

A GLIMPSE OF RIO DE JANEIRO, BRAZIL

On the summit of the highest peak, Corcorado, a sunrise prayer-meeting was recently held by members attending the South American Christian Endeavor Convention

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SIGNS OF THE TIMES

A NEW MISSION TRUST COMPANY

Mr. J. Campbell White, Secretary of the Laymen's Missionary Movement, made public at the Winona Assembly a plan to form a corporation to evangelize the world—a missionary trust with stockholders in every state and province in the countries of the civilized world, the vast resources to be turned to the work of sending missionaries to the heathen. It is declared that the power of this movement would be such that paganism of the dark continents of the globe would be wiped out within a single generation. The plan is to issue 10,000,000 shares at \$100 each, payable in instalments of \$5 a year for twenty years; and 1,000,000 shares at \$1,000 each, payable \$50 a year. With this sum realized, missionaries could be supported in blackest Africa and in the farthest domains of Oceanica. At the present time 675,000,000 heathen have never heard the Gospel, requiring a force of 20,000 missionaries for their evangelization. If every church-member would give one carfare a week, this force could be maintained. The Laymen's Missionary Movement organization is but nine months old, but already has branches in England and Scotland and fifty men investigating missionary conditions.

Mr. White's plan may seem chimerical, but is not half as visionary as hundreds of the speculative schemes whose object is to make money. Men venture millions upon the hope of gain, and when immense losses come, embark in new enterprises not less risky. Missions represent the greatest enterprise ever committed to men. Its object is the most sublime, its authority is no less than divine, and its results thus far eclipse in grandeur any success ever achieved. In fact Great Britain and the United States owe their supreme greatness ultimately to the importation of the Gospel to Anglican shores nearly thirteen centuries ago. Surely we are not the people to hesitate at missionary projects to evangelize others.

THE CRISIS IN PERSIA

Persia is in a state of political upheaval and change, and this political upheaval is reaching the roots of social and religious life. The people are in a condition of political expectancy, says the Rev. F. M. Stead, of Kermanshah, and are now wondering whether the old despotic regime will ultimately triumph, or give way to a constitutional form of government. Everywhere there is unrest. Business is depressed and the people are living from hand to mouth. Tho there is

more water, and consequently better crops, in that section than has been known for years, yet the working classes can do no more than earn their daily bread. Misfortune or accident reduces the unfortunate at once to beggary.

Lawlessness has become rife and the rebellion of the king's brother, just quelled, has done much to disturb the equilibrium. Public confidence has been shaken, and merchants have lost heavily. The soldiers who were sent to fight the rebels have proved a greater burden to the country than the rebels would have been. Everywhere the soldiers robbed the villagers, terrorized the inhabitants, destroyed the growing crops and did all the damage they could.

The political and commercial distress have set men to thinking, and they are more receptive of the Gospel than they have been for years. Men have become disgusted with present political and social conditions, and some are saying that religious conditions must be changed as well as political and social. All are discontented and uneasy and many gladly listen to the message of the Gospel.

Mr. Stead writes that the great need is a host of consecrated native evangelists and catechists, Spirit-filled men and women, to work in these harvest fields.

Some idea of the disturbance caused by the Turkish raids near Urumia may be gathered from letters received by Mrs. B. W. Labaree in September:

August 4, Turkish soldiers with cannon assisted Kurds in attacking the Persians, whose army fled to Urumia Plain. The horsemen arrived first and all night long the terrified people of Anhur and Allwatch listened to the galloping hoofs, expecting pursuing Kurds and Turks to be on them

at any minute. August 6, the roads were lined with villagers fleeing to the city. Rev. Robert Labaree was all day at work over the disposal of village household effects, in empty rooms and cellars of the city yards; 2000 people from Tergawar fled down to the Plain, leaving everything in the hands of Kurds. The college property was guarded by Persian soldiers. The greatest distress of the missionaries was for the poor people losing all they had, with many of their friends killed. After two years of famine conditions, the wheat crop has been very promising, but this trouble occurred just at the time of wheat harvest; great quantities of grain remain uncut, the rest is piled up on threshing floors and much will go to waste for lack of attention.

The latest word by cable announces that all the missionaries are safe and that conditions are improving.

THE CRISIS IN INDIA

Nearly every paper published in India, and almost every missionary periodical in America and England, has something to say on the "Unrest in India." One of the cleverest statements is that recently published by the editor of *Indian Witness* (Bombay).

A crisis is a time when matters quickly and decidedly get better or worse. In missionary work it means an unusual opportunity. India has entered upon a crisis, not through war or Western civilization, but impelled by forces no less powerful. The editor of the *Witness* notes some of these forces:

(1) A national spirit has come; a national consciousness is being born. This fact is sure. One who stands where he may scan the whole field of Indian current journalism of every school and shade can not shut his eyes to this fact. *Swadeshism* is

stronger and more general than ever. The bearing of the coolie on the street shows the influence of the new national consciousness.

(2) The national movement is not under government leadership, but is partly anti-government as being foreign. In China the government leads in a reform. In India the government gives individuals opportunity for advancement, but does not lead in national movements. British good order, education and fair chance have borne their fruit in carrying the people up to the degree of development where a national spirit was possible; but the adolescent nation, unconscious of its own defects, is impatient of the control of a foreign government, and condemns with it Western education and religion.

(3) The Revival movement which has touched India makes the present a strategic time. Missionaries have turned from administration to prayer, and revival has ensued. But administration must be done. Shall overworked missionaries be relieved by additional recruits, that administration and prayer and training of the people may proceed? As the body of the Indian Church, quickened by revival, is ready for aggressive evangelistic work among their neighbors, is there to be adequate leadership? The revival is an important element in the present crisis.

Nothing but thorough awakening of the Church in India, in England and in America to the importance of the present situation will avoid disastrous consequences.

The situation demands that the evangelist keep pace with the school-teacher, that faith may take the place of the superstition which education

destroys; that teachers be supplied for State schools who will *live* the morals, the ethics their pupils need to know; that the Christian community be trained to live the commandment, "Thou shalt love thy neighbor as thyself." Spiritually they must be evangelists. Socially they must be leaders in true, unselfish, intelligent patriotism.

The day of India's intellectual emancipation and economic development dawns. Will she be saved ethically and spiritually? God awaits our answer.

THE CRISIS IN MOROCCO

After twenty-four years of practically uninterrupted work in Morocco, the North Africa Mission is face to face with the destruction of some of its work in the land of the Moors' strange country. While a temporary peace has been patched up with the Sultan and with Rais-uli, the brigand, there is urgent need for believing prayer for the converts and inquirers left in peril at the stations without the help of the missionaries—prayer that the interruptions to mission work may not last long; that bloodshed and slaughter may be avoided and that God will overrule events, so that there may be greater religious liberty and freedom for evangelizing; and prayer that even during this time of chaos the copies of the Gospels already in the hands of the people may be used of the Holy Spirit.

The workers at Casablanca were remarkably preserved through the bombardment in September, those ordered to leave were brought safely to the coast, and, despite the general anarchy, in addition to the local war at Casablanca, the workers at three

of the North Africa Mission stations (Tetuan, Laraish and Tangier) have been able to keep on with their work.

Toward the end of August, the government at Fez felt they could no longer guarantee the safety of Europeans, and all of these were ordered to leave for the coast. Thus at Fez and Casablanca the work of the missionaries has been stopt, and it is difficult to say how long these stations will remain closed. The workers at Tetuan still continue at their posts and are going on with their work.

At Laraish, the missionaries are able to labor on, altho they have had to keep their boxes ready packed, in order to leave at a moment's notice, should danger from the tribes arise.

At Tangier, while there has existed considerable unrest and alarm among Europeans, so far no disturbance has occurred, and all the usual missionary work is still going on. At the hospital, treatment to some of the sick among the destitute Jewish refugees from Casablanca has been given, in addition to the usual in-patient and out-patient work.

The whole situation, says the *North Africa*, constitutes a very special call to prayer for a dark land.

THE CRISIS ON THE KONGO

The present position of the Kongo question calls for action. The Belgian Parliament is now called upon to consider the question of annexing the Kongo by accepting King Leopold's offer to transfer to the nation the responsibility which has been his own. If the representatives of the Belgian people accept the offer, the Powers of Europe will be asked to sanction the terms of annexation. The London Missionary Society *Chronicle* says that

there seems to be reason to fear that those terms will involve no real modification of the present abominable *régime*; and it is the conviction of those best qualified to judge, that if through any apathy or callousness the Powers sanction the perpetuation of any such horror, the event will be *the greatest calamity ever suffered by Africa*.

Nothing short of the conditions laid down by the Berlin Act of 1885 can be accepted as satisfactory. Above all else, *the right of trading freely in the produce of his own soil, and in the fruits of his own labor, must be restored and guaranteed to the native*. Unless this is done the worst evils of the present system will continue, and the absolute extinction of the Kongo peoples will only be a question of years.

Let every reader become acquainted with the facts. Then write to representatives in Congress or in Parliament; pass such resolutions as may strengthen the hands of our government in dealing firmly with any situation that may arise; and organize public meetings in our own localities.*

SLAVERY ABOLISHED IN BRITISH EAST AFRICA

Many have believed that slavery in British territory has long been impossible, but this is not wholly true.

Bishop Tucker of Uganda recently drew attention to the fact that slavery exists under the British flag in Mombasa, and that a British judge may in the exercise of his duty have to commit a wretched woman to the custody of the man who claims her as his slave.

It is gratifying to note that Great Britain is now to abolish this evil,

* Full information may be had from the offices of the Kongo Reform Association, 165 Queen Victoria Street, London, E. C., and in Boston, Mass.

for in the British Parliament recently Mr. Winston Churchill, replying to Sir Charles Dilke, said that the legal status of slavery in Zanzibar and the coast strip was to be abolished October 1st, and that the House of Commons would be asked to vote compensation. No one will be more relieved at these tidings than the Uganda missionaries to whom this subject has been for many years an ever-present trial.

A NEW MOVE IN KOREA

The Japanese are more and more assuming control in Korea, as is seen by the forced abdication of the Emperor in favor of the Crown Prince. Recent reports say that the reforms extend even to the Korean dress and that the picturesque top-knot, a sign of the married man, is abolished. When the new emperor was crowned (August 27) the old and new emperors cut off their top-knots, the Crown Prince following their example. Their subjects are now expected to follow suit. Three years ago the Japanese attempted to shear the Koreans, but have not until now been enabled to bring about this reform.

The Presbyterian Board of Foreign Missions has taken cognizance of the influx of Japanese into Korea, by appointing two missionaries (Rev. and Mrs. F. S. Curtis) to work among them. They plan to itinerate among the various Japanese settlements, of which there are a dozen or more ranging from 5,000 to 20,000 each. It is prophesied that in ten years there will be half a million Japanese in Korea. It is hoped that their control of the government will do away with the old regime of intrigue and corruption and will not interfere with the present rapid progress of the Gospel.

CHINA TO HAVE A CONSTITUTION

A recent dispatch from Peking states that constitutional government is soon to supplant the despotism which has ruled China for centuries. An imperial edict has been issued authorizing Prince Pu Lun, who was Chinese envoy at the St. Louis exposition, and Sun-Chi-Anai, in co-operation with the Grand Council, to frame regulations for the establishment of a council of deliberation, to aid the government "so that the foundation may be laid for a parliament." This step is of the greatest importance to China, meaning that the country is soon to take its place with other nations having a modern form of government, and that its attainment of the rank of a fully civilized state is in sight.

The statement comes from Washington that the edict has been in preparation for more than six months. The State Department has been kept fully advised of the project, which meets with full approval here. While the purpose of the edict is to secure a constitutional or parliamentary form of government for China, the Chinese people, it is pointed out, are not ready, through inexperience, for the inauguration of a full-fledged parliament. Intermediate steps are provided for in the decree. The most important is the creation of a "Chih Chen-Yuan, or ministry for discussing state affairs." The purpose of this body is to evolve reform measures.

Other points of the edict are as follows:

Extension to the other provinces of the model local government system erected in Tien-Tsin by Hun Shi-Kai.

Adoption of compulsory education.

Establishment of government good faith with the people.

OTHER REFORMS IN CHINA

The health of the Empress Dowager is said to be failing; and the question of her successor on the throne is occasioning some anxiety. She is planning for these fundamental changes in the government, with a view to the appointment of a cabinet council, and a rearrangement of the state departments. She fears a deposition of the Manchu dynasty by the Chinese and to forestall any such move, plans are being prepared for the amalgamation of the two races.

The main features are as follows:

1. Disbanding of the Manchu banner troops, abolition of their pensions and submersion of their officers into the regular army.
2. Daughters of Chinamen of the upper classes will be eligible to marry into the imperial family. This promises a future Chinese-Manchu emperor.
3. Chinese women no longer will be permitted to bind their feet. This will remove the difference in appearance between Chinese and Manchu women.
4. Manchus will be required to take surnames, like Chinamen.

CHURCH UNION IN INDIA

The progress toward Christian union in India is rapid. At the recent General Assembly of the Congregational Union in Madura, the most important business was the unanimous ratification of a broader scheme of union with Presbyterians, embracing the American Dutch Reformed and the United Free Church of Scotland. The Christian communities connected with these two missions number about 15,000 souls, as compared with the 135,000 in the Congregational Union, but they include some of the best organized

Christian forces in South India. The Presbyterian Union has already practically accepted the proposed compact and is evidently willing to sever its connection, if need be, with the Northern Presbyterian Union for the sake of achieving this. So that all which now remains is for the two unions to meet early next year for the consummation of this new compact, and for the cultivation of a fellowship and the devising of plans which will make the union a blessing and a power.

THE ANTI-SALOON MOVEMENT

The temperance reform is making decided progress. In the Southern states, local option has suppressed the saloon in large districts, and some states have enacted rigid prohibitory laws. A Michigan liquor organ in its issue of July 20, 1907, says: "During the past winter about two hundred and fifty bills on the temperance question were considered by about thirty legislatures, with the anti-saloon league leading the fight on behalf of temperance forces in each state. It is a significant fact that not a single favorable liquor bill was passed anywhere in the country." This testimony shows an awakening of public sentiment, and yet the temperance reform is scarcely a century old, and whatever success is achieved has been despite mistakes and often unwise methods. The first temperance society in history, it is stated, was organized at Moreau, near Saratoga, N. Y., April 30, 1808, and it is proposed to celebrate its centennial at Saratoga Springs, near the place of its founding, from June 14 to 30, 1908.

SOUTH AMERICA AS A MISSION FIELD

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

President of the United Society of Christian Endeavor

There are some who deny that South America is a legitimate mission field for Protestant effort. They say that the country is already practically evangelized, that the first Spanish discoverers brought the Christian religion with them, that it has spread throughout the continent, and that Protestant boards of missions should turn their attention to other quarters of the globe. There are even one or two English Protestant churches in South America which have been unwilling that their buildings should be used for any native Protestant gathering, or for any missionary purpose, lest it should offend the susceptibilities of the Roman Catholics, and lead to a loss of trade on the part of the Protestant merchants.

A few facts will show that South America is one of the most needy and legitimate fields for Protestant missionary effort in the world.

In the first place, the condition of the Papal church of South America shows the need of some vivifying religious influence. The Roman Catholic Church of South America is as different from the same Church in North America as Spain is different from New England. In South America we still find the darkness and corruption of the middle ages. In North America the corruption has been lessened by the influence of hundreds of years of progressive Protestantism.

We regret the tendency of some

to magnify all the defects and shortcomings of the Roman Catholic Church and to lose sight of her virtues. I recognize the true Christianity and spotless character of many in the Church of Rome, and the heroism of her pioneers, especially the early Jesuits, whose self-sacrificing piety has never been surpassed in the annals of Protestantism. In fact, the story of Jesuit occupation of South America, as well as North America, abounds in heroic incidents. There is scarcely a nobler figure in history than that of Padre Jose de Anchieta, a follower of Francis Xavier, and a man of like spirit, who established himself in Sao Paulo, and as one of its founders doubtless did much to make that the most progressive state in Brazil.

But when it is admitted that there were such heroes in the early days of the Roman Catholic Church of South America, and that there are still pure and earnest souls, both among the laity and the priesthood, it is also admitted even by intelligent Catholics that in South America the Church is decadent and corrupt. The immorality of the priests is taken for granted. Priests' sons and daughters, of course born out of wedlock, abound everywhere, and no stigma attaches to them or to their fathers and mothers.

A number of South American prelates petitioned Pope Leo XIII. a few years ago, on account of frequent scandals, to allow South

* Doctor Clark has recently returned from an extended tour in South America, and has contributed this article to the REVIEW. It will appear this month in his book on South America, entitled "The Continent of Opportunity," published by Fleming H. Revell Co., New York.

American priests to marry, but the pope would not hear of it, and the old scandals go on and increase. .

Like priest like people. The immorality of the priests is doubtless one reason for the looseness of the family tie in all parts of South America. While divorces are not allowed for any cause, separations and illegal alliances are very easy and very common. Every large city has public orphan asylums where babies are thrust in and no questions asked. In fact, every convenience is arranged to prevent the recognition of the parents. A kind of three-quarters barrel is fixed in the door with the side toward the street cut half way down. In this the foundling is placed, a bell is rung, and the attendant of the foundling house comes, turns the barrel around, and takes out the baby, while it is purposely made impossible for him or anyone else to see who left the child. In the comparatively small city of Arequipa forty children every month are thus left at the public foundling houses. Some such arrangement is provided in every large city of South America, and can not but foster immorality and illegitimacy. A considerable percentage of these foundlings are said to be children of the priests. Surely to introduce a purer code of morality and a higher standard of living, Protestant Christian standards are necessary in South America.

Gross superstition is still cultivated assiduously by the Roman Catholic Church in many parts of South America, and it is unrebuked by any large reform element. Lewis T. A. Peters, a Protestant printer of Buenos Ayres, has given me a trans-

lation of a Roman Catholic tract which was recently handed him on the street of the capital of Argentina. The tract is entitled: "Letter of Jesus Christ about the Drops of Blood which He shed whilst He went to Calvary." This letter, says the writer, was found in the Holy Sepulcher, and is preserved in a silver casket by His Holiness, and continues:

You know that the armed soldiers numbered 150, 25 of whom conducted me bound; the administrators of justice numbered 33. I received 50 blows with the fist on the head, and 108 on the breast. I was pulled by the hair 23 times, and 30 persons spat in my face. Those who struck me on the upper part of the body were 6,666 and 100 Jews struck me on the head. I was put upon the cross at the eighteenth hour, and at the same time I sighed 125 times. The wounds on the head numbered 20; from the crown of thorns 72; points of thorns on the forehead 100. After flogging they dressed me as a fool in a white garment. The wounds on the body were 100. . . . There came out of my body 28,430 drops of blood.

The person who says seven *Padre Nuestros*, seven *Ave Marias* and nine *Gloria Patras*, for the space of fifteen years, to pay for the number of drops of blood I have shed, I will apportion five *Gracias*. The first, plenary indulgence from all sins; the second, he will be liberated from all the pains of Purgatory; third, if he should die before finishing the fifteen years he will be pardoned; fourth, he shall be regarded as tho he had been killed and had shed all his blood for the holy faith; I will come down from heaven to look for their souls and those of their relations to the fourth grade.

It seems incredible that such sacrilegious twaddle is circulated in the chief city of South America, and could be believed by the masses, however deluded. This, however, is consistent with much that one sees in the churches and other sacred

places. I myself have seen indulgence for sin and a promise of heaven offered to those who will kiss the toe of a bronze statue of St. Peter in a South American church, a small reduplication of the great statue in St. Peter's at Rome, and am assured that similar notices are very common.

If Protestantism never made one convert from Catholicism, it is needed in South America to show what pure, unadulterated religion really is. Indeed, its chief work is not to proselytize from the Roman Catholic Church, but to afford a rational faith for those who have left the Roman Church and are drifting into the worst of all spiritual deserts, the cold and barren regions of absolute unbelief. It can not be said that the overwhelming majority of the people of South America are Roman Catholics. Most of the people, to be sure, have been baptized, and are buried by a priest, but those are the only occasions when many have any use for him. The churches are full of women and empty of men. I have been in churches where I have seen hundreds of women worshippers and where I, a heretic in their estimation, was the only man within its walls.

The unbelief of the men or their utter indifference to spiritual things, is the greatest peril of South America, and if Protestantism can do anything to avert this peril and stem this tide of indifferentism, it is in duty bound to do so. That the Protestant churches do reach the men is evident to the most casual observer. Their predominance is as striking in the meetings of the Protestants as the preponderance of the women in

the Roman Catholic churches. I have counted more than fifty men and only two or three women in little Protestant chapels of Peru and Bolivia, and even in Argentina and Brazil, where Protestantism has been longer established, and is better known, and consequently where the women dare to attend the services, the majority of the congregation are men. At scores of Christian Endeavor meetings in half a dozen republics there is this disparity of women so unusual at home.

If any further reasons are demanded for the peaceful invasion of South America by Protestantism it is found in the fact that Roman Catholics do not hesitate to send their missionaries to every Protestant country. America, England, Holland, even Norway and Sweden, so overwhelmingly Protestant, are all regarded as missionary ground by Roman Catholics, and it is only right that on a fair field and without favor from governmental authorities both religions should have a chance to prove which is better fitted to the needs of the twentieth century.

One would think that the Roman Catholics themselves would welcome the coming of a strong and virile faith which has done so much to purify and ennoble their own Church in all countries where Protestantism is strong, for they themselves being the witnesses, there is need enough of such purification.

Some years ago the Bishop of Cochabamba, Bolivia, was asked by a distinguished man to retain in his office a priest who had been unfrocked for a very serious misdemeanor. But the bishop, while acceding to the request, vented his

real opinion of the priests of his district in the following letter:

I have done all in my power to pull them out of the cesspool of ignorance and vice. . . . They are always the same—brutal, drunken, seducers of innocence, without religion and without conscience. Better would be the people without them. . . . The priests of these villages have no idea of God, nor of the religion of which they are the profest ministers. They never study. Their daily round of life is first to fill their stomachs, then the disorders of the bed, from these to the temple looking for more prey for their horrible sacrilege, then back to laziness, drunkenness and the awful disorders of the bed again. You can not imagine the pain these things give me. I am sick and tired of it all. There are exceptions, but so very few that they are not enough to mitigate the pain.

Signed, ALFONSO, *Bishop*.

Things have doubtless improved somewhat in Bolivia since this letter was written, but it still describes the condition in many parishes in the remoter regions of South America, and many like testimonies could be added.

Enlightened Roman Catholics in other parts of the world recognize the degeneracy of the Romish Church in South America, and doubtless deplore it profoundly.

The Brighter Side

As, in other aspects of affairs South American, there is a hopeful side, so it is in matters religious and ecclesiastical. There are already signs in some places that the great historic Church of South America is feeling the vivifying influences of freer thought, and the larger outlook of the twentieth century. The Bible has been widely circulated in all the languages of South America, and is

constantly winning its way to the hearts of the people.

All the republics, except Peru, have decreed full religious liberty; and the President of the Peruvian republic himself told me that while the constitution of Peru was illiberal, the temper of the people was very liberal to Protestantism. This I found to be true except in such bigoted, priest-ridden cities as Arequipa.

Surely the Protestant Christians of the United States have some responsibility for sending what they deem a purer Gospel to our sister republics of the southern part of our hemisphere. We are already a South American power, as Bishop Neely in his admirable little book reminds us. Since we control the Panama Canal and the Canal Zone, five miles wide, in the Republic of Panama, which is a South American power, we can no longer hold ourselves aloof from South American affairs, or refuse our share of responsibility for her welfare.

In most of the South American countries the United States is honored; in all of them she is respected; in some she is beloved as a friend, and, if necessary, as an ally.

Coveting no foot of South American territory, but desiring the best good of both Americas, one duty of North American Protestants is to send to the South land the best education, the best morality, the best religion which she herself possesses, for, by thus giving freely, she herself will be enriched, and the ideals of both halves of the great American continent will be ennobled.

INDIRECT FORCES AT WORK IN THE EVANGELIZATION OF BRAZIL

BY REV. GEO. C. LENINGTON, VIRGINIA, ILL.

From time to time the eyes of the world are focused on the Republic of Brazil. The daily press followed Secretary Root from city to city and Roman Catholic publicists have made much of the elevation to the Cardinalate of Sr. Arcoverde de Albuquerque, Archbishop of Rio de Janeiro, the first South American ever to receive this honor. Christians ought to know more of the spiritual tides in this great republic.

The evangelical workers, who are constantly exploring new regions, find that God's Word has run before them and large numbers are eager enquirers. Rev. H. C. Tucker, agent of the American Bible Society, speaks of a trip which he took in the State of Rio de Janeiro last year. "At one town I found a congregation of more than fifty meeting regularly for worship in a hall they had prepared and maintain for themselves. They have never had a pastor, and, I believe, only one or two ministerial visits." Audiences of hundreds greet visiting ministers in towns where there is no regular evangelical work.

During the year two noteworthy gatherings have been held; one the first National Y. M. C. A. Convention, and the other the triennial meeting of the Presbyterian Synod of Brazil. At the latter even the leaders were astounded to find that there are in all the branches of the Brazilian Presbyterian Church fully fourteen thousand members—nearly equal to the corresponding Church of Christ in Japan. The other churches report the same marvelous progress, and the yearly

increase of Evangelical Christians throughout the country is about three thousand. The British and American Bible Societies are scattering over one hundred thousand copies of the Scriptures each year.

The primary cause of this great development is, of course, the direct influence of the Holy Spirit, exerted in large measure through the ordinary channels of church work and preaching. But in addition to these, the careful observer can see the "majestic step-pings" in many of the national movements which can not be called directly religious. Four of them are especially worthy of examination.

Intellectual Enlightenment

None who are familiar with the memory system of education which prevails wherever the Church of Rome has been in control of the schools will wonder at the fact that the most Roman nations are the most illiterate of modern civilized peoples. Spain, Italy and the Latin American republics are leaders in the list of untutored nations because for centuries they have placed their schools in the hands of nuns and monks. The United States Government learned this truth upon attempting to reorganize the public school system of Porto Rico and the Trans-Pacific Islands. The idea of reorganization was speedily abandoned for something entirely different. The Moslem method of memorizing the Koran differed from the teaching of the friars only in the matter memorized. What young man would care for study of this sort? The ambitious

youth of Brazil went to Northern Europe and the United States—the others could get along in life without the assistance of the friars at the schools.

The Emperor Dom Pedro II. instituted the new order of educational affairs by establishing institutions of modern instruction, so that to-day in its more favored portions Brazil has a very complete and extensive public school system. This is due largely to the work of the mission schools, and these new institutions are producing a Brazilian race of thinkers. The words of Martin, Bolivar and other heroes in the South American wars for freedom, denouncing clericalism as the mother of South America's wo, have a new meaning to the young men. The history of Europe has in it much that the student can not fail to ponder over. Obscurantism and Ultramontanism are words often on the lips of the college man and they have the sinister threat which has ever made the Church of Rome desire to place the training of her young in the hands of the Society of Jesus, or others of her many Orders.

