



OUT-DOOR NOON EVANGELISTIC MEETINGS, NEW YORK

These were conducted daily, during the summer and early autumn in Union Square and Madison Square under the auspices of the National Bible Institute (156 Fifth Ave., New York)

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SIGNS OF THE TIMES

THE GOSPEL IN THE CITY STREETS

Noonday open-air meetings, under the auspices of the National Bible Institute, have been held all summer at Madison Avenue and Twenty-fourth Street every day, excepting Saturdays and Sundays. These meetings have revealed the soul-hunger of multitudes in all walks of life. They have proved a great opportunity in reaching men, for an average of three hundred have gathered daily to listen to the Gospel proclaimed by laymen.

Eager attention has been given to the message, and large numbers have remained at the close of the service to speak to the workers. Perhaps two-thirds of these audiences were foreign born and unused to such presentations of the Gospel.

Many different classes were reached by these meetings: drunkards, gamblers, moralists, atheists, libertines, successful business men, paupers, learned and ignorant.

Any one who is willing to do hand-to-hand work in trying to lead men into the light as it is in Christ found plenty to do at these meetings. The volunteer leaders and speakers made the work inexpensive, but much more could be done if the funds were in hand. Such work calls for our sympathetic cooperation.

THE GROWTH OF SOCIALISM

The increase of socialism, especially in Great Britain, awakens alarm, not only in the political, but in the religious world. It has grown numerically with great rapidity; but, what is more menacing—it is becoming more boldly aggressive, confident and reckless. It is the greatest condemnation of the whole system, as such, that the degree to which it is espoused and advocated is the index of the measure also in which Christianity is trampled upon, and evangelical doctrine maligned and ridiculed. The opinions of men do not discredit the facts in regard to God but the disbelief in them have a tremendous influence on the present and future lives of men. The tendency among many socialists is to cut themselves off from God. For example, Robert Blatchford, editor of *The Clarion*, (London), boldly announces:

I do not believe that Christianity or Buddhism or Judaism or Mohammedanism is true. I do not believe that any one of these religions is necessary. I do not believe that any one of them affords a perfect rule of life.

I deny the existence of a Heavenly Father. I deny the efficacy of prayer. I deny the providence of God. I deny the truth of the Old Testament and the New Testament. I deny the truth of the Gospels. I do not believe any miracle ever was performed. I do not believe

that Christ was divine. I do not believe that Christ died for man. I do not believe that he ever rose from the dead. I am strongly inclined to believe that he never existed at all.

I deny that Christ in any way or in any sense ever interceded for man or saved man or reconciled God to man or man to God. I deny that the love or the help or the intercession of Christ, or Buddha, or Mohammed, or the Virgin Mary is of any use to any man.

I do not believe there is any heaven, and I scorn the idea of hell.

No doubt this is an extreme case, but it indicates where the socialist doctrine lands men, and what is its drift. For instance, even such secular papers as the *St. James Gazette* and the *Evening Standard* comment on Mr. Blatchford's creed, thus:

That declaration, whatever protests may be made to the contrary, stands as an essential part of the extreme Socialist creed. Robert Blatchford is one of the most able leaders of the party, and, being a brilliant and attractive writer, has made more converts to Socialism than any other Englishman. The Socialists of the Labor party allege that his declaration of atheism gave the Unionists the victory at Kirkdale, and the effect of his outspokenness—not his atheism—is the subject of a chorus of lament in *The Labor Leader* (London). In his reply, in *The Clarion*, Mr. Blatchford is not only unrepentant, but he says plainly that before Socialism can triumph religious faith must be destroyed.

