of the Sea. By D. L. Pierson. Published by Funk & Wagnalls Co. \$1.00, net.

ported the deadly opium poison which demoralized the weaker Dyak more rapidly even than the more wiry Chinese. Into this country the Methodist Episcopal Church sent its first missionary, in February of the year 1891.

In the company of the superintendent of the Malaysia Mission, the Rev. Dr. J. C. Floyd, I reached Sandakan, the capital of the state, where the governor pointed out the strategic importance of a mission at Limbawang, about five days' journey from Kimanis on the river of the same name. We proceeded, therefore, to Kimanis, from whence after a short time Dr. Floyd returned to his headquarters in Singapore.

Soon after there was a flood between Limbawang and Kimanis, followed by an outbreak of a peculiar semireligious riot in the interior, and a famine. These prevented me reaching the heart of Limbawang, and after careful consideration I decided to accept the invitation of the native chieftain of Kimanis, of the tribe of the Kenowits, to settle there. I erected my mission house on the northern bank of the river, opposite the large tribal house of Anakonda Unsang, the chieftain, on the other side of the river. There were a few Malay settlements near by toward the seacoast, as well as a number of Chinese stores, but a little farther away there were villages of Dusuns or Kadasans, Muruts and Peluans, all Bornean tribes, speaking different languages. Some were refugees from the Philippines, who had fled from Spanish justice or the more obnoxious oppression of the Spanish priest. The majority of these people were Bisayas (Visayans). There was therefore no lack of opportunities nor lack of variety of work,

tho the population was not as dense as one would have liked. I was permitted at once to commence work among the Malays and Chinese, whose languages I had mastered, and I immediately attempted the acquisition of the languages of the Kenowits and other Bornean tribes. My work in connection with the erection of my house greatly assisted me. I had engaged two natives to help me in the cutting and preparing of timber, and their gossip and other conversation as well as the talking of visitors to the scene of our labors provided me with the best opportunity of hearing the languages spoken. An ever ready note-book and pencil fixed words and phrases in my vocabulary, and, in turn, these were used on the first opportunity to verify their meaning.

In this way I acquired enough of the language, in a comparatively short time, to enable me to commence an organized effort to teach the children and instruct the grown-up people in the Gospel and in other useful information. Meanwhile I gained a deeper knowledge of the manners and customs and religious views of the people. The head-hunting propensities of the Dyaks are well known to the student of ethnology. I learned that the leading thought in the taking of heads was the idea that the conqueror could secure the "soul" of the conquered and add it to his own soul, increasing thereby his courage and strength and consequently his reputation as a hero, as long as the head of the victim remained in his possession. It is therefore the custom of the people after battle, to wrap the conquered heads in a loose crate of rattan and to smoke them over a fire of damp wood and leaves. Then they hang the ghastly

trophies in the houses in bundles having an uncanny resemblance to gigantic grapes, each head forming a berry. It needs no further mention that these war trophies are considered by the Dyaks their most sacred possessions and are guarded with the utmost jealousy and vigilance. Their loss would mean not only a considerable decrease of personal prestige, but also the loss of a part of the "soul"—*i.e.*, of courage and strength.

The God Kinaringan

In the field of religious knowledge there is a very general belief in a good and powerful god called Kinaringan, the creator of heaven and earth. His blest abode is on the heights of that lofty peak, Kinabalu, not far from the Marudu Bay, about forty miles to the north of the mission house. Kinaringan is not worshiped, as far as I could ascertain, tho evil spirits innumerable are appeased by simple sacrifices, and sometimes exorcised by magic formulas. The brave Dyak, however, expects to abide with Kinaringan after death, and hopes that on the heavenly heights a handful of grain strewn into the fertile soil will produce a harvest sufficient for all eternity.

I have often had the questionable privilege of sitting under the bundles of heads in the Dyak houses, for that is the seat of honor, and could closely examine them. Anakoda Unsang, who claimed to be my friend, was not a talkative man, but when roused from his studied stolidity, he would relate the circumstances of many a battle and victory in the past with apparent gusto, not unwilling to declare his courage and reputed invulnerability.

Among these people I commenced

my missionary labors. These consisted in teaching a number of boys and adults the Roman alphabet and the reading of a few simple words, which had been printed on two pages in our mission press at Singapore. Some amount of national prejudice had to be overcome, as is illustrated by the following story:

The Dyaks say that at the beginning Kinaringan created four classes of men—the yellow men (Chinese), the brown men (Malays), the white men (Europeans), and themselves, *men* without descriptive epithet. The yellow men were clever with their hands, able to do anything that required skill; the brown men excelled in the worship of God (being Mohammedans), bowing before him five times every day; the white men were very magicians, causing the iron to float and building iron ships which would go over the sea without either oars or sails, but all three races were sadly deficient in the powers of memory. To remedy this great deficiency Kinaringan prepared letters and characters which he presented to them, in which they could write down what otherwise they would forget. The Dyak did not need this gift, for "we never forget anything, and therefore have no need of writing!"

Nevertheless a few acquired the accomplishment of writing and reading their own names and a few simple words, while the instruction gave us an opportunity of making progress in the knowledge of the language and the mind of the people. Gradually I commenced preaching, and both in private and in public tried to exert an influence among them.

To convey an idea of the difficulty of my task—aside from the difficulty of

the language—I mention but one incident. Speaking of the Divine command, "Thou shalt not kill," I encountered a specimen of rather acute logic. "Sir," said one, "you do not fulfil this commandment, for you, too, kill the animals of the forest." "Yes," I replied, "but this commandment means: Thou shalt not kill men." "Oh, surely not," answered my native friend, "for does it bring you honor to kill animals?" I answered, "No, we kill them for food, not for honor." "But we," he replied, "kill men for honor, and we are praised for bringing home the heads of our enemies. How can that be sin which brings us honor, while that which brings you no honor shall not be sin?"

After I had learned more of the religious views of the people, I learned to answer this argument. I could remind them of the fact that Kinaringan in creating men, had endowed them with many gifts, the country and all that was therein, but that, more priceless than any other gift, he had given men his own breath or soul, that which we call life; and would he allow men to ruthlessly take away what he had given his people, or would he not severely punish those that destroyed the life which had proceeded from him?

A very satisfactory proof of the efficiency of the teaching on this subject was seen in the fact that in the whole neighborhood this side of Limbawang—within a radius of sixty miles from my house—no human head was brought home in triumph during the whole length of my stay in Kimanis.

Early in December I received a letter from the headquarters of our mission demanding my immediate return

to Singapore. Our missionary force there had been weakened by illness, the colleague whom Bishop Thoburn had expected to send me had given up the thought of mission work in the foreign field, and had engaged in work among the Jews of New York and neighborhood, and as the bishop had never relished the idea of having one of his workers alone in savage surroundings, so far from all means of communication, he urged my taking up work in Singapore. A few years before that time I had given a solemn promise at the moment of my ordination to "reverently obey them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions," and as I had been willing to go I was not unwilling to return.

Nevertheless, it was the saddest farewell which I have ever been called upon to say in leaving a charge. Here was not merely the affection which naturally arises between pastor and people, but here was the greater need and the unfeigned willingness to listen to the Gospel message, preached in so much weakness, and here was the improbability of finding a successor to continue the necessary work. I had arranged for a boat to convey me to Labuan, an island port toward the west from Kimanis, where, I could hope for a steamer to Singapore once a week, while the nearer port, Pulo Gaya, had only monthly communication. The boat, which belonged to a Chinese (Cantonese) trader, was old and leaky, but we made some necessary repairs which, however, did not stop every leak.

I had conveyed my belongings into the vessel, and now said good-by to the friends which I had made. How

great was the sadness of farewell, how kind the proffering of little mementoes and farewell gifts, how earnest the request for a teacher and missionary! The darkness of the evening had fallen upon this sad afternoon of leave-taking with the rapidity in which night follows upon day in the heart of the tropics, and yet I had one important call to make—the farewell visit to Anakoda Unsang, the chieftain, in his tribal house. I had met the Kenowits in the afternoon, but the chieftain had been absent, so I set out after sunset to bid him farewell.

A Dyak Home

After ascending the notched, slanting tree which serves as stairs to the lofty Dyak building, I found him seated in company with two of his brothers, in front of a little kerosene oil lamp, a simple tin vessel filled with American Standard oil, which even then had reached Borneo. The cotton wick produced a smoky reddish flame, in the lurid light of which I saw the stalwart figures of the three Dyaks, and the bundle of head trophies overhead, while a few women and children moved to and fro in the deeper darkness. I took my usual seat before them and the conversation began. Anakoda Unsang had heard of my intended departure, and wistfully asked: "Why do you leave us? Have any of us treated you unfairly?" I could answer this question with a good conscience, for these men had been my friends, altho the chieftain had given less evidence of interest in my preaching than any one else. I explained the reasons of my recall, and he expressed his regret at my leaving, asking me to send him another missionary in my stead.

"You do not really seem to want a missionary," I said, "for have you followed my teachings, have you become a Christian, you or your people?"

The chieftain now pronounced a truth which no missionary should ever forget, in saying: "Sir, we have heard your preaching, and as wise men, we have watched your living, and now see that both agree, your preaching and your living, so that we are willing to become Christians. You have told us many good things, you have made our mouths water, and now you withdraw the food and leave us to ourselves. Will you not send us a missionary?"

"Anakoda Unsang," I replied, "you do not really want a preacher. These heads (pointing upward) are dearer to you than a missionary."

"Do not say so," he replied; "we surely want a missionary."

A sudden thought came to me to prove the sincerity of the desire of the savage chieftain, and I said: "Anakoda Unsang, give me one of these heads."

I had intended to explain the reason of my extraordinary request, but immediately the chieftain had grasped the hilt of his sword with his right hand, and jumping into a standing position he had dragged the weapon halfway out of its sheath, while his eyes shot fiery looks at me. I had never before seen a Dyak look so fierce. He stood close before me. I had risen from my seat and stretched my right hand toward him, so near that I could feel the hot breath which escaped from his widely opened mouth. His lips quivered and his hollow cheeks trembled with excitement. It seemed as if he wanted to scream his battle-cry and to strike at me, but his tongue was lamed and

his hand stayed as if held by a supernatural invisible hand. I looked steadfastly into his eyes, and said as quietly as I could:

"Anakoda Unsang, you know me as a man of one word. You have told me to send you a missionary, therefore I say again, give me one of these heads, and I will take it with me, and show it to my friends in Singapore and at home, and say to them, 'See, Anakoda Unsang has broken with the customs of his ancestors; he has given me this head as a pledge that he will become a Christian, and that he wishes a missionary for himself and his people.' Then it may be that I can send you a substitute for myself."

When I had said this, he closed his eyes for a moment, as the tiger does when you look into his eyes, and when he opened them again, the savage fire had died out in them. With a jerk he thrust his sword, which had not yet wholly been uncovered, back into its sheath, sank back into his former seat, and with a motion of his hand he said quietly, "All right, take one, choose one yourself."

Anakoda's brothers, as I now perceived, had sat motionless gazing at the unwonted scene. They remained so as I took my pocket-knife out of my pocket, raised myself upon a low stool, and cut out of a bundle of thirty heads that of a young man, wrapped it into my handkerchief, and said good-by to the chief. At this moment the chieftain's wife, who must have observed the proceedings, brought a bag plaited of screw-pine leaves, into which I placed the head with the handkerchief. The two brothers sitting with us around the

lamp had not yet recovered from their surprise, but finally they, too, bade me farewell. A few moments later I sped my way through the dark and presently saw the little gleam of light from my own house on the other side of the river, which I crossed by swimming, holding my precious trophy high over my head in my right hand, striking the wave with my left.

Early the next morning I left Kimanis, and after three days of a stormy and perilous voyage I came to Labuan, whence in due time I reached Singapore by steamer.

Six months after my departure from Borneo, Anakoda Unsang, my friend, was killed in a battle at Limbawang, where he had been sent to quell a disturbance among the tribes, but his people are still waiting (October, 1905), for the fulfilment of my promise. I have often shown the ghastly trophy of Borneo in Europe and America, and made my plea. When will we send missionaries to evangelize the Dyaks of North Borneo?

THE ABUNDANCE OF RESOURCES

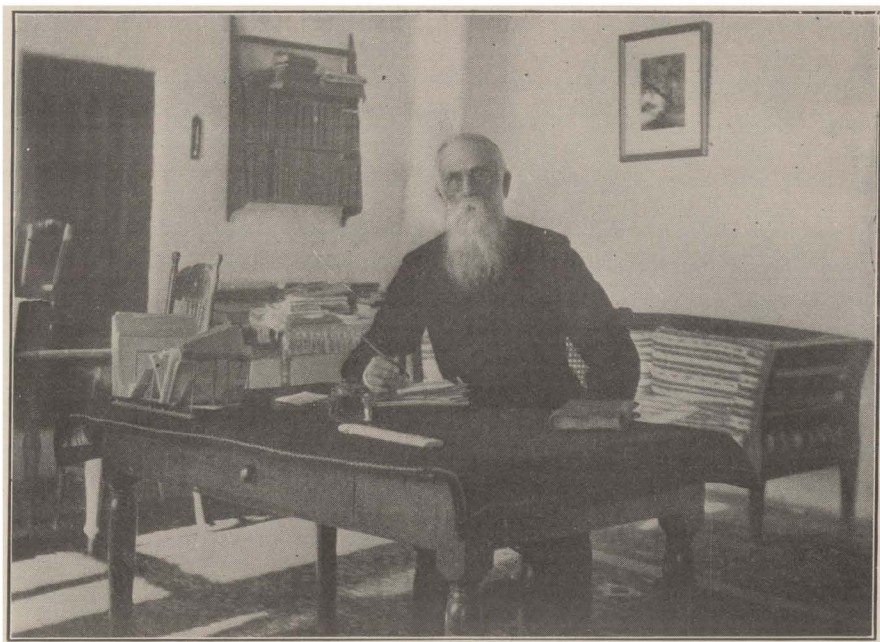
Take one example. The last report of the Secretary of Agriculture shows the farm products of the United States worth, last year, \$6,415,000,000. Eggs and poultry represent \$500,000,000; farm horses, \$1,200,000,000; cows, \$482,000,000; mules, \$252,000,000. The farm values have advanced in five years thirty-three and a third per cent., and farm animals \$250,000,000. The greatest increase has been in the fertile Mississippi Valley. What might not the Church do for God if the abundance of the soil were consecrated!



Courtesy of *The Assembly Herald*.

THE CROWD IN THE GARDEN OF THE BRITISH LEGATION AT TEHERAN, PERSIA

This picture tells the story of an awakening of the Persians. About 1,200 of the leading men made a demonstration in order to secure a representative assembly for reforms in government. The missionaries are teaching the people to desire righteousness.



REV. DR. LABAREE IN HIS STUDY AT URUMIA, PERSIA

REV. BENJAMIN LABAREE, OF PERSIA

Rev. Benjamin Labaree, D.D., was born in 1834 in Tennessee, where his father was engaged in home missionary work. A few years later the family returned to New England, and the father was for many years president of Middlebury College, Vermont. Here Benjamin Labaree was educated, being graduated in 1854, and after teaching for two years he entered Andover Theological Seminary. One year (1859-60) was spent in medical studies and other preparations for his missionary career, after which (in 1860) he and his wife sailed to join the American Mission to the Nestorians at Urumia, Persia. From that time until his death, with the exception of a few years, he was actively connected with the work in Persia.

For a few years he gave up his connection with the mission, on account

of illness in his family, and spent seven years in America. During a part of this time he was engaged in literary work in Syriac, and for several years was home secretary of the Presbyterian Board of Foreign Missions.

In the spring of 1898 he was sorely bereaved by the death of a daughter, and within a few days afterward his wife was also called Home. In the following fall he returned to Persia, desiring to end his days on the field.

The cruel murder of his son, Benjamin Woods Labaree, in March, 1904, at the hands of Mohammedan fanatics, was a blow from which he never recovered, but the coming of his second son, Robert, to take up the work of his brother, was an unspeakable joy to the stricken father.

In the spring of 1906 Doctor Labaree began to fail in health, and accom-

panied by his son started for America, hoping to find relief. He grew rapidly worse, however, and on the voyage across the Atlantic his spirit took its flight to God, who gave it. His body was brought to New York and a simple funeral service was held on May 21st, in the Chapel of the Fifth Avenue Presbyterian Church.

Memorial services were also held in Urumia, at which heartfelt tributes were paid to his life and work by missionaries and natives. These addresses were published in the *Rays of Light*, the Syriac family paper, which has been a great factor in the enlightenment of the people, and of which Dr. Labaree was for many years the editor. Mr. Shedd's remarks were in part as follows:

"We may mention three chief characteristics of Dr. Labaree. He was painstaking; he was humble; he was spiritually-minded. He was painstaking in all his work. Whether a task was great or small, it was performed with utmost faithfulness. Every sentence he wrote was finished, every word well chosen.

"His humility was sincere. It was not manifest in many words, but was evident in all his life. He was ever ready to listen to the opinions of his juniors and inferiors, and never forced his opinions on others, altho many depended on his counsel.

"His spirituality was woven into all his life. Of a religious temperament, he was not one sided, but was interested in a wide range of subjects. The spiritual side of the work was always uppermost with him.

"Altho a quiet man, his long experience on the field, his wisdom, and good judgment made him an ac-

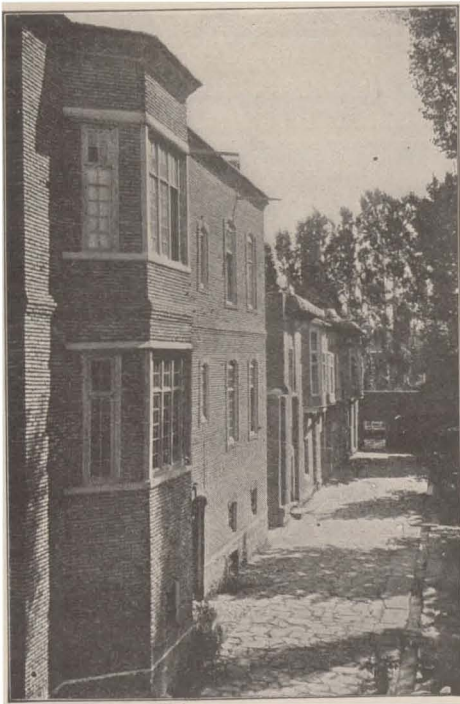
knowledgeled leader of the mission force. There is no one to fill his place.