National Civic Awakening

Three of the great South American republics claim to be the premier in the galaxy of nations below the delta of the Mississippi. The men of Chili undoubtedly have the energy and assertiveness to deserve the title "South American Yankees." The Argentine, with open prairies and climate suited to wheat cultivation, has the largest railway system on the Southern continent. Her only safe port of entry and exit has outstript every other city in Latin America in size, altho even in this respect Rio de Janeiro, the capital of Brazil, is but little behind Buenos Ayres with its nearly one million

inhabitants. Brazil bases her claim to being first on her superiority of size and her national development. This republic contains almost half of all the people in South America, and considerably over half of all its fertile area. There consequently is growing in the minds of Brazilians a feeling that they are placed in somewhat the position of larger brother to the other South American countries—a providential leadership in that continent similar to that of the United States in the Western hemisphere. Doubtless for this reason Brazil seems to understand most intelligently and to be most in sympathy with the Monroe Doctrine. The Third Pan-American Congress held its meetings in the exquisite "Monroe Palace." Sr. Joaquim Nabuco, the illustrious Brazilian minister at Washington, exprest the sentiment of the leaders in his nation by his words at Witherspoon Hall in Philadelphia at a meeting in February of 1906.

It is necessary to the formation of an American consciousness that the Latin republics, instead of looking upon the course taken by the United States, both in the past and the future, to uphold the Monroe Doctrine, as in any way offensive to their pride and dignity, seize the privilege of supporting it with grateful confidence.

The growth of this sense of a national mission to the rest of South America is doing much to lead Brazilians to think independently of the powers that rule the Vatican. Their national position on the continent is well shown by many of the events during recent months—success in having Sr. Arcoverde created the first South American cardinal; immediate aid for the Chilean earthquake sufferers to the extent of a million dollars; vast im-

improvements of the national capital. The city of Rio de Janeiro, with its 860,000 souls, presents the appearance of a city turned over to a modern Baron Haussman by another Napoleon. Regardless of existing buildings or thoroughfares, one of the widest and most magnificent boulevards in the world is being thrown across the center of the city. Modern docks of ample capacity and convenience are making the most beautiful bay of the world also one of the most finely equipped. Sixty million dollars is the sum which Brazil sees fit to spend upon these improvements of the metropolis which represents the nation before the world. Similar work is seen in many other parts of the land.

A nation thus awakening to her high rank among commonwealths is alive more and more to the secrets of civic greatness in the leading races. And none are so blind to-day that they can not see that spiritual faith and worship of the true God underlie the most magnificent national superstructures of the age.

Evangelical Catholicism

The attitude of the average Roman Catholic toward Protestant Christianity is well expressed in the taunt of a priest in a small interior town of the United States. "Oh, you are not anything. You simply *protest* against the Church. We have a reality—we are something. You are only objectors." The vast bulk of the Roman Catholic Church, extending beyond all seas and in every clime, asserting claims that embrace the universe itself, with an organization that works by any method, provided it be mysterious, this Church has nearly persuaded the world that she alone "holds the keys of darkness

and of morn." Ever since the city on the seven hills sent the golden eagle over the world as the symbol of her authority, the Latin race has been attracted by the insignia of power. Consequently evangelical Christianity has made but slow progress, having no great central government or apparent exterior unity. Perhaps few, if any, movements in the Church promise more for the growth of spiritual Christianity in Latin America than the vision which has appeared to some of the leaders of an evangelical Catholicism. It will no longer present itself as a *protest* against Roman corruption and false teaching; but a great, powerful entity with which earnest souls can ally themselves.

Prompted by much this same spirit, the Brazilian Evangelical Church is being rapidly developed. The missionary and native preacher invite the people to connect themselves not with a distant church in the United States, but to join a Brazilian church governed by themselves. The Presbyterian Synod plan to carry out this idea by organizing a General Assembly of the Presbyterian Church in Brazil. This body will be composed of two synods, representing seven presbyteries. There is no doubt that this will have telling effect upon the enthusiasm of the workers, and the interest of those who listen to the Gospel in Brazil. One of the results is already apparent in a determined effort on the part of this Church "to preach the Gospel in every township in Brazil—in the next three years."

The Movement Away from Rome

The Latin world is to-day marked by a very real movement toward separation from Rome. It is in no small

part due to this ebbing tide that archbishops in the United States busy the largest dailies with accounts of the cruel persecution in France, and—appeals for money to help the “Holy Father.” Part of the same play is the touching declaration made by the Pope—“with tears in his eyes”—that “America is his only hope.” Cardinal Gibbons’ claim that only a paltry million socialists are in favor of the Roman Church in France becoming French, deceives no one. Spanish authorities are saying things to the Vatican which are very strange to the Castilian language. Years ago Italy appointed Garibaldi her spokesman. Bolivia has recently enacted legislation which completed the separation of the State from the Roman Church. This makes the last of the Latin-American republics to break with the ecclesiasticism which enthralled them for so many generations.

In Brazil the movement shows itself in many recent actions. In accordance with previous custom the dignitaries of a church in the State of Minas sent to the proper authorities a request for a battalion of soldiers, that their presence and uniforms might add *eclat* to one of the church festivals. The amazement of the priests at the reply was so great that they put into print far and near the text of the colonel’s answer that the State could not officially favor one form of religion more than another. Almost universally the Brazilian press praised this stand. Again—on the occasion of the meeting of the Synod of Brazil, and of the Third National Y. M. C. A. Convention in Rio de Janeiro—even evangelical workers were astonished at the large amount of space given to

the reports of these gatherings in all of the dailies of Sao Paulo and Rio de Janeiro. For the first time in history the merchants of the national capital gave free use of their show windows for the notices of the Y. M. C. A. meetings, each of these with a picture of Mr. John R. Mott. Does it not look as tho the Vatican had bestowed its first red hat upon South America a little too late? For, the merchants and editors and promoters—these last furnished free railway and street cars for the Methodist Conference and the Y. M. C. A.—would not dare to begin showing favors to the long overlooked Evangelicals, were it not that they knew the change in the attitude of the nation toward those who claim that the Church of Rome is an insincere Church—has a “double doctrine.”

These movements and forces are making the propagation of the Gospel in Brazil a work of joy. Returning from a journey far to the interior, where no Christian laborers had ever preached, one of the missionaries tells of the effect being produced in Brazil by these forces when he writes: “I was astonished to meet true Christians in many places. Young men who, because of study of the Bible and careful thought, had left the religion of their fathers, and were leading what they understood was an upright life.” Such is the growth of the Savior’s Kingdom in the Republic of the Southern Cross, that Mr. John R. Mott said farewell in his last public service with these words: “Brazil, because of her progress, her riches and her natural beauty—and the cause of Christ, because of its truly wonderful advance, far and away surpassed my expectation.”



A VILLAGE OF BUSH NEGROES IN SURINAM

A JOURNEY AMONG THE BUSHMEN OF SURINAM

BY R. VOULLAIRE, PARAMARIBO, DUTCH GUIANA, S. A.

It may be true that "culture makes free," but it does not seem always true that freedom makes culture—at least the adage would sound strange in the "Bushland," the Hinterland of the Dutch colony, Surinam, South America. For two hundred years a free people have inhabited that woodland, and are to-day no less proud of their freedom than the most independent Americans. But it is not culture that has made for freedom, as the traveler sees at a glance. The strength of the fist, nerved by an uncompromising hatred of their tormentors, has in former days procured and preserved the freedom for the negroes who gained their liberty. No power could bring them back to bondage or stop their inroads into the colony. Finally peace was made, their liberty was guaranteed, and it was left to them to make the best of the Hinterland which was then almost inaccessible to the European colonists.

The unhealthy climate and the

great difficulties of communication impeded every step in the settlement of the new territory. Efforts to permanently settle among the maroons were thwarted by fever, and in tracing the steps of the early missionaries we come continually upon graves in which men and women of much love and believing courage were buried. For over twenty years evangelists have been carrying forward the work, and thus some light has been carried even into the stronghold of darkest heathenism.

With the Gospel some culture was naturally carried into those forests and gave Christianity a firmer hold in the heart and life of the maroons. Where possible, schools were established, and the masters became the pioneers of evangelization. They were not great teachers or preachers, and their limited knowledge left much to be desired; but the simplest elements of knowledge gradually found their way into those remote territories.

As inspector of mission schools, I

made an expedition not long ago in company with my wife, going among the Bush negroes of upper Surinam. In a small steamer we left the city of Paramaribo, and in thirteen hours, after a wearisome journey, reached Berjendal, on the upper Surinam Alps, the extreme limit of civilization. Late at night we went into the mission house, and in the morning we were surprized at the beautiful scenery which the sunlight revealed. The house is sheltered by the so-called "Blue mountain," from whose height one has a beautiful view of a lone, quiet range of wooded hills which the river cuts in different windings. The eye enjoys the range of hills and dreams of the beautiful scenes, but the hot sun reminds the dreamer that he is not traveling for pleasure.

The traveler in the Bushland must be patient. The "Fjorkas" (negroes belonging to the Ankan tribe) had already presented themselves as our boatmen on the previous evening. They are well-meaning fellows, ready to bring us with all possible care to the end of our journey. Out of love for the cause they will be satisfied to receive for their hard work some rice, salted meat and bacon. But we must put up with their ways. The maroon belongs to the happy men who live without regard to time. Haste is no part of his character. One must patiently wait till one after another takes his place in the long, narrow canoe, until at last we, too, take our seats beneath a roof of palm leaves. On small, thin mattresses we make ourselves as comfortable as possible, knowing that this position must last many hours. One makes the best of it and leaves the dark friend the harder work of struggling with the

wild river. One wonders at the indefatigable strength of the arms and the good humor of these brave boatmen. By yells, songs or stories they amuse themselves as we slowly but surely continue our way, until after a few hours we reach the police station, Bossenland. Thus far the arm of the law reaches, and we do not forget to pay a visit to its guardians who are, moreover, members of our mission.

The people here lead a lonely and tedious life. Their main duty is to supervise the gold industry. Sometimes they have other duties, but there are days in which they have nothing whatever to do. All this could be remedied were it not for the sworn enemy of the Bushland, malaria fever, which has no regard for any one. We promised to hold a service for them on our way back, and after a short rest, continued on our way.

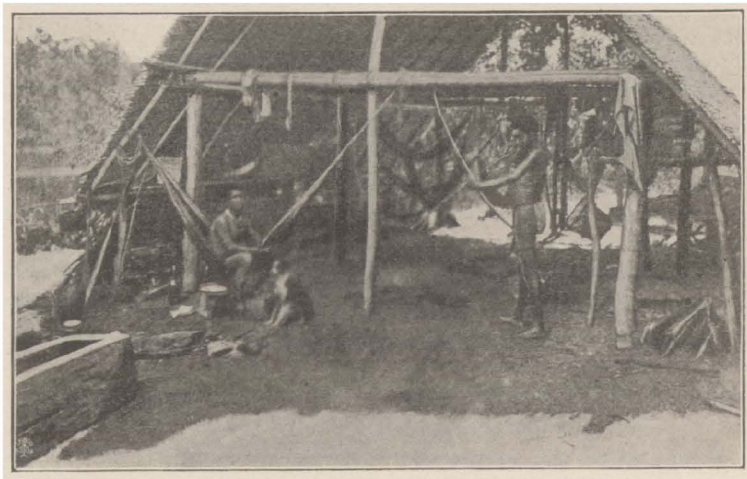
Hours passed and our position in the boat became more intolerable. The sight of glorious nature with its vegetation, flowers, plants and fruit were refreshing, but our bodies felt the need of exercise and we welcomed with sincere joy the indescribable tunes played on tin-pipes by our boatmen, as a signal that we were nearing the end of our journey. On the shores, likewise, the pipe had caused a joyful commotion. Following the bend of the river, a great surprize awaited us. The school children of Koppekamp, our first station, stood there to welcome us and sang a Dutch song. Most of them stood in the water which reflected their colored frocks and brown or black little legs. With serious faces and folded arms they sang as for dear life, and one could feel that a difficult piece of work was being produced, especially in the Dutch lan-

guage, which was so embarrassing to them. We had hardly landed and welcomed them when they passed us by laughing and shouting to announce our arrival in the village.

In the meantime Brother Pang Objoik, half a Chinese but a good Christian, the teacher and evangelist, welcomed us and offered to be our guide. With him we went up the principal village and made our head-

congregation of Christian Ankans before us.

For a long time the mission made use of the fact that this part of the tribe in its isolated position was less dependent on the traditions of the main group. Some decades ago Mother Hartman, a missionary matron, lived and worked among them. She taught in the schools and visited from house to house, and her name



INTERIOR OF THE HOME OF BUSHMEN IN SURINAM

quarters in the roomy antechamber of the wooden church. Soon a numerous congregation assembled to greet us.

The sight of this congregation greatly touched us. The tribe which is most inaccessible, yea, most hostile to Christianity, is the Ankans. I often had opportunity to become acquainted with the teachers of this nation or the Cottoa and Marowyue. We find, at best, very few who open their hearts to the Gospel. The tribe as such has thus far been unmoved, absolutely refusing to accept Christ. It was, therefore, the more pleasant to see for the first time a

is still remembered among the natives. Her work and that of her successor has not been without fruits.

The next morning after our meeting in the church some thirty-five or forty boys and girls, seven to fourteen years of age, gathered for service. Their round faces looked up on us while they watched us with their dark eyes.

After my wife had made many improvements in their dresses, there were still left so many toilet problems that it seemed better to proceed with the service. The main rule had been complied with at least—that

each child had some kind of covering. The children were thus in decency, tho suffering under the pressure of inconvenient restraint. We first listened to verses and scripture passages, and asked them to write the ten commandments and creed. We examined them in Bible history and were pleased with what we heard. They then opened their readers, and here the efforts were weak; but once in a while some little heroes were found who had mastered the art. To learn to read in the Bushland is indeed an art, for it not only is there the labyrinth of letters and sounds which confuses the head, but there is the abundance of new ideas of which a maroon child has had absolutely no conception. The houses, dress, utensils are extremely meager, and stand in no relation to the ideas presupposed in the reading-books which know nothing of the life in these forests. The people have a better understanding of the narratives of the scriptures which have been printed in their own language.

The efforts to learn the Dutch language must also be acknowledged. In all other departments progress, tho very slow, is sure, except in arithmetic where no perceptible results are evident. I never could get rid of the idea that the maroons have their own peculiar way of figuring, and regard our mode as superfluous. At all events the grown people, tho they never went to school, know how to look out for their own interests when selling wood.

After having kept the children for four hours they were dismissed, but our day's work was not done. The extreme noonday heat was oppressive;

but toward five o'clock the temperature was such that we were able to assemble the congregation and report the results of the school examination and exhort the parents to cooperate. About 7 o'clock we had a communion service and after this we went to examine some work in a distance.

On the following morning we bade farewell and, accompanied by the song of the children, continued our journey. The river was very rapid so that the boatmen had to make special efforts to avoid dangerous rocks. After many hours we heard again the tin-pipe and a distant response to signify that we were nearing the end of our journey, the Gansee congregation. A large crowd awaited us at the landing, where eighty school children were gathered in exemplary order to welcome us with a song.

The history of Gansee is an uninterrupted chain of sufferings and privations, but also of rich, divine blessings. Originally, the mission was undertaken among the negroes in 1763, six days' journey farther south from Gansee. But when one missionary pair after the other succumbed to the deadly climate and privations, the mission went to Gorjaba, which was so much nearer the city. A permanent missionary work could not be undertaken here, and after heavy sacrifices the Christian part of the tribe went farther north and founded Gansee about sixty years ago. In the course of time a permanent mission-house was built and occupied, but finally they had to give up the struggle with the fever and be satisfied to visit occasionally the congregation on the upper

course of Surinam from Bergandal and to make use of native help.

The life and death of those missionaries have not been in vain, as may be seen from the spirit in the Gansee congregation. The missionaries, who have daily to deal with an ever variable and little trustworthy population, are pleasantly affected by the simple and earnest respect for the word of God, the love of the Church, the faithful adherence to custom and order, the relative independence by which the congregation, often orphaned, has learned to take care of its own affairs through its elected representatives under the direction of a president, and to arrange and harmonize differences. The attachment of these people to the mission and their trust in the missionaries are affecting.

After a brief salutation in the church we were surrounded by old and young, who curiously examined us and introduced themselves to us. The pillar of Gansee, the trusted adviser of the congregation and the missionaries is Samuel, leader of the meeting and chief of the village—a good, pious, old man, modest and yet conscious of his position and responsibility. In his youth he helped to build Gansee, and thus he represents the early period of the congregation, of whose history he can tell highly original and fascinating events. By his side was a colored schoolmaster born in the city.

The sight of these eighty children conducting themselves in an orderly manner and assembled for assiduous work rejoices the heart and fills one with good expectations for the future. When we commenced an examination on the following morning,

we were greeted in Dutch. The older boys and girls showed by their answers that their going to school was not in vain. What surprised us most was the abundance of hymns and Bible verses with which they were familiar; the singing, too, was excellent. There were some who could read Dutch, and the percentage of those able to read their Bibles in the Negro-English was very satisfactory, tho arithmetic and penmanship leave much to be desired. Four hours having passed in examination, we dismissed the children, tho some of the little ones had sneaked away before, and for which we did not blame them.

The rain prevented us from making a tour of inspection through the large village, but from the porch of the house we can see the different huts surrounded by fruit-trees and shrubs.

On Sunday a large congregation worshiped in the roomy church, and it was pleasant to address such attentive hearers. In the evening we held a communion service: on Monday two couples were married, and an extra session was held for the benefit of children. At last the hour of parting came, and accompanied by the notes of a beautiful song, we sailed down the river. The boatmen had little trouble on the return trip as the mighty stream bore us along rapidly. We quickly passed Koffickamp, stopt an hour in Bosenland to celebrate divine service, and in good season safely landed in Benjendal.

Such journeys are wearying to the body, but they are refreshing to the spirit. May God bless the congregations on the Upper Surinam.

PRESENT RELIGIOUS CONDITIONS IN BOLIVIA

BY REV. GEO. ALLEN, COCHABAMBA, BOLIVIA

Missionary of the Australian South American Mission

Bolivia to-day has a population of approximately 2,000,000 people, among whom three societies are at work with some sixteen missions. So far as the laws are concerned, Bolivia is open to the Gospel, for on September 30, 1905, Congress passed the resolution which provided for the reform of Article II of the Constitution, so as to make it read: "The state recognizes and supports the Roman Catholic Church, permitting liberty of worship."

This resolution was approved by the succeeding Congress, an election of half the number of Congressmen having taken place, as provided by the Constitution itself, between the first passing of the reform, and its final confirmation.

In addition to this, those articles of the Penal Code which provided (1) capital punishment for plotting against the State Church, (2) two to four years imprisonment (double if the offender were a priest) for openly insulting any object used in public worship, (3) two to four years imprisonment for throwing down, breaking, or destroying any object used in public worship, and (4) a fine of from one hundred to five hundred Bolivian dollars, and imprisonment for a term of from one month to one year for tumultuously gathering to hinder public worship, have been cut out, and in their place two articles have been inserted, one dealing with offenses against the State Church, the other with *the same offenses against other churches*; each providing for the punishment of said offenses by imprisonment for a term

not to exceed three months, and a fine of not more than one hundred Bolivian dollars.

These measures, with others whose tendency is in the same direction, clearly indicate the mind of the government and its supporters, and their resolution to have liberty of conscience for all alike. But, who are the government and its supporters? Such a question could scarcely arise in a country in which the ruling body is elected by a majority of voters; at least, not as in these South American republics, where the government comes to power through a revolution, perhaps as the result of one battle, in which the side that has the majority may easily be routed.

Statistics show that 75 per cent. of the population of this republic is made up of pure Indians, the remaining 25 per cent. being whites. The "white" minority includes the foreigners, who are not many; the "cholo" or half-caste class, which is numerous; and the *gente decente* or upper class, from which the bulk of the voters, and the whole of the Congressmen come. This latter class, together with those cholos who can read and sign their names, and so have a right to vote, form the governing body. Considered as a whole—i. e., lumping Liberals and Conservatives together into one—it is very small; but when divided into government and opposition, the party holding the reins of government becomes insignificant indeed.

General Pando won the revolution of 1899 by inducing the warlike Ay-

mara Indians to help him, and the Liberals have been in authority since that year, tho their voting power is probably less than that of the Conservatives. As shown above, the Liberals are determined to maintain liberty of conscience for all alike. The Conservatives would compel every conscience in Bolivia, if they had the power to do so.

A revolution at present would, I believe, have little hope of success, and as the rising generation is largely Liberal, the Clerical party is fairly on the down grade, with no hope of ever being able to arrest the decay.

Religion and Morals

Roman Catholicism has reigned supreme in Bolivia for nearly four centuries. If ever any religion has had an opportunity to prove its power in a fair field, Romanism has had that opportunity here. The result is an utter failure to develop moral Christians. The host of the (so-called) sacrament, and ugly images, take the place of the Lord Jesus Christ, and are called "The Lord." The priest examines the conscience; penance takes the place of repentance; so-called sacraments, which are said to "communicate grace," take the place of regeneration and the indwelling of the Holy Spirit; the intercession of Mary and the "saints" takes the place of that of Christ; the "ego te absolvo" of the priest takes the place of "the forgiveness of sins" as we understand it, "according to the riches of His grace." So that there appears to be no room for the Holy Spirit, nor any place for the Living Savior in Roman Catholicism as it is taught and practised in Bolivia.

The cities are given over to practical idolatry. The manufacture and sale of pictures and images is run as an American house would run a new electrical apparatus—for all it is worth financially. The result is the same as it has always been when that is done; the mass of the people have become like their idols: "eyes have they, but they see not; they have ears, but they hear not."

The most flagrant cases of lying, hypocrisy, fraud, and immorality do not produce more than a passing remark, a shrug of the shoulders, or a laugh. There is no attempt to cleanse the Church, or to correct evil. The effort, if any is made, is to cover it up; and to that end the confessional is admirably adapted. According to the police returns, seventy human lives were taken by violence in one year, in this city, which has 22,000 inhabitants. According to an article published by a local physician, 25 per cent. of the inhabitants suffer from sexual disease.

According to the report of the local representative of the Government Agricultural Department on the manufacture of "chicha" (an intoxicating drink), "60 per cent. of the corn produced in this province, which is the granary of Bolivia, is used in the manufacture of this drink; and the quantity produced is sufficient to keep one-third of the inhabitants drunk continuously, day and night, all the year round."

As to the hygienic conditions, these may be imagined by a moment's reflection on the municipal statistics for 1906, in which the number of deaths exceeds the number of births by nineteen. The figures are: births, 1,497; deaths, 1,516.

It ought to be added that this is perhaps the dirtiest city in Bolivia.

Will any one who may read these few statistics, to which many more, equally appalling, might be added, be satisfied to consider them as fruits of Christianity? Yet people will have it that Romanism is a form of Christianity, and that other lands should be evangelized before South America is touched. Even if it is denied that these are the results of Roman Catholic influence, it is at least true that the papacy has not corrected these evils.

The Race Question

This is a difficult problem in Bolivia. The Indians make up 75 per cent. of the population. The cholo (mixed blood) class is numerous and vicious, ignorant and fanatical. The *gente decente* have a full meed of Spanish pride; they treat the cholo as an underling, and the Indian as a dog.

Several customs illustrate the value placed on the Indian. For instance, the hire of a mule wherewith to travel, is twenty cents a league. The hire of the Indian who accompanies the traveler in order to bring back the animal, is ten cents a league, or half the price of the mule.

When an estate is sold, the value of the land is fixt at so much, and the total value of the estate, over and above that amount, varies as the "colonos" (Indians, who are in much the same position as the old Irish tenants) are few or many. Thus the Indians are practically sold with the estate.

Kidnapping, another evidence of the esteem in which the white man holds the Cholo and the Indian, is

carried on in Santa Cruz, and in this province, in a quiet way. The kidnapped are taken down to the Beni to work at the rubber trade. I have been told that the value of a man in the Beni is about \$2,500 (Bolivian money), and the value of a woman about \$3,000.

The Roman bishop of this province, in a pastoral letter to his clergy, in which he advocated uniformity of race and religion as the ideal of national happiness, said: "Unfortunately, we have in our land various races that can not be fused into one, and that will most assuredly not be so fused in many centuries to come." This is rather a bad confession of the utter lack of power in that religion which he would establish, to the exclusion of all others; but it also reveals the latent enmity against the Indian, even in the clergy, who, instead of considering him as a son, making him feel that he is a member of the Bolivian family, and educating him for that position, look upon him rather as an alien and a burden.

After setting forth the enmity shown by the Indian toward the white man, the bishop concludes with the phrase: "The Indian is our 'proceso,'" literally a criminal law suit, evidently meaning an interminable trouble. The phrase might read: "*The Indian is our endless burden.*"

The Quechuas and Aymaras are semi-civilized, and form the most numerous section of the Indian population. The former are a very industrious, quiet, humble people, and there is real affection between the members of the family. The latter are more turbulent, sterner and diffi-

cult to manage. They are also industrious and powerful physically.

Apart from these, there are many tribes still in their primitive savage state.* The latest government maps give the names of various tribes, some of which come into contact with the civilized barbarism of the Beni, tho most of them are living as far from the white man as they can.

To overcome the unwillingness of the whites to permit the enlightenment of the Indian, and the strong opposition of the priest to his even hearing the Gospel, and to persuade the Indian himself that there is hope for him still, tho not in the priest or his image worship, is a difficult task; but it can and must be done. Who will join with us and reverently say, in the name of the Lord of Hosts, *it shall be done?*

Gospel Work

There are those who object to the term "The Neglected Continent" as applied to South America. The Bible Societies have been at work on the continent for well on toward half a century, and have done noble work. The Methodist Episcopal and Presbyterians have been on the East coast, and on parts of the West coast for many years. But Bolivia is the republic for which they have been able to do least.

Over twenty years ago the agents of the American Bible Society came up through this land, to be followed

soon after by the British and Foreign Society's men. Since that time missionaries have come, stayed a while, and then retired; until about nine years ago, when the Canadian Baptists came, and soon afterward the Methodist representative, both having apparently come to stay, the



TWO QUECHUA INDIANS

Australasian South American Mission joining them in 1903.

Setting aside our short stay here, and giving the Baptists and Methodists their due for the work they have done, it has still to be confessed that the beginning made is very small indeed. And whatever may be said of the republics that have a long coast line, it remains quite true of Bolivia that she is "neglected" by the Church of God.