It is interesting to notice that of all the enemies of Socialism Mr. Blatchford puts the Christian first. If any still hesitate to believe that Socialism means the extinction of Christianity, let them turn their eyes to France, and watch Socialist tactics there. Let them also remember the lessons of the French Revolution and of the Commune, when Socialism was put in practise; how long did religion hold back the flood of materialism which dominant Socialism unloosed in France, and how long did moderate Socialists stand against the

hordes of the extremists? What happened then will happen in England if the teachings of Robert Blatchford are accepted. He may be sincere and he may be strong, but neither he nor a hundred like him will be able to hold a mob whose worst passions have been aroused.

How true it is of these men, as of the Hebrews in the time of Christ,—They will not come unto Him that they may have life.

THE UNSATISFACTION OF UNBELIEF

It would be interesting to have a larger body of facts to justify Dr. Orr's positive statement, in his recent visits to America, that there is a strong reaction from skepticism back to faith on the part of prominent scientists, rationalistic critics and materialistic philosophers. This he regards one of the signs of the times:

"Shortly before his death, John Stuart Mill abandoned his philosophy of unbelief and 'found his way to the light of Christian truth' is stated upon the authority of the Lord Bishop of Durham, and recently published in the London papers. The following is the comment upon it from *The Episcopal Recorder* (Philadelphia):

Those who are familiar with his later essays must have recognized how the cold skepticism of his early years passed away beneath the mellowing influence of the spiritual world, until not a few were able to say that they hoped he was not far from the kingdom of God. This hope the Lord Bishop of Durham assures us may be more than a hope, for he declares that Mill die 'a Christian believer. Dr. Moule tells us that he gets his information from the late Dr. Gurney, the entirely reliable physician of Nice, who attended Mill in his last illness. That he was a man of lovely spirit, all who knew him could testify, and we are glad to have this testimony to the fact that toward the end light came to his sorely perplexed mind. We would not be understood as saying that Mill accepted

all the doctrines of orthodox Christianity, but, rather, that his skepticism was meted out by the Spirit's influence, and before he died the dawn, with all its potentialities of midday splendor, had broken upon his mind. In this regard, this great essayist was like the late Mr. Romanes, whose sincerity of purpose was a kindly light that, through the encircling gloom, showed the way home.

A prominent lady in London privately told the editor that in the closing days of Charles Darwin, she was holding a series of Bible readings in his neighborhood, and was invited to hold meetings also on his own grounds, he sitting at the open window where he could hear all that was sung and said; and she had frequent conversations with him, of his own seeking, as to spiritual things. Another prominent man, Mr. Caine, M. P., told a friend of similar interviews with Prof. Huxley.

It is very plain that he who seeks any permanent satisfaction apart from the Lord Jesus' choice, "feedeth on ashes."

A PAN-ISLAMIC CONFERENCE AT MECCA

In the current number of *The East and The West* (London), there is an interesting account by Professor D. S. Margoliouth of Oxford, concerning a secret council held at Mecca by prominent Moslems in 1899 to consider the decay of their religion. An Arabic pamphlet was published, giving an account of the proceedings of this council and its debates. It is almost amusing to read that these twenty-three leading Moslems of every nation under heaven, from the Euphrates to the Indus and Morocco, could not meet and have freedom of speech in regard to their own religion save in the hired room of a Russian subject, and that

their debates could only be held in secret for fear of the Turkish government. Many reasons are given for the decline of the Faith, the decay of morals and the backward condition of Moslem lands: Among them fatalism, the degradation of women and political causes are mentioned. The program was a miscellaneous one, and the result of the Conference apparently was that there was no unanimity in diagnosing the heart disease of Islam. The English Moslem who was a member at the Conference seems to have distinguished himself by his zeal for the propagation of Islam and his ignorance of its most elementary principles. The very fact that this pamphlet was printed and that such a conference was held is an indication that Islam, like all other non-Christian religions, is conscious of its decline, and is looking for some prop to strengthen the temple of its faith. The only way to strengthen Islam is to substitute Christ for Mohammed, the church for the mosque and Calvary for the hypocrisies of a religion that "has many good works, but no morality." This Pan-Islamic Conference at Mecca is another appeal for missions to Moslems. When the enemy is beginning to waver we must press the battle along the whole line.