"Dr. Labaree had a large share of sorrow in his life. The violent death of his son and its sad consequences were an overwhelming grief. He bore his afflictions with faith and patience and through them God enriched his soul. The outpouring of the Holy Spirit on the churches last winter was a deep joy to him. The greatest desire of his heart was that there might be a spiritual awakening.

"When the blessing came no one was as happy as he. His entire life was spent in service for Persia—faithful, quiet service, for the most part hidden from the eyes of the world. He was respected and beloved, and in the ripeness of years went to receive his reward."

The following extracts are from the addresses of Nestorian friends:

"Dr. Labaree's principal work was the preparation of books in Syriac, and along this line he has done much for our nation. In editing the *Rays of Light* he showed great insight and judgment, and the paper has been a blessing to us. The two most important monuments of his labors are the commentary of the New Testament and the Revised Bible. He was an excellent Syriac scholar, and did much to enrich the language. Our printing-house is well equipped with good type and presses as a result of his efforts. Altho his time was largely devoted to literary labors, he assisted in all departments of the work. He was often in the villages preaching and conducting spiritual conferences. Industrious by nature, he made every minute count. He was a man of prayer, and loved to pray with others. He had



Courtesy of Woman's Work

THE LABAREE HOME IN URUMIA

Photograph loaned by Mrs. E. L. Jayne, Chicago

many callers, and few were dismissed without a word of prayer."

"Dr. Labaree was a learned scholar. He was familiar with Latin, Greek, Hebrew, Persian, Turkish, and Syriac. With the readers of the *Rays of Light* he was popular as an interesting, spicy writer, clear and simple in style. He superintended the publishing of many books in Syriac, and some in Turkish and Persian. He was a man of genial disposition. The many different classes of people with whom he came in contact would testify to this characteristic. He was looked up to and respected by those who were high in rank. Princes and nobles enjoyed his society. Among

the high he was dignified, among the lowly, gentle. His life was nurtured by prayer. For years he had prayed and talked and written concerning a revival. Praise the Lord, his prayer was answered before he was taken. How patient and trustful he was in the blow that fell in the death of his son! What memorable lessons in Christian fortitude were learned from that aged father!

"Dr. Labaree hoped to continue his work among us and to end his life in Persia, but God willed otherwise. He was snatched from us, and we see him no more. His pen, which wrote for so many years, is still. His great thoughts are at rest. In an unsullied old age he was called by his Lord to rest from his labors and the bitter experiences of his last years. We have lost a revered father, a beloved brother, a loving friend, a gifted writer, a sympathetic leader."



DR. LABAREE ON A MISSION TOUR IN PERSIA

FORTY-FIVE YEARS OF MISSIONARY SERVICE IN PERSIA

BY REV. WM. A. SHEDD, URUMIA, PERSIA

Dr. Labaree came to Persia in 1860, and at the time of his death, May 14th, 1906, he was not only the senior missionary in Persia, but the length of his service had exceeded that of any of our other missionaries who have labored in that land. The year he came to Persia was the year of the birth of the Syrian Evangelical Church, marked by the first separate meeting of the native ministers who constituted that body. The next year was marked by the coming of a deputation on the part of the American Board, under whose charge the work then was, in order to consult as to this and other questions of missionary policy. The question of self-support at the same time became prominent, and with the enlarging of the missionary force the relation of the work to other peoples than the Nestorian Christians prest on the minds of the younger men. There is to-day an active, independent, evangelical Church, organized on broad Presbyterian lines, numbering nearly three thousand members, a growth of eight to ten-fold in forty-five years. The beginnings of gifts have grown till now the receipts on the field in the Urumia Mission are between \$4,000 and \$5,000. One station has increased to four, with three substations occupied by missionaries; one language used in missionary work has become four, and the work in every station is developing every year, both in the educational and evangelistic departments among the Mohammedans of Persia. In the guidance of the work in all these lines Dr. Labaree had a large share. He was by nature conservative, but by grace he was progressive

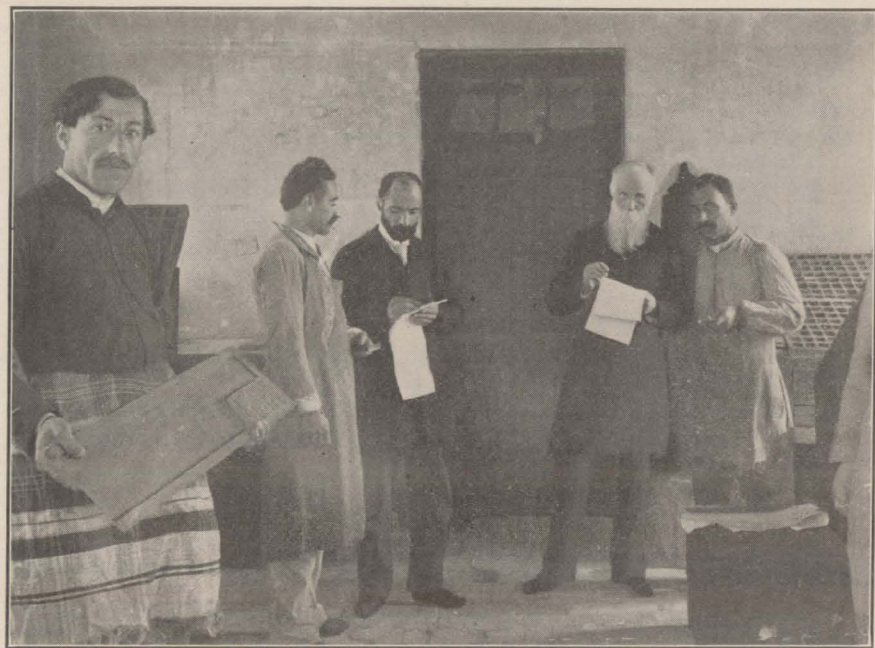
and became more rather than less so with the passage of the years. He was the pioneer in translating the Scriptures into Azerbaijan Turkish, the language spoken by the masses in Western Persia, and he gave much of his time always to personal work with Moslems. The opening of Tabriz station was preceded by his residence there for some months.

The department to which Dr. Labaree particularly devoted himself, especially in later years, was the preparation of literature. For about ten years of his life he gave much of his time to the revision of Dr. Perkins' version of the Bible into modern Syriac, and his name will be linked with that of Dr. Perkins in other literary labors. The mission newspaper, the *Rays of Light*, was established by Dr. Perkins and no one else has ever given to it such painstaking labor and made it such a force for light and truth among the people as did Dr. Labaree. The commentaries prepared by Dr. Perkins were supplemented by one on the whole New Testament by Dr. Labaree. The list might be increased by naming various religious volumes of permanent value published under Dr. Labaree's direction. All this work was of high literary excellence and no pains were ever spared to maintain the standard of accuracy. It is a cause of thanksgiving that he was not compelled to give up this labor of love till the day he left Urumia on his last journey, which ended in the Home above.

Throughout his life, in his intercourse with individuals, in the work of the native church, and in the social life and counsels of the mission circle,

the constant emphasis he placed on spiritual aims was remarkable. Ripened experience and the respect paid in the East to old age gave weight to his words, tho none could show to him more deference and courtesy than he showed to those younger than himself in years and experience. A company

a blessing, exprest in almost every conversation and without exception in every prayer. The faith and trust with which he met the bereavements of recent years, and especially the murder of his son, the Rev. B. W. Labaree, made a deep impression on the whole community. May God



DR. LABAREE IN THE COMPOSING ROOM OF THE MISSION PRESS, URUMIA

of missionaries needs sympathetic pastoral care, and this we had the privilege of receiving from him. In later years he was unable to do much public speaking, but many have told since his death how their interviews with him were the occasion of blest spiritual conversation and prayer. There can be no question that one of the great factors in the blest revival work of last winter was his deep longing for such

grant that the high spiritual tone given to the missionary body by the life of this pure, noble, cultured gentleman may be maintained by the working of God's Spirit. The loss to the working force of the mission is great, but greater still is the loss of a character of constant, strong spiritual influence. Who can gather up and estimate the work done in this long life of service for Persia?

SOME RESULTS OF CHRISTIAN MISSIONS IN INDIA

BY REV. F. V. THOMAS, INDIA

Missionary of the English Baptist Missionary Society

The missionary campaign in India seems to many to be progressing very slowly, if at all. It would be difficult for even the wisest of men to find a satisfactory definition of such relative terms as "slow" and "fast" when applied to missionary work. The rate of progress had varied at different periods, now accelerated and again retarded, but progress there has always been. But when the question is put in this form, "Whether the process be slow or fast, what *are* the results, if any?" then we pass from the shifting sands of opinion to the solid bed-rock of fact.

Bearing in mind the necessity for a very brief and imperfect treatment of the subject, let us consider some of the available evidence to show why we should be full of praise and gratitude to God for what He has wrought in India in these last days, and full of hope and confidence regarding the future. In the report of the Decennial Conference of Protestant Missions, held in Madras, India, in December, 1902, and attended by over 300 missionaries, not a word will be found that indicates discouragement or even misgiving. The missionaries do not underrate the powers of the adversary; they know that there is a long fight in front of them, but in their hearts there shines this unquenchable hope, that "*He* shall not fail nor be discouraged," and confirmed by what is going on before their eyes.

As a basis for this feeling of encouragement, consider the following facts and figures:

1. Out of 294,000,000 people in the

Indian Empire, about 3,000,000 are nominally Christian. These latter include 1,000,000 Protestant native Christians (reckoning only those who are living to-day, for statistics never take account of the dead). In the decade 1891-1900, while the general population increased only $1\frac{1}{2}$ per cent., Protestant native Christians increased at the rate of 50 per cent. Next to them came Buddhists (chiefly in Burma), growing 32 per cent.; Sikhs, 15 per cent.; Mohammedans, 9 per cent.; Hindus actually decreasing $\frac{1}{4}$ per cent., tho they still number over 200,000,000.

2. Quite as remarkable as the numerical increase has been the spiritual progress of these native Christians. This is a point often overlooked, both by friendly and unfriendly critics, but it is the most vital factor in the whole question of progress. In almost the whole extent of the Indian mission field there is an eager waiting upon God for fuller blessing and for the power of the Holy Spirit; there is more desire for the study of the Word of God, and a more consistent life and walk on the part of the native Christians. The native Church is making real, as well as rapid, progress in the direction of self-support and self-extension, matters that are nowadays well to the front, and clearly indicate vitality and vigor in the growing Indian Church.

3. Sunday-school work has made marked progress. In the ten years under review by the Decennial Conference the number of scholars had more than doubled and now stands at 300,000. This augurs well for the fu-

ture of Christian work in India, and God's people should continually pray that His richest blessing may rest on Sunday-school and Christian Endeavor work in the mission fields.

4. Women's work for India is second to none in importance. "Those who know well, tell us that "the number of secret or confessing, but still unbaptized, believers, both women and girls, is steadily increasing all over the land." These are believers, but for various reasons they are not in acknowledged fellowship with the Christian Church, and so they are not reported as Christians, but God knows "His own" and only He knows how many such "hidden treasures" there really are.

5. There is scarcely any missionary who has not come across such secret disciples, not women only, but men too, and especially young men of the educated classes. The Bible is being carefully studied by thousands of whom we know little or nothing—by some who are altogether outside the range of personal missionary effort.

On the mountain rampart overlooking the northwest frontier of India, a fierce, unruly, Mohammedan tribe inhabits one district, aptly called the "Black Mountain." A young man of the tribe, wandering down on to the plains, came upon a copy of the Gospel according to Luke. He was charmed with the story, and inquiring of a friend where any other such books might be found, he was directed to a mission station, where he obtained the other three Gospels. He had not read the little books through twice before he was convinced not merely of the beauty but still more of the truth of what he read. Henceforth no more Mohammed for him, "none but Christ

could satisfy." The purity, the truth, the love, the wisdom, the goodness of the Prophet of Nazareth convinced him that He was more than a Prophet, even the Son of God, and his Savior and Lord. He returned to his home on the Black Mountain and told his people of his new faith and showed them his books. His father, an old man of over seventy years, a fine, tall fellow and a "first-class fighting man," but bitterly hating Christianity, was so furious with the boy that he wanted to shoot him on the spot. The mother pleaded for her son, so the old man said: "I give him three months; at the end of that time, if he does not give up this accursed nonsense, I'll shoot him like a dog." During that period the young man fell ill and seemed to be in danger of death, and the father exultingly said: "See! God is laying *His* hand on the dog; no need for me to kill him." Then the lad began to mend, and the father was angrier than ever, saying: "I shall have to kill him myself, after all." A cousin came to the lad and said: "I don't believe in your Christianity, but I don't want to see you murdered: so I'll help you to get away down to the plain as soon as you are fit to go." In due time the young fellow escaped to the railway, and traveled as far as Amritsar, where he was introduced to the C. M. S. missionaries, was baptized, and began to work in the mission hospital as a "compounder." One day he came face to face with his father in the bazar. Neither of them knew that the other was in the place. At once the young man turned and fled to the mission in terror for his life. With great difficulty he was assured that his father could not shoot people in British territory as in the Black Mountain. "Ah!

sir," he said, "you don't know my father!"

The old man was politely invited to the missionary's house, where he was asked to remain as long as he wished. Respectful, courteous, and kindly treatment tamed the wild tiger-spirit, and he talked long and often with the doctor on all manner of subjects, day after day, till one day he said he must be going home. "But what about your son?" asked the missionary. "He is no son of mine," replied the father. "I came down here with murder in my heart, intending to kill him. But I can not do that now. Christians are better people than I thought. Take him and train him as you will." He took the lad's hand and placed it in the doctor's.

"Will you promise me one thing?" said the doctor. "I want you to read this book." It was the New Testament in his own tongue.

"Is that all? That's nothing to promise. Of course I'll read it, if you wish."

So he went home, and months went by. Again he found his way to the doctor's house in Amritsar.

"I have not come to stay," he said. "We have been reading that beautiful book you gave me, and as it is called the *New Testament*, we have thought there may be an *Old* one. If so, we should like to read that, too."

He received a copy of the Old Testament and returned home immediately. Some eight or nine months later he came for the third time, and this was now his story:

"We find that the Old Testament tells of our own prophets, Abraham, Moses, David, Daniel, and so on. They spoke of a Coming One, and in the New Testament Jesus of Nazareth

says that they spoke of Him. His teaching is so beautiful and true! He is so pure and good that He has won my heart, and I have come to be baptized."

So the old man was baptized at the age of about 72, his tiger-heart tamed and turned to the heart of a little child; his hands, red with many murders, now lifted up in praise to God for His mercy and saving grace.

With God all things are possible. Have faith in Him, for He is at work everywhere and always, and there is no help or power in any but in Him. This is the ground of confidence of every missionary worker.

6. We should come far short of the truth in our estimate of the results of missionary work if we were to ignore what are called the "indirect" results.

Hindu social reform movements, which are protests against evil in many forms by men who are still far from being professing Christians, reveal the extent of the influence of Christianity. Conferences have been held by such in Christian places of meeting, at which Hindus have passed severe censures upon certain practises of their coreligionists, such as child-marriage and the degradation of widows, priestcraft and temple abuses. Beyond all this we come across thoughtful Hindus, whether "orthodox" or advanced, who are apprehensive and troubled, knowing only too well that Christianity is an irresistible force against which their gods and they are equally impotent.

A new Islam has also arisen in our midst. Western science, philosophy, history, and religion have stirred the Moslem mind to such purpose that many have moved to a position full of encouragement for the Christian mis-

sionary. There is a wide gulf, growing wider every year, between orthodox and liberal Islam. The new movement has led, among other things, to the study of Christian writings by educated Mohammedans. The outlook among this class is more hopeful than ever, and we need men specially trained for this work.

Do we not well to be hopeful and to look for yet greater things? The secret, silent development of the work has no doubt been very gradual, but when the future brings it all to the birth, it will probably be with surprising swiftness, and we shall see "a nation born in a day." Some who read these words shall not taste of death until they have seen the glory of God manifested in India. When that day comes, it will rebuke all our want of faith and patience, all our doubts and misgivings.

Causes of Delay

The "slowness" of progress which is complained of in many quarters may be due to circumstances within our control, to our remissness, to want of faith and courage, zeal and liberality, earnestness and self-sacrifice, to the deficiency of workers or to defective methods. If so, we do well to be troubled with great searchings of heart.

Let us look at the situation from this other point of view, not what has been done, but what remains to be done? We have no call to be discouraged, but neither have we a right to be satisfied with the present conditions. There are still 207,000,000 of Hindus, 62,000,000 of Mohammedans, and 20,000,000 of other non-Christians in the Indian Empire, and a very large proportion of these have yet to hear the Gospel. How are we performing our duty toward these millions?

British Baptists, for example, who are working in North India are responsible for the evangelization of about 38,000,000 of people, more than the whole population of England and Wales. The working staff to-day is so inadequate to the task laid upon them that there is only one worker (foreign and native) to every 200,000 non-Christians in that field. Supposing that Wales were pagan to-day and that the Baptist Union arranged to evangelize it. If they went to work on the same scale as the B. M. S. are working in India, they would send one Baptist minister, three local preachers, three colporteurs, and two deaconesses—*nine workers in all!*

But this is not the whole story. In North Bengal, a vast region, with over 7,000,000 of people, we have *one worker to 500,000 souls!* There is no other society at work in that area, and no zenana work. Is it right to expect great results and to expect them quickly when we have not begun to meet the need in any thorough fashion that would honestly deserve such results?

In the height of the hot season, on a hot night in June, when the scorching wind from the desert keeps the thermometer at midnight up to 80 degrees, an outpost missionary is alone with God and his thoughts on the roof of the mission bungalow, under the brilliant stars. He thinks of all the work intrusted to him, with six native helpers. Evangelistic and pastoral, schools and medical work, finance, office work, and correspondence, and whatever part of all this he may share with others or delegate to them, the whole responsibility rests on him alone. Then he thinks of his district, containing 600,000 souls at the least.

Some of these, to his certain knowledge, in a far-off corner of the district, difficult of access, have not been visited for five years. Beyond them, stretching away into a neighboring native state, there are two hundred miles of country before one comes to the next mission station. Recently, in answer to the oft-repeated requests for another native preacher, he has again been told that his district is better off for workers than many others that have a prior claim to reinforcements. What *is* he to do?