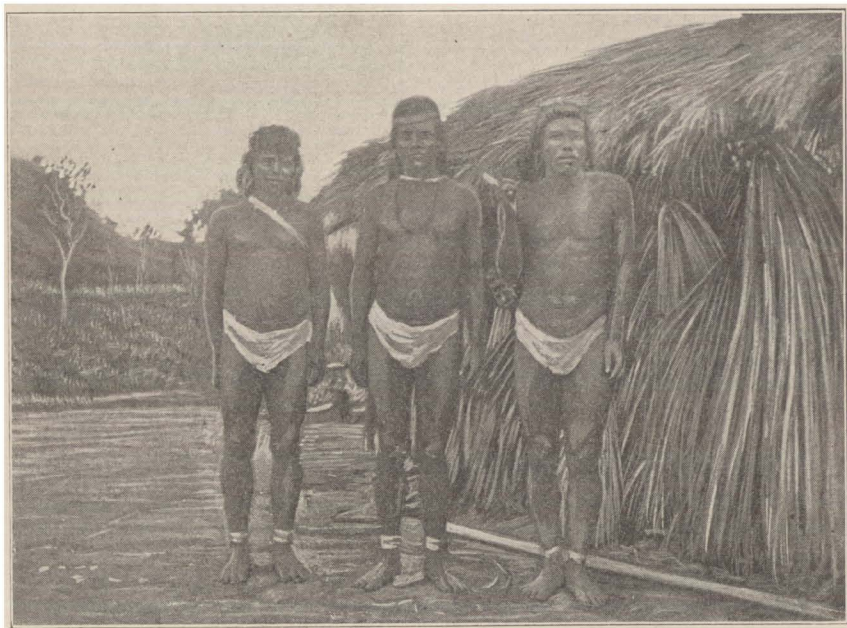
* Toward the north: The Yuracarés, Mosetenes, Chimanos, Huacanahuas, Tiatinahuas, Huachiparis, Sirineiris, Inaparis, Mascos, Sirionos, Huarayos, Penoquiés, Potoreras, Paunacas, Sarabecas, Cayuvabas, Itenes, Sansimonianos (called so probably from the river San Simón, on which they live), the Movimos, and Chacobos. Toward the south: The Chiriguano, Yanahuas, Zamucos, Chamacocos, Lenguas, Mabyas, Tobas, Matacos, Noctenes, Chorotes, Huisnais, Tapietes, Huacauris, etc.

At the present time four centers are occupied by missionaries: La Paz, Oruro, Cochabamba and Uyuni. The work they carry on is entirely among the whites. A few conversions, none too satisfactory in character, several outbursts of persecution, and much disappointment to the workers, have been the results of their efforts, so far. Perhaps their presence may have influenced the government somewhat in the matter of the reform granting liberty of worship; their prayers certainly have; while the network of railways, which an American company is building, has undoubtedly helped.

The college work of the Canadian Baptists in Oruro has borne more fruit, and shown more promise, during the past two years than formerly. The beginning of 1907 finds them, and the Methodists, entering on a forward movement, each with

four or five new workers, and taking fresh heart after several years of trying experiences. Other North American churches might, with advantage to themselves, follow their example. This is their "Judea and Samaria," which they have no right to neglect, while carrying the Gospel to "the uttermost parts of the earth." The taking over of the "Collegio Bolivar" in Oruro by the Methodists, and the establishing of an American Institute by them in La Paz, are movements as yet in their beginnings, and it is quite impossible to predict what their future will be.

We ask for the prayers of God's people for a land that verily "sitteth in darkness and in the shadow of death," and especially for the Indians; and commend to the Northern churches the work of their evangelization—a great work, lying at their door, and awaiting attention.



SOUTH AMERICANS WHO NEED THE GOSPEL

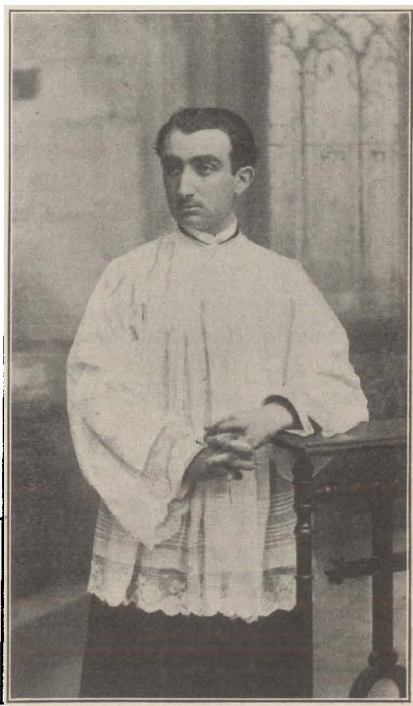
THE NOTABLE CONVERSION OF A PRIEST IN CARACAS, VENEZUELA

BY THEO. S. POND, CARACAS, VENEZUELA

On the 23d of March, 1907, the priest, Sr. Pedro G. Mitjans, of Spain, made formal and public profession of his faith in Christ in the chapel of the Presbyterian Mission in Caracas, Venezuela, and was received into the membership of that church. Sr. Mitjans was born in the province of Cataluña, and was educated in primary and higher schools. He was graduated in philosophy, mathematics, rhetoric and theology, and after obtaining his degrees, he was invited to a professorship in Bolivia, South America. Having received the order of the diaconate, he was ordained to the priesthood in 1904, and was invited by the different bishops to preach in Chili, Peru, and the Argentine. In Buenos Ayres his Lenten Discourses were delivered in the aristocratic church "Carmelo," and received the warmest encomiums from the principal dailies of that capital, where he was regarded as "the first orator of the Atlantic coast." . . .

Sr. Mitjans, by a train of events, small in themselves, but evidently of providential ordering, was led at once on his arrival in Caracas to enter the chapel of the Presbyterian Mission in Caracas. He had not declared his intention to any one, but while sitting there, reflecting on the inconsistencies of the Church of Rome, and almost wavering as to his decision, a hymn was read from the pulpit, and led him to resolve to leave Rome and to cleave to the simple Gospel of Christ. He said significantly: "I wish to separate from the Church of Rome as far as it has departed from the Church of the Apostles." Then, one by one, he

abjured the errors introduced by men into the pure faith, and thus, with his hand upon the Bible, he made the solemn confession of his own faith, before the church. So notable a conversion was not to be allowed to pass without the customary manifestations on the part of the clergy. His broth-



SENIOR MITJANS IN PRIEST'S COSTUME

ers became his enemies, but had absolutely no accusation to bring against his life in the Roman Church. On leaving forever the universal corruption of the clergy—especially that of Sta. Marta, where he had held a position of much importance, he left behind him a name absolutely free from stain. Not only so, but he bore offi-

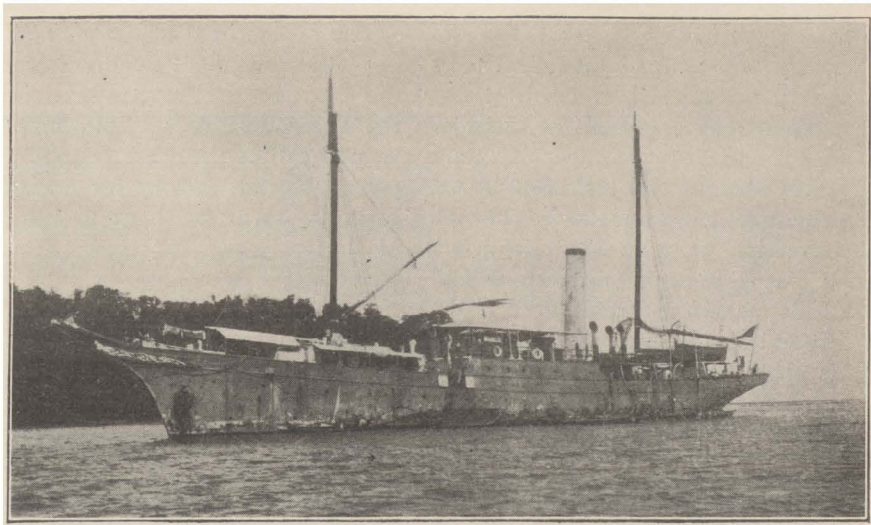
cial autograph letters containing encomiums of his superiors and of the pupils and their parents, as well as of the officers of the State, in whose "Lyceum" for higher education he had spent many months.

But altho Sr. Mitjans arrived in Caracas not as an ex-priest, but with a passport from Colombia, of "Instructor" (Professor), and in citizen's dress, yet the letters from the bishop of Sta. Marta had followed him, and an effort was made by the Capuchins of Caracas to have an interview with him, as the bishop is of the same order as these three Capuchins here acting as priests. This interview was declined, and then began the execution of a plot to expel Sr. Mitjans from Venezuela. . . . No accusation could be breathed against him, for the highest encomiums, signed and sealed by the clergy and the officers of State in documents (both autograph and printed), were in his possession, so that "not a dog could move his tongue against him."

But certain men are clever in hatching mischief, altho slow to do good. These Capuchins put the case before the venal men in power, as being covered by a recent law against the admission of any representative of any *foreign* clerical order. Romanists have the fixt idea that "once a priest, always a priest," hence Sr. Mitjans was a *priest in disguise*, and, therefore, to be expelled from the country. He was given notice to leave within fifteen days. He made preparations to comply with the order, as Spain has no minister in Venezuela, and the minis-

ter of the United States was absent. There was no authority to which Sr. Mitjans could appeal in support of his vigorous protest that he was not a priest and did not enter the country as such. The missionaries at Caracas, after consultation with Sr. Mitjans, concluded to send him to their brethren in Porto Rico. There he was introduced to our missionaries and from them received a hearty invitation to take part in the educational work, but on visiting the mission of his fellow countryman, Rev. Manuel Ferrando, near the city of Ponce, he preferred to identify himself with that work. Similar experiences in the same districts of Colombia, and in connection with the same mission, had led both Sr. Mitjans and Mr. Ferrando to come out of Rome into the light. He has thus found work and conditions which he says brings him "nearer heaven than he has ever known before."

Soon *after his arrival* in Caracas, Sr. Mitjans received an autograph letter from the bishop of Sta. Marta, urging him to return, and offering to make him his *private secretary*, with emoluments and perquisites over and above a very satisfactory salary for any ambitious cleric. Moreover, this very office of confidential secretary opens the way to gains material and to honors of promotion, with all their influence in all affairs of the diocese, great and small. In a word, there was opened to him the career which most flatters and entices a young and gifted ecclesiastic of Rome. But Sr. Mitjans gave not an instant to the consideration of this proposition.



THE "SOUTHERN CROSS" AT ANCHOR, LILITRIGUA
The Mission Ship of the Melanesian Mission, Church of England

OUR MISSIONARY MARINE SERVICE

BY V. F. PENROSE

When Captain Cook sailed across the Pacific he carried in sealed orders, altho unknown to him, the command: "Prepare ye the way of the Lord." Unwittingly, he was the forerunner of the Gospel. His voyages and his remarkable book, description of his travels, roused England's interest in the people of the Pacific. His ship *Endeavor* went to Tahiti, in 1768, to observe the transit of Venus, and twelve years later he was murdered by the natives who had at first looked on him as a god.

The following year (in 1781), William Carey began his work of arousing his ministerial brethren to give the Gospel to the heathen. He had read Cook's famous "Voyages," and wished to go either to Tahiti or to Africa. Jonathan Edward's Life of David Brainerd intensified this desire, and at last (in 1792) the Baptist Missionary Society began

England's missionary society work for the heathen. Carey's letters from India were read to a few other ministers and led to the formation of a society for non-Baptists, the London Missionary Society, in 1794. "For the first time Christians of all denominations, forgetting their party prejudices and partialities, assembled in the same place, sang the same hymns, united in the same prayers, and felt themselves one in Christ. This unanimity of spirit, which time has served to strengthen, is found embodied in the constitution of the society which has remained unchanged."

Cook's "Narrative of Voyages in the Pacific Ocean" stimulated also Rev. Mr. Haweis of Aldwinkle, whose address, delivered at Surrey Chapel, drew such a picture of the dark places that the directors decided to establish a mission in Tahiti. Much

hard work had to be done, but the energy and zeal of the missionary society vanquished every difficulty.

When they appealed for missionaries the first volunteer was Captain James Wilson.* He had been "saved as by fire," but immediately after his conversion from arrant skepticism he placed himself, his fortune and all his marvelous experiences at the disposal of the society. After selling his place "Horndean" in Hampshire he purchased the ship *Duff* for five thousand pounds, and at the age of thirty-six sailed for the South Seas.

It is singular that his last voyage home had been on the very ship on which John Thomas was surgeon, the first of medical missionaries, who drew William Carey to India, but all his persuasiveness had only confirmed Wilson in his infidelity.

Captain Wilson received a letter of instruction from the directors of the London Missionary Society, saying that he was to proceed to Portsmouth, joining the East India convoy there, for protection in that time of war; at Teneriffe four pipes of the best wine in hogsheads were to be procured; and to take thence bunches of grapes, dried, for planting in mission settlements, and pecks of wheat and seeds of tropical fruits. At Rio Janeiro he was to lay in a stock of sugar, tobacco, chocolate, cochineal plant, and other vegetable products. The cargo was worth \$34,000. If baffled by contrary winds he was to run for the Cape of Good Hope instead of proceeding by way of Cape Horn to Tahiti.

The sphere of the mission was to be "Otaheite, the Friendly Islands, the Marquesas, the Sandwich and the Pelew Islands." Returning he was to call at the East India Company's Canton factory for a return cargo so as to sail back to Europe in the early part of 1798. It was pronounced necessary to establish the Gospel in one island, tho desirable to introduce it into several.

Two women presented a brass plate to this missionary ship. On it was inscribed: "See that ye fall not out by the way" (Gen. 45: 24), and "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41: 10).

Thus sailed this ship, the first to take light to Pacific darkness, not to carry debaucheries unspeakable to people already debased unspeakably, and yet more than decimated by evil-minded traders and sailors of every nation. Thirty missionaries sailed on that seven months' voyage. There were children, too. One baby, six weeks old, who was left behind, came out twenty years later. This baby was John Williams, the famous missionary. They sailed for Tahiti where the people had forty words for murder and not one for any kind of goodness. Sixteen years the missionaries waited before they heard the first voice in prayer, the voice of a little lad. When finally baptism could be administered, it was necessary to give new names to all, for their own express such ideas connected with their own vile customs.

The next missionary ship appears

*A thrilling account of his life has recently appeared in the *MISSIONARY REVIEW*, and is also in "The Pacific Islanders"—Funk & Wagnalls Company.

to have been *The Messenger of Peace*, built by that wonder of missionaries, John Williams, in 1827. He had appealed in vain to the directors to supply him with a ship, if only to keep away the trading-vessels which he called "the very arks of Satan." He had purchased in Sydney the *Endeavor*, a schooner of eighty or ninety tons, for trade between the

rectors of the Missionary Society, "for, by its means, useful property will come to our lands, and our bodies be covered with decent cloth. But there is another use of this ship, when we compassionate the little lands near to us, and desire to send them the Gospel of Jesus Christ, the Good Word of the Kingdom."

No fewer than one hundred and



THE "IBIS." UNITED PRESBYTERIAN MISSION BOAT ON THE NILE

islands and New South Wales, himself guaranteeing the salary of a man to teach the natives the profitable cultivation of sugar and tobacco. The natives called it the *Beginning*. He loaded her with shoes, clothing, and tea, for the Raiateans, and the Governor of New South Wales added several cows and sheep as presents for chiefs.

Tamatoa, the king, was much gratified at sight of the ship. "A ship is good," he wrote to the di-

fifty plantations were more or less cultivated when the *Endeavor* sailed with her first cargo. Three or four tons of salt had been prepared by the natives. Much gloom was thus averted in 1822. But selfish merchants had induced the Governor of New South Wales to put a duty upon the South Sea tobacco, which seriously affected also the new industries of sugar growing, trading in coconut oils, pearl shells, and other articles. Simultaneously Mr.

Williams received a letter from the directors, censuring his purchase. Calling the chiefs around him, they at once determined to freight the *Endeavor* with native produce and sell her in Sydney for whatever amount in the altered circumstances they could obtain. He felt keenly the folly of this course. "Satan knew well that this ship was the most fatal weapon ever formed against his interests in the great South Sea," he remarked, "and, therefore, as soon as he felt the effects of its first blow, he wrested it out of our hands."

For how many generations this short-sighted policy has been advocated by missionary boards, bringing a harvest of horrors from vile traders, the worst stumbling-blocks to many native Christians!

A missionary ship Williams must have if the islands were to have the Gospel. In 1827 he visited Rarotonga, a twelve months' visit. He had wanted to visit the Samoan Islands. His wife objected to such long absence. Afflicted by a serious illness, she concluded it was sent as punishment for her opposition to her husband's wishes, and at once said: "From this time your desire has my full concurrence; and, when you go, I shall follow you every day with my prayers, that God may preserve you from danger, crown your attempt with success, and bring you back in safety."

"As he was never more himself than when circumstances demanded an unusual amount of skill and labor," no ship having visited Rarotonga for some months, he determined to build a vessel. He had no knowledge of ship-building, but on his voyage out in 1816 he had care-

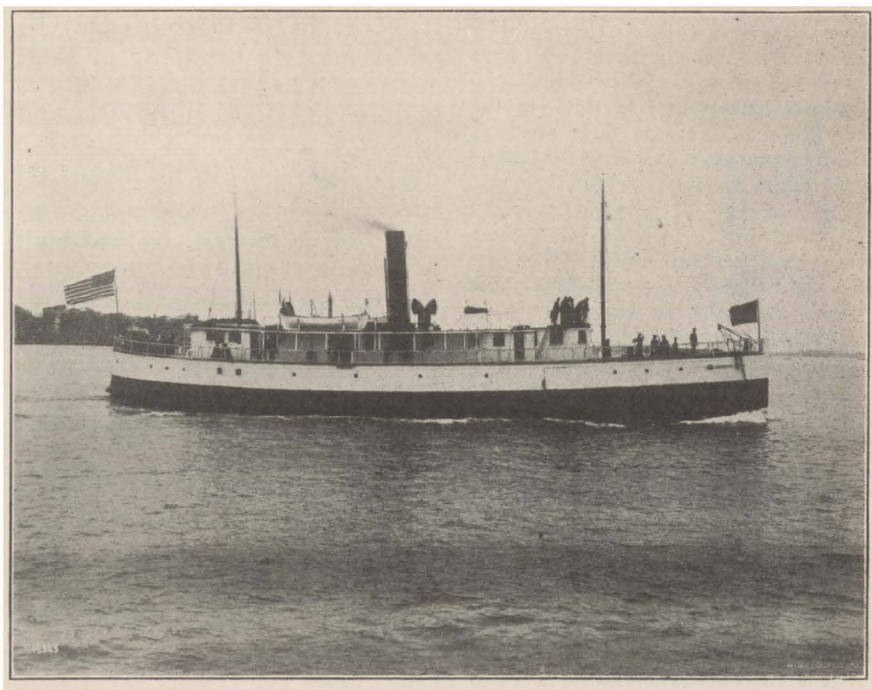
fully examined every part of the boat. His minute powers of observation and his trained memory now enabled him without even the necessary tools in less than three months to construct a ship of seventy or eighty tons. His bellows having been destroyed by rats almost as soon as completed, he contrived a wooden box that threw wind as a pump throws water, and with this machine he made all the iron-work requisite. The timbers were fastened mostly by long wooden pins. "Why did we not think of heating the hard stuff," the natives exclaimed when they saw the welding of iron, "instead of beating it with stones?"

"Trust and try" was William's motto. With the proceeds of his charming book, "Missionary Enterprises in the South Seas," he purchased another missionary ship, the *Camden*, also soliciting funds, and devoting the balance of his \$20,000 earnings to a Polynesian college. On April 11th, 1838, he set sail, and on the 20th of November, 1839, he left her decks to set foot on Erromanga, where he met his tragic fate.

The *John Williams* was given by the Sunday-school children of England for the London Missionary Society, and her annual circuit of the islands, 15,000 miles, was truly a "great voyage."

The *Allen Gardiner* missionary schooner set sail for the land of Captain Allen Gardiner's brief term of work, Tierra del Fuego, in 1854, one of the Falkland Islands being the station chosen as the chief one. Bishop Stirling did his grand work by her aid.

In 1854 the children of America were called on by Titus Coan to



AMERICAN BOARD STEAMER "MORNING STAR NO. 5," MICRONESIA

build the *Morning Star*, and \$46,000 were raised. Coan's motto may well be said to be his words: "Lord, send me where Thou wilt, only go with me." As one brave little boat after another met her fate on cruel reefs, another was built, until the fifth *Morning Star* recently steamed on her way to Hawaii and the Caroline Islands.

Doctor Dennis says that the whole vast archipelago of the South Pacific has been taught the true benefits of human intercourse by the recurring visits and the kindly ministrations of the missionary ships. The little sailing craft, like the *Messenger of Peace*, the *Harveis*, the *Endeavor*, the *Olive Branch*, and the *Camden*—some of which were built in the first quarter of the last century by the missionaries themselves—began their

miniature rounds, and later were succeeded by larger and finer vessels, until finally, steamers like the *John Williams* and the *Morning Star*, the latest and best equipped of the fleet, were commissioned. At present the circuit compassed in a season by these missionary cruisers is from 15,000 to 20,000 miles.

A missionary who lived many years in Micronesia tells how the most joyous days of his life were those when the *Morning Star* hove in sight. In almost breathless suspense the spy-glass is directed to the far-off vessel. The white flag shows it is the *Morning Star*.

Whom will they greet on board, the same kind captain or some new face? What missionaries will they bring to help them? What will they hear of fathers and mothers, brothers and sisters? Are they yet alive? Then when

the vessel arrives there is the mail-bag with letters from many friends who have remembered them in their loneliness. They have hardly time to think of the good things to eat; the flour and salt beef and potatoes (they have had none for months); the watermelons, bananas, oranges and jars of jelly and cans of fruit which loving friends (God bless them!) have sent to them. The new clothes and shoes, too, are worth thinking of, were there not so many things of more value. The captain and friends visit the little schools or attend worship in the chapel. In due time the supplies are landed, the mail to friends at home put on board, and the *Morning Star* takes her leave, to be absent many long months.

Mrs. John G. Paton wrote from the New Hebrides:

If the *Day Spring* has been prized by the missionaries when all went well with them, how their hearts have gone out in gratitude to God when the little white-winged messenger of mercy has been seen approaching at a time of sickness or danger. I know of at least two mothers in this mission who have gone to the shores of their lonely island day after day with aching hearts and strained eyes, to catch the least little speck of hope on the horizon—for their babies were lying so sick that they feared they might die ere the *Day Spring* came!

In Africa a whole fleet of boats sails her lakes, rivers, coasts—carrying heralds of the Cross. The pioneer of navigation on the inland lakes was the little *Ilala*. In October, 1875, she steamed from the Shire into Lake Nyassa “with the members of the Livingstonia Mission on board. The significance of the events so deeply impress those present that all hands gathered aft for a brief season of worship. Steam was shut off, and the vessel floated calmly and silently on the waters, while the noble Psalm, ‘All people that on earth do dwell,’

rang out as if to consecrate the achievement to the glory of God; and thus it has transpired with the passing of these thirty eventful years.”

The description of how one boat was carried to its inland waters furnishes much interest. It was built in sections, shipped from England to the East coast of Africa, then carried on men’s shoulders eight hundred miles to Ujiji, on Lake Tanganyika. This was an undertaking of great difficulty, for the huge pieces of steel might easily have been lost in some African swamp or river. Captain Hore thus described the way they carried the little *Morning Star* (*Nyota ya Assabui*), in 1883, across the Malagarasi River, sixty miles below Ujiji, with its vast swampy shores:

After wading through the tall grass, higher than their heads, and sometimes in water to their waists, for more than half a mile, they reached the proper river bank. Here boats were waiting, secured with much delay and difficulty from the native chiefs, all the odds and ends of cloth being used up for fare. The camp equipage and other baggage were taken across first, and the precious sections of the *Morning Star* left for the last. For these, two of the largest canoes, twenty-two feet long, built of a single piece of bark, pinched together at the ends, were taken, and two stout poles laid across them, tightly lashed on, upon which one boat section at a time was placed, and so all were safely carried over. One hundred days after leaving Sandani on the coast, the caravan arrived at Ujiji. Here they set to work at once to put the vessel together and launch it upon the lake.

The *Ilala* was the predecessor of the *Morning Star* on Lake Tanganyika, in 1883, and of the *Good News*, which followed on the same lake, in 1885, and also of the *Daisy* and *Elea-*

nor on the Victoria Nyanza. In the Western waters, not far from the same date, the *Peace* and the *Good Will* entered the Kongo, to be followed in recent years by the *Lapsley* and the *Livingstone*. The *Ilala* and the *Morning Star* were the pioneers of a fleet of from thirty to forty steamers now navigating the waters of Nyassa and Tanganyika.*

A few years ago the entire missionary fleet in all parts of the world was said to number sixty-seven vessels. There have been additions since then.

The children of the United Presbyterian Church of Scotland gave the *John Williams* for the Calabar coast, and the children of the Presbyterian Church of the United States built and ran the ship *Nassau* till the launch *Dorothy*, given in memory of a little child, took her place on the West coast of Africa.

The Sunday-school children of England gave the money for the *John Williams* sent to the South Seas by the London Missionary Society, and \$29,000 in addition for missionary ships. The *Day Spring* used in the New Hebrides Mission was given by the children of Australia, at a cost of \$25,000.

The Church Missionary Society has the *Henry Venn* for exploration up the Niger Valley and up the Binue. The same Society has a medical mission boat on the Nile. They have another on Victoria Nyanza.

Labrador was reached by Jens Haven in 1765. Grants of land were made to the Moravians by George III., in 1769, and a missionary ship, without a single fatal accident recorded,

has sailed back and forth from England to those bleak shores since 1771. Twelve different ships have been in use, five named *The Harmony*. All have been sailing vessels, but the last has auxiliary steam-power.

On that same bleak coast now sails during the five or six months of unfrozen water, the *Strathcona*, the splendid medical boat that Dr. Wilfred T. Grenfell uses in his labors for the Master. His life-verse is: "Teach me to do the thing that pleaseth Thee." In the "Toilers of the Deep" is a description of his noble work:

Doctor Grenfell, in short, acts as guide, philosopher and friend to all the people up and down the coast; his memory of faces and people, together with their individual needs and requirements, is simply phenomenal, and most of the residents are known to him personally, not only the fishermen, but the Hudson Bay Company's people. The Moravian brethren at the six stations, and the hundreds of Eskimos on the coast, are all on the lookout for his visit; and many an Esquimo did we doctor during my eight weeks' stay.