RECENT NEWS FROM ARABIA

A study of recent political movements not only in the Far East, but also in the Levant, makes evident the providential hand of God in the history of the nations in opening doors for His Gospel, and in nailing open doors which once were only ajar. All the kings of the earth are the subjects of our Savior and to whomsoever He gives power or privilege, the end will

be the glory of His own name and the coming of His own kingdom. This is true also in Arabia.

When the British Secretary of State for Foreign Affairs authorized the British ambassador at St. Petersburg to sign the Anglo-Russian Convention, the political fate of the Persian Gulf was sealed. It is a cause of thanksgiving to know that this treaty between two great world powers so long jealous of each other in regard to Persia and the Gulf was a victory for Protestant missions. Altho no direct reference was made to the Persian Gulf question, yet the special interests of Great Britain on the Arabian coast were acknowledged. Britain's predominance in the Persian Gulf means that the missions at Bagdad and in the Gulf will continue to enjoy the protection of civilized rule, and in the near future it may mean for Oman and other regions equally important, a practical protectorate, such as has been a blessing to missions in Egypt and other parts of the Mohammedan world. This announcement can not but contribute to permanent peace in the Gulf and will facilitate, not only commerce, but the spread of the Gospel.

Whether the railroad to Mecca will prove the opening of the door for colporteurs, if not for missionaries, to the holy cities of Arabia is still a question, but the railway will inevitably open these closed regions to contact with the outer world. On August 31, the *Times* Cairo correspondent made a journey from Damascus over the road thus far completed and reports that the railway will reach Medina within a year.

Most interesting news comes from the Bagdad Mission of the Church Missionary Society, North Arabia. Dr. F. Johnson recently reopened the

Medical Mission, which had been closed for some nine months and at first felt almost overwhelmed with the magnitude of the task before him. So large was the attendance of out-patients, that only a few of the more urgent cases could be dealt with, the remainder being referred to local doctors. He writes:

Imagine a crowd of 200, more or less—Mohammedans, Jews and a sprinkling of Christians—each one of whom thinks that his case is more urgent than that of his neighbor, some of whom have traveled a considerable distance, and who will therefore ill brook a refusal; to make a selection from such a crowd is, I say, no enviable task. The majority of the cases selected are surgical, for it is with these that the local doctors, not unnaturally, are least prepared to cope.

Doctor Johnson refers to two urgent needs in the Bagdad Medical Mission. One is the erection of a proper hospital in place of the native house used at present, and the second is the strengthening of the staff by two more European doctors.

The medical work at Bahrein Hospital of the Reformed Mission and at Busrah is expanding more and more each year. Not only is the number of patients increasing, but the influence of the medical work is being felt in a larger circle year after year, and patients come from great distances to our hospitals. The new mission house at Bahrein is nearly completed, and prominent Mohammedans are sending their boys for instruction.

All of this news proves that the work is moving forward in Arabia, and with reinforcements of workers and persistent prayer for those who are laboring in the Gospel this desert region will yet be fruitful in results for God's kingdom.

THE GOSPEL IN AFGHANISTAN

We have long been waiting and praying for the time when Afghanistan will be open to the messenger of the Gospel. The *Panjab Mission News* gives the interesting news that an Indian Christian, a convert from Islam, and well-known to Frontier Missionaries, recently took advantage of the Amir's visit to Kandahar, to cross the frontier, uninvited, and to preach Christ in Afghanistan. He was arrested and brought before the Amir, who, after some inquiries, sent him to Kabul, bidding him to be silent on the subject of his faith. The Amir will inquire further on his return, but meanwhile the British authorities have the matter before them, and are using their friendly offices on behalf of the bold itinerant preacher. Afghanistan can not stand out much longer against the truth and the messages of God. Pray for the open door and the ready ambassadors of Christ.