He comes home on furlough, and visits one neighborhood where, with a population of six or seven thousand, he learns there are twelve clergymen and ministers, to say nothing of scores of other Christian workers. In another place he finds three Baptist chapels within the space of fifty yards! In a third district he is introduced to fif-

teen Baptist ministers holding pastoral charges within an area one-quarter the size of his mission district in India and with one-half the population.

Is it any wonder that, such contrasts as these make him think that there is something radically wrong with the whole situation? The Christian Church seems to have lost all sense of strategy and proportion in the disposition of its forces, and to have still only very partially realized its obvious duty and its glorious privilege.

The fact is there is far more lack of faith than of workers or of funds—*i.e.*, faith in the missionary enterprise of the Church, and faith in the Lord's power and readiness to bless the Church when she obeys His command. The work *ought* to be done, it *can* be done; and if it be done, then we may rest assured the Lord will never be our debtor.

THE NEW UNITED MISSION STUDY COURSE

THE ISLANDS OF THE PACIFIC *

BY REV. J. T. GRACEY, D.D.

President of the International Missionary Union

Thousands of women are this year to be studying the fascinating story of missions in the islands of the sea. When modern Protestant missions began a century ago they received little or no recognition from the public press. The editors and reporters looked upon them, if they looked upon them at all, as either a harmless humanitarian movement, or as a dangerous Puritanical expression from which no good would come. By slow

degrees the missionary movement has now obtained recognition by the public press. The islands of the Pacific have had much to do in producing this change in public opinion.

The trials which foreign missions endured in former years seemed to dispute their very right to exist, and it was a question in the minds of even many Christians whether civilization or the Gospel should go first. When the discussion was rife, as under Williams

* A side-light to accompany this course is the new volume of missionary narratives: "The Pacific Islanders: From Savages to Saints," by Delavan L. Pierson. Six maps, forty-five illustrations. Funk & Wagnalls Company, New York and London. \$1.00 net.

in the South Seas and under Colenso in South Africa, it took the form of the preoccupation of the mind by the forms of life incident to civilization. Colenso made the experiment of taking youth, and training them in the usages, manners, and customs common in civilized countries, but the day after their release from restraint saw these youth return to methods to which they had been accustomed in barbarism. He gave up his theories in favor of the Gospel. Williams has given it as his conviction that "until the people are brought under the influence of religion they have no desire for arts and usages of civilized life, but religion invariably creates it." He illustrated this by the missionaries at Tahiti, where they built and furnished a house in European style. The natives saw this, but not an individual imitated their example "until they were brought under the influence of Christianity. Then the chiefs and even the common people began to build plastered cottages, and to manufacture bedsteads, seats, and other articles of furniture. The women had long observed the dress of the missionaries' wives, but while heathen they greatly preferred their own lack of clothing, and there was not a single attempt at imitation. But no sooner had they been brought under the influence of Christ than all, even to the lowest, aspired to the possession of a gown, a bonnet, and a shawl, that they might appear like Christian women." Williams says that in their native state they seemed to be in a stupor from which no stimulus but the new ideas imparted them by Christianity proved powerful enough to arouse them. He says that "the missionary enterprise is incomparably the most effective machinery that has ever been

brought to operate upon the social, the civil, and the commercial, as well as the moral and spiritual, interests of mankind."

Perhaps in nothing is the change more manifest than in the consideration now given to strategical points in the island world. Formerly little or no attention was paid to the scattered portions of land in the great expanse of sea. Now every speck is scanned, and in the United States, especially, since it began to expand, the people have been led to understand the value of these islands.

The Hawaiian Islands are now regarded as a priceless possession, affording a shelter and supply of water and coal to passing ships and as a station for the all-American cable. Hawaii was, roughly speaking, 2,000 miles from everywhere, San Francisco, the Marshall and Caroline Islands, Samoa, Tahiti, Victoria, and Fiji being the nearest points. It is over six thousand miles from San Francisco to Yokohama and seven thousand to Hong Kong, so that Hawaii is a strategic point in the North Pacific Ocean. It is only recently that this has been realized by the people of the United States.

The Samoan Islands contained the finest and safest harbor in the Pacific Ocean, and as Rev. James Alexander says, they "occupy a strategic position for controlling the commerce and the military operations in the South Seas. In this respect they are as important in the southern part of the Pacific as are Hawaii and the Philippines in the northern part of that ocean."

The islands have been preeminent for the success of the missionary enterprises conducted in them. No part of the globe has witnessed the like. In

more than three hundred of these islands men and women are reported to have thrown away their idols and to have abandoned the cruelty of their superstitions, and have come under the influence of Christianity. There are whole islands in which family prayers are a common thing in every house. We might say of many, as was said of John Geddes: when he first came to the islands, there were no Christians; when he went, there were no heathen.

In few things have these islands been more remarkable than in their use of a native agency. Whole villages have come out from savagery to Christianity by the means of native Christians alone. Communities of fifty and more have, without missionary instruction, begun to observe every custom connected with Christianity.

The islands have also been the subject of strange revival influences, the story of which is told in this new volume. This has manifested itself on different groups and is illustrated in the case of the Sandwich Islands by the Rev. Dr. Pierson. At any hour of the day two to three thousand people would assemble for Titus Coan to address them. The natives in their simplicity placed the marble slab above his grave, reading:

"He lived by faith.
He still lives.
Believest Thous this?"

The village of Hilo was swelled from 1,000 to 10,000 during the two years of the revival there. When told that he ought to put down the revival at that place, Titus Coan simply remarked that he did not get it up, and he did not believe the devil did, for he never knew his putting into people's

hearts to forsake their sins and turn to righteousness. He received into the Church in a single day over seven hundred persons, and in seventeen years he baptized more than ten thousand persons.

Others also experienced the power of the Gospel. Sometimes after years the revival spirit was manifest. The incident is given of one Maori, of New Zealand, whose father had been killed and eaten by an enemy, but who, after a struggle, came and at the sacrament kneeled next to the man who had perpetrated the deed and forgave him.

Time would fail to mention here the manifold results of the introduction of Christianity into these islands. These are told by experts, many of whom speak from experience; for with one or two exceptions the chapters are all written by men who have lived and labored in the islands, and thus gave their view at first-hand. For example: Dr. Samuel MacFarlane, the founder of the New Guinea Mission, writes the stirring "Story of Pao," and the account of Gucheng; Dr. Paton tells of the transformation of New Hebrides savages; Dr. H. L. E. Leur-ing narrates his experiences among the Head-hunters of Borneo; Francis M. Price describes the campaign in Guam; and Mrs. Theodora Crosby Bliss gives a vivid picture of missions in the Caroline Islands.

The manual training of the natives has long been a prominent feature of this work. The Traininf Institute established at Rarotonga in 1839 was the earliest and best institution of the London Missionary Society. Through it the Society has educated a large number of the natives who have been located as preachers and teachers in western Polynesia. In the Island of Niue,

formerly known as Savage Island, Mr. Lawes was successful not only in evangelistic, pastoral, and school work, but in the training of native helpers, who became useful both on their own island and as pioneers to other islands. The Samoan Institute for the training of native teachers has existed for over sixty years, having been established in 1844. It has been the means of incalculable good to the Polynesian Islands, for from it men have gone as far as the Loyalty group and New Hebrides, the Gilbert and Ellice Islands, and New Guinea.

These devoted men lived, toiled, and some have died for the cause which they loved best. One remarkable feature of the missions of the Pacific has been the willingness of the native missionaries, trained at Rarotonga and Malua, to lay down their lives for the cause of Christ. More than one hundred men and women on New Guinea alone have given up their lives as martyrs or victims of disease rather than see the cause of Christ suffer.

The missionary ship has been the creation of the missionary in the South Seas. It had its origin in the necessities of the case. Largely through the missionaries of the London Missionary Society was this undertaking begun. Thirty missionaries set sail for the Pacific Islands in the *Duff* in August, four years before the nineteenth century began. Eighteen landed at Tahiti and ten settled on the Friendly Islands. They were so isolated that only twice in ten years did they hear from home. A missionary was obliged to deal as best he could with the captain of a trading vessel going to an island, and once there had to take his chances of getting away. It was during one of these periods, near the close

of 1827, that the idea of the *Messenger of Peace* was conceived by John Williams. He wrought it out by his own skill and persevering faith.

Statistics are plentiful, but they can not show the growth and development of Christianity in these islands. In the Hawaiian Islands an audience of over four thousand has assembled for Sunday morning worship. The revivals in Tahiti in 1818 and in Fiji in 1845 are phenomenal. All through the century there has been abundant evidence that the Gospel has a power peculiarly to God. Tahiti in 1810 was entirely heathen. New Guinea was wholly in darkness in 1870 and was less known than the heart of Africa. Now these lands are explored, and have been partly lifted in the scale of humanity. Everywhere the Gospel has met with a favorable reception where it has been allowed to go. The people have been educated in the laws of right and wrong. Sometimes the missionaries have waited long for the result—in one instance they had to work on in faith for eleven years before they saw the first convert. Then the people came with a rush to accept Christianity.

Calvert lived to see Thakombau, the Fiji chief, become a Christian. He who had lined his pathway with the graves of his strangled wives, that the grass might line his grave, occupied his later days in the service of Christianity and became a humble follower of Him who "went about doing good." He renounced the gods of cruelty and war before his people as the war drum summoned them to the cannibal feast, of which he had so often partaken. This story and many others equally thrilling and inspiring are found in this volume of "Sidelights on Missions among the Pacific Islanders."

THE WORK OF THE NILE MISSION PRESS

BY MISS ANNIE VAN SOMMER, ALEXANDRIA, EGYPT

The Nile Mission Press is one of the latent forces for good which should be largely developed and greatly used in the work for Mohammedans. This Press has just completed its first year of work, having been begun in February, 1905, with three hand machines and a staff consisting of a missionary in charge, a Scotch master printer, an Egyptian reader, and some ten workmen and boys. During the past year about four and a half million pages have been printed. The three missions of Egypt, the American United Presbyterian Mission, the Church Missionary Society, and the Egypt General Mission, have brought their magazines to be printed at the Mission Press.

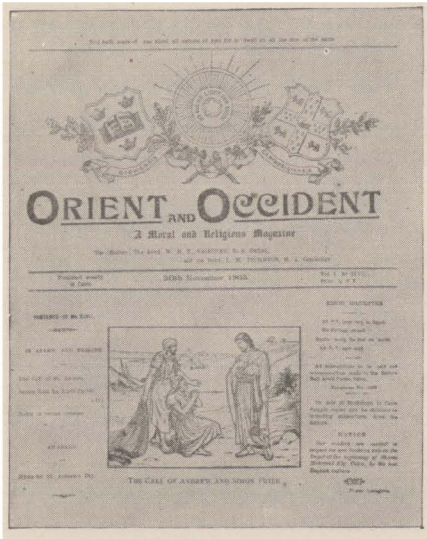
A Colloquial Gospel of St. Luke has been printed, a Gospel in the Nuba dialect is now in the course of printing, and many good tracts and papers have been issued. Outside work has also been undertaken in order to help toward its support. Two colporteurs have been employed, one in Upper and one in Lower Egypt, and supplies have been obtained by all the missions for their bookshops throughout the country.

In one of the closing addresses of the recent Cairo Conference of Missionaries to Moslems, attention was drawn to the fact that each enterprise in modern days which has grown most rapidly and extensively has been international and interdenominational. The Student Volunteer movement, the Young Men's and Young Women's Christian Associations, and the Christian Endeavor

movement; everything that relates to Christian literature in mission work may bear this character. All denominations use the one Bible—the one Gospel in many languages and types. The papers and tracts that are brought out in Arabic may be read in many parts of the Mohammedan world; the same thoughts and reasonings and illustrations may be used to all Mohammedans, so that a mission press which can print in Arabic, Turkish and English can scarcely fail to be helpful to different missions in many Mohammedan lands.

The Beirut Press is a stronghold for missionaries in Syria and Asia Minor, but they are harassed by the Turkish censors, and labor under the difficulty of not being permitted to print anything apart from the Holy Scriptures which is directly intended for the conversion of Mohammedans. This tabooed feature was the one main purpose for which the Nile Mission Press was undertaken. The Beirut Press has had the help of the Religious Tract Society of London for many years. They work through a local committee of representative missionaries, and bring out books and papers at the Mission Press. This has been an immense service to the Beirut Press, and if the Christian friends of missions in America would render similar help to the Nile Mission Press, so as to assist materially in the bringing out of Gospel literature for Mohammedans in all Mohammedan lands, it would do much to hasten the realization of the hopes and earnest intentions of the Cairo Conference. There is need for a

group of able men with means at their disposal to give themselves to the careful carrying on of a real



THE C. M. S. MAGAZINE—ENGLISH AND ARABIC

campaign of Christian literature for Mohammedans—something far greater than is being done.

The printing department of the work is beginning to be self-supporting. Last April all its expenses were covered by work done, chiefly for missions. But the publishing department, which means its own missionary work, is at a standstill, and brothers and sisters across the Atlantic are asked to join hands that this may be carried forward. By steady, sustained effort, could we not set ourselves to the united determination to bring out the Gospel message in Arabic for all Arabic reading peoples? "The evangelization of the Mohammedan world in our generation" is a purpose that demands such an effort as this.

Make you His Service your delight,
Your wants shall be His care,

are lines which have often been proved true.*

The Mission Press is now in a hired house, only large enough for the machinery. As the work grows we shall need more space, and we also need security from notice to quit, which has been lately held over us. Within a mile of the Press there are the large Egyptian government presses pouring out papers and books for the spread of Islam. Ought there not to be in the heart of Cairo another center—a source of supply of printed words containing the message of Eternal Life which may reach to the farthest extremity of the Mohammedan world? Again the Word of the Lord shall spread mightily, and shall prevail.



* There is a committee in America in connection with the Nile Mission Press, Secretary, Mr. D. T. Reed, 224 Sixth Street, Pittsburg, Pa., who will enter into communication with any friends who may take this matter to heart. We want to find out those who care for Mohammedans, and those who believe in reaching, by means of reading in Arabic, many thousands of thoughtful men among them, who never come in contact with Christians.

THE PRESENT CONDITION OF THE JEWS*

BY REV. FRANK S. WESTON

The Possession of Wealth

One Jewish banking house is estimated to control \$30,000,000,000. The Rothschilds in ten years loaned \$482,000,000. Nearly one-half of the gold coined, of the entire world, is said to be in Jewish hands. In the last half century these people have come to the front, until now they largely rule in finances.

In Germany nearly one-half of all the rich people are Jews, and at the back of the cartels formed to consolidate industries and help foreign trade are generally Jewish financiers. Six-sevenths of all bankers in Prussia are Jews, while only one in five hundred and eighty-six is a day laborer.

The official statistics of the European states show an accumulation of capital in Jewish hands which is altogether out of proportion to the number of Jews among the population. In Russia, a few years ago, seventy-three per cent. of the movable property in certain western provinces had passed from Russians to Jews, and to-day about one-fourth of the railway system of Russia is owned by a Jew (M. Samuel de Poliakoff). Such is this man's eminence and influence that at a banquet at the University of St. Petersburg, his health was proposed by the Minister of Education, immediately after that of the rulers.

In Austria the same conditions of Jewish control are reported. In Lower Austria, out of 59,122 merchants 30,012 are returned as Jews. In France the Jews are but a fraction of the population (72,000 out of 38,000,000), yet they control the finances. When M. Loubet took the presidency of France, the government stocks began to fall, and dropped a little every day until the situation became serious. The Jews declared the stocks would continue to fall until the country was ruined, unless Dreyfus received justice.

In England, since the battle of

Waterloo, Jewish bankers have largely influenced the financial policy. In 1816, after buying the British bonds at a depreciated value, they forced England to lessen her currency by adopting a gold basis. Since then other nations have been brought to the same standard. The results have been favorable to the Jew.

The number of Jews in New York exceeds 725,000, most of whom have come there within the last twenty years. Two-thirds of the wealth of New York was reported to be (1904) in Jewish hands.

Jewish Intellectual Leadership

In Germany, altho they form but two per cent. of the population, they hold one hundred and four professors' chairs in the universities of that land. Of the 3,609 students recently at Berlin University, 1,302 were Jews. Nearly ten per cent. of the judges are Jews. At the highest law court of Germany, at Leipsic, there are ten Jewish judges out of the total of seventy-nine. In single towns the proportion is greater. Thus, in Breslau, of fifty-seven lawyers, thirty-one are Jews. They are found in prominent positions among the economists and the scientists and the lawyers, and supply much of the liberal thought in the country. Most of the leaders of the Social Democrats in national and in local politics are Jews, and the leaders, both among the Liberals and the Social Democrats in Berlin Town Council belong to the Hebrew race.

In the world of art—music, painting, and the drama—some of the foremost men and women are members of the Hebrew faith.

In Austria, out of three hundred and seventy authors, two hundred and twenty-five are reported as Jews. In every land they are holding positions of the highest influence as scholars and educators. In Europe, in the passing generation, we find a remarkable

* Abridged from *The Missionary Witness*, Toronto.

proportion to be Jews. On the side of Christian scholarship are Neander, Edersheim, Da Costa.

Jewish leadership is also seen in the extensive control of the press, which is largely in Jewish hands and produced from Jewish brains. Mr. William Singer, a Jew, editor of the *Wiener Tageblatt*, is the president of the Continental Journalistic Congress. Four papers in the United States, among those having the largest circulation, are owned by Hebrews.

Changes in Palestine

While wonderful changes have taken place for the Jews in Gentile lands, his fatherland has not remained as it was, for in Palestine there have been more changes in the last forty years than in the preceding five centuries. A new civilization has come to the Holy Land, the causes of which are easily discerned.

Up to 1867, the law of the Turkish Empire would not allow Jews the right to hold land in Palestine. In that year an imperial rescript gave all subjects and foreign powers right to purchase and hold land in their own name. This opened the way for rich Jews to hold an interest in the land of their fathers. Later the consuls of the various nations worked together to check the robbery and raiding so common in Syria and Palestine. The large number of tourists have also helped to bring in a better condition.