And so we take the Eskimos under our medical wing also; and in many other ways have they received a helping hand from the Deep Sea Mission. It may not seem much on paper, but you can imagine the difference it must make to the 1,200 Eskimos, scattered up and down the coast, to have a doctor visiting them. To see the friendly haste with which they come rushing on board on his arrival, you would think they were going to eat him.

Along the coasts and up the rivers of Siam sails the *Kalamazoo* that enables Rev. Eugene P. Dunlap to make his marvelous tours. He is a physician without a diploma, having cured many, vaccinated hosts, as well as preached the Gospel in prisons, palaces, market-places, wherever he goes. Now Doctor Bulkley accompanies him on his tours and dispenses medicine while his dis-

*Doctor Dennis in *Christian Missions and Social Progress*.

tinguished companion attends to the other needs. This is a Presbyterian boat, given by the children of Kalamazoo, Michigan.

They have another boat supported by the young people, *Ang Mabuting Balita*, or *Good News*, a gasoline launch, that has begun a splendid work on Laguna de Bay, a large lake just east of Manila. Rev. and Mrs. J. E. Snook itinerate among twenty-five cities, not one of which has a place in which to sleep, or to buy clean, wholesome, safe food, or to get a drink of water safe from cholera or dysentery, or to afford a bath or chance to change one's clothes. The launch enables one worker to do the work of two or three men among those many people eager for the Gospel.

On the Inland Sea of Japan, with countless islands, mountain crowned,

fleets of junks and sampans teeming with the brown-skinned natives, among a parish of a million and a half in three hundred and fifty villages, the American Baptist Missionary Society sails the ship *Good News* under Captain Fickel. This is the opportunity of one man.

This glimpse of our missionary marine service shows some of the needs for Christian work on the seas and some of the attempts to meet the need. Let us all pray as never before for all our traders, sailors, captains, merchants, so many of whom devastate and degrade wherever they go, regarding the natives only as fair sport, their lawful prey. It remains for Christian governments, merchants and missionaries to remove such a blot from the scutcheon of Christendom.



SUNDAY-SCHOOL CHILDREN ON THE PRESBYTERIAN MISSION LAUNCH "LAGUNA," PHILIPPINE ISLANDS



THE MORAVIAN SHIP "HARMONY," FAST IN THE ICE, OFF LABRADOR



THE "KALAMAZOO," ON THE MENAM RIVER, SIAM

MISSION SHIPS IN THE ARCTIC AND IN THE TROPICS

MISSIONARY CAMPAIGNING IN THE CHURCHES

BY DAVID M'CONAUGHY

Forward Movement Secretary of the Presbyterian Board of Foreign Missions, New York

With the foresight of a veritable prophet President Francis Wayland said many years ago: "The tendency will be more and more for churches to turn over their missionary obligation to societies, for societies to turn it over to boards, for boards to turn it over to executive committees and executive committees to secretaries; so that in the last result the chief responsibility for the great work will rest on the shoulders of a dozen men." Adoniram Judson Gordon pointed out very much the same thing when, shortly before his departure he said, "The greatest problem which confronts us for the opening century is that of *distributing the missionary responsibility* which has become conjoined in official circles." This centripetal tendency has of late been more and more corrected by the counterforce which is tending to distribute responsibility throughout the Church.

The missionary enterprise is simply the projection of the Church of Christ "unto the uttermost part of the earth." The instrumentality employed for this purpose may be likened to a cantilever bridge, with one arm extending over the seas, where multiform agencies are accomplishing magnificent achievements and with another arm reaching into the churches at home, where every congregation is supposed to supply a cord and each individual member a strand in the great cables which anchor the enterprise, while the board constitutes the pillar upon which it is largely made to turn.

The mission board has mainly two functions: one administrative and dis-

bursive, the other educative and accumulative. If almost the entire attention is concentrated upon the former function, what wonder if deficits result and the whole work be hindered?

Happily of late in some of the boards, increased attention has been turned to developing the resources at the home end. In several of the boards, home departments have been developed, headed by secretaries who are selected with reference to their ability to set in motion the forces that are to produce both the men and the money for the great undertaking. A statesman-like program has been evolved, ecclesiastical machinery set in motion, the leaders in both pulpit and pew called together to study the distinct missionary responsibility of the Church and the whole rank and file summoned to a new sense of obligation to carry out the Great Commission as speedily as possible.

It is interesting to note how closely the plans that are now evolving resemble those which that great missionary statesman, Alexander Duff, anticipated some seventy years ago. When on his way home from India for his first furlough, his active mind was busy on shipboard working out the problem, "How," as he said, "not only the Church, but all Scotland could be organized for the permanent and progressive support by prayer and by knowledge, by men and by money, of the missionary work in India." The solution, he believed, lay in visiting and addressing all the presbyteries of the Church *in detail*. Soon he had set about putting his plan in operation,

beginning in the presbytery of London, "where he had the satisfaction ere long of seeing every church constitute itself into a missionary society." Within about six months he had visited every presbytery from the Solway Firth to the mainland of Orkney, with the result that the missionary revenue rose from £1,200 to £7,589; this was in 1838.

Unawares of this chapter of history, lines quite similar to these of Duff have been worked out by the Board of Foreign Missions of the Presbyterian Church in the U. S. A. Campaigns have been conducted in various sections of the country during the past two years, in connection with the Forward Movement. The plan contemplates a one-day conference at a central point in a presbytery, to which are invited the pastor and at least one elder, delegated from the session of each church.

In the morning session, attention is turned to a statesman-like presentation of the field abroad, one or two missionaries setting forth each his own particular field in broad outline, after which the horizon is widened to take in the entire field occupied by the church. After each presentation an opportunity is given for questions.

In the afternoon session, consideration is given to the forces of the home church for effecting the evangelization of the field abroad, namely: (1) The Board; (2) the Missionary; (3) the Synodical and Presbyterian Committees; (4) the Local Church. The greater part of the afternoon is spent in a careful consideration of the work of the missionary committee of the local church, on both the educational and financial sides. This includes: correspondence with the Parish Board, lit-

erature, the missionary library, periodicals, pamphlets, the monthly missionary meeting, special sermons, mission study classes, prayer, and the financial outcome.

If the spiritual motive be not lacking and the educational process faithfully employed, the financial result is sure to follow. Hence the latter is treated as of the nature of effect rather than cause. Gradually there has been evolved this scriptural program which is now being put before the churches:

OUR CHURCH POLICY

- I **It is the mission of The Whole Church to give the Gospel to The Whole World.**
- II **This entire Church being A Missionary Society, each member of The Body is under covenant to help fulfill the will of The Head: to give the Gospel to every creature.**
- III **Every Christian is commanded to "Go," if not in person, then potentially, having a share by gift and prayer in supporting A Parish Abroad, as well as The Parish at Home.**
- IV **Our Giving should be an Act of Worship (Prov. iii. 9), Cheerful (2 Cor. ix. 7), and according to the Rule of Three (1 Cor. xvi. 2):**

	"Let every one of
Individually	you
	Lay by him in
Systematically	store on the
	First day of the
	week
Proportionately	As God hath prospered him."

After the leaders have thus been enlisted and put into intelligent touch with the program, they go back to their churches to prepare the way for the visitation which follows. The plans having been carefully laid well in ad-

vance by the Presbyterial committee, a force of missionary speakers is sent forth, each one being given a route so as to reach a different church each day with the exception of Monday, which is reserved for rest. Usually Sunday is greatly preferred, but as there are not enough Sundays to go around, it is necessary, in order to cover the churches of a presbytery by such a visitation within a week or two, to utilize also the week-nights, especially in the smaller churches.

The type of meeting which has proved most effective for the week-night visit is the "Men's Conference," either around the supper-table (each man paying for himself) or if that is not possible, then in a parlor, informally, with individual invitations issued jointly by the host and the pastor. It is found that such a gathering of a dozen men, including the church officers, amounts to far more than a general meeting many times as large.

The so-called missionary mass-meeting has been practically discarded, not merely because as a rule the people do not "mass," but because far more can be accomplished, for the immediate end in view, by working at close range, than by platform addresses. At every point where there is to be a presentation to the people, in a Sunday service or otherwise, it is urged that there shall be opportunity in advance for conference with the church officers. At this conference the practical problem of enlisting the members of the church individually to have a part in the support of the Parish Abroad, is taken up, with due regard to the benevolence of the Church generally. A missionary committee is organized, representative of every section of the Church, the Brotherhood or Men's

Club, the Sunday-school, the Young People's Society, the Woman's Missionary Society, as well as the session or whatever body is responsible for the spiritual leadership of the church. To this committee is entrusted the supervision of the missionary interests, both home and foreign, on both the educational and financial sides.*

The effect of systematic work of this sort is telling to a marked degree. The contributions for Foreign Missions have steadily risen, from 86c. in 1904 to 96.4c. in 1906. A few typical instances may best serve to show the result, not only in increase of contributions, but likewise in the reflex upon the condition of the churches spiritually:

The pastor of a country church in Illinois writes: "We increased our offering from about \$60 to \$625 by the Forward Movement method."

The pastor of another church which at first thought it hardly possible to adopt the plan, writes: "Sabbath morning we presented the Forward Movement to the people; the responses were splendid—a subscription to the amount of \$221. I call that fine for my church. Only one person subscribes as much as 25 cents a week. As to a Parish Abroad, suppose you suggest one."

One of the oldest churches on Long Island, which took up the plan a year ago, has this year given \$600, where before it was giving \$115. A little girl in this church with an income of five cents a week, gave two cents a

* A manual fully detailing the plan of organization of this committee may be obtained on application to the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York. "Plans suggested for the Foreign Missionary Committee of Presbytery and Synod" can likewise be obtained, together with other publications of the Forward Movement series.

week last year for this purpose for the support of the Parish Abroad. On the Forward Movement day recently, when the opportunity was given for revising subscriptions and making new ones, this little girl told her father that she wished to change her pledge. He feared that she might have come to regret giving so much as four-tenths of her income, but he was greatly delighted when she went on to say that she wanted to give *three cents a week*. Those who talk loudly of "the tithe" they give, might well learn a lesson from this little girl who gives no less than six-tenths and gives it so cheerfully.

A city church in Pennsylvania introduced the plan without help from outside. The pastor writes: "Up to last evening we had promises of \$1,947 from eighty-seven persons. I am sure there are a large number of others who intend to give. I feel confident that it is going to bring a blessing to the Church and we shall receive more than we give. I am therefore desirous of enlisting the cooperation of other men, women and children of the congregation, as far as possible."

In a large Iowa town, the plan was introduced in the face of a great deal of opposition. A Forward Movement committee was appointed and a letter sent to every member asking each to have some systematic share in obeying the Great Commission, whatever the amount might be, weekly. The subscription soon reached \$775. A hard-working cobbler, earning not more than \$7 a week and who is already generously contributing to the support of the church, subscribes 25 cents a month through the Forward Movement. The entire benevolent work of the Church profited, showing

an increase of about \$700 over the preceding year. "The Movement has been a great blessing to the Church," is the emphatic testimony of the pastor.

A new pastor who went to a church in Pennsylvania not long ago and found that the Forward Movement had recently been introduced, writes: "Our offering for local church support taken yesterday was the largest for several years and our secretary informs me that there has been an average increase of \$30 a month since the Forward Movement began—a *movement forward* all along the line. After meeting the full amount of the pledge to the Board of Foreign Missions for the support of the Parish Abroad, there was a considerable balance and we will be ready for something more next year."*

Testimonies, such as the foregoing, might be multiplied to almost any length. New standards are being established all over the Church in consequence of this Forward Movement work. Whole presbyteries are being lifted to a new sense of responsibility and now the Presbyterian Church in the U. S. A. is preparing to fairly face the question of its distinct missionary responsibility for evangelizing its great Parish Abroad of 100,000,000 non-Christians, which is believed to be perfectly possible within a generation.

By God's blessing, a fivefold increase of funds would provide for a fivefold increase of force, which would make it possible to put the Gospel within the reach of all in the field to be evangelized.

* The story of "A Church with a World Parish," in the Presbytery of Newark, which has been told in full in pamphlet form, may very well furnish a chapter by itself. It can be had on application to the Presbyterian Board of Foreign Missions.

THE FIRST FIVE YEARS OF MISSIONARY SERVICE

SOME PRACTICAL POINTS FOR YOUNG MISSIONARIES

BY REV. ROBERT F. FITCH, SHANGHAI, CHINA

There is, in some circles to-day, a belief that for an educated American to go to the East, and eventually to exert a wide influence, is a simple problem for solution. But if our forefathers, themselves savages and barbarians, were saved through the leadership of a body of men who to a remarkable extent represented the culture of the finest homes and the best educational institutions of the medieval ages, how much more does the East to-day require from us men of culture, breadth of sympathy, and with such lines of procedure as are best suited to the genius of its people. The culture of the Orient far surpasses that of our own ancestors, and any man who looks lightly upon his task as a missionary to the Orient, is already by that very attitude of mind and heart doomed to failure. He may have many Christian graces; but if he lack humility, which involves the attitude of enquiry, and of respect to the genius of the Orient, he has brought other graces to naught, and disqualified himself for a true interpretation of the Orient, and hence for that sympathy which must go before success. Hence I offer five suggestions as absolutely necessary to the fullest realization of the missionary ideal. As my own experiences have been in China, certain illustrations and references will pertain to that country.

First, when a young man goes to the foreign field, he must put himself under the direction of his seniors. This sounds like a simple

proposition, but in many fields involves the finest kind of discipline. The Orient is changing; methods once suited to the race often need change. The senior missionary may be progressive, or devoted to processes already somewhat antiquated, and his type of thought may differ considerably from the views which a later theological training has developed in the newcomer. Life in the Orient tends to intensify the convictions already held, and hence, under most favorable conditions, a wide divergence between the two men is quite possible. Ordinarily it is to be assumed that the advantage is with the senior missionary, but it is also quite certain that the junior missionary must have at least a few points in his favor. And the junior missionary will be more likely to realize his own points of advantage, rather than what puts him at a disadvantage. It behooves him to restrain himself, to know sympathetically the work and views of his senior on the field, and to entertain respect for the principles which he holds, even when thoroughly convinced that his own are better. Never can he have the right attitude toward the still wider divergences of an alien race, until in all things he has learned not only to tolerate, but to respect the divergent views of his senior co-workers. Not until he has learned to subordinate himself for a period of years, and to wait in patience and in sympathy for others, can he be truly ready to "work out his own salvation" in mis-

sion methods, methods which, nevertheless, may conform very much to ideas held on his first arrival in the field.

Secondly, a young missionary, at the earliest opportunity, should begin to know the best in the literature of the race to which he goes—and by so doing will learn to respect its ideals, and strengthen his own powers of thought. No man of alien race who knows only the American dime novel, or the cheaper products of our literature, can truly know our aspirations and noblest ideals. Only in the best of our literature and thought are the latent possibilities of the race to be found. To be truly interpreted by others they must know the best products of our noblest men.

When we go to a land like China, rich in literature, with high ethical ideals, with strong men, heroes and martyrs, it behooves us to know the best thought which her best men have produced. Owing to the marvelous influence of Confucius, 2,400 years ago, the classical literature of China is more free from impure suggestions and moral taint than that of any other race. In fact, Confucius spent the closing years of his life in going over the literature then extant, to eliminate everything impure or obscene. He stood for the supremacy of right, and his system, in its ethical import, may be summed up in this quotation: "If in my heart I know I am right, tho 10,000 come against me, yet shall I go on. If in my heart I know I am wrong, tho a beggar come clad in filthy rags, I shall not prevail." In his three fundamental, and eight minor, propositions, there is nothing that would

not win assent from the universal moral consciousness of men, whether from the East or West. And as Confucius has dominated the thinking men of China, so has he given tone to the literature of that race; and, while it is to be admitted that there are many artificial and pedantic things to be found, nevertheless, apart from the life of One, some of the most entertaining and noble things are to be found in the literature of China; and whatever are true and good, reveal the latent capacity of a race and give right grounds for respect and sympathy.

Thirdly, a young missionary should endeavor, at the earliest opportunity, to cultivate the acquaintance of the noblest men of the community in which he labors, and, later, of the noblest men of the race to which he carries his message. Outside of the schools, our best education comes from personal intercourse with strong men, and in our intercourse we should learn the art of true conversation, by which we are able to draw out, from others, their most vital thinking, to express our own best thoughts, with a view to mutual good. The ultimate battle in any race is not with her weak men—the ignorant, superstitious, degraded—but with the strong and, when they are known, appreciated, and won, the battle is won for the entire race. Mere education will gradually overcome what ignorance there is in the East, but Oriental systems will merely entrench themselves, unless the strong men—native to the race—embody in their own lives those deeds and principles which appeal to the Oriental mind, and thus force Christianity to become indigenous

to that race. In Paul's day "not many mighty nor noble were called," and yet much of the strongest work he did was through the mighty and the noble; and, if we to-day in Oriental lands could win but half as many of the higher class as he won in his day, the results would be heralded far and wide as constituting great victories for our faith. Then, too, the mighty and the noble in Paul's day, in a peculiar sense, represented luxury, greed and cruelty, while in many of the Oriental lands of to-day they represent the best blood of that race, in its ideals and aspirations. In Paul's day there was an unlimited monarchy, with its representatives deified. To-day the leaders of the Orient represent a class that is doing more than any other to serve unselfishly and often at the greatest sacrifice, the good of its race. For the young missionary to know such men is to unveil his eyes, broaden his sympathy, deepen his respect, and multiply his efficiency, even with the poor and needy.

For myself, next to home and college, with their Christian associations, I owe most to the Confucian scholars of China, for their culture, wit and humor, powers of argument, and unfailing courtesy, even under the most provoking conditions. Some of these men have such a reputation for honesty and fearlessness that their word is law in cases of arbitration, and he who goes against their decision, is boycotted and excluded from the former society of friends. Some of these men have had opportunities to make immense wealth, but themselves live simply, both as regards dress and food, preferring to

spend the most of their time in giving advice and help to others, and putting them in the way of advancement, with great influence over rich and poor, choosing to have less property, the better to fulfil their ideals of service. To know such men, is to enrich one's own life, as well as to enable one to interpret the race better.

Fourthly, a young missionary should endeavor gradually to study and appreciate the best elements of the race consciousness of the land to which he goes. Even in the lives of the masses, among those who sometimes are bowed down by ignorance, superstition, and fear, there are certain common elements which are an assurance of their future achievement. When our Savior wept over the multitude, it was not merely because of their weakness and need, but also because there was in each a capacity for becoming a child of God. He not only saw men with the muck-rake, and the rubbish at their feet, but with the crown hung over the head of each; and with Him, the tragedy was not merely that men should not see the crown. Any man who sees the muck-rake of heathenism, and yet fails to see the capacity for the crown, in the lives of the humblest, is not ready so to interpret the race as to awaken those latent aspirations which, divinely given, belong to all.

We are not in the foreign land to Westernize the Oriental, or to denationalize him. Christianity rejoices in individual gifts, develops them, and brings them to their highest realization. The Orient will not only attempt to appropriate the best that there is in the West, but will

also attempt to conserve the best that is in its own past. Christianity will make the Chinaman a better Chinaman, and the Oriental a nobler Oriental.

Fifthly, and lastly, one must also work out, for himself, that which in Christianity is to conquer the best that there is in that race. The ultimate battle is to be between the best that is in men, and in systems of truth. It is comparatively easy for the Christian missionary to conquer the low, the mediocre and indifferent, to work along lines of least resistance; but the real test comes when, after a frank acknowledgment of what is good in the East, we are able to present that which will ride triumphant over its best; and only when we have conquered its best, shall we have truly conquered the race, and have brought it into ultimate captivity to Christ. Moreover, when we present the fundamental elements of our faith, it must be in such a manner as to appeal to the Oriental type of mind.

As was pointed out before, Confucius stands for an ethical ideal, to be attained by a process of self-culture. He stands for the supremacy of righteousness, and claims that his ideal is sufficient for the salvation of men.

Jesus claims that an ethical ideal will only educate, but not produce regeneration of life. He directly appealed to the moral consciousness of men by His love—an infinite love, that sacrificed all, that suffered, that denied itself, and found its final expression on Calvary—a love that “would not let go.” And only as men saw that love, did they feel its

claim; and only as they felt its claim was their whole perspective of life changed. Over the material forces of nature, Jesus used one kind of power; but, over the moral consciousness of men, his power was expressed in his love. That love itself was power, infinite, divine, the only power that could awaken men from their sleep to the light of a new life. Only as we have that love can Jesus to-day use us for the regeneration of men. Suffering and discipline may come, but only as qualified in the spirit of love, can they be used to save men. The great proof, by which all men shall know that we are Christ’s disciples, is that we have “love one to another.” The infinite love of God, so wondrously revealed in His Son, can save, but a mere ethical ideal is impotent. And when the Orient receives from Jesus that spirit of love, which He revealed and so perfectly embodied in His life, then only will it be brought to a salvation that is final and complete. It must be through the spirit of love that Jesus is to be enthroned in human hearts, and the significance of His life, His character, His cross, and His Sonship can be revealed.

So let a young man, on his arrival in a mission field, learn to know and to respect his seniors in toil, the best in the literature of the Orient, the noblest of her men, the best elements of her national consciousness, and last, but most important, let him know that, in his own faith, which, in his life and message, shall ride triumphant over the best in all human life, and in heathendom bring “captivity captive” to “*Christus Redemptor*.”

DO LITTLE GIRLS COUNT IN CHINA?

BY REV. ELLIOTT I. OSGOOD, M.D., CHEE CHEO, CHINA

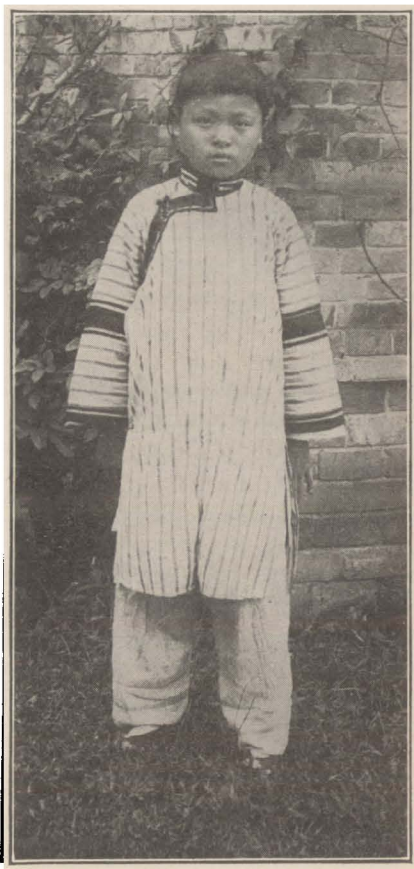
At a recent commencement exercise in the Nanking Christian Girls' School, the church was crowded to the doors. The windows were open and masses of heads looked into the room from outside. Missionaries and Christians did not make up the bulk of that audience, but the rich and influential men and women of that great city eagerly responded to the invitations to be present on this occasion when four girls were to be graduated. These leaders, for the first time in their history, were struggling with the problem of education for the despised half of China's race. They listened with rapt attention to a program of music, essays, and dialogs in which a Christian tone was dominant.

The last number on the program was a speech by a little girl of ten who told in her childish way the purpose of Christian missions in opening schools for girls. She was speaking to a richly-clad audience of atheists and heathen, many of whom had sanctioned the practise of infanticide. Had she told them her own history it would have been even more striking than her speech, for she is a living example of the purpose of Christian missions.

Mrs. Shi, of the Yu-ho-ts village in Anhwei province, is as consecrated a Christian woman as can be found in the Church of Christ in any land. Yet twenty years ago she was as ignorant, superstitious and unmoral as any of her sisters in China, but for the past fifteen years she has been a wonderful example of the transforming power of the Gospel.

Ten years ago she went down one morning as usual to the stream back of her house to wash the rice for

breakfast. Down by the edge of the stream, with its little limbs immersed in the cold water, she found the body of a new-born baby girl. In the dark-



A NANKING SCHOOLGIRL

ness of the night it had been thrown down there by heartless parents, who expected that it would roll into the water and be drowned. They had not quite succeeded in killing the child, but the chill of the night and the water had well-nigh accomplished the despicable deed.

A heathen woman would have

looked around to see if any one were looking and then, probably, finished the work; but a new-born love in the heart of Mrs. Shi caused her to pick up the babe and hastened back to her home. She worked over it for hours until the blood once more circulated freely through the sluggish veins and the cry of hunger rewarded her work. The women who gathered around had never witnessed such an act before.

Perhaps Mrs. Shi herself would have stood appalled, had she taken time to think, but she was too busy saving life for that, and not until the blood was once more freely flowing through that little body could she take time to think of the future. How she succeeded in taking that little life through the following years is both a mystery and a marvel.

The Chinese have cows in that part of the country, but they only use them for plowing. They neither drink milk nor eat butter, and prepared foods are a product of more advanced countries, so that the Chinese have never developed such means for feeding babies robbed of their natural birthright. Their only substitute is rice water and rice gruel.

With these accessories Mrs. Shi began undauntedly to save that little girl, and from kind missionary friends she could occasionally obtain condensed milk. Many times during those succeeding days did she go to some Chinese mother with that babe in her arms and plead that this little one might lie for a time upon a life-giving mother-breast. She called the child "Little Love," and poured upon her the wealth of a mother-love. No trial seemed too hard, no task too great, if it would minister toward preserving the life of this babe.

Ten years later, by the grace of God, "Little Love" stood upon that mission school platform. The Gospel had proved its power. The richest and most influential of that Chinese city saw this little one who had been cast away by her own parents at birth, and had been caught up and saved by one of China's despised womanhood, but redeemed by the power of Christ. "Little Love" is a living emblem of the new girlhood to be given to the other half of China's little ones when Christ comes and reigns there.

In former times this Oriental nation has had little love to waste upon her girls. The perpetuation of the family name was looked upon as the important object for the rearing of children, so that the boy was the prime factor. Girls when grown must be lost to the home of their parents and minister to the perpetuation of some other line. To rear them was a thankless task undertaken for the benefit of some one else.

Then in a land where famine frequently decimates the population and where the poor die by the roadside uncared for; where the great burning question is, "How shall I get enough to eat?" is it strange that parents should have little love for those whom they have been taught to regard as useless appendages? Is it strange that when the future holds nothing better than the prospect of a dreary search for enough to keep life in one's body that the strangling of a new-born babe should appear to those minds more like an act of mercy than a crime?

Missionaries see little bodies floating upon the scum of the ponds or thrown out by the roadside and half eaten by the wolfish dogs. It is not necessary to open the little bundle of matting

lying by the side of the city wall to know what it contains. Shanghai has its hexagonal tower into which their bodies can be cast. Nanking has its temple to which may be brought any little dead body which the parents care not to bury themselves. Men, in order that they may accumulate merit, subscribe toward the burying of these little bodies.