Thirty years ago there were no carriage roads. Now they are found diverging north, south, and east of Jerusalem, and a railway runs from Jaffa to Jerusalem. In 1870 there were only two hotels in Palestine, now they are in all the principal cities and towns, with fair accommodation for man and beast, and the tourists number 40,000 a year. There is electric light outside Jerusalem, the shadow of a telegraph post falls over Jacob's well, and a steam mill is working near the ancient well of Nazareth. A recent traveler says: "Whoever wishes to see Palestine in the garb it has worn so many centuries must visit it soon."

Two marvelous facts must receive a passing notice:

(1) The increase of rainfall in Palestine. God took away the latter's rain because of Israel's sin (Lev. xxvi: 3, 4; Deut. xxviii: 15-24). But He promised to restore it (Joel ii: 21-23). In the Holy Land the farmer can not plow or sow his seed till the former rains have come and saturated and softened the ground. Then in March the latter rains are looked for to ripen the grain and fruit. Without these rains there is little harvest. The earlier and latter rains, therefore, are of greatest importance to the farmer. Until a few years ago, seldom was there any rain after March, but in the last ten years these rains have frequently come in April. Dr. Thomas Chaplin, for many years a resident of Jerusalem, says: "During the sixteen years, 1876-1892, the mean rainfall was twenty-six, this was sixty-six per cent. greater than in the previous sixteen years (1860-1866), and the increase of the latter rain was no less than fifty-six per cent."

(2) The second notable fact is the depopulation of the land as regards the native population. It is not often noted that the native Syrian population is leaving. Not less than 25,000 have gone to America to find a home. Others have gone to South America and Mexico. Rev. I. B. Hanauer (missionary in Palestine) says: "It seems to me that Syria and Palestine are being, by a most wonderful working of Providence, prepared for the return of the Jews. While there is a Jewish current setting in toward the Holy Land, there is another current no less remarkable flowing in an opposite direction." Jerusalem is becoming again a Jewish city. The Palestine Year Book for 1900 gives the population as 45,536, of which 29,200 are Jews. Rev. A. H. Kelk, of Jerusalem, says: "When I went there (1881) there were at the outside 8,000 Jews in Jerusalem." Some 65,000 Jews have come to Palestine in the last ten years.

Mr. Laurence Oliphant says that

while every province in Turkey has been steadily retrograding during the last few years, Palestine alone has been rapidly developing in agricultural and material prosperity.

The Jews' Relation to Christ

For several years past God has been doing a work among the Jews which He has never done before. Until recently there was no New Testament in Hebrew. In 1885 the first copies appeared. The demand for this has been so great that 600,000 copies have been printed. These have produced a marvelous change of thought and feel-

ing respecting Christ. "Fifty years ago—except a few learned Jews—the Jews, as a body, hated the very name of Jesus. They used to show this contempt in every manner they could devise, but now all is changed. He is regarded as a great reformer, and many of them also assure us that He was the greatest man that ever lived." There are now thousands of Jewish Christian believers. An experienced worker states there are "at least 250,000 Hebrew Christians at the present time." Three thousand converted Jews are preaching the Gospel. This movement toward Christ is a peculiar feature of the present time.

MISSION WORK IN PALESTINE*

BY REV. W. HOOPER, D.D.

It must be remembered that the government of Palestine is Turkish; not merely non-Christian, as are those of China and Japan, but Turkish, with all the bigoted and narrow-minded opposition to Christian effort which that word implies. Of course, its opposition is only directed against work among Moslems, who form the great majority of the population; but the feeling against Christian work is as strong among the Jews there as it is among the Mohammedans in India, and the members of the ancient Church of the land, the Greek Church, are in general as much opposed to Protestant work as the Hindus and Buddhists are, as a rule, to Christian work among themselves. Hence it will be seen that all the difficulty which attends mission work in the other Asiatic countries is found in Palestine also, with the additional difficulty of the active opposition of the government to work among those people who need it most. Consequently, on the principle of working on the line of least resistance, by far the greater part, tho, happily, an ever decreas-

ing proportion, of mission work in Palestine is done among non-Moslems, whether Jew or Gentile. The work of the Church Missionary Society among professing Christians has often been cast in its teeth; but Bishop Blyth has in time found it necessary to adopt the same plan. The fact is, that not only is it in most cases impossible to reach the Moslems except through the Christians who are so much more accessible, but it is most important to be able to give the former an object-lesson in their own countrymen and neighbors, which shall not repel them as it does now by its idolatry, but attract them by the simplicity of its Christian faith; and also stir up the Christians to that paramount duty which it has for centuries neglected, of seeking to lead the Moslems to their Savior.

The most thorough, the most learned, and most successful missionaries in Syria, if success is to be judged by the extent of influence for good, are the American Presbyterian missionaries, whose headquarters are in Beirut; but they long ago made an agreement with

*As my wife and myself have just returned from a most interesting time there, my report is not of one actually engaged in that work, but of the impressions of a keenly interested outsider.—From "*India's Women and China's Daughters*," London.

Bishop Gobat, which they have faithfully adhered to, to abstain from work in Palestine. Hence they are outside our present subject. The two chief societies laboring in Palestine are the Church Missionary and the London Jews' Societies. It will thus be seen that by far the greater part of the Protestant Christianity which is presented to the people of the country is that of the Church of England. Next come some Scotch Presbyterians, who of course are not bound by the act of their American brethren; next to them come some Lutherans; next some "Friends"; and last, some representatives of an American body which has broken off from the American Methodists. Faddists every now and then come to Jerusalem, and start some new idea; but they can not be reckoned among workers in the country.

Open-air preaching is, of course, impossible. Literary work is reduced to a minimum by the general illiteracy of the people, and also by the fact that thinkers are few and far between among them. I was much disappointed to find, among the Mohammedans of Palestine, an almost entire absence of thought, of inquiry, of knowledge of their own religion, and even of any effort to defend it by argument—such a different state of things from what is found by missionaries in Egypt.

Hence there are, speaking generally, only three methods of mission work open to workers in Palestine—viz., medical, educational, and house-to-house visiting. Strange to say, the last of these is almost entirely in the hands of lady missionaries. This is due to two causes: With very few exceptions the men are fully occupied with one or other of the two former methods, and nearly all the visits they find time to pay are in connection with either their medical or their educational work. The other reason is that, owing to the very low esteem in which women are held by the people of the land, whether Moslems or Christians, the men find it much more difficult to take seriously. Christian work among their women than among themselves.

In other words, they do not think the women have brains enough to become Christians, or to do any harm if they do. The consequence is that the lady missionaries have much to try them in the intense stupidity of the women at first, yet they have an open door for evangelistic work among them, with comparatively little interference from either the authorities or the "lords and masters" of these women. Miss Elverson, the only lady of whom we saw much who is set apart for this kind of work, lives in an outwardly charming situation at the top of the Mount of Olives, close to a particularly bad village (Et-tur), and visits the women in villages near and distant, even as far as one and one-half hour's drive along the Jaffa road.

Of the other two methods of work, the medical presents certainly the better means of access to the Mohammedan population. The London Jews' Society's Hospital at Jerusalem, or rather just outside it, is a splendid institution. Tho there are four Jewish hospitals in Jerusalem, each with nothing wanting in the way of appointments, and with good European doctors, yet the Jews, generally speaking, prefer going to the mission hospital, because of the far greater love, sympathy, and tender care with which they are treated there. And that the hospital is doing a good evangelistic work is proved by the sentences of excommunication which the Jewish authorities every now and then fulminate against those who attend it; on each occasion with only temporary success. The same society has another very successful hospital at Safed, in Galilee. The C. M. S. has hospitals at Gaza, Nablus (the ancient Shechem), and Es-salt and Kerak, over the Jordan. Dr. Sterling, at Gaza, is a most keen evangelist, and has been the means of bringing many Mohammedans to Christ. Dr. Cropper, at Ramallah, is doing a splendid work. Dr. Wright in his hospital, which is always full (60 beds), has succeeded to a great extent in curbing the bigoted, fanatical, unruly, unmannerly spirit of

the Mohammedans of Nablus. Lastly, the Scotch Presbyterians have very good hospitals for the Jews at Tiberias, and for the Moslems at Hebron, where Dr. Paterson has similarly tamed the rudeness of that equally fanatical Mohammedan place. It will readily be understood that none of these hospitals could work without the devoted labors of lady nurses, whose evangelistic zeal is equal to their skillful and tender nursing; but there are no medical lady missionaries in Palestine. Dr. Mary Pierson Eddy, near Beirut, is the only one in Syria.

Mission schools among Gentiles are, with few exceptions, immediately directed rather toward the instruction of Christians' children than of Moslems'. Indeed, the best girls' schools are in the three places—viz., Bethlehem, Ramallah, and Nazareth, which are almost entirely Christian, with very few Moslem inhabitants. In the first of these, the C. M. S. has a very good training-school for women workers, and in the last a large orphanage; while at Ramallah the "Friends" have a large and excellent girls' school. Bethlehem and Nazareth were the two stations occupied by the "Female Education Society" till Miss Webb died, when they were ceded to the C. M. S. The last named society has a quite large school for boys outside the southwest corner of Jerusalem, called Bishop Gobat School, because he founded it. Here the boys are well looked after in every way, and carefully brought up in Evangelical Churchmanship. Till lately, all the boys have been professedly Christian; but now very few and very select Mohammedan boys are admitted, and so far the experiment has worked well all round. Then there has lately been started a C. M. S. college in Jerusalem, to give young men a higher education on the same sound lines, in the hope that wherever they go to make their own careers, in Palestine, Egypt, Syria, or even America and Australia (to both of which countries multitudes of Christian Syrian, including Pales-

tinian, young men go), they may be able both to occupy posts of influence, and also worthily fill those posts, to the highest benefit of their neighbors.

Besides its medical work in Jerusalem, the London Jews' Society has in the same place several educational institutions. There are flourishing boarding-schools for boys and for girls, in both of which the Gospel is fully taught, along with a sound secular education. Most of these scholars are unbaptized, and many leave the schools without joining the Christian Church, tho very few without a heart belief in the Savior. Bishop Blyth tried at first the plan of baptizing the children before he would admit them to school, and their parents, strange to say, allowed it, but afterward took them away and brought them up as Jewesses. Better than this, surely, it is to keep them unbaptized, trusting to the working of the leaven of the Kingdom, which they so richly imbibe in these schools, in their after life. There is also a good day school at Jerusalem for Jewish girls, and an industrial school for Jewish young women. But perhaps the most interesting of these institutions is the home for young men outside the city, and the workshops in the city, where inquirers are tested, and young converts at first provided for, while all have to earn their living. In the workshops they print (as well as they can with an old, antiquated press), bind, and practise several other trades, above all, the beautiful polished olive-wood work. In the Home they are well looked after and taught by a devoted Christian couple.

Lastly, I must just mention the good work which the German Protestants are doing at Jerusalem. Schneller's orphanage for boys is a very large and well-conducted institution; their orphanage for girls, called "Talitha Kumi," is equally good, tho not so large. They also have a hospital and a hospice in the city for strangers. The Moravians have a leper asylum called "Jesus-help," two miles from the city wall.

SIX WONDERFUL WEEKS IN JAPAN*

BY REV. J. H. DE FOREST, D.D.

Words can not express the joy of my soul over what I have witnessed during my six weeks' tour of over two thousand miles, touching at Tokio and Osaka, speaking in five of the great cities and towns of beautiful Shikoku, then swinging around to Shimonoseki, where, with Dr. Pettee, I spoke in four famous cities and towns that border on the Inland Sea.

Wherever we went there were, with two or three exceptions, audiences beyond the capacity of the house. It seemed to make no difference whether I spoke on "Manchurian Experiences," or "How to Become a Christian," or "The Fatherhood of God," there was the same eager listening. At one meeting there were seventeen decisions for Christ, and at another I did the strangest thing of my life—baptized two college students with three *ex-convicts* and a number of women, while another baptized *ex-convict* led the services under the direction of Mr. Homma Shimpei.

Some day the fuller story of this remarkable movement will come out—how Homma Shimpei became a Christian; how he with but fifty cents opened his marble works and gathered a band of a hundred rough workmen, among whom were several *ex-convicts*; how he built a chapel annexed to his great workshop; how he was hated and persecuted for Christ's sake; how he conquered by marvelous love and sacrifices; how his influence grew till students from the government college, twelve miles distant, cross the mountains every Saturday to spend Sunday with him; how officials come seven or eight miles to hear him preach; how even a governor has visited him to see this man of God and hear his message; and how he is invited far and wide to speak before crowds of students. It was a

revelation to me to spend a night with this man, whom I have known now for five years, witness his magnetic power over all classes of men and women and children, and see his absolute abandonment of himself to God and his unwavering faith in the power to conquer the entire surrounding region for Christ. There were at least seven visitors who spent that night in his house, and tho I went to bed at eleven o'clock, after hearing five earnest prayers from him, I waked up at two only to hear him pleading in deepest earnestness and sympathy before the five students who were his guests. And when that talk was finished the paper slides did not prevent me from hearing each one pray, and the prayers were all with tears.

It was four o'clock when that meeting broke up; and according to Scriptural precedents one of these young men ought to have fallen out of the second story window, but there were no second story windows in his house, and even had there been there were no sleepy fellows there. I ventured to chide my friend Homma the next morning for doing such an unhealthy thing as to spend most of the night preaching and praying, but with a quiet smile under his deep eyes he said that once he spent every night for two months in this same way without going to bed a single time. At my look of astonishment, and before I could tell him that he was a candidate for an insane asylum, he broke out with: "Well, what else could I do? People who had to work all day came to me nights, and some had to walk eight miles and didn't get here till midnight or after, and by the time we had finished our talks and prayers it was daylight and I had to start for my quarry. It's all right. God has given me this work to do."

Time fails me to speak of the en-

* Condensed from *The Mission Bulletin* (Japan).

thusiastic meeting of 700 students in Yamaguchi, where Dr. Pettee and I appeared for the first time. Then Dr. Pettee took me to his home in Okayama. Who has not heard of that great orphan asylum there that has won the praise of his majesty the emperor, who is now an annual subscriber of 1,000 yen? And of Miss Adams's fifteen years' work in the slums of the city, until now the police are witnesses to the great decrease of crime there? And of Miss Wainwright's cooking classes, by means of which she manages to dispense widely the Bread of Life? And of Mrs. Pettee's work for soldiers that has won for her the election to the presidency of the Patriotic Association of Okayama Women, and that brings her official thanks from the commanding general in an envelope a foot and a half long? And of Miss Kajiro's boarding and day school of 270 girls who utilize, in a manner Shaka never dreamed of, two neighboring temples as dormitories?

Indeed, that Okayama work is the finest sociological plant in the empire, I verily believe, and it represents a Christianity up-to-date in its power to make a better world. And behind it all is one of the largest independent Churches of Japan, a moral and spiritual power that imparts life to every one of these sociological movements.

If I should write all I saw and heard and felt on this trip, verily not all the paper in Japan could contain the descriptions thereof. And to top off with comes the desire of the Kumi-ai churches to take over from January 1, 1906, all the churches financially aided by our mission, a work costing us about five thousand yen a year. Truly the end of extra-territorial Christianity is almost in sight, and we may now begin to say, "*Nunc dimittis.*"

JAPANESE REBUILDING CHURCHES

Leading Japanese Buddhists recently offered to pay two-thirds of the cost of repairing and rebuilding the Christian churches and schools wrecked or injured during the antipeace riots at Tokio in September, 1905, provided that the Shintoists paid the remainder. The Shintoists did not do so, and the Religious Association of Japan, representing all creeds, therefore invited public subscriptions. The appeal, which bears the signatures of eminent Christians, Buddhists,* and Shintoists, declares that the fullest inquiries have proved that the attacks on these buildings were wholly unprompted by religious or racial prejudice; consequently, the duty devolves upon all Japanese alike to make good the losses.

This spirit is one which Christians in America might well emulate, and should shame those who disgrace themselves and their country by ill-using inoffensive Chinese and Japanese who visit our shores.

OPEN-MINDEDNESS OF THE JAPANESE

After thirty years' residence in Japan, I do not hesitate to place first and foremost open-mindedness as the main characteristic of the people. Do we not, then, owe to this open-minded people, who are confessedly "seeking for truth in all the world," a knowledge of our God, who alone has given us our glorious Christian civilization; and is it not imperative that we speedily carry the Gospel message before the spirit of materialism, which is beginning even now to claim so many who have cast aside the old faiths, before this spirit of the world shall have locked for ever the door of entrance into many Japanese hearts? May our God help us to speed His message!

REV. J. H. DE FOREST, D.D.

EDITORIALS

GOD'S BLESSING ON GIVING

An alternate and highly approved version of the story of Christ's sending for the ass's colt, makes it read: "Say ye that the Lord hath need of him, and will straightway send him back again," implying an assurance that, after He had made such use of the colt as He required, He would return it to the owner.

However this be, there is no doubt that God never allows Himself to be permanently our debtor. As surely as vapors exhaled from earth toward heaven return in showers to water the earth, so surely do all gifts to God come back in some form or blessing to the giver. "Give, and it shall be given unto you." More than this, when there is "first a *willing mind*, it is accepted according to that a man hath, and not according to that he hath not." God recognizes, accepts, and awards the sincere *desire and purpose* to give even where there is no ability to carry out the good intention. David was especially commended as having *done* well in purposing in his heart to build a house for God, tho that honor was reserved for Solomon; and he was expressly rewarded by God for his plan and purpose as much as tho he had carried it out. Read carefully the narrative in II. Chronicles vi:7-9, and II. Samuel vii:11-29.

SCRIPTURAL IDEAS OF BROTHERHOOD

No doubt there is a *natural* brotherhood, based on ties of *nature*, all men being "offspring" of a common Creator; and a *social* brotherhood, based on a common humanity and society, as descendants of a common human ancestry. But the word of God teaches a higher *spiritual* brotherhood, based on a community of discipleship, faith in Christ and obedience toward God. That is profound teaching of Christ, which distinguishes between two moral and spiritual heredities and affinities (John viii).

He boldly says, even to some who claimed, as children of Abraham, a filial relationship to the God of the

Covenant, "Ye are of your father, the devil, and the lusts of your father ye will do."

Here a great basal principle is recognized. Sin is a practical renunciation and destruction of the filial bond toward God, and is a filial alliance and affinity with His adversary. This fact it is perilous to deny or obscure. We gain nothing but lose everything by confusing the natural and social brotherhood with this higher spiritual sonship founded on and evidenced by obedience toward God as revealed in Christ. For it is quite possible, now as then, to be as punctilious about legal, ceremonial, and even moral obligations as the Pharisees, and yet as alien in heart to God, and as selfish, sordid, and even hateful toward man. We may lead men to be satisfied with the lower relation by confounding it with the higher.

BIBLE IDEAS OF MAN

The *anthropology* of the Bible is also both profound and suggestive. Not only does Paul express man's threefold personality as "spirit, soul, and body," but throughout Scripture we may trace this distinction. In the Psalms, for instance, the *spirit* of the devout singer often addresses his *soul* in command, reproof, exhortation: "My soul, wait thou only upon God!" "Why art thou cast down, O my soul!" etc. And the *order* is important—spirit, soul, body—the order of rank and importance, the spirit at the top, the body at the bottom, the soul between the two. The spirit, most delicate, sensitive, capable of the highest activity and closest affinity with God, and of direct illumination by contact with His Spirit, thus obtaining the higher knowledge of God, while the soul derives its knowledge of the material universe through the bodily senses, and of divine things through the spirit whose higher senses are adapted to feel after God.

Hence again a lesson on education. All true and permanent uplifting must be a raising of the whole man to a

higher plane. Nay, more; it will begin where God begins, at the highest and inmost, and from that reach the lowest and outmost. Man's method is too often to begin with the body and ascend, and he seldom gets higher than to improve physical and intellectual conditions. God's way is to start with the spirit and descend to soul and body. He first brings the spirit of man into sympathy with His Spirit, and subjection to His control, then through man's renewed spirit reaches to and controls his soul and through his soul his body. Our mission methods prove most grandly successful when they first of all bring man into right spiritual relations with God and, like Elisha, heal the waters that are brackish by casting salt in their spring. To secure to any man the new nature which, after God, is created in righteousness and true holiness, is to secure a radical change; a change from the root; to change his thoughts about God, man, and himself; change the very drift of his affections and purposes, and so turn in a new direction his whole being.

THE LIMITS OF CULTURE

Undue emphasis may be placed upon the merely *intellectual* element, in efforts to uplift and save men. Education and culture are often referred to as tho in them lay the potencies of the highest manhood and virtue. The historic fact is that the golden ages have been the ages of corruption. There is a training that only lifts the level of crime, acumenating the powers and faculties for a subtler influence in evil-doing, not making wrong itself repulsive, but only exchanging grosser forms of indulgence for more refined and respectable wickedness. Education has developed more than one Frankenstein, making a man grow strong and capable indeed, but not good, and putting into his hands the sharp weapons of a destructive skepticism and infidelity, fitting him for a designing demagog, a sophistical demigod, a leader in social corruption, commercial dishonesty, and political hypocrisy.

The truest education must therefore go deeper and farther than to improve a man's manners, correct his ignorance, or train his intellect, hand and tongue. Not only man's understanding, but his sensibilities, affections, will, need training; his whole being must be turned Godward in trust and obedience, and manward in unselfish love and service. Then the sharp weapons are in safe hands, and will be used for constructive rather than destructive ends.

HELPING TOGETHER BY PRAYER

These are the very words used by Paul in his second letter to Corinth (i:11)—"Ye also helping together by prayer for us."

It is not only the most practical and practicable form of cooperation, within easy reach of even the humblest and poorest; but it is the most powerful and efficient form of cooperation, and when faithfully used commands *all other* sources of power.

We know in all mission history no one instance of the power of prayer so marvelous and convincing as the history of the "Lone Star Mission" among the Telugus of southern India. It should be often rehearsed to quicken faith in prayer.

In 1853, at the annual meeting of the American Baptist Missionary Union at Albany, N. Y., now fifty-three years ago, the entire abandonment of that mission was seriously proposed, as the work there seemed both fruitless and hopeless.

There were a few, however, who felt that God was only trying faith and driving his people to supplication. The poet, Dr. S. F. Smith, on that occasion voiced these sentiments in the now famous verses—

"Shine on, Lone Star, thy radiance bright
Shall yet illumine the western sky," etc.,
and one line of that poem ventured even to prophesy that the "time will come

When none shall shine so fair as thou,"
and it was determined to give the mission a new lease of life.

On the morning of the first of Jan-

uary, 1854, five believers assembled on the high hilltop overlooking Ongole, three of them native Christians, and solemnly dedicated to God the plain below with its teeming population, and even ventured to ask that a certain desirable location visible from that summit, should be given for the mission premises.

In 1877 a great famine in that whole district threatened thousands with starvation. Dr. John E. Clough, who had been trained as a *civil engineer*, and had been mysteriously moved to offer himself for that field, now proposed to the government to contract with him to complete the Buckingham Canal, and so provide the starving multitudes with work and so with wages and means to buy food. He obtained the contract, and set thousands at work. This gave him a chance to speak to them in their resting times.

When just beginning to acquire a knowledge of Telugu, in 1865, all he dared attempt was to commit to memory and recite without comment verses of Scripture, such as John iii: 16. I have heard him say that he got to the point where he could fill a half hour with such repetitions of Scripture, but did not know the language well enough to venture on a word of comment. The harvest time was now at hand, for God's word did not return to him void. It had free course and was glorified.

As the famine began to abate, converts began to come in. In fact, they were not encouraged to confess Christ until the temptation was no longer so great to espouse Christianity for the sake of the loaves and fishes. When they began to come forward for baptism every precaution was used to prevent undue haste in receiving candidates.

Nevertheless, the year 1878—just one-quarter century after the crisis in 1853—proved probably the most fruitful year since the Day of Pentecost.

Within twenty-one days 5,429 converts were baptized, and 2,222 of them on *one day!* Between June 16 and July 31, forty-five days, nearly 9,-

000 were ingathered, and fully 10,000 within the eleven months.

The church at Ongole, which in 1867 had been organized with eight members, had in eleven years so grown that literally even one had become a thousand and more. Isa. lx: 22. Psalm lxxii: 16.

That year in southern India 60,000 heathen turned from idols to serve the living God.

Surely that prayer-meeting on the mountain top had a wonderful answer! To-day the largest church in the world, numbering probably 60,000, is in that very Ongole district!

A MODEL MISSIONARY

James Gilmour, who spent the last twenty-one years of his life as a missionary in Mongolia, was a model missionary, and died in the midst of a noble, self-sacrificing work. He could have counted his avowed converts on his fingers, but his patient toil in preaching the simple Gospel to these most superstitious and exclusive people of all the East, paved the way for all future laborers, initiating a work which has made his name immortal in mission history.

He arrived in China in 1870. He was a regular physician, and his medical skill won him such a place in the hearts of the natives that he was able also to teach them the Christian faith. He practised medicine in Chao Yang, taking long trips into the surrounding country, living much in the tents of nomadic tribes, and having his dispensary in street tents in towns. His wife labored with him in Mongolia, and did much for the women and children. He is perhaps best known to the general public by his book, entitled "Among the Mongols." There are some who think him unsurpassed by any missionary of the last century. Yet even such a life of toil could show few visible and tangible results. He laid foundations which are generally inconspicuous, but upon them others build. Many a man suffers that others after him may succeed.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

God's Call to the Churches

One thousand new missionaries at least each year from the churches of the United States and Canada until unevangelized portion of the world that fairly falls to the care of these churches is reached—that is the call that went forth from the annual conference of the Foreign Mission Boards Secretaries and the Student Volunteer Convention at Nashville, and has since been emphasized by the International Missionary Union in its conference at Clifton Springs.

Of the need there was no question. Never has the opportunity, as set forth by the representatives of every denomination from every land, been so startling. Some croakers to the contrary notwithstanding, the demand for workers in Japan who are willing to work for the Kingdom of God rather than their own conception or section of it is not only not less but greater. In China government officials, even mandarins, welcome the Christian teacher, while the "common people" hear the preacher with more eagerness than ever before. India—almost a continent in itself—western Asia, Arabia, Africa, South and Central America, the islands of the Pacific, all passed in hurried review, told the same story.

One man and one unmarried woman missionary to every 50,000 people—that is not an unreasonable ratio. But is it practicable? Already the United Presbyterian Church has voted its quota, and has raised its average annual gift for foreign missions to two dollars for each man, woman, and child in its membership, and, note this, the same amount for home missions. If the other larger, wealthier communities would do as well, or even better, as they might, the problem would be solved. Another society, by far the largest, most completely organized, and most effective—the Church Missionary Society of England—has three separate times, when facing financial disaster, announced that the measure

of its duty was not the cash in its treasury, but the applications for service, and has accepted every well-qualified man or woman who has applied for foreign service, regardless of the funds in hand. At the same time, every means has been adopted to reach the constituency. Books, magazines, leaflets, addresses, mission study classes, the cinematograph, everything that could enforce the need, has been employed, and the funds have come in. Like faith, like energy, will accomplish like results this side the Atlantic.

DR. E. M. BLISS in *The Outlook*.

A Forward Movement

Hitherto it has almost always been that missionary secretaries, having no first-hand knowledge of the foreign fields of which they were in charge, were liable to err in their judgment of what ought to be done in this or that emergency, and with serious harm resulting to the work. The Methodist Episcopal Church, however, for years has kept certain of its bishops abroad, who, returning could tell of what their eyes had seen and their ears had heard. Now several other societies are moving in the same direction, notably the Congregationalists and Episcopalians, by sending forth, the one Drs. Lloyd and Alsop, and the other Secretaries C. C. Creegan and A. N. Hitchcock, to make the tour of the world, and halting wherever missions exist with which they are especially concerned.

Young People Study Missions

"What a joy this must be to Phillips Brooks, and I am sure he is an unseen presence here to-night," said some one coming out of Trinity Church after one of the public meetings of the Boston Young People's Missionary Institute, in session October 4-7. Its purpose was to make a systematic study of missions and the problems of work in the home churches. Similar gatherings will be held in about 20 of the larger cities during the fall and winter. This was a delegate body and 272 young men and women representing half a dozen denomina-

tions enrolled themselves as members. Headquarters were at Trinity Parish House, in the basement of which was a fine exhibit showing the rise and development of the Young People's Movement of which the Institute is a part. Some of the classes also met in the chapels of the Old South, Central, and First Baptist Churches.—*Congregationalist*.

Reasons for Thanksgiving

The Presbyterian Board of Home Missions suggests the following reasons for thanksgiving to God at this season of the year:

The number of new members in difficult fields.

The opening of work in the Panama Canal zone.

The encouraging progress in Cuba and Porto Rico.

The new influence of the Church on laboring men.

The loosening grip of Mormonism.

The progress of education among Southern mountaineers.

The union with the Cumberland Church.

The rising of San Francisco from the ashes.

The thousand native Alaskan Presbyterian Christians.

An equally strong list might be made for the foreign mission field:

The awakening in Persia.

The forward steps for the conversion of Moslems.

The revivals throughout India.

The reforms and religious interest in China.

The evangelical results of the Russo-Japanese War.

The return of peace in South Africa.

The work of native evangelists in Central Africa.

What the "Disciples" Are Doing

According to the thirty-first annual report made recently at Buffalo, there are now among the "Disciples" 72 Living Link churches; 14 new missionaries were sent out during the year; there are now on the field 487 missionaries, including native helpers; 79 who are studying for the ministry; 40 schools and colleges; 90,333 patients were treated last year in the 19 hospitals; \$268,000 in round numbers came into the treasury, being \$12,000 more than the amount received during

the preceding year; there were more than 1,100 converts on the foreign field, or an average of more than three a day. The report by Secretary Corey bristled with cheering facts and inspiring results. The story of the devotion and sacrifice of the little church at Bolengi, Africa, thrilled all hearts in the audience. Seven years ago its present members were naked savages. Now they are supporting 14 native evangelists, and expect soon to send forth more laborers into the harvest.

The American Missionary Association

This society held its sixteenth annual meeting in Oberlin, October 23-5, with sessions of deepest interest, attended by crowds. The place of meeting may almost be termed the birthplace of the society, and from first to last the great majority of its missionaries and teachers have been Oberlin students. Its fields and phases of work are nine; among the freedmen and mountain whites, the Chinese and Japanese of the Pacific Coast, Indians in the West and Alaska, and other needy classes in Porto Rico and the Hawaiian Islands. The income rose to \$423,627 last year, and exceeded the expenses by \$21,341, which sum goes to reduce a deficit of \$89,251 to \$67,911. The missionaries and teachers number 336, the church-members 17,950, and the pupils in schools of all grades 17,270. The bulk of its work is found in the South.

Work of the Southern Baptists

The Southern Baptist Convention has missions in China, Japan, Africa, Italy, Brazil, Argentina, and Mexico. In these seven regions 189 missionaries (104 women) are at work, with 71 ordained and 229 unordained (including 35 women) native helpers; the 214 churches have a membership of 12,894, and 2,445 were added by baptism last year.

Work for the Slavs

Professor L. H. Miskovsky, of the Slavic department of Oberlin Theological Seminary, states that the endowment of that department by the

gift of \$75,000 by Miss Anne Walworth, of Cleveland, will enable the seminary to admit all worthy applicants that it can handle. There need be no dearth of trained missionaries to Bohemians, Slovaks; and Poles in the future. Nearly twoscore home missionaries, and at least two foreign missionaries, Mr. and Mrs. Hodous, of Foo-Chow, China, are the products of the Congregational Home Missionary Society's work among the Bohemians. The Schaufler Missionary Training School, in Cleveland, trains women for Slavic work and is in part supported by the Congregational Education Society, of Boston, which also has aided the Oberlin Slavic department.

A Specimen Chinese Christian

A Chinese boy landed in California 24 years ago, who describes himself as then a raw heathen come to this country to make money, as other Chinamen come. He was brought under Christian influences, and the desire was kindled which grew till it became a passion, to get the best that America could give and take it back to his own people. Working his own way he studied five years at Pomona College, then three years in the University of California, from which he graduated in 1905. He spent last year in post-graduate study at Columbia University and last month sailed from San Francisco to take a teacher's position in a school of the Chinese government at Canton. In a farewell address at the First Congregational Church in Oakland, Mr. Fong Sec said that he could never adequately express his gratitude for what Christianity had wrought in him.

The Cuban Unrest and Missions

Any social or political unrest is sure to react on the spiritual life of a people. Sometimes it leads them to the only true Giver of rest, but usually they are so distracted that they forget spiritual things. In Cuba the administration has been supplanted for a time and a United States governor is in the executive chair. What will be the effect on mission work?

Ever since the Spanish-American War Protestant Christianity has been making rapid strides in the island.

Upon the work already under way the present disturbances will probably have but little effect, save so far as they divert the minds of the people from their customary occupations and create the feeling of uncertainty inseparable from a time of widespread violence. The congregations, both American and Cuban, go on with their work and worship, and may be counted upon to contribute an element of stability to native life and character.

Moskito Coast Missions Suffer

On October 9 a most terrific hurricane devastated the Moskito Coast of Nicaragua, worse even than the frightful hurricane of 1865. Bluefields escaped with slight damage, but in Pearl Lagoon the devastation was indescribable and the beautiful Moravian mission church is a mass of splintered wood. Of 120 dwellings only six remain standing, and these are badly damaged. The Moravian missionaries escaped with their lives. The mission stations at Haulover and Taspapauni are gone and other stations suffered severely. On Corn Island, where there is no mission, out of 40,000 coconut trees only 11 are left, and the people have no other source of livelihood.*

EUROPE

The Force of the Church Missionary Society

The total number of European missionaries on the Society's roll on June 1 last was, including wives, 1,397. Of these 84 are honorary, and 15 partly honorary workers. Of the remainder 523 are wholly or partly supported as "own missionaries," as follows: Colonial associations are responsible for 55; individual friends for 113; various associations for 289, including 14 supported by the Dublin University Fuh-Kien Mission; and the Gleaners'

* Contributions to relieve the suffering people and to repair the damages to mission property, may be sent to Rev. Paul de Schweinitz, Bethlehem, Pa.

Union and its branches for 52; in addition to which 14 wives are specially supported. The total number includes 57 doctors and 22 nurses. Excluding wives, about one-half of the missionaries have thus a special link with the homeland. This is 34 more than were supported at this time last year.

Wesleyan Missionary Work

The English Wesleyans sustain evangelizing work in three countries of Europe (Italy, Spain, Portugal), in three sections of Ceylon (Colombo, Kandy, Galle, Jaffna), South India (Madras, Negapatam, Hyderabad, Mysore), North India (Calcutta, Lucknow, Bombay, Burma), China (Canton, Wuchang), South Africa (Transvaal, Rhodesia), West Africa (Sierra Leone, The Gambias, Gold Coast), and the West Indies (Honduras, Bahamas, Jamaica, Haiti, Leeward Islands, Barbados, and Trinidad, British Guiana). Their missionaries number 284; native and local ministers, 285; other paid agents, 4,309; unpaid agents, 10,399; full members, 104,397; on trial, 24,915; pupils under instruction, 145,303.

Value of Native Laborers

The *Missionary Record* of the United Free Church of Scotland, noting the great success of the Church's foreign work, calls attention to an important fact. It says: "In our two most manifestly successful fields, Manchuria and Livingstonia, the progress has been affected through the development of native evangelism. It is through the native Christian leaven that the mass is to be leavened. In all mission fields the creation of native free and aggressive evangelistic forces must be more definitely aimed at."

A German Society's New Headquarters

The Evangelical Missionary Society for German East Africa, commonly called "Berlin III.," changed its headquarters from Gross-Lichterfelde, near Berlin, to Bethel, near Bielefeld. Since this will bring it into a neighborhood where many of the supporters of the

work of the Rhenish Missionary Society are living, its officers have published a statement that if contributions from that neighborhood increase, one-half of the increase shall be handed over to the Rhenish Society. Berlin III. supports seven stations in German East Africa, where 11 missionaries are at work. There were upon these seven stations 708 members of the Church, 223 inquirers, 1,071 scholars, and 94 baptisms in 1905.

The Great Exodus from Rome

Pastor Schneider, of Elberfeld, has compiled some statistics, based upon the official statistics, dealing with this matter. From these it appears that there are far more conversions to Protestantism from Roman Catholicism than from Protestantism to Roman Catholicism. During the 14 years from 1890 to 1904, nearly 76,000 members of the Catholic Church in Germany became Protestants; while the converts to Roman Catholicism only reached 10,000. Year by year there has been a steady advance in the number of conversions to Protestantism: in fact, from 3,105 in 1890, to 7,798 in 1904. Conversions to Catholicism have fluctuated between 554 in 1890, and 809 in 1904. Besides, in Austria the sweep toward the Reformed faith is even more phenomenal.