In certain quarters Buddhists have been inspired to open orphanages, and a circular bucket is fixt in the wall upon a pivot. One side is open and swung out to the street. Any parent may place therein a babe and swing the bucket in. It will be received without question and wet nurses will be called in to rear it. But to what end is this seeming charity done?

Slavery, largely of little girls, still exists in Sinim. Families who may wish a girl servant find the solution of their difficulty by buying one of these waifs and rearing it for a slave. Sometimes they treat it well, but frequently there creeps out to the world stories of terrible treatment. Houses of ill-fame are found in all their cities, and agents are busy furnishing girls for this terrible traffic. These girls in them are veritable slaves. Drest in gorgeous raiment to attract attention they are often displayed upon the public streets. When an orphanage is established and ministers to this slave-trade, its aim is not philanthropic.

Sitting in our comfortable homes, surrounded by comforts, and far removed from such scenes, it is easy to condemn those who refuse to rear a girl rather than condemn her to such a life. When we stand face to face with the terrible nightmare itself of poverty and shame we see the problem more clearly.

Confucian classics teach that a woman may be divorced for any of seven reasons, such as being a gossip, a scold, unfaithful, sterile, and so on. They give no suggestion that a woman may divorce her husband. They teach that a girl should be obedient to her parents, a married woman to her husband, and a widow to her eld-



"LITTLE LOVE" AND HER FOSTER-FATHER

est son. They make no suggestion as to educating her. Her lot is to give birth to a boy and to play a humble part in making a home.

With the coming of the new era in China the leaders are now undergoing a change of attitude toward their womankind. The hundreds of Christian homes established by the missionaries throughout the interior of China have been a revelation to them. In those homes they have seen women and men living as equals. In educa-

tion, judgment and counsel they work side by side. Love reigns in these homes and therefore peace also. They have looked upon homes presided over by educated, refined Christian women. That is why they are seeking to open schools for their girls. "We want such homes in our land," they have said to us. "We did not know that it was possible for a woman to become an equal of man. Neither had we dreamed of the possibility of finding pleasure and congenial companionship in association with women."

In one influential family a private school on Western lines has been opened and both boys and girls on equal footing have been admitted. We had trained a teacher in the mission school, and as soon as they could

command his services a school for girls was opened in another home. Similar work is being done in other cities, and appeals are being made to the missionaries for teachers and the opening of schools for girls. Whenever they are opened these classes readily send their girls and loyally support the schools both financially and morally.

Even the custom of the girls is changing. Heretofore such names were given as "Want-a-boy," "Too-many-girls," "Come-a-boy," "Little-trouble." Now we hear of "Little Love" and "Little Precious" and "Little Joy" being used. The change is coming slowly to these who have long been waiting, but it is coming surely. Girls are beginning to count.

THE FIRST BRAZILIAN BAPTIST CONVENTION*

BY SOLOMON L. GINSBURG

Superintendent of the Pernambuco Baptist Mission, Pernambuco, Brazil, of the S. B. Convention

The difficulties attending a complete, or even adequate, representation of the Brazilian Baptist churches at a series of special meetings and conferences may be realized when it is remembered that the churches are scattered over a field some 5,000 miles long. For example, a delegate from the Amazon valley was obliged to travel for eleven days, at cost of \$170. Need had been long felt for such a united effort, and eager expectation was aroused in Baptist circles throughout the country, and a deep consciousness of the power of the Holy Spirit brooded over the convention from first meeting to the last.

The convention began June 23 and lasted five days. About fifty messengers were present, representing about one hundred churches and 5,000 believers.

The chief subject for deliberation was the need of educating the native ministry. The spread of the Baptist cause of late has been so remarkable, and the lack of prepared native pastors so acute, that plans were immediately needed to relieve the situation, and not only the missionaries but also native representatives of all the churches had been invited with a view to uniting all upon the great subject. Once together other important branches of the work were

*For twenty-five years the Baptists have been working in Brazil, divided into seven mission fields, besides the German Baptists in the South who, tho in full fellowship with us, are supported by the German churches of North America. While in each of these seven mission fields United Annual Meetings are held, never before was there such a general convention.

discuss, and resolutions adopted that will affect for good the Baptist work in Brazil for time and eternity. We select and present two or three of the more important matters brought forward.

(1) The Board of National Evangelization. The movement for the evangelization of Brazil by the natives themselves is not new. It has been tried, not only among the Baptists, but other denominations. At the convention, the subject was fully discuss, and a board appointed with headquarters at Campos (State of Rio de Janeiro). The object of this board is to strengthen the existing churches by developing the spirit of self-support among them, and to occupy the new fields as fast as they open up. Its scope is unlimited, and tho, on account of poverty, the contributions of the churches are not large, we hope in the near future to see our native work immensely extended.

(2) The Foreign Mission Board. At the convention, a letter from Chile was read, begging for a missionary to be sent to organize about nine hundred Baptists, scattered over the country, into regular churches. The missionaries have always taught the Brazilian churches to take an active interest, not only in home work, but also in foreign missions, and altho most of our contributions for this latter had been sent to the Foreign Missions Board in Virginia, yet when this letter was read, such a spirit of enthusiasm took hold of the delegates that they then and there resolved to unite and defray the traveling expenses of a man to be sent to Chile at once. It was also resolved to open up work in Portugal.

There were also organized a Young People's Board, with headquarters in Bahia, a Sunday-school Board with headquarters in Rio de Janeiro, and a Publications Board with headquarters in the same place; but most important, a Board of Education for the establishment of an academy and seminary in Rio de Janeiro, the federal capital of the republic.

The Rev. Dr. J. W. Shepard has been unanimously chosen to direct the educational work in Brazil from the headquarters in Rio, and the Foreign Missions Board in Richmond, Virginia, has not only approved his plans, but has promised to assist us toward the necessary means for the initiation of this work. What this movement means to us can not easily be described. We have three local schools that are doing fairly well, in two of which we have a few theological students, but up to the present the Baptists have not had an adequate school for the equipment of its young people for the higher professions. The future is bright with promise.

The convention was a great success in every sense of the word. Bahia, tho an ultra-Catholic city, was stirred to its depths, and all the daily papers published columns of information about our doings. At the opening we had representatives from all classes of society, and a telegram of greeting from the president of the republic. The spiritual aspect and results of the convention were no less remarkable. Every day the early morning prayer-meeting at six o'clock was well attended, and each night, after the evangelistic meetings, the inquirers filled the adjoining room to overflowing.

PERILS AMONG THE HEATHEN ON NEW IRELAND *

BY GEORGE PEARSON

Not long ago I went with Rev. H. Fellmann and a Fijian teacher named Eron Sokidi, five Neu Mecklenburg boys and eighteen carriers, on a land-buying expedition on the central west coast of Neu Mecklenburg (New Ireland). The rapid spread of our work in this island necessitated the buying of small pieces of land in several of the towns to the north, as it is that district we are most likely to occupy next.

We started from Kabanut on January 14th, and after four days of hard walking reached Mesi, some fifty or fifty-five miles north. The distance covered may not seem to be great, but we were short of carriers, and we had to engage fresh helpers at almost every town on the way. At one stage of the journey we made a long detour in order to avoid a most awkward coral reef, over which we should have had to pass, and over which our men would never have been able to carry our goods and keep them dry. Then, on the latter part of the way, we had wild storms of wind and rain, which added to our discomfort, made traveling heavy, threatened to spoil our goods, and kept us for hours at a time without a dry thread upon us. Thus, considering the difficulties under which we traveled, we rather congratulated ourselves when, on the fourth day, tired and dripping wet, we reached Mesi.

This town has a most unenviable reputation. They are a numerous and powerful tribe, and years after other towns had given up fighting and cannibalism, they still continued their old customs. One day, about four years ago, there ran into the harbor near Mesi a small trading-vessel, with two Chinamen aboard, who had come to trade with the natives of the surrounding district. They bought with the intention of having a decidedly good profit, so that the people became angry and decided to have their goods back again. A suggestion was also put forward to the effect that the

Chinamen's goods might be appropriated at the same time. It was decided that the best way would be to take the Chinamen first, and afterward take their goods. The leader, named Gilam, led his men to the place, and finding one of the Chinamen in a hut on the beach, and the other on the vessel, he sent one-half of his men to the hut and the other half to the vessel. The Chinamen were brutally murdered; their goods carried off and their vessel burnt. The bodies were then taken up to the town, where a great cannibal orgy followed. The goods and money taken from the victims were divided among the chief men of the town.

Some time afterward this same tribe picked a quarrel with the people of Labau, a town a few miles to the south. The Mesians defeated Labau and did very considerable damage. Elated by their success they threatened Kono, but these people had no wish to fight, so while making preparations to defend themselves and their homes they sent word to Namatanai praying the government official to come to their help. He came, with the result that the people of Mesi were severely but justly punished.

Guests of a Cannibal Chief

To be the guests of a murderer, and cannibal chief, head of a tribe of murderers and cannibals, gives one a peculiar feeling of uncertainty. When we knew that we were to be the guests of Gilam, we were somewhat curious to learn what kind of a man he was. We knew he was not luxurious, and quite understood that to be such a man's guest meant that we must take our own blankets, food and billy-can, and that we could have the use of the house with all that was in it, viz: bamboo beds, ash-heaps, rats, cockroaches, and all the millions of insects that swarm in such places.

We were disappointed when we saw Gilam; he was an ordinary na-

* From the *Australian Methodist Missionary Review*.

tive, with far less personality than many other men in his town, and very little more authority. But there was something about the man which we could not define for a time. It was not until next day that we found out that this peculiarity arose from the fact that the man never kept his eyes still. They were always moving from side to side, as those of a man who had hunted and who had been hunted. His life had developed in him a shifty, alert, and treacherous look. For the rest he was just as his fellows, perhaps a little dirtier than some. His pipe was always carried straight in the center of his lips, and not at the side. His under-lip fell down to give it a better resting-place, and the saliva ran down his pipe-stem and dropt upon his chin.

Gilam's residence is situated almost in the center of Mesi, and is from eighteen to twenty feet long and about twelve feet broad. The walls are a little higher than usual, being fully five feet high. But there are not many home comforts. The rain came through the roof in many places, spoiling a tin of biscuits and wetting our boxes. Of course in a house of this size there is only one apartment, and when that is divided among twenty-five persons there is not much spare room for privacy. We arrived at Mesi tired and dripping wet, and our first thoughts were of a change of clothing. It was dark and we had no lamp, but someone had prepared torches made of cocoanut leaves. These were lighted one at a time; each would flare and then almost die out, leaving us to grope in the dark as we might, until a fresh one was lighted. The first enabled us to get our boxes in order and to look around the hut. There was a pile of firewood at our end, two bamboo-beds about five feet by three, and two ash-heaps over which thousands of insects were swarming. With the exception of a spear or two stuck in the roof these comprized the furniture so far as we could see. At the other end we heard our men trying to make themselves as

comfortable as possible, and we knew there were many more natives who had prest into the hut or were standing around the doorway, endeavoring to get a glimpse of the guests. Then the light went out. The next torch enabled us to find some dry clothing and towels. A wash was out of the question, but a good rub-down is better than nothing after a few hours in a drenching rain. Then the light went out. We managed to get off our wet clothing in the dark. The next light allowed of very little progress being made as it soon flickered down, but our last view was of about forty pairs of eyes looking toward white men whose thoughts were divided between the insects swarming over their bare feet and the finding of some dry clothing. It took us more than an hour to get settled for the night.

Rain fell in torrents during the night, and when day broke there was no abatement. By noon it ceased somewhat, and we succeeded in measuring and buying a small piece of land suitable for a teachers' station. We were disappointed at being unable to buy a larger piece suitable for a white man's station. The owner was not at home. By the time this was finished it was too late in the afternoon to go farther, so we prepared for rest.

Seven o'clock is rather early to go to bed, but we went because we had nowhere else to go. So as it was dark and wet outside, and darker still and nearly as wet inside, we chose the lesser of the two evils and went to bed.

In Danger

One comfort was left us: we could talk; and, while Mr. Fellmann and I were conversing, word was brought to us of another discussion which had taken place that afternoon. It seems that Jonitan Harum, one of the youngest teachers, and one who has a little knowledge of the dialect spoken by the Mesi people, had overheard a conversation which had taken place among a group of natives while we were measuring the land. This conversation was about the two mission-

aries and the object of their visit; and after some talk, one of the party (forgetting, perhaps, for the moment, that Jonitan was one of our party, and knew something of their language) spoke thus:

"But what have they come here for, and why are they marking any of our land? It will be good if we rise and kill them all."

"But," asked another, "how can we? They are missionaries!"

This answer was greeted by a laugh, and then seeing that Jonitan knew something of the meaning of their talk, one of the men spoke angrily to the maker of the proposal. But Jonitan had had his suspicions aroused. Being a native, he was acquainted with most native customs, and he evidently thought that there was something else behind it all—that perhaps the one who had spoken of killing the missionaries was merely expressing approval at what had already been decided upon. However, he kept his counsel until a convenient time and then sent another to inform us of what he had heard.

We had led twenty-three men there who had come never dreaming of danger, or, if a thought of danger had ever crossed their minds, they were quite confident in the power of the white men to protect them. Our intention had been to go about twenty-five miles to the north of Mesi, cross the island, and return home down the east coast. After this warning, coupled with the bad character of the people, it would have been the greatest folly to take those trusting men farther north. So, swallowing our disappointment, we decided, instead, to return early on the morrow, and cross the island some twenty miles south of Mesi. New Britain missionaries will remember how many have lost their lives by ignoring such warnings. They will remember, too, something of the anxiety which presses upon the missionaries, who are held to some extent responsible for the lives of those who are under their charge. Some of our carriers had heard Jonitan's re-

port and decided to keep a sharp lookout, for the writer woke up several times during the night, and every time found watchers on the alert. After the creepy feelings about the roots of the hair, caused by the suddenness and unexpectedness of the news, had passed off, we remembered that we were in the hands of a Higher Power, and that the question, "How can we?" would require divine sanction before it could be answered as these wild people evidently desired.

We were up at daybreak next morning, and having got our baggage ready, returned to Labau, where we had breakfast. Next day (Sunday) we spent at Kono, glad of the rest, and, on Monday morning, crossed to the east coast, arriving at Belik about 5 o'clock. Next morning we started north again, and, reaching Karu, we bought a small piece of land suitable for a teachers' station, and went on to Labau. Here we bought another small piece of land, and as it was then nearly dark we camped. Early next morning we commenced our return journey.

At Karu we found the chief of that town had made a feast for us. Seek to excuse ourselves as we might, there was no denying that man. He had prepared food, and he intended that we should eat at least a part of it. Just when we thought we had given the chief good and sufficient reasons for not staying, he turned, and pointing to the roasting pig and the heaps of vegetables, he said, "This food is our way of showing our love and respect for you; how can you go and leave it?" How could we? As soon as we could get away we posted on again, and that night we all slept at Kolouabui, one of our newest towns. Next morning Mr. Fellmann and I boarded a canoe and in four and a half hours reached Namatanai.

During the fortnight's trip we walked two hundred miles. Added to this, Mr. Fellmann had come from Raluana to Kabanut, a distance of quite forty miles, and, of course, would have the same distance to return.

THE STORY OF A YOUNG GREEK*

BY A MISSIONARY IN ASIA MINOR

A young Greek, whom we will call Aristides, twenty-eight years old, the son of a very wealthy and very worldly Greek, was zealous in the Orthodox Greek Church. Since his youth he has been one of the Greek Church choir or "intonators," but about two and a half years ago he happened to enter our mission chapel. As he heard something which seemed to him disrespectful toward the Virgin Mary he never came again until last fall, when he yielded to the persuasion of a friend, and this time was so much attracted that he decided to come regularly. As he is a near neighbor to the preacher, he began to call on him and talk about Christian things. He was teachable and very diligent in his inquiries, especially regarding the new birth, repentance, complete surrender, sin and its forgiveness, etc. One evening in the week he would come and take notes on the sermon of the last Sabbath, so that he might understand it more thoroughly. When he had obtained a good grip on it, he would go home and talk it all over with his wife and mother.

The young man's father was scandalized by all this, and administered a sharp reproof, charging the son with disobedience in attending the Protestant services. The father said, "If you will be obedient to me in this, I will be to you a better father than ever before." The son stayed away for some weeks, still, however, visiting the preacher's house to write a synopsis of the sermons. But when he found that his father was not in the least changed, and that it was only a trick to keep him away from the service, he began to go again. On Friday, March 16th, he came as usual to talk and take notes on the sermon. When

they separated that night the young man said, "You pray, and if the Lord sends me His Spirit I want to pray, too." The preacher replied by quoting verses where the Lord promised His grace to those that seek his favor. When the preacher finished praying the young man hesitated a second or two, and then began to pour out his soul in a prayer in Turkish. The Orthodox Church is ultraritualistic and all the prayers are in ancient Greek. In all his life the young man had never prayed, altho he had often "recited" prayers. In this prayer his words were simple, direct from the heart, and full of meaning. With marvelous insight he seemed to realize his own spiritual needs and to voice them in the most direct form. Even in the prayer the young man said, "O Lord, don't let me think that it is myself that am praying; it is only Thy Spirit speaking through me." It was almost midnight before they separated.

When Aristides reached home he found that his father had just finished a game of checkers. Kneeling, he prayed for guidance and courage. It must be borne in mind that this was an "old-school" family, where the father lives, eats, sleeps, separate from the rest of the family; they never sit in his presence, never speak except to answer his questions, etc. As he entered his father glanced up with the Oriental greeting: "Is it peace? Is it peace?" The young man replied: "It is peace, father; only give me your hand that I may kiss it, and forgive me all my past faults, for I am now your son in deed and in truth." The father hesitated; but when he saw the earnestness of the son he yielded and granted him forgiveness. Then the young man cried out: "Now you

* Condensed from the *Missionary Herald*. There are reasons why this interesting story should be given here without names of places or persons. It comes from a prominent missionary in Asia Minor, and is connected with a well-known out-station in that field.

are my father, and I am your son. Let me pray about it."

His father stared in astonishment, and replied: "What are you thinking of, boy? Every one says his own prayers in private." The youth replied: "I know, father, that you would think it unfitting that you, a father, should follow your son in prayer. But think of the example of Christ. He was God, yet He became man. He was Master, yet He washed the dirty feet of His disciples. Will you not condescend to pray with me?" Strange to say, the father rose and stood in the attitude of prayer; the young man knelt at his feet and poured out his soul in prayer. At its conclusion he sat down near his father and said: "Father, none of our family have repented and found peace in Jesus. Let us gather for family prayers, and perhaps the Lord will bless us." Then he prayed again, and they retired for the night.

After rising and having his private devotions, Aristides gathered all the family for prayers. A brother, twenty-two years old, refused to come in, but finally consented to stand near the door. Everybody realized that it would be next to impossible to get the father in; but the young man said, "God will soften his heart; he will come." When all was ready he went to his father and said, "Come, father; all is ready." His father replied, "Where?" "Where you promised me last night," he replied, and then went right in among the rest and began a simple, earnest prayer. The brother at the door came in and joined them; the mother began to weep; a sister, who had been bitterly opposed, begged that she might be prayed for; and the father, too, joined them, thus making the circle complete. Each day this continued. Aristides urged them all to repentance.

Our young friend continued to preach to his own household; soon the thought came to him, "Why not pray for grace that I may preach to

others?" Soon he said, "The Lord has heard my prayer, and I shall preach in the church next Sunday afternoon." With the consent of the priest he began that Sunday, taking his text from the lesson of the day. For one and one-half hours this man, who had never studied, and was but a learner in Christian things, told what the Lord had done for him and was ready to do for all. Of course some of the men began to object to "this way." They said he was preaching Protestant doctrine and would soon ruin the Church; especially they said, "He does not declare that the Orthodox Greek Church is the only true Church." Being very humble and very earnest, Aristides was ready to speak in houses and to individuals if they closed the Church to him.

In his family life a marvelous change had come over the father; he became gentle; he would call his children lovingly and by name—a thing he had never done before. He began to read "Pilgrim's Progress" most carefully and to ask questions as to its teachings.

The priest seems well-disposed toward Aristides, allowing him to preach in the church when he will, only asking him not to go to the Protestant chapel the days he is to preach. One day he had a colloquy with the priest something like this:

"Father, who can receive the gift of the Holy Ghost?"

"Only the clergy; it is their right."

"Has our archbishop received the Holy Ghost?"

"Is it possible to doubt it?"

"What sign is there to show that he has received it?"

"His office and his official robes; are not these sufficient proof?"

"May no one else receive it?"

The priest was confused and replied, "I suppose others can receive it, too."

Then the young man replied: "Praise the Lord! The Lord has given me His Spirit, and I can preach the Gospel."

THE MISSIONARY AT WORK—II*

BY REV. ARTHUR J. BROWN, D.D.

Author of "The Foreign Missionary," "New Forces in Old China," etc.

Evangelistic Work

All forms of the work are supposed to be evangelistic in spirit and in aim. Educational work is designed to reach the children for Christ and to train men for the ministry and other forms of Christian work. Literary work prepares and publishes the Bible and a helpful literature that all may know the Gospel by the printed page as well as by the spoken word. Medical work is intended not only to relieve suffering but to do it in Christ's name and in such ways that the patients will accept Christ. But of course there is much work that is distinctively and solely evangelistic.

There is much direct preaching of the Gospel. While there are some large churches, an increasing number indeed, in which there is stated formal preaching in the sense to which we are accustomed at home, yet the main evangelistic work is done in less pretentious but even more effective ways. In humble street chapels, in crowded bazaars, in secluded zenanas, from house to house and on long country tours, the message is proclaimed. The itinerations often occupy several months, and include the visitation of hundreds of villages. All sorts of conveyances are used. By elephants and camels and horses and donkeys, by junks and house-boats and canoes, by wheelbarrows, and jinrikishas and bandy-carts, occasionally by bicycle and railroad, but more often on foot, climbing over hills, wading through rivers of water and sloughs of mud, in winter and summer, the missionaries preach Jesus. The manner and the message are everywhere the same—the patient, earnest, loving presentation of the Word of God.

There are no bounds to the zeal of the itinerant missionary. After a toilsome journey on elephants through the Laos jungles, we stopt for the Sabbath. "Now," we said, "we can have a day of rest." But at break-

fast the next morning, when we inquired for Doctor McGilvary, we learned that he and Mr. Collins had been in the village for an hour distributing tracts and inviting the people to come to a service at ten o'clock. What a service it was, under a spreading tree, with the mighty forest about us, the monkeys curiously peering through the tangled vines and the wondering people sitting on the ground while Mr. Dodd told them the deathless story of redeeming love. But Doctor McGilvary was not there. Seventy-four years old tho he was, he had walked, under a scorching sun, to another village, three miles distant, and was preaching there. I said: "If that is the way the Laos missionaries rest, what do they do when they work?"

The new missionary should go to the field expecting to take some part in this itinerating work. Even if his specific assignment is to medical or educational work, he can and should not only seek to lead his patients or pupils to Christ, but he should seek opportunities for an occasional tour among the outlying villages. Such a tour will bring him into closer touch with the people, enable him to bring the Gospel to some who might not otherwise hear of it and at the same time it will keep his own spiritual zeal warm and rich.

The missionaries whose direct assignment is to evangelistic work should give as much time to itineration as circumstances will permit. Missionaries themselves frankly write of the danger that they encounter at this point. They candidly admit that the temptation is strong to become absorbed by the various phases of institutional and station work—that it is so easy to sit down in a school or hospital, to become a pastor of a native church or to stay at home and write a book—and so hard to leave one's family and endure the physical

*See September REVIEW for Part I.

privations and mental annoyances incident to itinerating. But more of this work must be done if the heathen are to hear and accept the Gospel. Christ Himself signally honored this form of missionary effort, for He devoted no small part of His ministry to itinerating. So did Paul and his apostolic associates. In discussing the factors in the remarkable development of missionary work in Korea, the Rev. Dr. S. A. Moffett assigns the first place to "the wide-spread preaching of the Gospel message in its simplicity."

The large centers of population, however, should not be deemed less important than the country districts. The tendency of many of the missions has been to develop work in the villages rather than in the cities. This is natural, for the farmers and small shop-keepers, who form the greater part of the village population, are more open to the Gospel. Life is simpler, temptations fewer, distractions smaller, faith easier than in the cities where worldliness and vice and heathenism and race prejudice are often fiercely intensified. It is harder to make an impression on a great city than on a small town. There is a larger mass of hostile or indifferent public opinion to be faced by the individual convert, while it is far more difficult for him to observe the Sabbath. Of course, this is the history of Christian work the world over, at home as well as abroad. But on the foreign field the eagerness to obtain immediate results, the pressure from the home churches to report conversions, the greater willingness of the villagers to hear the Gospel, the frequently remarkable way in which the Spirit of God has moved upon villages, and the inexorable fact that workers have been too few to preach everywhere, have combined to lead the missionaries away from the centers. For this wide itineration the missionaries deserve great credit. It involves separation from the family, and often much physical hardship. Those who have been doing it should

be encouraged to continue it, and their number should be increased.

The boards should give the more important central stations such a force that, with diminishing their country work, they could more effectively work the cities. The difficulties are great: they always have been. But the city dominates the country now as much as it did in Paul's time, and in Asia*as much as in America. If we are to evangelize the non-Christian world we must not neglect the centers of its life. The Roman Catholics entrench themselves in cities, and while we should not imitate their cathedrals or many of their methods, we may at least recognize their wisdom in this respect.

For all this work, the wise missionary selects the vital themes of the Gospel. When face to face with rank heathenism there is no time for doubts or secondary truths. In such circumstances, and in none other, for that matter, sin is not "the metamorphosis of transformation" or "the pathological diagnosis of devitalization." Preach about sin and atonement, the need of men and the love of God. The inspired direction of the prophets of old is still in force: "Gird up thy loins,—and speak unto them all that I command thee" (Jer. i:17), "whether they will hear or whether they will forbear" (Ezek. ii:7).

Let us not be misled by the idea that men will be converted wholesale by any patent device. An eminent and sincere worker in China says that present missionary methods remind him of the old-time sexton who went about a church and lighted each lamp separately, and that we ought to adopt the method of the modern sexton, who goes behind the pulpit and touches a button. "Convert a dozen of China's leaders," he cries, "and you will convert China." I do not believe in that kind of conversion. I sympathize rather with James Gilmour who, in a letter shortly before his death, wrote: "I am becoming more and more impressed with the idea that what is wanted in China is not new, lightning meth-

ods so much as good, honest, quiet, earnest, persistent work in old lines and ways. Some changes in method are indeed required, but not those that involve the abandonment of Christ's method of dealing with men."