Berlin Missionary Society

The eighty-second annual report of this Society shows once more that the Lord prospers increasingly the faithful labors of the missionaries. Of the 89 stations, 58 are located in South Africa, where the Society sent its first missionary in 1838, 17 are in German East Africa, and 14 in China. The number of European laborers is 168, viz., 109 ministers, 19 lay workers, and 40 teachers. These are assisted by 13 native ministers, 493 paid and 731 voluntary native helpers. The number of members of the congregations is 54,337 (46,406 in South Africa, 985 in East Africa, and 1,159 in China). In 1905 1,450 heathen of mature age were baptized in South

Africa, 174 in East Africa, and 1,159 in China, while 4,136 inquirers continued to receive instruction. The numerous schools of the Society were attended by 10,528 children (1,588 in China and 8,940 in Africa). The report renders especial thanks to God because all the workers were preserved from evil in the midst of war and rebellion in South Africa, and the young native Christians proved faithful in the midst of great temptations. The financial situation of Berlin I., as the society is commonly called, is not very good, tho more than \$27,000 were contributed by the friends of the work toward the deficit of 1904, which was about \$80,000. This year's deficit is again \$42,678. The \$25,000 collected by the "Sammel-Verein" were mostly contributed by children, who are interested in the work by the pastors.

Dr. Matteo Prochet Retires

Having reached the age limit according to his Church's rule, Dr. Prochet has now retired from the Waldensian Evangelization Committee, a post he has filled with singular ability and devotion for the past 35 years. In commenting on the event of this formal retirement, the *Italia Evangelica* says: "It was a solemn, moving, and unforgettable moment; each of the speakers went forward and embraced Dr. Prochet, who was unable to repress his own emotion."

This simple paragraph records a fact, but does not hint its significance. Dr. Prochet is one of the most remarkable men that the nineteenth century produced. His mastery of European tongues may be taken as an indication. At the meeting of the Evangelical Alliance in Florence, some years since, he responded to the addresses of the delegates in 11 languages, and regretted his inability to command more tongues for the occasion. Quietly and unobtrusively he has gone about Europe and made frequent visits to the United States, working in the interests not only of the Vandois valleys, but of all truly Christian causes.

Will Spain Defy the Pope?

Tho not long since the Spanish ministry at various points yielded to certain demands made by Rome, among the rest agreeing that the only lawful marriages should be those celebrated with ecclesiastical ceremonies, and that persons desiring to marry should make a declaration as to their religious faith, the liberal ministry now in power announces that a new policy would be followed, and the demands of Rome resisted. With the personal approval of King Alfonso a decree has been published declaring civil marriages legal, and freeing those to be married from any obligation to make known their religion. And what is more, it looks as tho the State was to be freed from the domination of the Church in all civil affairs.

ASIA

American Board in Turkey

This society has four missions in the Sultan's domain. Three of these are in Asia, known as the Western Turkey Mission, including the western two-thirds of the peninsula; the Central, including the portion south of the Taurus Mountains, and the north border of Syria; the Eastern, comprising the whole region of the upper Euphrates to the borders of Persia and Russia. Within the territory of these missions there are nearly 130 evangelical churches planted and growing in the soil, with a membership of over 15,000. Many of them have become entirely independent and self-supporting, others of them nearly so, and all are on the way. Each church is a city set on a hill; each represents brave struggle with difficulties on the part of pastor and people. For the majority of professing Christians in more favored lands it would be hard to face the burden and self-sacrifice which are patiently met here.

Omitting as not connected with the Board the two fine institutions, Robert College at Constantinople and the college at Beirut, there are strategically located, each with a wide field and

great influence, naming them in the order of their organization as colleges: Central Turkey College at Aintab, 1874; Euphrates at Harpoot, 1876; Anatolia at Marsovan, 1886; College for Girls at Marash, 1886; St. Paul's Institute at Tarsus, 1889; American College for Girls at Constantinople, 1890; International College at Smyrna, 1902. At three of these centers there are theological seminaries.

Bright Prospects in Marsovan

The new school year opened at Marsovan, Turkey, with about 500 young men and young women in attendance—a larger number than ever before. Twenty-five young men now are obliged to sleep on the floor, and the dining-rooms have been enlarged to accomodate the boarders. Students have come this year not only from Asia Minor, but from Constantinople and Macedonia. The Marsovan school is one of the best under the American Board.

German Missionary Effort in Persia

While Germany tries to exert great influence in trade and education upon the great empire of Persia, its missionary societies have taken comparatively little interest in its spiritual welfare. The German Oriental Mission supports two orphanages for Armenians at Urumia and Choi, while the Hermannsburg Missionary Society has labored in Persia at three stations since 1880. It employs only four native pastors, who received their training in Germany, and the three congregations number about 900 members. Stories of great sufferings are coming from these members, who went through a severe famine last year. The Mohammedans, by whom they are surrounded, have become like ravening wolves through the famine, and make frequent attempts at robbery. The Christians who resist them are tortured and slaughtered. These sufferings of the converts are directing the attention of German Christians to neglected Persia and an attempt is being made to send a German mission-

ary to the aid of the four native pastors. The Swedish Missionary Society, which has a small work in the same neighborhood of Persia, might cooperate with Hermannsburg in an attempted strengthening and extension of the work.

A Kurdish Patient at Urumia

The following facts, stated by Dr. Joseph P. Cochran when he was in America for the last time, afford only one out of a great number of instances which made notable Dr. Cochran's whole course of 27 years' missionary service in Persia, and well illustrate the wide reach of his influence both as a man and a physician:

A Kurd, Timur-beg, went to Westminster Hospital, Urumia, very sick. He stayed with Dr. Cochran two months and underwent an operation by which pieces of ribs were removed. Timur was a chief and controlled various villages just over the Persian border. He came to the hospital on a litter, with a retinue, and it seemed as if he might die that night. Instead, he recovered and rode home on horseback. He took a great interest in everything he saw at the hospital. He watched surgical operations and visited all the wards, even those for women.

Some time after Timur had returned home, the chiefs of his region in Albach-Gawar proposed an assassination of Armenians, in a conclave where Timur was present. He opposed the proposition on the ground of his experience in hospital, and said that if the other chiefs went on to carry out their plan, he should cast in his lot with the Christians and fight the Kurds. Thereupon, the plot evaporated.

Timur made these points:

1. Their ability to cure at the hospital.
2. The equal care given to the poor, the lowest and all sorts and conditions of men, as well as to chiefs like himself.
3. The hospital doctor and others there were gentlemen and ladies, and yet they did this lowliest service, as he had seen.

Timur is nephew of the man who headed massacres in Dr. Grant's time, 1844.

On Tour in Persia

Rev. E. W. McDowell writes from the Kurdish mountains: "I have been living among the mountain tops, 12,000 feet above the sea. Organized two baseball nines; taught them the game. The boys pick it up like ducks to water,

I have preached in 55 villages since June. Some very interesting cases of conversion, but details can not be printed. Have taken a census of Nestorian villages in our mountain field. There are 275 of them; 175 entirely neglected, the other 100 slightly touched." Mr. Charles R. Pitman, in a tour of 600 miles, visited many cities and villages, such as Maragha and Mi-andnab. "My chief impression was the number of unreached villages and great multitude of unreached in the populous towns and cities that have been hardly touched, and the impossibility of ever evangelizing them without a considerable amount of touring. Babis were found everywhere, zealous in propagating their faith and increasing in numbers. There is need for touring among Moslem women, for very little has been done for them." Touring is not easy in Persia.

A Day of Prayer for India

Sunday, December 2, 1906, is appointed as a special day of prayer for India. The call says in part:

We would urge that in such united prayer an earnest confession of our own failure and a heartfelt reliance on the grace and comfort of the Holy Spirit take the first and foremost place. "The Spirit helpeth our infirmities. For we know not how to pray as we ought: but the Spirit himself maketh intercession for us with groanings which can not be uttered.

As we think of the advent of our Lord our hearts go out to those 100,000,000 in India to whom as yet the glorious message of redemption has never been proclaimed. We shall pray that God will raise up Indian leaders, men "full of power and of the Holy Spirit," who will give up themselves for Christ's sake and the Gospel's to declare unto their brethren the wonderful work of God.

Let us pray together, therefore, among the petitions:

That the spirit of unity and sympathy may increase among all Christians;

That a revival of spiritual life and missionary fervor may be experienced in every Christian community in India;

That the word of the Gospel may be carried forth to the millions as yet unreached;

That leaders may arise in the Indian Church who will give up all for missionary work.

Let us unite in thanking our Heavenly Father:

For the progress of the Gospel during the past year;

For the manifest tokens of the power and presence of the Holy Spirit;

For the quickened zeal for missionary work among Indian Christians.

Difficulties in India Caused by Destitution

From Salurpeta, the oldest station of the Hermannsburg Missionary Society in the southern part of Telugu (founded in 1864), comes news which vividly portrays the great difficulties in India. Missionary Mancke reports that in 1905 he baptized 182 heathen in this one station, but that the people are in continued great distress, so that many children have to be fed in the school. The men are day laborers and are in a bad social and financial condition. During the last few years many of these people sowed their seed five times a year, but the rains did not come and the sprouting grain dried up. In all the Telugu stations of the Hermannsburg Missionary Society 757 heathen were baptized in 1905.

A Hindu Missionary Magazine

The Indian National Missionary Society, in order to better represent its work, is arranging for the issue of a monthly organ, to be known as the *National Missionary Intelligencer*, and the first number will appear in September. In order that it may be easily within the reach of all, the subscription price is set at only seven annas per year, including postage. Any one who may wish to know what the Society is doing, and thus keep in touch with one of the most aggressive movements of Indian Christianity, may send the subscription price to Mr. K. S. Krishnasawamy, Y. M. C. A. building, Madras.—*Kaukab-i-Hind*.

How Hindu Christians Work

A business meeting, recently conducted in St. Thomas' Church, Robersonpet, by the members of the National Church of India, gives an interesting picture of the way Hindu Christians

conduct their church business. The *Christian Patriot* reports:

The pastor and the elders of the church were present. After the usual prayer, each elder presented his monthly report from a printed form. The church is divided into circles, and each elder is responsible for those members in his circle. He reports their number, the visits he has made to the members, mentions losses, gains, giving the causes, attendance list during the past month, gives incidents, and one of them stated the offer made by a male member to be responsible for the conduct of the Sabbath-school; and another stated the offer made by two female members to work as Bible women without salary or any remuneration. Every member of the congregation is in personal touch with those responsible for their welfare. The whole proceeding is what a model and independent church should be.

The Jubilee of a Hindu Christian

A large number of Indian Christians assembled on Saturday last, September 1, in the C. M. S. Hall, Girgaum, Bombay, to honor and congratulate Rev. G. R. Navalkar on the attainment of the jubilee of his baptism. The meeting was evidently under a cloud through the recent heavy loss which had overtaken the Christian community in the death of Rev. Baba Padmanji, and the thought was expressed more than once that the Christian generation which Mr. Navalkar represents—a generation of strong and able men—is fast passing away. Dr. R. A. Hume, of Ahmednagar, presided, and among those who took part were Rev. M. B. Nikambe, Mr. B. N. Athavale, Mr. P. S. Kukde, Mr. Dalvi, who spoke as a Hindu and a fellow teacher of Mr. Navalkar; Mr. T. Buell, Mr. C. J. Asbury, and the chairman. Rev. D. L. Joshi read and presented the address which was inclosed in a sandal-wood casket. The sentences of special interest are:

Your useful career has shown you as a missionary, poet, grammarian, essayist, lecturer, educationalist, apologetic writer, journalist and Indian Christian patriot. Even after your retirement from active service your facile pen has redoubled its powers—a worthy example to younger men. We bless the Giver of all good gifts for such a rare combination of noble qualities. Summing up the results of

the past 50 years of your life, we rejoice to think that you can look back with a good conscience on the efforts you were enabled to make on behalf of our Lord and Master. Your long and successful missionary career at Alibag, with its abiding fruits, shows how much work, with capability and proper Christian training, the sons of the soil can accomplish as missionaries.—*Bombay Guardian*.

The Shanghai Centennial

The great convocation which is to celebrate the one hundredth anniversary of the entrance of Protestant missionaries in China, will be celebrated in Shanghai, April 25 to May 7. Among others who are going out to attend this notable gathering are John R. Mott, President John F. Goucher, and Dr. C. C. Creegan. The outline of the program, which has already been given in this REVIEW, promises a great feast.

A Morrison Memorial for China

A most appropriate movement has been started in China, looking to the construction during the coming year of an edifice in Canton which shall commemorate the landing of this pioneer missionary in that city a century since. At a mass-meeting held in Hongkong not long since several addresses were made, and Chinese Christians were asked to make pledges. About \$7,000 were soon secured, with women the largest givers. Appeals will be circulated far and wide. The design is to rear on a central site a large assembly hall, with a library, missionary museum, gymnasium, etc., the whole to be placed under the care of the Young Men's Christian Association.

Settlement of Lien-chou Claims

The Presbyterian Board refused to press any claims for life lost in the Lien-chou massacre last year, but the following claims presented by the American Consul-General Lay have been agreed to by the viceroy of the Two Kwang:

That the sum of taels 46,129.65 be paid to the American Presbyterian Mission, as compensation for loss of property at Lien-chou.

That the strongest assurances be given

the American government that in future adequate, efficient, and effective protection be guaranteed to American missionaries in and near Lien-chou.

That the small Chinese temple used for annual "Ta-Tsiu" celebrations and adjacent to the former men's mission hospital be at once transformed into a school-house and that the land on which it stands be confiscated to the state.

That near this schoolhouse and in a conspicuous position there be erected by the Chinese authorities a stone tablet, on which shall be carved the Edict of His Majesty issued on the 28th of October, 1905.

That a memorial tablet be erected also by the Chinese authorities to the memory of those missionaries who lost their lives in the massacre at Lien-chou, and that such tablet shall bear an inscription stating that it is erected by the Chinese authorities.

No "Age-limit" to Conversion in China

The Celestials are the exact antipodes of the Occidentals at many points, and are emphatically a law unto themselves in religion as well as elsewhere. Thus several years ago Dr. Ashmore stated that in the Swatow Baptist Mission of 1,670 church-members, nearly half were baptized after the age of 50, 361 after the age of 60, 98 when past threescore and ten, and four when beyond fourscore.

What the Chinese Think of Opium

The cure of an opium smoker at our Hsiao-Kan hospital has led to a constant succession of similar cases, over 40 having having been reported cured within a few months. "On my last visit to the district in March," writes Mr. Tomkins, "a number of these men were applying for church-membership. I could not help being struck with their joyousness, as of those who were at last rid of a load that had been dragging them down.

"Four of the most influential among them are now anxious to form a league to drive opium out of the place. They are willing to provide funds to float the scheme. Only reformed opium smokers are to join, and any who break their pledge will be fined for each offense, the moneys thus raised to be used in helping to send other opium sots to the hospital for treatment."

Another Testimony Against Opium

Following a series of united prayer-meetings, the Chinese Christians of Canton have formed a union for the purpose of binding together all who promise to abstain from (1) wine, (2) opium and tobacco, (3) exaggerated and bad speech, (4) debt. Three hundred men, women, schoolboys and girls have joined this union, members of practically every denomination represented in Canton. One of the leaders speaks of these as but elementary steps; but, as he says, "if we are faithful in taking these as God calls, He will lead us to higher and more important things." These who have pledged themselves are men and women living in an atmosphere full of lying and evil speech, among a people practically all in debt, and whose social customs almost compel the offering of the wine cup and the tobacco (if not the opium) pipe.

Treatment of Girls in China

There is hardly a house in the district that has not been guilty of the murder of girl babies. A Christian man and his wife confessed to having had six little girls whom they did not "keep," before they became Christians. I was visiting a woman, over eighty years of age, living with her husband. I asked: "Have you no children or grandchildren?" "No, I had very bad luck, I never had any children," she replied; but, as an afterthought, she added, "Oh, yes! girls, plenty of them, but I never kept any."

There is the other great evil of selling little girls to be brought up in a family, where she will some day be the wife of one of the sons. These little girls are very seldom loved, they are commonly ill-treated and made drudges. I knew one such child who was sold to a heathen house. One or two people died, and the child was accused of bringing ill luck, and was deliberately shut up in a room and starved to death.—*India's Women and China's Daughters.*

Demon Possession in China

A remarkable story is told in the August number of the *Foreign Field* of the Wesleyan Missionary Society. Mrs. Macdonald, the wife of Dr. Macdonald, of Wuchow, describes the victim as a girl of 21, who had been brought to the hospital by her husband, suffering from fever and debility. Two nights after her arrival she became very wild and excited, and the doctor and his wife were summoned to her bedside. The scene resembled many recorded in the New Testament. The demon was at last commanded, in the name of the Lord Jesus, to come out of the girl, and presently the wild look left her face, and she gradually became quiet, listening attentively to the prayers which were offered for her, and at last falling asleep. When she awoke she was in her right mind, tho still ill and weak. This scene was witnessed by several other patients, among them a Taoist priest's wife. These priests earn their living by pretending to drive out demons. The woman stood amazed, and exclaimed: "Never did I see a demon go thus, just by speaking the name of Jesus!" The poor girl told Mrs. Macdonald that she had of late been greatly troubled by demons and begged to be allowed to stay in the hospital and learn more of the Lord Jesus, who had such power to drive away evil spirits.

Wonderful Progress in Manchuria

Rev. Jas. Webster, of Newchwang, recounts this story of facts in the *Missionary Record*, of the U. F. Church of Scotland. In 1900, during the Boxer revolt, and the more recent Russo-Japanese conflict. Manchuria was a severe sufferer from calamities of various sorts. Yet the Church there came out of this furnace of trial with a membership of 11,584, and an income of nearly \$40,000.