To what extent should missionary work include efforts at social reform? This is a disputed question among missionaries themselves. Some urge that the missionary should not concern himself at all with such movements, his efforts being to instil in the minds of men the great formative principles of the Christian religion, and then leave those principles to work their own legitimate results through saved men. They urge that Christ and His apostles followed this method, and inasmuch as sin is the root difficulty, the missionary in solving the problem of sin is really bringing to the heathen the ultimate solution of all their moral problems.

On the other hand, there are those who insist that the missionary can not be indifferent to the practical application of the principles of the Gospel to human society; that when orphans in India are starving in time of famine, the first duty of the missionary is to provide needed nourishment for the body and not simply to tell them about the Gospel and leave them to die; that when opium-smoking in China is a bar to the progress of the Gospel, it is the duty of the missionary to ally himself with the effort to remove that bar; and that where the blind, the insane, the deaf and dumb are wholly uncared for, the missionary who passes "by on the other side" exposed himself to the indignant censure which Christ and the whole Christian world since His day have imposed upon the heartless, hypocritical "priest" and "Levite."

It seems to us that extreme views in either direction are to be avoided and that the mediate course is the proper one. The Gospel was intended to save men both for this life and for the life to come, and when a missionary goes among people who are wholly ignorant of the bearings of

the Gospel upon human life, it is surely within his province to show them not only how to be saved for the future, but how to live for the present. As a matter of fact, missionaries have done this and are doing it in all lands.

A signal instance of the wise usefulness of the missionary in matters of reform occurred in Siam. Gambling is the national vice of Siam. It was licensed and even encouraged by the government. The monopoly of the gambling place in every town was auctioned off to the highest bidder. The successful concessionaire erected a large building in a central location. Music and theatrical performances added to the attractiveness of the place, and, particularly in the evenings, almost the whole population assembled. There were one hundred and three large gambling houses throughout the interior of Siam, besides a great number in Bangkok, the capital. The demoralizing consequences can be readily understood.

This vice was vigorously combated by the missionaries led by the Rev. Dr. Eugene P. Dunlap, who had large influence with all classes. They were powerfully reinforced by the Hon. Hamilton King, the American minister, a man of high Christian character who has won the respect and confidence of the Siamese Government. Doctor Dunlap and Mr. King frankly represented to the king that the gambling habit was inimical to the best interests of Siam and that the money that the government derived from it was obtained at a ruinous cost to character and legitimate industry. The king listened and the result was the issuance of a royal decree, January, 1905, ordering the abolition of these gambling concessions by April, 1907.

But while a missionary may very properly interest himself in such reform movements, care should be taken not to give them too much time and, in particular, not to allow them to take the place of the more direct and vital forms of missionary work. The

missionary is preeminently a man who is working at the foundations of character and morals, and useful as he may be as a reformer he will make a great mistake if he becomes a reformer only.

It is apparent from what has been stated that missionary work is not easy. The successful missionary must be a hard worker. His task is great and difficult. Both he and the Church at home must recognize the fact that this is not a crusade whose object is to be attained by a magnificent spurt. Error and superstition are so interwoven with the whole social and political fabric of the non-Christian world that Christianity seems to it to be subversive. For a long time other faiths were indifferent to the Gospel, but as priests see more and more clearly what changes Christianity involves, indifference is giving place to alarm. The ethnic religions are therefore setting themselves in battle array. It would be foolish to ignore their power, foolish to imagine that we are seeing the last of Buddhism in Japan and Siam, of Confucianism in China, of Brahmanism in India, and of Mohammedanism in Turkey. Heathenism will die hard.

The world, the flesh and the devil are in Asia as well as in America, and fighting harder. It is no holiday task to which we have set ourselves. We are engaged in a gigantic struggle in which there are against us "the principalities, the powers, the world rulers of this darkness." Need have we of patience, of determination, of "the strength of His might and the whole armor of God." We must sternly face our task in the spirit of the man who, as Browning said,

" . . . never turned his back, but marched
breast-forward;
Never doubted clouds would break;
Never dreamed, tho right were worsted,
wrong would triumph;
Held we fall to rise, are baffled to fight
better,
Sleep to wake."

In the conduct of this vast and varied work, the missionary is at his

best. In the words of the Rev. Dr. Charles Cuthbert Hall: "The missionary, to be appreciated, should be seen on his own ground. The missionary on furlough is at a disadvantage. Too often he is overshadowed at home by the official dignity of boards and committees; he appears unrelated to the local interests of Western committees; he represents things of which many Westerners are densely ignorant, and toward which they exhibit a pitiful indifference. The missionary feels all this, and is ill at ease. If one would know him as he is, one should see him in the environment of his work, the administrator, the guide, the spiritual leader, the man of love and grace; his influence a commanding power, his spirit the gentleness of Christ."

THE WORLD AS THE MISSIONARY MEETS IT

We must prosecute our work amid changed conditions, people at home no longer under illusions as to what the heathen are, and the heathen no longer under illusions as to what we are. The romance of missions in the popular mind has been dispelled, and the missionary is not now a hero to the average Christian. We do not confront a cringing heathenism, but an aroused and militant Asia which has awakened to a new consciousness of unity and power. The old is passing away and a new created world springs up, but a world that is not Christian. The Japanese victory over Russia has enormously increased this spirit so that to-day not only Japan but China and India and Turkey are aflame with the spirit of resistance to the white man's domination. Asia for the Asiatic is now the cry, and we must reckon with it. Thus while some difficulties such as physical hardships and isolation have diminished, new obstacles of a formidable character have emerged.

REV. A. J. BROWN.

EDITORIALS

THE POWER OF HUMAN TESTIMONY

Some would depreciate the need of the living voice, in missionary work, because the Word of God is now so abundantly and cheaply furnished in over 400 languages and dialects, that it may be used as God's Messenger to the nations. But God's purpose is clearly indicated in the two parables in Matthew xiii. In the first, the "seed is the Word of God"; but in the second, "the good seed are the children of the kingdom"; and He uses *both* in the world field. We must not forget that the eunuch of Ethiopia, with the scriptures open before him, and devoutly reading, said: "How can I understand what I read, *except some man should guide me?*" Has not God ordained that *experience shall be an expositor*, and that the believer, whose heart and life have learned the saving, sanctifying power of the word, shall interpret it to the inquirer?

THE POWER OF THE WORD

A native of Ceylon recently wrote to a woman in Ceylon who had given him a Marked Testament:

I read it at first with a critical eye, and found many mistakes and impossibilities; I certainly expected to find better things, as I then respected Christ as an able Author of a religion—especially of one professed by so many people, in all parts of the world—so I continued my reading it over and over again, paying greater attention to the mistakes and impossibilities I found in it. The reading of it was very uninteresting and tiresome for about two years. About the third year, I began to like and respect the little Book and its Author. This time *I did not find a single mistake or impossibility in it*. About December last, I changed my faith altogether, but I feared to tell it to my relatives who are staunch Buddhists. Now I have no fear for anybody as to my change of faith. I am sorry I did not become a Christian earlier. I have received God's help several times when it was needed. The Almighty God and most merciful Father has changed me wonderfully. I was a victim of vices before the change—now I am afraid to *think* of doing bad, as I am watched by the Father. It is a hard thing to violate the laws of a country in the eyes of its ruler,

knowing well what the result would be. Now I see distinctly He helps me every day, while receiving nothing in shape of compensation.

I send herewith a money order for 25 shillings. Please buy as many copies of "Marked Testament" as the amount will permit and distribute them free among our brothers and sisters, still in darkness. May God the Father give them will and sight to find the truth by themselves. One copy you gave me produced so many copies of interest, so I hope I will also be successful as you have been. God will help us to sow the same rate of interest this time also, as our object is to promote Christian faith.

(Signed) R. D. de S—.

District Hospital, Dimbulla, Ceylon.

THE POWER OF INTERCESSION

A well-known and intimate friend of Mrs. Stowe has given to the public an incident so pathetic and instructive that it ought to have widest currency; and tho many of our readers may be familiar with it, we here put it on record for the sake of a much larger number who need its inspiration.

During the latter part of her life Mrs. Stowe's consecration took high forms. She put great faith in prayer, and gave herself to the kind of dedication which exercises and cultivates it. One, very dear to her, seemed sinking away from the faith in which she trusted, and to which life and sorrow had taught her to cling as only those who have suffered and doubted and accepted can.

This prospect was a crushing grief and she set herself resolutely to avert the calamity. Letter after letter—some, thirty pages long—found its way from her pen to the foreign town in which German rationalism was doing its worst for the soul she loved. She set the full force of her intellect intelligently to work. She reasoned, wrote, argued, pleaded. Months passed in what seemed a vain effort.

Then she laid aside her pen, and as the season of the sacred holiday approached, shut herself from all but God, and prayed as only such a woman can. As she had set the full force of her intellect, so now she set the full power of her faith, to work

upon her soul's desire. One may not dwell in words upon that sacred battle.

But the beautiful part of the story, as I have been told it, is that a few weeks after this a letter reached her, saying only: "At Christmas time a light came to me. I see things differently now. I see my way to accept the faith of my fathers; and the belief in Christianity, which is everything to you, has become reasonable and possible to me at last."

E. S. PHELPS.

THE EVANGELIST AND THE INFIDEL

Ready wit sometimes is more powerful than any argument, and ridicule is a mighty weapon if wisely used. Jedediah Burchard, the brilliant evangelist of the middle years of the 19th century, who swept like a flame over New York and New England, was holding great prayer-meetings at Danbury, Conn., before his preaching services. And at one of these crowded prayer services, when many were asking prayers for unsaved relatives, and friends, and a young man had earnestly besought prayer for an aged father, a blatant infidel who haunted the meetings simply to interrupt, jumped up and said, "Mr. Burchard! I want to ask prayers for—the Devil!" "Go right on praying, brethren," said Mr. Burchard, "this man also wants *his father prayed for!*" That interrupter never again was heard at a meeting. A wise use of the ludicrous is often a great help in dealing with those whom no other means can reach. But it must be in careful hands, like any other sharp tool.

IN THE INTEREST OF PEACE

It must be a strange sort of a Christian, or even human being, who can regard with indifference the attempts of leading monarchs, statesmen and philanthropists to establish "A Parliament of Men, a Federation of the World" in the interests of the abolition or at least the abatement of the horrors and terrors of war. There is

something contagious and infectious about the war spirit. Even woman's mind and heart, constitutionally keener in sympathetic sensibility to human suffering, becomes hardened and even obdurate in the midst of the carnival of blood. During the revolution, those awful years of slaughter, from 1789 to 1795, French women kept in their boudoirs miniature guillotines for the decapitation of dolls, from whose severed necks issued a red fluid imitating blood. In the late Boer War, a British soldier wrote a letter home, which found its way into the public press, boasting that, after a battle, he went about with his bayonet, "finishing" a score or more of "fellows" weltering in their blood! What would be thought of any such act of wholesale murder—and murder of the helpless and unresisting—anywhere but on the battle-field!

When will men learn the beauty of that Arab motto—that "the staff of Omar was more dreaded than the sword of his predecessors," and that sublime saying of Bishop Lightfoot that our Lord taught us how "the convict's gibbet is the victor's car"!

THE FINAL OUTCOME AT THE HAGUE

Much confidence was reposed in Joseph H. Choate, the gifted leader of the American delegation at the Hague Peace Conference, that he would use his strong personality and vigorous advocacy to make this great representative body a "parliament of man, a federation of the world," for the accomplishment of Tennyson's lofty ideal, the spiking of guns, the furling of battle-flags, and the substitution of peaceful mediation for the arbitrament of the sword. Mr. Choate did not fall behind popular expectations in his earnestness and efficiency. But peace as yet can scarcely be said to have settled down upon the world, like a dove. Mr. Choate urged the creation of a permanent, international High Court of Justice, and declared that for such a body of delegates to acknowledge their inability to effect such result

would be a disgrace to their intelligence, capacity and integrity. In fact there were rumors that he had stated that he would not leave the Hague while such result hung in the balance.

There may be some difficulty in the final constitution of this High Court. No little diplomacy may be needful to adjust it so as to suit all the constituency which must be united in its support. But we believe it is coming. A small committee was constituted to consider the allotment of judges, and they agreed upon at least two basal principles: first, the equality of all states in their election; and secondly, the supreme criterion, their eminence as jurists, apart from consideration of nationality. Mr. Choate said:

Speaking for the United States I would be perfectly willing to entrust the fortunes of the court and the success of the conference in creating it to the result of such an election. So sure am I that the establishment of this court would be a great triumph for civilization and justice and an effectual guarantee for the peace of the world that I urge with all the earnestness of which I am capable the adoption of one of the provisional schemes now suggested.

The conference has adopted certain war rules, one of the most important being that hostilities must not begin without unequivocal notice which shall be communicated without delay to all the neutral Powers. Other provisions relate to the rights and duties of neutral states in time of war. Dr. Edward Everett Hale says:

We need not trouble ourselves about the guns and the torpedoes. We know perfectly well what the machinery of war means, that the Dreadnoughts and the torpedoes—these things on which we spend \$300,000,000 every year—will all be in the waste heap before the next forty years are gone by. Things always perish—the idea is eternal.

THE GREATEST PETITION AT THE HAGUE CONFERENCE

As an international expression to promote international arbitration, a petition was laid before the Confer-

ence, representing 5,641 persons in Scotland, 151,884 in England, including 23 members of Parliament, 58,145 Germans, and 2,000,000 Americans, including the membership of many societies represented by the signatures of officials. The getting of signatures occupied months of persistent effort on the part of Miss Anna B. Eckstein and her coworkers in Scotland, Great Britain and Germany. The first names were affixed in January, 1907, at a meeting of the American Peace Society, and Hon. Robert Treat Paine, its president, and Dr. Benjamin F. Trueblood, its secretary, headed the list. The petition reads as follows:

The undersigned respectfully express their earnest wish that at this second Hague Conference a *General Arbitration Treaty* be agreed upon, by virtue of which it will become a matter of honor with each nation to refer all international disputes which can not be settled through the diplomatic service to the World Tribunal at The Hague for investigation and settlement.

THE WORK OF THE Y.M.C.A.

At the sixty-third anniversary of the Young Men's Christian Association, the London Association bade farewell to Exeter Hall. The editor-in-chief made the closing address, speaking of the Young Men's Christian Association—its *era*, its *great example*, and its *magnificent errand*.

As to its *era*, of all the golden ages of history, the Victorian age has been the foremost in achievement, eclipsing the age of the Pharaohs in Egypt, of Leo X. in Italy, of Ferdinand and Isabella in Spain, of Louis XIV. in France, and Ivan IV. in Russia. Gladstone said that ten years in the Victorian era for general achievement and progress eclipsed the entire history of the world previously. Stupendous achievements are possible to-day, absolutely impossible in a thousand years previous to the coming of our Lord, so that men and women may now be practical giants by the mighty instrumentalities and facilities that God has put at their disposal. Of all the achievements of the Victorian era, none, perhaps, in the moral and religious sphere, eclipse the Young Men's Christian Association which I joined in New York over fifty years ago. It helped me at a critical period of life; helped to keep me within

moral and religious restraints; turned my attention anew toward the ministry; helped to train me in debate; to bring me into hallowed associations; it helped my heart, conscience and will.

The Young Men's Christian Association has been a great *unifier* to the Christian Church. It represents those things in which all evangelical believers are united; what things separate us are, by its very constitution, kept out of sight. That great man who is uplifting the whole negro race in America, Booker Washington, in opening the great Charlestown Exhibition said, speaking of the negro and the white races: "They may be as separate as the fingers on my hand, but like the fingers on my hand, they ought to cooperate in everything true, and noble, and pure for the advancement and uplifting of the human race." So the Young Men's Christian Association has found out that we may be as separate as the fingers of the hands, but we ought to combine in concentric efforts for the uplifting of humanity. That is one of the greatest things ever done for the Christian Church.

Few realize what the power of this London Association has been. One of the foremost generals in the Japanese army, and one of the admirals in the Japanese navy, were both of them presidents in turn of the Young Men's Christian Association in connection with the Annapolis Military School where they studied, and this Association has achieved triumphs the world over.

Exeter Hall is to become a thing of the past. Every particle of wood and wall has, in a sense, a new quality from the sacred eloquence that has rung through this hall from some of the most illustrious men, dead or living. This place seems the one place that ought not to have passed from under the possession and control of the Christian Church. For seventy-six years it has been connected with philanthropic, religious and missionary work, the one evangelical and evangelistic center of the whole world. It would be a shame were there any trouble in the erection of this new building for the Young Men's Christian Association.

This great new building should be triumphantly erected. There are no times for hesitation or delay. The enemy is massing all his forces. Let the Christian Church rally to the standard of King Immanuel, pierce the center of the enemy, turn his staggering wings, and sending along the whole line of battle the imperial clarion call of duty and privilege in the service of God, move on with all her hosts in an overwhelming charge and drive the enemy from the gate.

BOURNEVILLE—A MODEL CITY

Mr. George Cadbury, of Birmingham, of cocoa fame, is also a Christian philanthropist. Forty years ago he began in Birmingham an adult Bible class, still flourishing, which meets at 8 A. M. every Sunday, and, with its branches, has a membership of 1,800. Mr. Cadbury comes into town, five miles, to breakfast with his teachers at 7 o'clock—this man who has 4,000 men and women in his employ.

Not content to run a great manufacturing business on Bible principles, he has been the actual creator of this model city, a suburb of Birmingham, and adjoining the cocoa works. This has cost \$1,000,000, and is entirely independent of his business, tho probably most of the householders are in his employ. He seeks no financial returns, for it is not a business venture, and is so guarded by a board of trustees, that it can never be turned to individual profit. It is self-supporting, however, and yields a profit that will go to establish other model settlements.

Bourneville numbered 600 houses last year and nearly 3,000 people. Each lot has a garden with fruit trees, the house covering a quarter of the lot, being ornamental and at a minimum rent. Over 300 applicants can not yet be housed.

Mr. Cadbury believes God made the land for man at large and not for the few monopolists. He spares no pains to provide cheap, healthy, and happy homes. The death rate is only about eight-nineteenths of the rate in Birmingham, painful ailments being especially rare. There are no liquor saloons in this model city and no slums. The settlement is founded on the great laws of God given to Moses, carried out in the spirit of Jesus Christ. Mr. Cadbury's idea is one of brotherly service and a sharing of the blessings of prosperity.

GENERAL MISSIONARY INTELLIGENCE

AMERICA—SOUTH AND NORTH

The Neglected Continent

The Bishop of the Falkland Islands, in the *South American Missionary Magazine*, makes a strong plea for this neglected land:

"The needs of South America!" How great and pathetic they are! The world's empty continent—the hope of the future—the home to be of millions of Europeans who are already beginning to flow there in a steady stream—it is without true religion, and does not recognize its danger! The form of the faith prevalent is the weakest and most corrupt known, and it is impossible to believe that the rising young nationalities of the continent can long be content with it. Indeed, they are not content with it now. What hope is there for Argentina, for example—that Spanish-speaking United States of the future—without true religion?

What part have English people to bear in this? There are at least 50,000 British in Argentina alone, and 10,000 in Chile. Clergy and teachers, churches and schools, are needed in many places for our own people, if they are to be saved from lapsing from the faith. The South American Missionary Society, recognizing this need, is increasing the number of its chaplaincies, but a much greater increase is needed than the society is at present in a position to attempt.

The aboriginal races of South America have not yet received their share of even that very poor and inadequate amount of obedience which has been yielded to our Lord in this matter. There has been less missionary enterprise in South America than in other parts of the world. I believe *the majority of the population in Peru and Bolivia is Indian*. What a grand field for Christian enterprise!

A New Mission for South America

Mr. Philip Cadby, of England, has promised £2,000, with further promises for the future, if the Baptist Missionary Society of England will inaugurate an effort on behalf of the Neglected Continent. After prayerful consideration, the Committee has agreed to open the work if the Ar-

thlington Fund would support the proposal with a gift of £1,000 a year. The Arthlington Committee, after careful deliberation, have consented to send out a missionary party to investigate and report upon the prospects of a new mission to the heathen tribes of South America. They have granted the necessary subsidy on the understanding that the question of the adoption of the mission, after the initial effort, be left for subsequent decision.

Home Mission Work in Foreign Ports

The Foreign Mission Boards of the United States and Canada have initiated a new foreign missionary work. They have appointed a committee to look after the religious needs of American and English communities in foreign ports to cooperate with the Christian men and women in these communities in the building and maintenance of union churches. Robert E. Speer and Harry W. Hicks are members of that committee. At the present time the committee is seeking, at the request of the union churches in Kobe and Yokohama, good men to act as pastors for these churches, and is soliciting also financial help to the extent of \$2,600 for the current year, to supplement what these churches are themselves able to provide, with the expectation that within a few years they will both be self-supporting.

Bibles for Foreigners and New Americans

The New York Bible Society makes an interesting appeal for its work. New York City is now adding 316 people every day to its population. There are, or were, when the appeal was sent to the printer, 1,524,000 foreign-born and 1,687,000 born of foreign parents, leaving less than 1,000,000 of the population as Americans of the second generation. There are now 978 Protestant churches, with sittings for 675,000 people. Compared with three years ago, Manhattan has 2 fewer Protestant churches, 5 more Roman Catholic, and 18 more Jewish synagogues.

Vacation Bible Schools

The value of Bible study is proved by daily experience, and the plan of daily religious teaching of the children in the cities in vacation Bible schools has been so successful in New York City since its inauguration in 1901, that the Board of the National Federation of Churches this year appointed Rev. R. G. Boville national director of the movement in order that it might be extended to other cities. Last summer twenty-three churches and other buildings in New York were daily used for children's Bible schools. This is one way to solve the immigration problem, the anarchist problem, the social evil problem, and hundreds of other evils.

Altho the National Committee was appointed only in May, the local Church Federation committees were organized within four weeks in these two cities, in the interest of Vacation Schools for Children. In Philadelphia twelve schools enrolled 3,868 children and 1,117 were in average daily attendance. Each of the 1,117 children spent thirty hours during July and August in Bible study and song, and thirty hours in manual work, such as hammock-making, raffia work, and sewing, in which the steady purpose of the schools was to produce and develop Christian character.

To seek to chronicle the destiny woven by these twelve Vacation Bible Schools into the lives of the children of Philadelphia would be vain, but if order and industry; if music and friendship instead of street clamor; if better words and deeds; if the Lord's Prayer and the Ten Commandments; if child memories stored with heaven's message interpreted by loving cultivated Christian friends is of any avail, then more than 3,800 of these children will remember in years to come the Daily Vacation Bible Schools of 1907.

Missions at Chautauqua

Women of Western New York, Pennsylvania, Ohio and Canada now have a summer school of missions at Chautauqua. The registration for

united study this summer reached nearly 600 and the enthusiasm and interest were so great that a committee of arrangements has been appointed by the Chautauqua management in conference with the Central Committee on the united study of missions, insuring a prominent and permanent place on the programs of the Chautauqua assembly. This is the third year of lectures on these textbooks at Chautauqua and the demand has steadily increased for this department of work by the women who spend their vacations at this greatest of summer schools.

The lectures this year were given by Mrs. William A. Montgomery and Mrs. Henry W. Peabody and were largely attended.

With the hearty approval and support of the management the Central Committee will arrange next year for courses of lectures on methods in missionary work and on the text-book unsurpassed at any of the summer conferences of missions. Circulars will be issued in due time giving full particulars. These can be obtained from mission boards or the management at Chautauqua, New York.

Similar summer schools of mission study were held this year also at Northfield, Mass., and Winona, Ind.

A Men's Missionary Convention

Another large men's missionary convention is to be held in Philadelphia, February 11 to 13, 1908, under the auspices of the Presbyterian Board of Foreign Missions. There is promise of as great a gathering as that which met at Omaha last year.

Episcopal Men's Thank-offering

It seems probable that New York and Pennsylvania will give at least \$200,000 each in the Episcopal Men's Thank-offering. The offering from Massachusetts promises to be about \$60,000. In the individual parishes, the Church of the Advent, Boston, will have an offering of \$10,800. Trinity and Emmanuel, Boston, also report \$6,000 and \$3,000, respectively.

The largest proportionate gift is evidently that of the Church of the Redeemer, Chestnut Hill, whose men expect to make an offering of at least \$3,600. That gifts on behalf of the M. T. O. are not confined to well-to-do Churchmen is evidenced, in part at least, by the assurance that the lads and young men of the Cuttington Collegiate and Divinity School at Cape Palmas, Liberia, have had the matter in mind. Ninety-three of the 111 pupils have made offerings ranging from three to ninety-six cents. Their gifts, with those of some of the teachers, make a total of \$20.52 from this missionary outpost. Again Bishop Brent writes of the band of twenty Chinese communicants in one of the Manila missions who have sent him \$39, with the request that it be designated for St. John's College, Shanghai. —*Spirit of Missions*.

The Presbyterian Home Board

Here is a summary of the work of the Board of Home Missions for the year April 1, 1906, to March 31, 1907, together with some items of permanent equipment employed in the work:

Number of churches aided by the Board, 1,505; number of missionaries, including 39 Cuban, Porto Rican, Mexican and Indian helpers, 1,291; *number of missionary teachers, 458; additions on profession of faith, 7,265; additions on certificate, 5,046; total membership, 63,647; total in congregations, 69,896; adult baptisms, 3,039; infant baptisms, 2,684; Sunday-schools organized, 167; number of Sunday-schools, 1,575; membership of Sunday-schools, 93,608; church edifices (value \$2,928,344), 1,278; church edifices built (cost, \$253,052), 73; church edifices repaired (cost, \$45,174), 170; church debts cancelled, \$96,794; churches having reached self-support, 119; churches organized, 124; receipts for current work in all departments of the Board, \$965,737.87.

Theological Seminaries and Home Missions

In the opinion of President Mackenzie of Hartford Theological Seminary the conference which met in Boston to discuss foreigners in America (December 5) was the most important denominational gathering he has

known since becoming an American Congregationalist.

The call was issued by the officers of the Congregational Education Society and Prof. Calvin Clark, of Bangor Seminary presided.

The discussion followed more or less closely the outline suggested in the speech of welcome by President Campbell, of the Education Society, which was as follows:

1. The various groups of foreigners in our country and their location, particularly with reference to the existing institutions—namely, Scandinavian, German, Slavic, the Latin Group, the Finns and Poles, also the Southern Whites.

2. (a) The pastoral needs of each group—that is, a thoroughly trained ministry of men, or of women helpers. (b) What is the range of instruction required by the several nationalities? (c) The equipment which we now have as a denomination. (d) The work done by the separate institutions for the distinctive groups.

3. (a) Where do the burdens rest most heavily? (b) Where are the demands most urgent? (c) Possibilities of adjustment and realignment of work.

4. What need and plans for future conference?

Whether our present seminaries as now run can do the work which needs to be done in preparing men to preach the Gospel to the newcomers and to lead them as pastors and administrators, or whether they must alter their ideals and methods somewhat to meet new conditions, or whether new institutions should be established—these are questions which naturally arise after such differing statements as were made last week. The important fact now is that the issue is up, it is being faced, and wisdom borne of further investigation and conference will settle the matter.—*The Congregationalist*.

Present Condition of Mormonism

A Utah resident—not a missionary—writes in the *Presbyterian Home Mission Monthly* that as might have been anticipated the effect in Utah of the decision of the Senate in the Smoot case was the occasion of great jubilation on the part of the Mormon Church and was interpreted as a vindication of Joseph F. Smith

* Of these 21 are ordained missionaries of the Board and nine are native evangelists and interpreters, whose salaries are paid either in whole or in part by the Women's Board.

and the polygamous hierarchy. Polygamous living is more open than ever, and polygamous new marriages are reported.

Very significant is the prominence given to active polygamists at the public meetings of the Mormon Church. Immediately after the Smoot decision Apostle Heber J. Grant returned to Utah. He had fled to England because a warrant was out for his arrest for living openly in polygamy. Apostle Grant fears arrest and imprisonment no longer, feeling that the Senate has condoned his offense. The Mormons have elected Apostle Grant president of the Society of Utah Pioneers, an organization of the aristocrats of the Mormon Church.

In contrast to the honor given by the Mormon Church to active polygamists is the dishonoring of those in the Church who have dared to say that it is the duty of Mormons to obey the law of the land.

The Mormon Church is making a strenuous effort to unite the Democratic and Republican parties in order to defeat the American party at the next election. It is to be hoped that the Gentile population will not be deceived by such tactics.

It is hoped that the anti-polygamy amendment to the Constitution may set a seal of disapproval upon the disloyalty and immorality of polygamous Mormondom.

EUROPE

The Bible for the World

The British and Foreign Bible Society has promoted the issue of the Word of God in 409 different tongues. Three-fourths of the volumes issued go to the mission fields. More than 1,000,000 copies were circulated in China last year; in India, 693,000, and in Russia, 510,000. The circulation in Japan was more than double that of the previous year. Nine hundred native Christians are employed as colporteurs in the various countries.

The 8 new languages added last year to the Society's list of versions represent translations needed for tribes

among whom missionaries connected with the following societies are already at work: the Society for the Propagation of the Gospel, the China Inland Mission, the Welsh Calvinistic Methodist Mission, the New Hebrides Presbyterian Mission, the North Africa Mission, the American Protestant Episcopal Mission, Gossner's Evangelical Lutheran Mission, the Bible Christian Mission, and the Primitive Methodist Mission.

Missions of the Scottish Free Church

The magnitude of the purely foreign mission work of the United Free Church of Scotland is realized by few, even of its most prayerful supporters. Since the union of the two churches in the year 1900, our missionaries have been evangelizing the dark races in 15 regions of the world—in Manchuria, India, and Arabia; in Cape Colony, Natal, and tropical Africa; in the West Indies and Trinidad; and in the New Hebrides Islands of the Pacific Ocean. To these peoples—Buddhist and Hindu, Parsi and Mohammedan, and demon-worshippers—our Church sends more than 300 ordained medical and women foreign missionaries, or 443 in all, including missionaries' wives.

The blessed fruits of all this, under the guidance of the Spirit of God, we find:

1. In native Christian communities numbering 85,370 persons, old and young, of these 5,565 were baptized last year, and 45,987 were communicants.

2. No fewer than 86,901 of both sexes received a Bible education daily in the many colleges, theological halls, training institutions, and schools conducted by some of the missionaries.

3. Our 50 medical missionaries preached the Gospel to upward of half a million of people waiting to be healed or convalescent; while they treated 7,000 patients in the hospitals, and performed more than 12,000 surgical operations.

4. More than a thousand boys and girls rescued from the famine of 1900 continued to receive an industrial education, while another thousand had gone forth as self-supporters. All were baptized Christians, and some are already communicants.

The income last year was \$1,064,455.—*Missionary Record*.

Young Emigrants for Canada

Doctor Barnardo's homes, which for many years past have carried out a scheme of emigration of selected children to Canada, sent off their fourth and last party for the present year. The party, consisting of 135 boys and 100 girls, left London for Liverpool, where they embarked in the afternoon on the *S.S. Dominion* for Canada. Including these, 1,081 boys and girls have been sent forth by the homes in 1907, and their grand total of emigrants since the scheme was originated is now 19,276. Of these, 98 per cent. have done well. To-day many of these erstwhile waifs are filling positions of responsibility and influence. A farewell meeting was held in the board-room at Paddington. Afterward, the special train for Liverpool steamed out of the station to the strains of the Stepney boys' band, amid cheers and good-bys from many interested spectators. The Canadian superintendent of the homes, Mr. A. B. Owen, is in charge of the party. The older emigrants will, on arrival in the Dominion, go to situations already provided for them, while the younger children will be boarded out in selected homesteads until such time as they are able to work for themselves.

Another Union Movement

This time it is a proposition that the English Baptists and Congregationalists get together, and so famous a preacher as Dr. Alexander Maclaren, whose sermons go around the world, is back of the proposition. At a church dedication recently Doctor Maclaren said:

I live in the belief that before some of you come to my venerable antiquity you will see in our great cities a harking back to the original form of Congregational polity—that we should all be united in one great Church. Baptists are uncommonly like Congregationalists—and why in the name of goodness these two great communities should stand as isolated as they are passes my wit and I hope passes the wit of a great many of us. It would unify our community. It would immensely strengthen our witness. It would give us far more power in the state.

The Netherlands Missionary Society

The Netherlands Society is one of the oldest missionary societies in existence, since it was founded in 1797, and has been at work in the Dutch East Indies since that year. In 12 stations and a considerable number of out-stations 32 missionary laborers were employed in 1906, through whose instrumentality 712 heathen were brought to Christ and baptized. The schools were attended by 1,283 heathen boys and 134 heathen girls, while the native membership of the congregations was 11,316. The income of the Netherlands Society was \$67,864 in 1906 and the year closed with a deficit of \$4,713.

A Laudable Gift

A consecrated brother and sister in Silesia owned a spacious home in one of the small towns of that rich province of Germany. Surrounded by large grounds and gardens, it is an ideal spot for tired-out men and women to recuperate. And as the owners thought of this, there came to their minds the thought that missionaries, coming home after long years of exhausting labor and deprivations, need, perhaps more than other laborers, a change and a rest. Gladly they decided to dedicate their home to this purpose, and they donated it to the Berlin Missionary Society. Thus, the missionaries of that society and their families can rest in the beautiful home in Silesia, after their return from foreign shores and before they go out to tell the people of God at home, of the victories of the Gospel among the heathen abroad and of the darkness and the need of the field.

We recommend the idea of giving to our missionaries beautiful homes where they can rest a while when they come tired and worn-out with ceaseless faithful service in the Master's vineyard.

Anti-Clerical Movement in Italy

Not since 1870, when the Pope was voted out of his throne by his own subjects, and Cardinal Antonelli had

to send to King Victor Emmanuel's military staff for Italian soldiers to preserve Pope and priest from the populace, has such a wave of indignation against the Roman Catholic Church—its priests and its institutions—swept over Italy. Newspapers daily report instances of disrespect to priests even of outrages committed against them, and of attempts to burn clerical schools and institutions. Even boys of thirteen have been taken into custody for stoning priests of the Church.

What has caused this? Facts have come to light of unspeakable immoralities committed by priests and sisters in clerical institutions. Many of these institutions have been discovered to be centers of corruption; priests and sisters, in charge of infants and of boys and girls for their education, have been deliberately and systematically corrupting them, practising in their midst, and with them, revolting orgies. These things first came to light in Milan, then in Brescia, then in Venice, then in Florence, then in Rome and Naples. As soon as it was ascertained that they existed in Milan, the Government ordered a thorough investigation to be made of the state of matters in all clerical institutions, and these scandalous reports are the result.

These are institutions to which Protestant fathers and mothers in England and in Scotland send their daughters to learn foreign languages and finish their education. Education in Italy is national, secular, compulsory, and lay. No priest, no sister, no monk, no nun, finds a place as teacher in any of the national schools in the land. Italy knows the danger, the peril, of permitting such to come into contact with the youth of the land. But the national schools only touch the lives of children between their sixth or seventh and twelfth or thirteenth year. The Church of Rome, taking advantage of this, has opened all over Italy schools for infants and colleges and high schools for young men and young women. It is in these infant schools and in these clerical colleges and high schools that these immoralities have

taken place. The Government of Italy has not only ordered all these institutions to be inspected, but it is shutting many up, and in some cases their priest-professors and their sister-teachers are awaiting trial for unnatural crimes.

The Government declares its intention to punish personal abuse of priests and nuns, all attempts to destroy property, but it commends the spirit of indignation which the people are showing against such scandals, saying: "The Minister of Internal Affairs has issued instructions that the anti-clerical demonstrations be conducted orderly, and that all acts of hostility directed against priests, monks and nuns be put down. *Every serious and worthy anti-clerical demonstration is permitted, but any tumultuous display of hostility to individuals can not be tolerated, as they only compromise that most noble cause of morality and of liberty on behalf of which the people of Italy are rousing themselves at the present time.*"

England and America should order an inspection of all such institutions. REV. ALEX. ROBERTSON, D.D., of Venice.

ASIA

From the Golden Horn to the Persian Gulf

A German company with help of the Emperor and the Sultan, have secured a concession for the construction of a railroad from Constantinople to Bagdad and the Persian Gulf, a distance of 1,700 miles. Already 120 miles have been built. The company have a grant of land for twelve miles on each side of the track. There are wonderful agricultural and mineral resources to be developed. The petroleum field in the region of Babylon and the Tigres and Euphrates Valley is thought to be many times richer than the Baku field. Mesopotamia promises to be a great cotton-growing country, and Syria and Anatolia are adapted to wheat. The next few years will see a wonderful development here; and what this means commercially and politically it is hard to conjecture. These lands, which have been lying almost

empty of people, may be destined soon to teem with population as in the ancient times.

The Significance of a Flag

Dr. F. Johnson, who went from Palestine to Baghdad to reopen the medical mission, has now returned to England. In an account of his winter's work he gives particulars of cases illustrating the characteristic way in which patients show their gratitude. One point of interest is that the simple Arabs, on leaving the hospital after being cured, carry with them a flag as a mark of gladness; by this means the name of Christ is carried into regions where the messenger of the Gospel has never been. Doctor Johnson writes:

The flag is nothing more than a piece of white calico which is fixt to a stick or reed; it is, however, sufficient to indicate that something special attaches to the journey, and passers-by are told on questioning that the flag is that of "al Messiah," or, sometimes, that of the Protestant doctor. Thus, these simple people give expression to their joy and gratitude. In some dim way they have learned that the hospital and the cure they have obtained are connected with the name of "al Messiah" (the Christ); whatever more in the way of teaching they may have grasped during their short stay in the hospital, little more than that indicated by the flag survives in their memories. I have seen the simple calico flag used by parties of Arabs when in pursuit of those upon whom they wish to work revenge, after, for example, a raid. Here the carrying of the flag will denote that the party has some set purpose before it. So, too, the flag is employed when on pilgrimage for religious purposes, as for example, by a party visiting some shrine.

Education in Teheran

Iran Bethel and the boys' school are both day schools of high school grade. Only a few of the girls remain beyond grammar school grade, as home duties and early marriage call them away. Besides, it is a new idea that women are capable and worthy of an education. The boys continue longer, as the school fits them for positions with good salaries. There is such a demand for education that college courses, including one in medicine, are now being added to the school. There is every

reason to believe that, if supported by the home Church, it will develop into a strong institution, such as Robert College, or the college at Beirut. Up to a few years ago, most of the pupils were from the non-Moslem peoples—Armenians, Jews, Zoroastrians. Last year, of 220 boys, 128 were Moslems, and many of them from noble families. —*Herald and Presbyterian*.

Christian Students in India

In the recent examinations at the University of Madras, the names of 44 Indian Christians appear in the B.A. list, and 2 in the M.A. list. In addition, the names of 300 native Christians appear in the list of successful candidates for matriculation. A native Christian student, too, took the highest place in the M.B. examinations, and 2 Syrian Christians passed creditably in another. This intellectual progress within the native Christian community is a very hopeful sign, and is full of promise for the future.

Help for India's Women

Forty million women in India are imprisoned in Zenanas where the outside world is unknown and unseen. The physician and sometimes the missionary are admitted and give wonderful glimpses of a larger world beyond, but their souls are dark.

Fifty per cent. of the women of India die prematurely or are invalidated for life and there are 27,000,000 widows—a widow means disgrace and deprivation of the pleasures of life.

How to reach these people and tell them of the love of Christ has been the long-tried question which is partly solved in the North India Medical School, where native Christian women are trained to be physicians. Students are taken from various missions, women of substantial education, and after they have passed the required examinations are trained for physicians, and go out to do medical missionary work.

Since this school was established, in 1896, 65 trained workers have gone out and 41 are still known to be en-

gaged in medical mission work. Six have died, six have married after several years of good service. The others are working in government hospitals with the consent of the missionaries who sent them to the medical school.

The urgent need at present is to enlarge the work and raise the standard in order to gain the best minds and to meet the strict government requirements.*

A Great and Notable Convert

We have heard, directly from eye-witnesses, of a priest of eight villages in India, who had given his own nose as an offering to the gods, and was himself worshiped as a god; a priest whose violent tongue and blows had driven many missionaries from his neighborhood—who was brought to Christ by the persistency and prayers of a vile woman whose heart had been wondrously changed and who resolved to win him for Christ. She simply bore all abuse but would not give him up. At last he yielded, and astonished the missionaries who feared to meet him, by declaring himself a convert, and was baptized as John because through the fourth Gospel he found salvation. When Swami Vivikenanda returned to India from his visit to the United States, he boasted of his power to recover this lost Brahman to his faith. He sent for him to come and see him, but was informed he had no time to waste on him; then he sent coolies with costly gifts, but they returned with their bribes, bearing "John's" answer: "As all stars fade before the sun, so all the Vivikenandas in the world lose their luster when Christ appears."

Singapore the Modern Babel

The fact has often been told that in the Anglo-Chinese School at Singapore nearly 40 languages are spoken by the pupils. Mr. Edward Bennett, in the *London Quarterly*, Saint Martin's

le Grande, gives a sketch of the post-office in Singapore. There are letters for delivery to Europeans, Eurasians, Malays, Tamils, Bengalis, Parsees, Arabs, Armenians, Singalese, and others. The postmen have their work cut out, and when there comes a Tamil letter they often have to beat up the countryside for the man with no fixed abode, and they often have to read out the addresses and origin of all their letters at each house they visit. There are other obstacles in the way of the speedy delivery of letters—dogs, for example. The Malay postman is a Mohammedan, and when the friendly dog accosts him (dogs always accost postmen) the touch is a defilement. The postman must bathe. And the bath must be taken before the next hour of prayer. Prayers are offered five times a day. Some one makes the comment that either the postmaster of Singapore has no nerves or he does not open his explosive correspondence.

The Bible Work in China

Dr. John Fox, Corresponding Secretary of the American Bible Society, writes on the subject of Bible translations, in connection with the recent Shanghai Conference. The Conference of 1890 appointed a committee to make a union version in Mandarin, and two in written dialect, which is wholly different from the spoken language. Besides this there are 8 principal dialects so distinct that they may be called languages. This confusion is increased by 20 or 30 minor dialects. The recent Conference appointed a committee to continue the work of translation and asked the British and American Bible Societies to bear the expense. In addition to the translation of the scriptures the work of Romanizing the language is progressing—that is, writing the language in Roman characters that it may be easily read. The catalog of the Chinese Agency of the American Bible Society shows a total of 17 different versions and 580 different editions ready for use. The cost of these editions far exceeds the receipts from sales.

* For further information please address Miss A. R. Lee, Field Secretary for American Committee, 7 Perry Street, Morristown, New Jersey.

The New Woman in China

At Chen-tu, the capitol of Sz-chuen in Western China, it is computed there are at present 11,000 students. The education movement is only three years old. There are all kinds of schools, some private, others established by the Government, and others opened by public subscription. The students dress in semi-European fashion, with the embroidered dragon on the left sleeve near the cuff; even the scholars of the Christian schools have the same decoration; and on the upturned collar of the coat is a silver medallion, with the character denoting the class of school the students belonged to.

What was my astonishment when going through the city to see a number of students with the character for "woman" on their collars! When I went to some of the missionaries there and asked what it meant, I was told that the young women of the well-to-do families were now attending girls' schools and taking the same studies as their brothers, but that with their girls' attire they could not go out on the street to attend the classes; and so to avoid this they now dress in almost the same cut of clothes as the men. Mrs. Davidson, of the Friends' Mission, rather amused us by telling of her effort to get one of these same Amazons to go round to the boys' entrance of the school—she herself being deceived by the appearance of her visitor. The fashionable small feet, of course, had disappeared, and the fair student wore top boots, and I suppose had drill exercises. What a wonderful change for China!

REV. JOHN PARKER, in *The Chronicle*.

The Island of Formosa

This possession of Japan contains nearly 3,000,000 inhabitants, of whom 133,500 are Chinese and about 40,000 are Japanese. Splendid evangelistic work is now being carried on by the Japanese Church for the Japanese in Formosa. The English and Canadian

Presbyterian missionaries have done great work in Formosa. The Japanese Presbyterian Church is attempting to aid the other Presbyterian bodies in this great evangelistic movement. The work is extending to the savages—head-hunters. Mr. Dogura, who is a Japanese forest planter and a Christian, has won many of them by his kindness. He offers to support a Japanese missionary to these degraded people. A Japanese magistrate on his plantation, near where the head-hunters live, with a Christian wife, is much interested. The wife is a trained nurse. She is trying to learn the language. She said to a missionary: "I am trying to learn the language of these savages and win them by kindness and tender care. They believe in a god, but their god is not like ours; he is a cruel god, and they think their god likes to have them cut off heads." The Christians of Japan are the ones to carry the Gospel to these poor, benighted "head-hunters."

Missions in Japan

The work in Japan has been going on about forty years, and in a population of 45,000,000 about 55,000, or a little more than one in every 800 of the population, is a Protestant believer. And, small as this number is, the results are out of all proportion to the outlay in men, time and money. There are now about 280 married missionaries, and nearly 300 unmarried women missionaries—a total of about 580 at work—and if we add the Japanese native workers, the entire force is a little over 1,600 people. But what are 1,600 in a population, yet unreached, of about 45,000,000. If the entire force were equally distributed among the unevangelized, it would still give each man and woman about 28,000 to reach. Yet during 1905, about 4,500 converts were baptized, and there are 530 self-supporting churches, with over 850 Sunday-schools and 60,000 pupils; and the native churches raised over \$90,000 for all church purposes in the year.

Can American and British churches show a like record?

Memorial by Missionaries in Japan

The American missionaries in Japan, to the number of 100, have signed a memorial in which, while disclaiming any desire to mix in politics, they assert that their sole desire is to remove misunderstanding and to testify to the sense of international justice, the faith, and the friendship of the United States, and their belief that the reports of the belligerent attitude of the Japanese do not represent the true feeling of the nation. The signatories of the memorial say they desire to record their appreciation of the universal courtesy and helpfulness of the people and the Government of Japan. The memorial was signed by missionaries of all sects.

International Reform Bureau in Japan

Dr. Wilbur F. Crafts, Superintendent of the International Reform Bureau, at Nagasaki completed a series of 33 addresses in the chief cities of Japan, Korea and China. He has had important and extended audiences also with Viscount Hayashi, Marquis Ito, Count Okuma, Viceroy Yuan Shih Kai, and the Wei wupu, of China. His efforts have been directed, first, to enlisting the cooperation of Japan and China in a proposed world-treaty of the great civilized powers of America, Europe and Asia for the prohibition of the sale of intoxicants and opium to savages in the South Seas and in Africa, in the interest of market and morals. He has also sought to aid by public speech and private counsel those who, in Japan and China, are fighting intemperance, impurity, Sabbath-breaking and gambling. He has brought to the attention of the Japanese Government the lax enforcement of the anti-opium law in Formosa. Mrs. Crafts, who is an active helper in the work of this bureau and Sunday-school Superintendent of the World's W. C. T. U., spoke 15 times in promotion of similar objects, chiefly to meetings of women and children.

Chinese Students Leaving Japan

The 13,000 or more Chinese students at one time in Tokyo have been reduced to not more than 8,000. This marked diminution, according to the *Japan Mail*, is a subject of live comment in Japanese circles. The causes are said to be: first, the issue of stringent regulations bearing on the conduct of these students; and secondly, the system organized by the Chinese Government for the control of the students, a system which is said by some critics to have been devised expressly for the purpose of exercising a strict scrutiny into the political opinions of the lads. The *Mail* intimates that Germany and America have taken advantage of the situation to urge China to send her students to their schools, and quotes one of the leading Tokyo papers as charging that the system of rapid "finishing" that has been so much discredited in Japan is likely to be inaugurated in these countries.

AFRICA

Progress in German West Africa

The North German Missionary Society has just published its annual report for 1906, concerning the work among the 900,000 heathen in Togoland, the German colony in West Africa. The number of stations is 6, with 84 out-stations (96 at the time of writing), where 32 European missionaries (8 women) were assisted by 135 native laborers. The 103 schools (86 in 1905) were attended by 3,584 pupils (2,912 in 1905), among whom 901 girls were found, 549 heathen, 100 of them being children, were baptized, an increase of 182 over 1905, and the number of native Christians increased to 5,541. Great willingness to hear the preaching of the Gospel was found everywhere, and the hearts of the missionaries were gladdened by a profession of faith in Christ from the lips of many. The congregations of native Christians are increasing in spirituality, and the Gospel of the Prince of Peace is conquering Togoland as it

is many other places of the earth. But since the society had older deficits on hand, it now finds itself in debt to the amounts of \$14,400. Two missionaries of the North German Society have published great literary works during 1906. Jacob Spieth prepared the wonderful book, "The Eoke Tribes," and D. Westermann published a dictionary of the Evhe dialect in two volumes.

Progress of the Nigeria Missions

The number of baptized Christians in the Western Equatorial Africa Mission has greatly increased of late years and is now 23,487, as compared with 8,336 ten years ago. The growth has been chiefly in the Yoruba portion of the mission and above all in the Ijebu country, whence 201 baptized converts were returned at the end of 1896, and 7,294 at the end of last year. Rapid progress, however, has been made on the Niger, where considerable extension has taken place during the last few years. The recently published Annual Report tells of several new stations being opened: two at Umunya and Ebu, in the Ibo country; one at Patani, on the lower reaches of the river, occupied in place of Brass, where the work has been handed over to Bishop Tugwell; a fourth at Mokuwa, about 40 miles west of Bida, itself only occupied in 1903; and a fifth at Kuta, where a beginning has been made in evangelizing the pagan Gwaris. It also records the sailing of two men of the Cambridge University Missionary Party, who have been designated to commence work in the Bauchi country. This advance is only a continuation of that which has gone on of recent years quietly and almost unnoticed under the wise leadership of Bishop Tugwell.

A Church of Spontaneous Growth

A missionary of the Presbyterian Church South writes from the upper Kongo:

A recent visit to a strange village gave us a pleasant discovery. We found a small but neat church, built

by the natives themselves, and a little assembly of Christians there worshipping God day by day the best they know how. This little church originated of itself and the Holy Spirit. No one had been authorized by the mission to begin a catechumen class there. The missionaries of Luebo did not even know of its existence. A young man, more zealous than intellectual, was taught and baptized at Luebo. Returning to his village he gathered together about 100 persons into a catechumen class, and the people built the little church. The chief of this village it may be noted, is also at present in prison at the State post, Lusambu.

A few hours' travel brought us to another village where we discovered another catechumen class of ten persons, taught by a young man who himself knows only the catechism, but knows it well. "I was taught and baptized at Luebo," he said, "and I came here to try to teach my people to learn their bad ways."

In the village of the chief above mentioned a Sunday-school was recently organized with a membership of 480, nine-tenths of whom were children and perhaps 50 or more of them exactly the same size and drest alike—nature's black of perfect fit. Their clothes are seamless, hard to tear, without buttons, and unaffected by the exposure to the weather! Some folks here during the whole of their five years' existence have not owned as much clothes as a lady's handkerchief. But the Sunday-school grows, nevertheless. Two weeks ago there were in the school 625 persons and others playing outside the church. One class had in it 148 children and another 85. It seems as if a school of 1,000 members could be gathered every Sabbath day. Here is a glorious opportunity for more teachers from our Southern Church.

Native Africans as Printers

At our Inhambane Mission Press, East Central Africa, under the supervision of Dr. E. H. Richards, the native boys are printing the Gospel of

Luke in Chindawu, a language in which hitherto no word of the Gospel has been printed and but little preaching has been done. The Illustrated Child's New Testament, in one of the other languages spoken in Portuguese East Africa, is also in press and will provide the first Bible pictures ever circulated in the district. A native paper appears regularly, giving the Sunday-school lessons. The boys and girls who work in this press are given less than one dollar a month and their food. When they become sufficiently capable printers to set "copy" without making more than one mistake to a line, wages are raised to one dollar.

The Bible not Excluded from Abyssinia

Mr. Karl Cederquist, of the Swedish Mission at Eritrea, has been staying for some months at Adis Adeba, the capital of King Menelik. He informs us that on several occasions during his journeys in Abyssinia he has found Bibles which were almost worn to shreds through having been read, borrowed from house to house, and re-read by so many different families. In the Galla-speaking country he finds that the people are very receptive, and highly appreciate the Gospel. Most of the Abyssinian priests, however, do not sympathize with missionary effort. The Gallas number practically 12,000,000, among whom there are at present only half a dozen native evangelists and a single European missionary.

A Flourishing College in Egypt

That mission schools in the past have served the missionary purpose for which they are established is proved by fifty years of history. The college at Assiut is, perhaps, the most conspicuous example of a strong Christian college. Its record is truly a remarkable one. It has had under its influence, during its establishment, 4,000 different individuals. About 200 have taken the full course and graduated. Of these who graduated, 70 are ministers in the native Protestant church in Egypt. Of the 288 men school-teachers in Protestant

schools in Egypt, 200 had their training in this college. In one year alone, recently, about 100, mostly undergraduates, went from the college to teach in village schools.

The Christian influences which dominate the life of this college are very strong. The College Christian Union is an aggressive organization, and labors definitely to bring students to Christ. Sixty-two students made a public profession of their faith in Christ during a recent year; 35 during another year. Seventy of the members of the Union have pledged themselves to some form of Christian work. General contributions to religious work amount to about \$500, while, in addition to this, half the support of a native missionary in the Sudan has been assumed by the Christian students of the college.