At the last meeting of the presbytery seventeen native students who have passed through a full theological curriculum were solemnly set apart to the office of the ministry. Of that

number two of the ablest and most earnest offered themselves voluntarily as the first missionaries of the Manchurian Church. The presbytery resolved itself into a missionary committee there and then, drafted a missionary constitution, and one of the Chinese members moved that the mission field of the Manchurian Church should be Manchuria, Mongolia, Korea, "and the borders thereof." Mr. Webster closes this remarkable article by saying: "The spread of our work in Manchuria will not prevent us becoming part of the future great body of Christians which shall be known neither as Presbyterian, Congregational, Episcopal, nor Methodist, but whose designation shall be 'the Church of Christ in China.' And may God speed the day!"

Prayer of an Ainu Woman

We frequently have Ainu prayer-meetings in our house, composed of people from the "Rest Home." The prayers are very original at times and savor strongly of Ainu characteristics. Here is one used by a woman a short time since: "Lord, make a basket of my body and a bag of my heart, and fill both full of Thyself. I was as filthy as a highly smelling, putrified fish, but Thou has cleansed my heart and sweetened me. For this I praise Thee. We were worms and noxious insects, but Thou hast been gracious to us and raised us up. Oh, help us serve Thee! And when we return to our homes help us to tell of Thee to others. Amen."—C. M. S. *Quarterly*.

Methodist Union in Japan

A slight error appeared in our September number regarding this important step. We now give the correct facts.

The joint commission on the union of Methodism in Japan, composed of representatives of the Methodist Episcopal Church, South, and the Methodist Church of Canada, met in Buffalo, N. Y., July 18, 1906. After two days of prayerful consideration, articles of union were unanimously adopted and provision made for the organization

of the Methodist Church of Japan. This action, authorized by the General Conferences of the churches in the United States and Canada, was in response to the practically unanimous conviction of the pastors and members of the churches of Japan, as well as the foreign missionaries laboring among them.

The name of the united church will be "Nippon Methodist Kyokwai" (the Methodist Church of Japan).

The Methodist Church in Japan will be modeled after the three uniting churches, and includes general, annual, district, and quarterly conferences, with well-defined duties and powers. The general conference will meet next May, and after that quadrennially, and will be composed of an equal number of ministerial and lay delegates. The itinerant system is preserved and an itinerant general superintendency is provided.

Steps Toward Union in Korea

At the meeting of "The General Evangelical Council" of Korea Missions, the first week in September, committees were appointed on harmonizing of doctrine and polity for the new "Church of Christ in Korea." A tentative Constitution was adopted for one year. Rev. S. F. Moore writes:

It declares that the aim of this council is "cooperation in mission work and eventually the organization of but one native church." All felt that prayer was answered, we are nearer together than a year ago and the final attainment of our aim seems more certain.

The Presbyterian Council met on September 12 and arrangements are being completed for the setting up of the Independent Presbyterian Church of Korea next fall when the council expects to meet in Pyeng Yang and when seven native ministers are to be ordained. It is thought that union can be effected more readily in this way than in any other, as the native church, being responsible to Christ alone, will be at liberty to negotiate with the native Methodist church and thus consummate union. There are already 50 students preparing for the ministry and it is considered likely that the missionaries will be largely outnumbered within a decade by the native ministry.

The Presbyterian missions now have

48 missionaries, 14,353 communicants, 56,943 adherents, and \$58,216 in offerings. The Methodists report 22,000, making a total of 80,000 in the native Protestant Church.

AFRICA

The Bible in Abyssinia

The first Protestant missionary who has been permitted for many years to make anything like a stay in Abyssinia, is the Rev. Karl Cederquist, of the Swedish National Society's Mission in Eritrea.

Four cases of Scriptures sent off from Alexandria did not reach Mr. Cederquist at Adis Abeba until nearly a year after he first wrote for them. A recent letter reports that he has sold practically all the Bibles and New Testaments in Amharic, and also most of the Psalters in Ethiopic. Separate portions of the Bible will not be in much request until schools are formed and school children want them as reading books, when Mr. Cederquist believes they will command a ready sale. At his request, more Bibles and Testaments in Galla are being sent out to Adis Abeba.—*The Bible in the World.*

A Union of African Languages

The secretary to the British South Africa Company calls attention to a letter from A. C. Madan, of Oxford, in regard to the importance of language in relation to the native question in Africa. The possibility of large groups of tribes, hitherto distinct and mutually antagonistic, becoming rapidly able to understand each other in some common form of speech has apparently to be taken into account. The stock of words common to all Bantu tribes, when recognized under their various dialectic disguises, will probably prove very considerable.

The officials, missionaries, traders, settlers, and travelers of various nationalities who are qualified to give help in testing this conclusion by personal and first-hand study of a Bantu dialect are naturally difficult to reach. Persons qualified and willing to reply to a brief communication on the subject should send their addresses to A. C. Madan, at Fort Jameson, Northeastern Rhodesia.

Good News from West Africa

A letter from Rev. W. C. Johnston, of the American Presbyterian Mission in Efulen, West Africa, shows how the Gospel attracts the Negro:

There were 580 people at Sabbath-school yesterday, and over 600 at the preaching service. There were 99 in my class of men, and we have a young men's class besides. Yesterday a week ago was our communion service, and we had an average attendance of 220 at each of the three days' preparatory services. And on Sabbath there were about 650 people present. Eight persons were received on profession. There are 72 on the Efulen church roll now, 33 men and 39 women. There are 242 in the two inquiry classes, and the work is rather encouraging, but I have not been able to spend the time in the villages that I need to spend there. There are more than 50 inquirers from villages ten miles and more from Efulen, and we have during this year received into the church six persons living more than ten miles from Efulen.

A Letter from an African King

The Rev. C. F. Jones of Nottingham, England, has lately received the following letter from King Anderaya, the ruler of Bunyoro, translated verbatim by Mr. A. B. Lloyd; the "chief lady" referred to by the royal correspondent is Miss Popplewell, who has been for 72 years a collector for the Church Missionary Society:

HOIMA, BUNYORO, April 29, 1906.

MY FRIEND:—Be it peace this time! I greet you with all my love, and I thank you for my letter very much; I was greatly pleased to receive it. I am, my brother, to blame for not having written to you lately, but really I have not had time, for truly, sir, God has given me work to do; because I now have two capitals, Hoima and Masindi. I am greatly wishing to visit through my country, in all six gayas, every gaya to be visited, and to accomplish the work to be done there; this is what I desire God to give me strength to do, and great grace to judge truly His people lent to me to reign over.

But now at this time God is calling many to come and follow His Son Jesus Christ, and so I pray without ceasing to God that He may send His Holy Spirit to flash forth the light in Bunyoro, that those who are still far away may see and come quickly to His Son Jesus, the Savior of all men.

Also greet the chief lady of the Church, who has reached ninety-five years in serv-

ing our Lord Jesus. Thank her for her greeting, and say I also send greeting to her.

My wife also, Mona K. Bisereko, greets her affectionately, and sends her this ring for the arm. And to you also my wife and my two children send greetings; and so greet all, my friend, in your house for me, and say, He greets you affectionately. And then the gift you sent me of a pencil, I thank you for very much.

May God give you His peace and show to you His grace for all mankind. I am, your friend,

ANDERAYA KABAKA.

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 was liberty 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."

Livingstone's Tree at Ilala

The tree under which was buried the heart of David Livingstone beginning to show signs of decay, it was cut down and a monument erected in its place. By order of the Commissioner of N. E. Rhodesia, the tree was carefully cut into blocks and sent to London, at no little cost and trouble, to be sold on behalf of two special objects which are at present interesting the friends of Living-

stone. The first is a church at Fort Jameson, to be called the Livingstone Memorial Church. The second is the new station at Chitambo of the Livingstonia Mission, planted near the very spot where the tree grew. A box of these blocks has been sent to the Livingstonia Committee, and these are now for sale.

A Flourishing German Mission

One of the most fruitful fields cultivated by the Berlin Society is found in South Africa. The growth (1894-1905) appears in these figures: The stations have increased from 41 to 58, the missionaries from 57 to 74, the native helpers from 552 to 867, and the number of baptized from 27,119 to 46,407.

Value of a Hospital in Uganda

It is interesting to hear how the Baganda, so many of whom have been relieved, look on the hospital. Dr. J. H. Cook, of the C. M. S., writes:

Last Sunday morning I heard (from my window at home) shouts of pain proceeding from the hospital. A poor man had just been brought in in great distress. A slight operation not only relieved his pain completely, but cured him from a state which would have proved fatal in a few hours. Poor fellow, he was almost too grateful for words, and Semei, our hospital boy, said to me: "Do you know, Sebo, what nickname the Baganda are giving you?" "No, Semei, what is it?" "They call you 'Tefe'" (pronounced *tawfway*). I wasn't much the wiser, and asked him what it meant. "Oh," he said, "it's a proverb: 'Tefe etusa mugenyi,' which means, 'The home where they don't die brings a visitor.' And the explanation is this: If a man is beating his wife and he sees a stranger, a visitor, coming up the path, he lets her go, and she says: 'Owa! if that visitor hadn't been here they would have killed me.' And so," continued Semei, "you are the visitor to this country who has saved many of our sick people from being killed, and so they call you 'Tefe,' the home where people do not die." If applied, not to us, but to our dear hospital—is it not a beautiful thought? I would like to write up over our porch: "Tefe etusa mugenyi," and let our hospital be known as the "home where people do not die." But, above all, pray for us, that it may be the home where people are saved, not merely from physical distress and death, but from him who is able to destroy both the soul and body in hell.

Red Coated Missionaries in Cape Colony

Mrs. Clinton T. Wood, of Wellington, South Africa, writes enthusiastically of the blessing which the Moody Colportage books have been in that land, where bad books are cheap and good books are expensive. She says:

Mr. Wood is in charge of a school where young Afrikaner men are trained as missionaries, and from which they are sent out into the needy fields of South and Central Africa. One student, a bright young fellow, came to ask our prayers for his people. He was the only Christian in the family. His brothers and sisters were careless and worldly-minded, and so opposed to religion that if he wrote anything of Christ in his letters they would not allow his mother to read them at all, for fear she might want to be a Christian. The poor old lady was ill with an incurable disease, and anxious about herself, but quite in the dark. At our suggestion he sent her "The Way Home," by Dr. Moody. The brothers and sisters, thinking it was some little story that might amuse their poor mother, gave it to her, and in it she found the light she was seeking. She wrote asking for another book, and we sent another to carry its message of peace to the hungry soul. When she passed away, some weeks ago, she was rejoicing in her newly-found Savior and the brothers and sisters began to wonder what the two books were that had been so precious to her. Now, simply from love to her, they are reading for themselves, and are becoming interested. There are many other similar incidents of the way these books are proving useful.

Continued Revival in Madagascar

The missionaries of the Paris Evangelical Missionary Society continue to report a gradually spreading revival upon that third largest island in the world. Missionary Gaignaire considers it a most important sign that many who acknowledged their sins publicly and now look back upon their former lives with true sorrow, were led to this by a kind of vision of the sufferings and death of Christ. The same vision, he also remarks, seems to give them comfort, joy, and Christian strength. A respected and very intelligent man, who held high office, came forward and professed sins of which none knew, exclaiming: "O Christ, I have betrayed Thee. I have crucified Thee. I

drove the nails into Thy hands. I have put the crown of thorns upon Thy brow. I have blasphemed Thee. Is there forgiveness for me?" Many of those who are touched by the Holy Spirit try to undo the evil they have done, and they restore what they acquired dishonestly or fraudulently. Many native evangelists have come forward and acknowledged that their own faithlessness has greatly hindered the progress of the Gospel. Thus, in Madagascar, as in many other places of the world, is the revival appearing and true fruits of repentance are seen.

MISCELLANEOUS

Duty and Privilege

Rev. James Richards, one of the immortal "haystack" pioneers, wrote thus in his journal: "I feel that I owe 10,000 talents and have nothing to pay. The heathen have souls as precious as my own. If Jesus was willing to leave the bosom of the Father and expose Himself to such suffering here below for the sake of them and me, with what cheerfulness should I quit the pleasures of refined society, and forsake father and mother, brothers and sisters, to carry the news of His love to far distant lands; let me never consider anything too great to suffer, or anything too dear to part with when the glory of God and the salvation of men require it."

Dr. Jared W. Scudder—A Correction

An error appeared in our November frontispiece in printing the name of John W. Scudder, who passed away in India on May 23, 1900. The honored missionary in the group of veterans is a brother of Dr. John W. Scudder, Dr. Jared W. Scudder of the Reformed Church mission, and we are thankful that he still lives and labors in the field to which he went out in 1855.

Missionary Statistics—Corrections

The statistics published in our January REVIEW have been found to be in error in their totals, altho the precaution was taken to have them verified on the adding machine. We give here

the correct totals, and in our January number will endeavor to take extra care to have the additions correct:

Totals for American societies—	
Laymen missionaries	369
Total missionaries	5,070
Added last year	58,476
Totals for British societies—	
Home income	\$8,197,679
Total missionaries	8,788
Communicants	537,450
Scholars	628,407
Totals for German societies—	
Total missionaries	1,984
Communicants	209,061
Adherents	510,182
Totals for Christendom—	
Home income	\$19,661,885
Ordained missionaries	5,905
Lay missionaries	2,567
Total missionaries	17,839
Force in field	107,174
Communicants	1,754,182
Added last year	143,193
Adherents	4,072,088
Scholars	1,246,127

What Some Master Missionaries Teach

A Christian worker once said: "The lessons I have learned from the lives of missionaries are invaluable. J. Hudson Taylor teaches me the supremacy of childlike faith; Mackay, of Formosa, the transforming power of concentrated force and the preaching of Jesus; Paton of the New Hebrides, how holy a passion is love for souls; Andrew Murray and George Mueller, that praying availeth; Sheldon Jackson and Edgerton Young, that Arctic snows can not cool a flaming zeal for Christ."

Missionaries as Bible Translators

Rev. J. S. Dennis has recently stated that the number of translations made by missionaries covering the entire Bible—including three versions now obsolete—is one hundred and one; number of additional translations by missionaries covering the entire New Testament—including twenty-two versions now obsolete—one hundred and twenty-seven; number of additional languages into which missionaries have translated only portions of the Old and New Testaments—including fifteen versions now obsolete—two hundred and fifty-four; the resultant total being 482, to which may be added the versions prepared by transliteration.

A Strange Coincidence

It is a curious fact that it was on November 3, 1852, the very day when Commodore Perry was ready to sail into Yedo Bay, that the present Emperor of Japan was born, so that he and the new progressive era began life together.

OBITUARY

Dr. F. W. Baedeker, of London

Dr. F. W. Baedeker, who died October 9, in his eighty-seventh year, was one of the best beloved of the veterans of Europe. Since 1860 he has resided in London, tho a German by birth. He was a doctor of philology, but above all, a devout spiritual disciple, with rare love for souls and power to win men. A great crisis in 1866 led to his abandonment of his professional career, and for forty years he has had but one aim—to preach Christ, traveling especially in eastern Europe to foster evangelical faith. Humble and lowly minded, there was nothing intrusive about him, but everywhere he was a missionary, and his face had the solar light always burning on it. The prisons of Russia and Siberia he lit up with his presence, having the official permit of the Russian prison department—a *carte blanche* for all such work, and winning his way everywhere.

Bishop Hoare, of Hongkong

The sad intelligence has been received of the death of Bishop Hoare of Hongkong, when traveling on his episcopal work, in the terrible typhoon which sank so many vessels on Tuesday, September 18. He was a son of the late Canon Hoare, of Tunbridge Wells. In 1875 he went to China to begin the establishment of a college for Chinese boys at Ningpo, and under his guidance the college became a most successful institution. Eugene Stock relat that of the one hundred and sixty-five native students who were under his charge during seventeen years, fifty-seven became teachers and catechists. He was made bishop of

Hongkong in 1898, and has since been most active in promoting Christian work both among the British residents and the Chinese in his large diocese.

Dr. Moir Duncan, of China

News has just been received of the death of the Rev. M. B. Duncan, LL.D., principal of the Shansi Imperial University, which happened on the 5th of September. Shansi has suffered an irreparable loss, and China has lost the service of one of the most capable foreigners that have ever entered her borders.

F. G. Ensign, of Chicago

F. G. Ensign, who died September 26, at Oak Park, Ill., was a man who has wrought great things for God. As superintendent of the American Sunday-school Union in the Northwest he enrolled half a million children in Sunday-schools. He was the life friend of Mr. Moody and born in the same year; a man of tireless energy and contagious zeal, of sympathetic spirit, sunny temper, and inflexible integrity. Those who best knew him most loved him. He was one of the rarest of men. He learned industry on the farm of the family, then in 1863 undertook religious work in the army at \$20.00 a month, boarding himself. Then he became field agent of the Christian Commission, and afterward as secretary of the American Christian Commission developed practical methods of work. In 1870 he became superintendent of the work of the Sunday-school Union in districts in the Northwest destitute of church and religious influences; 16,740 new Sunday-schools have been established since 1870; 65,670 teachers and 503,924 scholars have been gathered in them; aid was given to 80,702 needy schools, in which there were 392,497 teachers giving Bible instruction to 3,797,675 scholars; 125,857 copies of sacred Scriptures were given to the needy, and 959,856 visits made to homes of the neglected people and 154,947 religious meetings were held.

FOR THE MISSIONARY LIBRARY

THE RELIGION OF ISLAM. By Rev. F. A. Klein. 8vo, pp. 241, cloth. 7s. 6d. Kegan Paul, Trench, Trübner & Co., London, 1906.

Here is an accurate and scholarly handbook on the dogmatics and practical theology of Islam by one who writes with authority and quotes from the original sources. The Rev. F. A. Klein was a missionary of the C. M. S. in Palestine from 1851 to 1882; then he was appointed to Cairo and retired from active service in 1893; he then commenced the present work, leaving the manuscript complete before his death in 1903. In five long chapters the subject is divided as Moslems themselves do into the sources of Islam, its doctrines, the imamate, fiqh or jurisprudence, and the sects of Islam. The whole treatment of the subject is fair and sympathetic. No special opinions are offered and the facts speak for themselves. Some of the material gathered is presented here for the first time to English readers, and by copious notes and Arabic references every topic is made fresh and often startling. Chapter and verse are given for many of the doctrines and practises of Islam which some assert have no place in the system; e.g., the teaching in regard to lying and false oaths and the sensual abominations of Mohammed's Paradise. The account of the ritual of prayer is complete and full of new information. An invaluable book to every missionary among Moslems and every student of comparative religions; the volume, we regret to say, lacks an index, nor does the table of contents give an adequate idea of the many important matters treated. The proof-reading of the Arabic was not carefully done; see, for example, pp. 22, 29, 54, 55, 87, 104, 127, 176, 201, 203, 220, 224, etc. A bibliography of the works referred to would have been useful. These minor matters, however, only emphasize our unqualified praise of a book that will hold its own and is soon to appear in a second and, we trust, corrected edition.