The African "Sleeping Sickness"

This strange disease has been epidemic in equatorial Africa for years. Its victim spends more and more time sleeping, and usually dies. Latterly Africans travel more than formerly, so that the disease has spread far and wide. Scientists find that it is communicated by the *tsetse* fly, as yellow fever and malaria are by the mosquito. The disease has so decimated the population in parts, that in one portion of Uganda, out of a population of 300,000, 200,000 fell victims. The various European governments have made appropriations for investigation of the disease. In June an international congress, attended by delegates from Great Britain, Germany, France, Kongo Free State, Portugal and Sudan, was held in London to devise ways of overcoming it. Professor Koch, who was sent to Africa by Germany, has found what he claims is a cure, and messengers have come 200 miles to beg the "Great White Wizard" to come and cure their dying relatives. His fame has spread through Central Africa, and appeals come to him from the remotest district. In the villages he is given a great hut "as large as a sultan's" in

which to conduct his microscopic work.

Missionaries Driven Out

The American Congregational missionaries are encountering opposition from the British officials in Natal and the Germans in the Caroline and Marshall Islands. The Rev. James L. Barton, D.D., Foreign Secretary of the American Board of Commissioners of Foreign Missions, after having made a long tour of inspection of the missions in Japan and China, has been visiting Europe in an endeavor to adjust these difficulties. The gradual withdrawal of American missionaries from the German islands has been agreed to, but the troubles in Natal, arising from the hostility of Sir Henry Edward McCallum, until recently the Governor, remain unsettled. Unfortunately, Governor McCallum obtained the erroneous impression that the Zulu Christians connected with the American missions were disloyal, and he so reported. The Governor demanded that a white person should be placed over every Zulu church and school. This would make the work of the American board a practical impossibility, since a sufficient number of whites could not be provided, and the growth of the Zulu churches into independence and self-support could not be expected.

Conference of German Missionaries in South Africa

Four German Missionary Societies are laboring in South Africa, viz: Berlin Missionary Society, Hermannsburg Missionary Society, Moravian Missions and The Rhenish Missionary Society. On July 4, 1907, and the following days these societies united in the second conference of German missionaries in South Africa at Kimberley. Twenty-four missionaries were present and took part in the discussions and deliberations. Most important subjects were ably treated in well-written essays. Of these we mention the papers on "The Education of Native Children in and out of School,"

"Care of the Youth after School Age," "The Attitude of the European Missionary toward Native Pastors and Helpers," "The Missionary's Sermons," "The Third Commandment." A deeply spiritual tone pervaded all the deliberations and the missionaries present returned to their fields of labor, being much blest and greatly encouraged. It was decided to hold the next conference of German missionaries in Cape Town in 1910. The surprise of all who were present at the second conference was the remarkable manner in which all missionaries and societies agreed on missionary methods and needs.

The High Commissioner for South Africa on Foreign Missions

Those interested in the missions carried on among the native races in South Africa will be interested to read what Lord Selbourne, the newly-appointed High Commissioner, thinks in regard to them. At a meeting held in Oxford, he said:

I wish to give my testimony as to the general value of mission work. I have no difficulty in stating the impression left on my mind, and that is the *profound contempt which I have no desire to disguise for those who sneer at missions*. If a man professes to be a Christian it is absolutely impossible for him to deny the necessity of the existence of missions. Therefore the critic is driven to pass his sneers on the actual missionaries who go and do the work, and I have noticed that he sets up a standard for them which is certainly a standard against which nothing can be said; he expects every missionary to be as saintly as St. John, to be as wise as Solomon, and as great a statesman as St. Paul. The labor market does not supply the article, and if the critic will be good enough to apply the same test to himself and to his own profession, whatever it is, he will see that the standard is perhaps a little too exacting. Not only does the critic demand a standard that is obviously impossible, but he leaves out of sight the peculiar difficulties and dangers of missionary life. I desire to protest against the unholy thirst for statistics; it is perfectly impossible to put into statistics the result of mission work. I would go further and say it is absolutely bad for the missionary to have to try to write a report which will give a favorable impression at home. What have you to do with statistics in such a matter

as this? The utmost a man can possibly do is to do his best, and the results really are not his business; they rest with a Higher Power.—*East and West.*

The Case of Mr. Stannard

The cablegram announcing the acquittal of Mr. Stannard, the Kongo missionary, by the Court of Appeal at Boma, came as a welcome surprise. After his conviction by the Kongo Court a few months ago, it was hardly thought likely that he had the chance, upon appeal, of having the judgment reversed. In quashing the conviction, the Court of Appeal has practically admitted the truth of the charges brought against the officials by Mr. Stannard. What now will be done? The accusations made were of the gravest character. If they were false, the man who made them deserves severe punishment. Now that they are virtually admitted to be true, what about the officials who stand convicted of cruelty and intimidation? It looks as if the question would be asked in vain. Sir Edward Grey has spoken of "something" being done by "somebody," and there, in this vague manner, the matter is left. Meanwhile, we are told that the situation on the Kongo remains the same. As with Macedonia and Armenia, brutalities will continue, while Europe remains too busy to attend to so small an affair as the preservation of a race from extinction! —*The Christian.*

ISLANDS OF THE SEA

Christian Real Estate in Manila

According to the Philippine *Christian Advocate*, "six years ago there was not a dollar's worth of property in the city of Manila owned or controlled by the Protestant Church. There are now the magnificent Episcopal cathedral, one of the prominent landmarks of modern Manila, the new Presbyterian chapel, this being part of the proposed building which, when completed, will be one of the most splendid church edifices in the East, the beautiful new Central Methodist Church

building, the imposing buildings of the Ellinwood Bible Seminary, the Harris Memorial Deaconess Training School, the Episcopal Hospital and Dispensary, the splendidly equipped Columbia club-house, the Episcopal parish-house, and the six or seven mission homes; all these having cost at least \$250,000. This gaining of property, providing permanent homes, has done much toward creating a respect for the thing for which they stand."

Methodist Success in the Philippines

Bishop Oldham estimates that within the region in Northern Luzon assigned by the Evangelical Union of the Philippine Islands to the Methodist Episcopal Church for cultivation, there are about 2,000,000 Filipinos. Of this number we have now enrolled as members and probationers, a few over 20,000, or about one per cent. With the exception of the agents of the Bible societies, there is in this territory no other evangelical agency at work. "What the Methodist Church fails to do in this area must go undone," says the Bishop.

Police-men as Missionary Helpers

Some interesting new methods and agencies are noticed in the *Baptist Missionary Magazine* as having been introduced into the missionary church at Sinwagan, Philippine Islands. A church society has been formed to receive contributions of rice which will be kept to serve as a reserve fund for members in need. When misfortune befalls a member he may, on approval by the trustees, draw upon it to repay on easy terms of interest when his trouble is over. The privilege of this borrowing is to be extended to other churches. A band of policemen has been instituted to see that all the members of the church attend the services on time. These policemen hunt up delinquents, and if they can not give good reasons for their absence, bring them to church. In the church they keep order among the throngs of children who attend.

Further News from New Guinea

The remarkable news from New Guinea, which we told our readers in the REVIEW for July (page 530), is confirmed by the more recent reports. There can be no doubt that the Lord is working a great change for the better. Missionary Diehl reports large audiences at all services and an almost marvelous willingness of the people to aid him in his work in other parts of the country. He has now twelve catechumens, among them two mature men and two girls. One of these girls is to marry Gumbo, the first native baptized. Before the present awakening he could not find a father who would give his daughter without the heathen fasting and magic, but now the marriage is to be according to the Christian ceremony. The heathen do not molest the catechumens, for they see that Christians and inquirers live better lives than themselves. An inquirer who lost his temper and used harsh language was publicly rebuked by a heathen, who said: "A Christian must not do such things." In other parts of the island the number of inquirers continues to increase, and the need of new workers is great.

The Macedonian Cry from Over the Sea

The Rhenish missionaries in New Guinea, assembled in solemn conference for prayer and consultation some time ago, decided to ask the Board of Missions of their society in Germany for 18 new missionaries for that field. The cry of the heathen, wakened to a consciousness of spiritual need by the Spirit of God, was in their ears and the wonderfully increasing number of Papuas, men and women, coming for instruction preparatory to baptism, told them of the speedy approach of the harvest. Trusting in the Lord, these men asked for reinforcements to the situation at home, the struggle for the means necessary to support the laborers already in the fields and the scarcity of missionary candidates, was well known to them. God heard

that cry from over the sea, and tho the Rhenish Missionary Society will not be able to send 18 new laborers to New Guinea just now, a number of new workers sufficient to relieve the most pressing needs will soon start on its journey. Thus the door, opened so providentially by the Lord (see MISSIONARY REVIEW, July, 1907, p. 530), will be entered by His faithful disciples. In the meantime Mr. Diehl, the missionary at Bogadjim, is able to report the baptism of five more Papuas and the coming of nine new inquirers, among whom are three men more than thirty years of age and two girls.

MISCELLANEOUS

An Admiral's Testimony to Missions

Admiral Mahan, in a letter concerning the Laymen's Movement, says :

The power of the Gospel of our Lord is, I believe, signally manifested in this particular step; itself no spasmodic movement, but the natural outcome of an interest in Christian missions, which for some years back has been increasing in all the Christian denominations in our country, and of a rate which, tho notably rapid, has been steady and sustained, and in the end has drawn them thus together. Without any affectation of ignoring those differences of view on points of real, tho minor, importance which unhappily have divided us into separate ecclesiastical organizations, they have come together in the single supreme purpose of common concerted action for the spreading of the knowledge of the name and message of Jesus Christ throughout the world He came to redeem. In such unity of purpose and action, in which they now seek the cooperation of their brethren among the laity of Great Britain, there appears to me a marked approach toward the oneness which our Lord prayed might be shown to the world by His followers; and I am persuaded that in no other way will His prayer be forwarded by men more surely than by acting heartily toward this end in which all agree, and in comparison with which all differences, however valid to our consciences, are relatively insignificant.

Seven Ways of Giving

I. The careless way. To give something to every cause that is presented, without inquiring into its merits.

2. The impulsive way. To give from impulse—as much and as often as love and pity and sensibility prompt.

3. The lazy way. To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

4. The self-denying way. To save the cost of luxuries and apply it to purposes of religion and charity. This may lead to asceticism and self-complacence.

5. The systematic way. To lay aside as an offering to God, a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether poor or rich; and gifts would be largely increased if it were generally practised.

6. The equal way. To give God and the needy just as much as we spend on ourselves, balancing our personal expenditure by our gifts.

7. The heroic way. To limit our own expenditure to a certain sum, and give away all the rest of our income.

Increasingly Optimistic

"The older I become the more optimistic I am; in fact, I am becoming riotously optimistic," is the testimony of a South Indian missionary of 40 years' experience, the Rev. J. Duthie, of Tracancore.

In Education, Why Are Girls Neglected?

Mr. J. Fergusson, who appears to be well-informed as to his theme, writes earnestly and at some length in *The East and the West*, and for substance as follows:

"It is matter for great regret now that within the past thirty years at least the various missions did not endeavor to keep their schools and work for girls as nearly as possible on a par with those for boys; and that government, as well as missionaries and all other educating agents in India, Burma, and Ceylon (as well as in China and the Further East) have not done a great deal more to increase the number of girl scholars. In all

India, we believe, there are about 5,000,000 boys under instruction; but we doubt if the number of girls is much above 500,000, or only one girl to every ten boys. In the case of Ceylon, the proportion is better—about one girl to every four or five boys in the government schools; and we know it is a good deal better for grant-in-aid, Christian mission and independent agencies. Would that at this time a millionaire could be induced to cover the blanks in India, Burma, Ceylon (and China) with girls' boarding schools!—giving their direction and supervision to Christian women of the various missions."

OBITUARY

Douglas M. Thornton, of Egypt

It is with deep sorrow that we record the death, on September 8, of the Rev. D. M. Thornton, a young C. M. S. missionary in Cairo. His zeal and the personal influence gave him unique opportunities for witnessing to Christ among Moslems and Coptic Christians. He was educated at Marlborough and Trinity College, Cambridge. After graduating as a Junior Optime in 1895 he spent a year at Ridley Hall and then became Educational Secretary of the S.V.M.U. and wrote the text-book "Africa Waiting." He joined the C. M. S. Cairo Mission in 1898, and frequent testimonies came from visitors to Egypt of the zeal and energy as well as wisdom and prudence with which the work among Moslems was being prosecuted both by voice and pen. His death should serve as a call to the universities to send recruits to hasten out and carry on his work.

Dr. Ernest Shawe, of India

The mission work of the Moravian Church in the Himalayas has received a severe blow by the sudden death of Dr. Ernest Shawe, who has been in charge of the hospital at Leh for ten years. Under his care the work in the

hospital at Leh has shown signs of progress, and his medical skill has been of great assistance to thousands of people in the capital of Ladak and in the neighborhood. He had made several long and dangerous tours to render medical aid and to preach the Gospel in other parts of the country. Only recently he visited the borders of Chinese Tibet, hoping that he might have obtained access to that still closed land.

The Rev. A. W. Heyde, of Tibet

On August 28th the veteran Tibetan missionary, the Rev. A. W. Heyde, died at Herrnhut, Saxony, at the age of 83. Mr. Heyde was one of the two pioneer Moravian missionaries in the Himalayas, and labored there for fifty years, without once coming home. It was not until he retired from active service, three or four years ago, that he returned to Europe. During his long stay in the Himalayas he proved himself a zealous and efficient worker, but he will be remembered as the chief reviser of the New Testament in Tibetan.

The Rev. G. B. Taylor, of Italy

Word from Rome announces the death there on October 3 of the Rev. Dr. George Boardman Taylor, for more than thirty years President of the Southern Baptist Mission in Italy. Doctor Taylor was born in Richmond, Va., in 1832, and was graduated from Richmond College and the University of Virginia. He was the pastor of Franklin Square Church, Baltimore, and for two terms Chaplain at the University of Virginia. He was the founder of a number of churches and schools in Italy, and was a close friend of the late King Humbert. He was the author of an excellent book, "Italy and the Italians."

A German Missionary Leader

On April 21st, 1907, Andreas Graf von Bernstorff departed this life. He was one of the quite few titled Ger-

mans who, filled with the Spirit, have exerted a great influence for good upon the religious life of the fatherland during the last 25 years. Count Bernstorff was a descendant of one of the most prominent families of the proud nobility of North Germany, yet he was a very humble follower of the meek and lowly Jesus. He took great interest in home and foreign missions, and when the Evangelical Missionary Society for German East Africa was organized, in 1886, he became its president. More than 20 years he discharged the duties of this responsible position in loyalty to his Master and showed his efficiency especially in times of trial and difficulties, resigning his position only last year when the headquarters of the society were removed from Berlin to Bethel, near Bielefeld. He was also prominently connected with the Orient Mission and was president of the German branch of the Evangelical Alliance. Count Bernstorff's name was well known outside of Germany, especially in England, on account of his deep spirituality and his great love to the cause of missions. His death, coming so soon after the death of another great German leader of missions, Doctor Buchner, is a great loss to the cause.

Bishop John J. Tigert

Bishop John J. Tigert, of the Methodist Episcopal Church, South, died on November 20, after an illness of ten days. Bishop Tigert was taken ill while attending a church conference at Atoka, Indian Territory, but disregarded the advice of his physician to rest. He came to Tulsa, intending to open the conference there on the fourteenth, but was compelled to take to his bed. His illness was caused by the lodgment of a piece of chicken bone just below the tonsils. This caused an inflammation of the throat and resulted in blood poisoning.

FOR THE MISSIONARY LIBRARY

THE FOREIGN MISSIONARY. By Arthur J. Brown, D.D. 12mo. \$1.50, *net*. Fleming H. Revell Co., New York, 1907.

Doctor Brown never speaks or writes without a message. We were prepared to find in this, his latest book, something worth reading, and are not disappointed. These nineteen chapters treat of the missionary himself, his aim and motive, his body, soul and spirit, and his qualifications; then it traces him, as he enters his field and work, influences, and is influenced by, his associates, seeks to use a new language, to avoid financial embarrassments, to reach the natives and mold the native church; as he confronts his critics, and at last receives his award. It is a devout, spiritual, sensible, practical survey of the theme. We have found nothing in it unsound in doctrine, unsafe in teaching, unreal in spirit. It shows that high quality, sympathy with the Master, and that other noble characteristic, love for the lost. It seems to us to weigh and compare, with true discernment, the different impulses that move God's workmen, and to afford suggestive, instructive and inspiring matter deserving of the consideration of every reader. Wherever Doctor Brown touches a question he seems to us to touch even its delicate and difficult points with sagacity, common sense, moderation and the instinct of a devout disciple.

A TYPICAL MISSION IN CHINA. By W. E. Soothill. 12mo, 293 pp. Illustrated. \$1.50, *net*. Fleming H. Revell Co., New York, 1907.

This may fitly be classed among the best of the books which have appeared in recent years relating to the spread of the Gospel in the Chinese Empire. Tho a representation of the English Free Methodist Church, and tho his own mission naturally holds a prominent place, Mr. Soothill is evidently a man of true Catholic spirit, and in most respects describes, according to the title of his book, "A Typical Mission." It is the average Chinese whose characteristics are held up to

our gaze, and the incidents given are such as might occur in almost any part of the Celestial Empire.

The literary style is unusually striking and forcible, so that a dull paragraph could scarcely be found. Evidently a man deeply in earnest and full of the spirit of the Master, the author is at the same time able to see the ludicrous side of persons and events and is not afraid to provoke a smile. The nineteen chapters include such topics as these: "The Missionary," "Pioneering," "Evangelization," "Church Organization," "Pastoral Visitation," "Discipline," "Types of Converts," "Native Germans" and "Bible Translation." Other chapters tell of the native religions (Confucianism and Taoism) and their founders, and of the foreign religions (Buddhism, Mohammedanism and Christianity).

The only serious defect in the volume is the absence of an index. Such is an indispensable aid to reference. The appreciative reader is certain highly to prize this and has a right to expect it.

CONVERSION BY THE MILLION IN CHINA. By Rev. Timothy Richard, Litt.D. 2 vols. Illustrated. 12mo. 296 and 295 pp. \$5.00. Christian Literature Society, Shanghai, 1907.

The title of these volumes is somewhat misleading. They do not set forth an ideal or a plan for the rapid and superficial conversion of the Chinese, but are a compilation of articles and biographical sketches from the pen of this prominent missionary educationalist and statesman.

The chapters are interesting and deal with many of the important problems connected with the evangelization of the Chinese. Among the subjects discussed are: Christian and Chinese Ideas of Womanhood, The Political Status of Christians, China's Appalling Need, Modern Confucianism, Taoism, Buddhism in China, Mohammedanism in China, The Renaissance of China, Appeals to Missionary Societies, In-

famous Human Tracts, The Crisis in China, Christian Literature for China, The Awakening of China and the Duty of the Home Church, etc.

The chapters which give some excuse for the startling title to the book were prepared for missionary audiences in China. The plan set forth is, in brief, the wider use of tracts and other forms of Christian literature whereby a man's usefulness can be greatly multiplied. The Chinese of all classes are eager for education and ravenous in their hunger for books—now is the time for Christians to feed them with wholesome mental and spiritual food. As to the methods whereby a million converts may be won for Christ, Doctor Richard holds that missionaries must study the Chinese and their sacred books more thoroughly so as to learn how to convince them that the acceptance of Christianity is essential for their good; native preachers must be trained, the Christian religion must be shown to set forth the ideals which appeal to the world's leaders and which have produced the best results, and Christ and his teachings must be proved better than any of China's leaders or ideals. Through the power of the Holy Spirit these things may be accomplished but never otherwise.

CHINA AND AMERICA TO-DAY. By Rev. Arthur H. Smith, D.D. 12mo, 256 pp. \$1.25, *net*. Fleming H. Revell Co., New York, 1907.

Doctor Smith has given his life to the saving of the Chinese. He has studied them closely and lived with them intimately for many years. He has a right to speak and does so clearly and authoritatively, in a way that carries conviction, showing the Chinese to be a great race whom it is our duty to befriend, enlighten, save for this world and the next. It is easy to despise the Chinese laundryman and vote to exclude Chinese labor, but the true Christian attitude is to regard the Chinese as brother-men and to use every means to uplift them. We will ignore, neglect or antagonize them at our peril. The questions of Chinese labor, commercial

and diplomatic relations with China are important, but greatest of all is the question of China's relation to the Kingdom of God. Now is the day of opportunity.

THE UPLIFT OF CHINA. By Arthur H. Smith, D.D. 12mo, 274 pp. Maps, Diagram and Illustrations. Cloth, 50c.; paper, 35c. Young People's Missionary Movement, New York, 1907.

Here is another of the excellent mission study text-books published by the Young People. It is admirably adapted for class study, being simple in outline, clear in statement and interesting and suggestive in treatment of themes—an improvement on Rex Christus. The chapters give a general view of China and the Chinese race; the defects of their social system and strong and weak points in their religion, an account of some of the uplifting leaders and of missionary problems and work. Tho not as full as "Dawn on the Hills of T'ang," this is the best of the mission books on China for general group study.

GLORIA CHRISTI. By Anna B. Lindsay. 12mo, 302 pp. Cloth, 50c., *net*; paper, 30c. The Macmillan Co., New York, 1907.

This, the seventh of the Women's United Mission Study volumes, deals with social progress and missions—evangelistic, educational, medical, industrial, philanthropic, etc. The subjects are taken up too briefly to permit of the detailed descriptions which add interest, but the array of facts presented form a tremendous broadside to demolish the objections that missions and missionaries are either impotent and useless or aggressively harmful to the peace, progress and well-being of the world. Any society or group will find here material for a most valuable and interesting study.

SUNNY SINGAPORE. By Rev. J. A. Bethune Cook. 12mo, 183 pp. 5s., *net*. Elliot Stock, London, 1907.

Singapore is a small corner of Malaysia, but immeasurably important because of its strategic position. Mr. Cook, who has labored there many years, gives a brief account of the place, history, people and missions,

and includes some chapters on Macao and Canton, Malacca and Hongkong, with the work of Morrison and Milne. Singapore is described as a strong outpost of the Church of Rome, and Islam is pointed out as one of the greatest hindrances to the progress of the Gospel. It is stated here that Wu Ting Fang, the Chinese minister at Washington, from 1896-1904, and later vice-president of the Chinese foreign office, was baptized at the C.M.S. Mission in Hongkong under the name of Ng Choy. Both his parents are Christians, but Wu Ting Fang no longer makes open confession of Christ. Mr. Cook has given us an interesting volume, but it is poorly printed and without literary finish. For the general reader it would have been greatly improved by judicious editing.

FROM OPIUM FIEND TO PREACHER. The Story of Cheng Ting Chiah. By A. P. Quirnbach. 12mo, 181 pp. Illustrated. 50 cents. The Mission Book Co., Toronto, 1907.

The story of transformations from sinner to saint, from heathen to Christian, has always a fascination, and this life-story of Cheng is no exception, for it is striking and well told. Cheng, the opium fiend, came of a good family and was well educated. Many sorrows and reverses, poverty and disease, helped to accomplish the young man's downfall, and he drank the bitter dregs of the cup he had put to his lips. He contemplated suicide but was persuaded to visit the Gospel hall, and finally became an inquirer. After many struggles he gave up opium, became a preacher of the Gospel, and has rescued many of his fellow countrymen from the bondage of sin. The story is worth reading.

NEW BOOKS

DR. BAEDER AND HIS APOSTOLIC WORK IN RUSSIA. By R. S. Latimer. 8vo. Illustrated. 3s. 6d. *net.* Morgan & Scott, London, 1907.

THE OLD WORLD AND ITS WAYS. By Wm. Jennings Bryan. Illustrated. 8vo. \$2.00. The Thompson Publishing Co., St. Louis, Mo., 1907.

HEROES OF MISSIONARY ENTERPRISE. By Claud Field, M.A. 12mo. 5s. Seeley & Co., London; Lippincott, Philadelphia, 1907.

POLAND, THE KNIGHT AMONG THE NATIONS. By Louis E. Van Norman. Illustrated. 12mo, 359 pp. \$1.50, *net.* Fleming H. Revell Co., 1907.

PASTOR HSI, CONFUCIAN SCHOLAR AND CHRISTIAN. By Mrs. Howard Taylor. 12mo. \$1.25. China Inland Mission, Philadelphia and Toronto, 1907.

THE JAPANESE NATION IN EVOLUTION. By Wm. Elliot Griffis, D.D. Illustrated. 12mo. \$1.25, *net.* Thomas Y. Crowell & Co., New York, 1907.

CHRISTIANITY'S STORM CENTER. By Rev. Charles Stelzle. 12mo. \$1.00, *net.* Fleming H. Revell Co., 1907.

THE MEDIATOR. By Edward A. Steiner. 12mo, 356 pp. Illustrated. \$1.50. Fleming H. Revell Co., 1907.

THE CHALLENGE OF THE CITY. By Josiah Strong, D.D. Illustrated. 12mo. 50c. Young People's Missionary Movement, New York, 1907.

THE LIFE AND LABORS OF W. HOLMAN BENTLEY, A CONGO PIONEER. By His Widow. 8vo, illustrated. 6s., *net.* Religious Tract Society, London, 1907.

CHARITIES DIRECTORY FOR 1907. Mrs. Mary E. David, Editor. 12mo. \$1.00. Charity Organization Society, New York.

CHRIST AND BUDDHA. By Josiah Nelson Cushing. 12mo. American Baptist Publication Society, Philadelphia, 1907.

TURKEY AND THE TURKS. By W. S. Monroe. 12mo. \$1.50. L. C. Page & Co., Boston, 1907.

IN WILDEST AFRICA. By C. G. Shillings. 8vo. \$5.00. Harper & Brothers, New York, 1907.

THE GREATEST WORK IN THE WORLD. By C. B. Titus. 12mo. Presbyterian Mission Press, Shanghai, 1907.

CHINA AND THE GOSPEL. C. I. M. Report for 1907. Illustrated. 1s., *net.* China Inland Mission, London, Philadelphia and Toronto, 1907.

THE LEAVES OF THE TREE. Illustrated Report of the B. & F. B. S. 12mo, 116 pp. British and Foreign Bible Society, London, 1907.

THE UNVEILED EAST. By F. A. McKenzie. 8vo. 12s., *net.* Hutchinson & Co., London, 1907.

GOD'S MISSIONARY PLAN FOR THE WORLD. By Bishop J. W. Bashford. 8vo. 75c. Eaton & Mains, New York, 1907.

THE NEGRO IN THE SOUTH. His Economic Progress in Relation to His Moral and Religious Development. By Booker T. Washington and W. E. Burghardt Du Bois. 12mo. \$1.00, *net.* G. M. Jacobs Co., Philadelphia, 1907.