SAMUEL J. MILLS: Missionary Pathfinder. By Thomas C. Richards. 12mo. \$1.50. The Pilgrim Press, Boston, 1906.

If the Haystack Centennial had yielded no other fruit than this new memoir, it would be a cause of sufficient thankfulness. Doctor Gardiner Spring's Life of Mills has long been out of print, and this new volume more than fills the lack. It is a fascinating book. The author has the tact to touch his theme and the reader at vital points of sympathetic contact. His biography is compact, without tedious details, and at the same time is comprehensive. It is well written and there has evidently been no little pains taken to get at the facts; it has an air of historical accuracy. At the same time it avoids excessive laudation, and is a calm, impartial and judicial array of facts. The humorous element is also present and the book will have many readers, especially among the young. The ancestry of Mr. Mills is traced, his collegiate and theological life, his modest activity in securing organized movements in the direction of Bible distribution and missionary effort; and the reader with deep interest follows the strange course of events by which he was himself shut out from actual participation in direct foreign mission work, and died at sea, at the early age of thirty-five. We reserve for fuller review both the life story of Mr. Mills and the record of it of which this is but a brief notice.

GRIFFITH JOHN: The Story of Fifty Years in China. By R. Wardlaw Thompson. 8vo. 6s. net. Religious Tract Society, London. \$2.00. A. C. Armstrong, New York, 1906.

This is the story of a half century of mission work, unsurpassed in modern times. It is from the pen of the Foreign Secretary of the London Missionary Society who, of course, has brought to his task a very wide acquaintance with mission work and a practised hand in literary composition. The life had been begun by Richard Lovett who passed away suddenly, leaving behind a great mass of material which Doctor Thompson has

worked into a masterful book. His first words, "The life of a great missionary," well describe the volume. There are seven features of Dr. John's character which this admirable story brings into prominence: first, his aggressive activity; second, his passion for souls; third, his independence and resolution; fourth, his faith in the gospel and its power; fifth, his missionary statesmanship; sixth, his self-oblivion, and last, but not least, his marvelous influence upon the Chinese. He has had all the social influence and authority of a Mandarin. It has been said of him that he could "make a Chinaman do anything he pleased." Nothing about this prince of missionaries is so mighty as his simple life among this people. No man in China ever comprehended China's wants more fully, or did more to relieve them. He is now in America, resting and recuperating, and his darling desire, like Hudson Taylor, is to return to that land, which is dearer to him than his native Welsh fatherland, and there finish both his work and his earthly life. For thirty years he has especially labored in the expectation of *immediate* results in conversions. And while giving to preaching the primary place, he gives a proper place and value to education, translation and diffusion of the scriptures and every other means of spiritual uplift.

This life story is a remarkable record of fifty years of steady work, unsparing toil, and a heroism that hesitated at no sacrifice. With all his other achievements, translation stands out conspicuous. Indeed it would be hard to find any department of mission work in which Dr. John has not been not only active but eminent. He was known as the boy preacher of South Wales at the age of sixteen. Born in 1831, he is now only seventy-five years old. He has turned away from many paths of distinction and emolument ever since he first turned his thought to missions. Madagascar was his original choice, but he was chosen of God for the great Oriental empire. He with Hudson Taylor and Dr. W. A. P.

Martin will be remembered as the three great Chinese veterans, all of whom went to China within the five years from 1850 to 1855. So pervasive has been this man's influence that it may be said that his half century in Hankow has exercised an influence over the whole Orient.

REMINISCENCES OF A MISSIONARY BISHOP.
By Daniel S. Tuttle, Bishop of Missouri.
12mo. \$2.00 *net*. Thomas Whittaker,
New York, 1906.

Bishop Tuttle, in the preface, tells us how these records were begun in 1889, at his wife's urgent request, and finished fifteen years later. One great motive in publishing them is to pay a deserved tribute to the love and gratitude of the wild men of the mountains for whom he labored. For twenty years he was a missionary bishop to "Montana with jurisdiction in Idaho and Utah." His work in Montana was pioneer work in a territory of 145,000 square miles with 30,000 people. It had been first inhabited by whites only five years before, and in 1863 was full of desperadoes bent on robbery and not hesitating at murder. There was a state of anarchy only put down by some of the most heroic deeds on record. It was only three years after law and order began their reign that Bishop Tuttle's mission began; but the sort of religious work to be done may be imagined. It is a romantic story and needs to be read to be appreciated. Prices were enormous; for example: \$6.00 for four quires of writing paper. Exposures of all kinds were a common experience but cheerfully endured. Contact with souls in desperate need and equally desperate temptation, rapidly refined away self-seeking and worldly ambition. He went into a log cabin in Virginia City in 1867; he furnished it very simply but very expensively, at cost of nearly \$250.00 for the barest necessities of life, and for the time with no company but a cat. It was slow work reaching the people ensnared in drink, profanity and reckless ways of living. The entire community was "soaked in irreligion." Yet he found personal "kindness un-

ceasing and overwhelming." Hard drinkers would come to his cabin to give him money for charity. These godless people gave him \$3,000 to build "St. Paul's Church." Meanwhile he declined the proffered bishopric of Missouri, with all its emoluments, so mighty is love! Every day he learned new lessons of how to deal with sin and sinners, compassionating the man while refusing all compromise with his wrong-doing. Mrs. Tuttle joined her husband in Helena in 1869, where again he built a church. Then he moved to Salt Lake City, which for seventeen years was his home. Here he was teacher, preacher; man among men and bishop over a wide diocese. When Bishop Tuttle first entered Salt Lake City it was only twenty years old—and thus his was the work of a pioneer in a double sense. Chapter XII. in about 17,000 words gives a graphic picture of the whole Mormon system, and it is done with a scholar's insight and an artist's pen.

THE MOHAMMEDAN WORLD OF TO-DAY:

Being papers read at the first Missionary Conference on behalf of the Mohammedan World held at Cairo, April 4-9, 1906. Edited by S. M. Zwemer, F.R.G.S.; E. M. Wherry, D.D., and James L. Barton, D.D. 8vo. 302 pp., maps and illustrations. Fleming H. Revell Co.

This careful survey of the present condition of the more than two hundred millions who profess the religion of Islam in three continents is a remarkable book. After the array of facts on the social, moral and spiritual conditions and prospects in every Moslem land in sixteen chapters by experts and veteran workers, the statistical summaries are given and the book closes with this statement: "The great work to which Christ calls His church at the beginning of the Twentieth Century is the evangelization of the Mohammedan world." This statement summarizes the message and the purpose of the most important missionary book of the year. It is a survey, an indictment, a challenge, and a presentation of sociological facts never before published. The chapters are

crowded with material and altho they necessarily repeat the sad story of ignorance, degradation and immorality, the view of Islam is not hopeless but hopeful with the power of the Gospel. It will surprise even the student of missions to learn, *e. g.*, of the large results in Java, Sumatra and India. The modern developments in Islam are described and its present aggression in Africa shown to be a peril that must immediately be met. Where nearly every land from West Africa to China is so carefully treated we regret that North Africa and the Sanusiya movement receive scant notice. The statistical and comparative surveys of Africa and Asia are exhaustive and represent wide and careful research giving in detail information that can not be found elsewhere. The beautiful illustrations illuminate the text, but the maps are inadequate and the index is not carefully prepared. However, these minor matters may be pardoned for this is the first report of an Ecumenical council held in the literary center of the Moslem world and represents the sober judgment and lifelong study of those who are fighting the winning battle against the strongest of the non-Christian faiths. The book will challenge attention, criticism (perchance opposition), but its message must be heard and will win its way in Christendom. It is the reply of missions to the Pan-Islamic movement, and will therefore have many readers even among those not in sympathy with missions to Moslems. The volume has an important message for the diplomat and the politician as well as for the missionary circle, since Islam is too large a factor to be ignored by either in their work in the East.

CONTRASTS IN THE GREAT CAMPAIGN. By Various Writers. 12mo. 204 pp. 1s. 6d. Church Missionary Society, London, 1906.

Under a rather obscure title we have here some exceptionally bright and forceful pictures from the great missionary battle-fields of the world. These sketches from life by various men in the forefront of the fight

at once awaken interest, give reliable information and answer the objections that the heathen do not need Christ and that the Gospel is not making headway. Such men as Bishop Ridley of Canada and Archdeacon Moule of China, could not but write what is worth reading. They give living and moving pictures from the mission fields and each one furnishes good material for a brief missionary talk on the Indians, Hindus, Chinese, Africans or Japanese who are coming under the power of the Gospel.

EWA—A TALE OF KOREA. By W. Arthur Noble. 12mo. 354 pp. \$1.25. Eaton & Mains, New York, 1906.

Korea is on top in missionary fiction just now. James Gale is followed by Mrs. Underwood and Mr. Noble with good stories well told from different view points. Doctor Gale gave us a novel based on missionary life and work, Mrs. Underwood the story of a boy "Tommy Tompkins" brought up on foreign soil, and Mr. Noble presents pictures of life from a Korean standpoint. This makes the book worth while. It gives a sympathetic view of Korean customs and points out the native criticisms of foreigners. The basis is truth in characters and incidents, but this story has not the power of the other two. Its chief value is in its viewpoint rather than in the interest awakened in the narrative.

YEAR BOOK OF THE EVANGELICAL MISSIONS AMONG THE JEWS. Pamphlet. Edited by Prof. Herm. L. Strach, D.D. J. C. Heinrichs'sche Buchhandlung, Leipzig, 1906. 65c. Rev. Louis Meyer, 22 Solon Place, Chicago.

This is an historical sketch of the International Missionary Conference, with papers in English and German read at the meeting in Amsterdam. An excellent statistical review of Jewish missions is added by Rev. Louis Meyer. This gives a brief account of the character and extent of the work carried on for Jews by various missionary societies throughout the world. It is as complete and accurate as great perseverance and care can make it and is the only up-to-date sketch of Jewish missions. Mr. Meyer

enumerates 28 English, 8 Scotch, 3 Irish, 9 German, 2 Swiss, 1 French, 3 Dutch, 3 Scandinavian, 3 Russian, 4 African, 5 Asiatic, 1 Australian, and 45 American missions working for Israelites. The other papers in the report are valuable contributions on methods and results of work for Jews.

WHITE FIRE. By John Oxenham. 12mo. 366 pp. \$1.25. American Tract Society, New York, 1906.

Under the guise of fiction, we find here the romantic story of the life and adventures of James Chalmers, the Greatheart of New Guinea. The subject is full of life and fire, with love, adventure and noble self-sacrifice. The narrative as it is elaborated is not a great work of art but could not fail to interest young people in the life story of one of the greatest missionaries of modern times. This is worth circulating in Sunday-school libraries.

THE AUTOBIOGRAPHY OF REV. LEWIS GROUT. 8vo. 74 pp. \$1.00. Clapp & Jones, Brattleboro, Vt., 1906.

Those who try to keep pace only with the modern missionary campaign may not know the subject of this volume. Lewis Grout, however, did noble work for thirteen years in the American Board mission among the Zulus. In his Zulu grammar he has left an abiding monument, and this sketch of his life will be welcomed by his friends, tho it can scarcely be expected to awaken general interest.

NEW MISSIONARY BOOKS

THE PACIFIC ISLANDERS. From Savages to Saints. By various authors. Edited by Delavan L. Pierson. Illustrated. 12mo. 354 pp. \$1.00 net. Funk & Wagnalls Co., 1906.

THE MIKADO'S EMPIRE. By William Elliot Griffis, D.D. Eleventh edition. 2 vols. Illustrated. 8vo. \$3.00. Harper & Brothers, 1906.

OVERWEIGHTS OF JOY. By Amy Wilson-Carmichael. 8vo. 320 pp. 4s. 6d. net. Illustrated. Morgan & Scott, London, 1906.

LIFE OF DAVID HILL. By J. E. Hellier. Illustrated. 16mo. 276 pp. 2s. 6d. net. Morgan & Scott, London, 1906.

TWO YEARS AMONG NEW GUINEA CANNIBALS. By A. E. Pratt. Illustrated. 8vo. 359 pp. \$4.00 net. J. B. Lippincott Co., Philadelphia, 1906.

- THE INCOMING MILLIONS. By Howard B. Gorosé. Illustrated. 12mo. 212 pp. 50 cents *net*. Fleming H. Revell Co., 1906.
- ON THE TRAIL OF THE IMMIGRANT. By Edward A. Steiner. Illustrated. 8vo. 373 pp. \$1.50 *net*. Fleming H. Revell Co., 1906.
- S. H. HADLEY OF WATER STREET. By Rev. J. Wilbur Chapman, D.D. Illustrated. 12mo. 289 pp. \$1.25 *net*. Fleming H. Revell Co., 1906.
- ABYSSINIA OF TO-DAY. An Account of the First Mission Sent by the American Government. By Robert P. Skinner. 8vo. Illustrated. Longmans, Green & Co., New York. 1906.
- AFGHANISTAN. By Angus Hamilton. 12mo. Illustrated. \$5.00 *net*. Charles Scribner's Sons, New York. 1906.
- THE PHILIPPINE ISLANDS. Edited by Blair and Robertson. Vols. 42, 43, 44, and 45. The Arthur H. Clark Co., Cleveland, O. 1906.
- JAPAN. By Clive Holland. E. P. Dutton & Co., New York. 1906.
- THE MAKING OF MODERN EGYPT. By Sir Auckland Colvin. 8vo. \$4.00 *net*. E. P. Dutton & Co., New York. 1906.
- THE MAKERS OF JAPAN. By J. Morris. 8vo. Illustrated. \$3.00. A. C. McClurg Co., Chicago. 1906.
- TIBET, THE MYSTERIOUS. By Sir Thomas Holdrick. Illustrated. 8vo. \$3.00. The Frederick A. Stokes Co., New York. 1906.
- NYONA AT SCHOOL AND AT HOME. The Story of an African Boy. By James Baird. 12mo. Illustrated. Oliphant, Anderson & Ferrier, Edinburgh. 1906.
- SKETCHES OF INDIAN LIFE. By John Z. Hodge and George E. Hicks. Illustrated. 1s. 6d. *net*; cloth, 2s. Morgan & Scott, London. 1906.
- METHODS OF MISSION WORK IN MOSLEM LANDS. Papers by Missionaries Presented at the Cairo Conference, 1906. Edited by E. M. Wherry, D.D., S. M. Zwemer, F.R.G.S., and James L. Barton, L.D. 12mo. \$1.00 *net*. Fleming H. Revell Co., New York. 1906.
- THERE IS A RIVER. An Illustrated Report of the British and Foreign Bible Society. 12mo. 112 pp. London, 1906.
- THE SKIPPER PARSON ON THE BAYS AND BARRENS OF NEWFOUNDLAND. By James Lamsden. 12mo. 2s. 6d. Charles H. Kelley, London. 1906.
- LETTERS TO A CHINESE OFFICIAL. By William Jennings Bryan. 16mo. McClure, Phillips & Co., New York. 1906.
- MY OLD BAILIWICK. By Owen Kildare. Illustrated. 8vo. 313 pp. \$1.50. Fleming H. Revell Co., 1906.
- MIRIAN. A Romance of Persia. By S. G. Wilson, D.D. 12mo. 120 pp. Illustrated. American Tract Society, New York, 1906.
- THE CHRISTIAN MOVEMENT IN JAPAN. Fourth annual issue. Pamphlet. Methodist Publishing House, Tokio, 1906.
- TWELVE MISSIONARY PROGRAMS FOR JUNIOR BANDS. By Mary Lane Clark. Pamphlet. 15 cents. Wesleyan Methodist Publishing Association, Syracuse, N. Y., 1906.
- TARBELL'S TEACHER'S GUIDE TO THE INTERNATIONAL SUNDAY-SCHOOL LESSONS. \$1.25. 8vo. Bobbs-Merrill Co., Indianapolis, 1906.
- POINTS FOR PASTORS AND LAYMEN CONCERNING MONTHLY MEETINGS OF PRAYER FOR MISSIONS. By Dr. A. W. Halsey. Presbyterian Board F. M., New York, 1906.
- THE ZENANA. Bound volume. Z. B. and Medical Mission, London, 1906.
- HYMNS FOR THE HAYSTACK CENTENNIAL. Pamphlet. By Miss E. S. Coles, Scotch Plains, N. J., 1906.
- THE PASSING OF KOREA. By Homer B. Hurlbert. 8vo. \$3.80. Doubleday, Page & Co., New York, 1906.
- CHRISTIAN ENDEAVOR IN ALL LANDS. By Rev. Frances E. Clark, D.D. 8vo. \$2.25. J. C. Winston Co., Philadelphia, 1906.
- PROTESTANT MISSIONARY DIRECTORY OF INDIA. By John Husband. Pamphlet. Ajmer, India, 1906.
- POINTS FOR PERSONAL WORKERS. By H. S. Miller, Elmira, N. Y. 15 cents.
- OUTLINE BIBLE STUDIES FOR MISSIONARY MEETINGS. By Mrs. D. B. Wells, Chicago.
- EXPANSION OF CHRISTIANITY IN THE FIRST THREE CENTURIES. By Professor Harnack. Two vols. Williams & Norgate, London. 1906.
- A DAY OF GOOD TIDINGS. By C. B. Keenleyside. 12mo. 117 pp. 25 cents. Methodist Young People's Forward Movement for Missions, Toronto. 1906.
- NEW CHINA AND OLD. Personal Recollections of Thirty Years. By Archdeacon Moule. Illustrated. Third edition. Revised. 8vo. 312 pp. 5s. Seeley, London. 1906.
- HINDUISM. By L. D. Barnett. 62 pp. 1s. Constable & Co., London. 1906.
- IN THE LAND OF FIVE RIVERS. A Sketch of the Work of the Church of Scotland in the Punjab. By H. F. C. Taylor. 166 pp. Illustrated. R. Clark, Edinburgh. 1906.
- SOLDIERS OF THE CROSS IN ZULULAND. By E. and H. W. 192 pp. 3s. 6d. *net*. Bemrose, London. 1906.
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