AN APPEAL FROM PERSIA

The poor refugees in the vicinity of Urumia have suffered terribly by the recent invasion of Persian territory by Turkish troops, accompanied as they were by the wild and almost savage Kurds of the mountains.

These refugees are Syrian Christians, inhabitants of the villages of the plain of Tergamar. For a number of years they have been the object of the bitter hatred of the marauding Easht Kurds, who inhabit the upper parts of the same plain and the surrounding mountains. More than once have these poor people been plundered by their inveterate enemies; many of their men, too, have been killed in attacks upon the villages, or else have been waylaid and shot in their neces-

sary trips. But within the last few months it looked as if they were about to find relief from the almost intolerable conditions of their lot. The renting of the whole plain by the officials of the Russian Bank promised them the protection of that Government, the advance of a Persian army against the wicked Easht Kurds gave the hope that the punishment of their old-time enemies was at hand.

But these bright hopes have been suddenly crushed. The unexpected advance of a Turkish army resulted in the utter rout of the Persians, who left their allies, the Syrian Christians of Tergamar, wholly at the mercy of their old enemies, made many times more vindictive by recent events. The wretched Christians, seeing that the defense of their homes would only involve them and their families in greater ruin, fled, leaving everything they had in the world behind. Two thousand of them found their way down to Urumia, absolutely destitute, all of them dependent upon charity for food, and many of them for the clothing necessary for decency's sake.

Rev. Robert M. Labaree, who recently went out to Persia to take the place of his brother who was murdered, appeals to friends in America for aid. All sums sent for relief of the plundered poor of Tergamar will be administered by the missionaries who will be assisted by the local Syrian relief committee.*

FAMINE CONDITIONS IN INDIA

Bishop Warne of the Methodist Episcopal Church sends a cablegram appealing for aid: "Famine prevails

* Any money sent to the REVIEW or to Mr. Dwight H. Day, 156 Fifth Avenue, New York, will be forwarded.

throughout the field; publish appeal—urgent.” Fuller reports say that in all upper India this year climatic conditions have been most abnormal, and the rains, instead of lasting from 12 to 14 weeks, ended after only five weeks. The result is disastrous in the extreme. The rice and other wet weather crops have withered in the extreme heat which has followed the cessation of the rainfall, and in large districts the entire crop is a failure.

The poverty of the land is such that this brings immediate famine. Already prices are as high as they were during the height of the 1896 and the 1900 famines, and great distress prevails. The territory thus affected contains a population of fifty millions or more people, and at least one hundred thousand of these are Christians connected with the Methodist Church. These Christians are suffering hunger and even before help can come from America a very large number will be nearing starvation. The Executive Board of the Methodist Episcopal Church in Southern Asia, in its annual meeting, considered the conditions so serious that it most urgently appeals for help.*

PROGRESS OF PEACE

What was actually accomplished at the second conference at the Hague, should be put on permanent record. The “Thirteen Conventions,” so called are as follows; how much they actually mean only time can tell:

1. The peaceful regulation of international conflicts.
2. Providing for an international prize-court.

* Money may be sent to the editor of the REVIEW, or to Rev. A. B. Leonard, D.D., 150 Fifth Avenue, New York.

3. Regulating the rights and duties of neutrals on land.

4. Regulating the rights and duties of neutrals at sea.

5. Covering the laying of submarine mines.

6. The bombardment of towns from the sea.

7. The matter of the collection of contractual debts.

8. The transformation of merchantmen into war-ships.

9. The treatment of captured crews.

10. The inviolability of fishing-boats.

11. The inviolability of the postal service.

12. The application of the Geneva Convention and the Red Cross to sea warfare; and,

13. The laws and customs regulating land warfare.

Without essaying a forecast, we venture to express a strong confidence that the world is slowly moving on toward an era of arbitration. All great and radical reforms, like these, take time, and are like waves, which advance and recede, but at each new advance reach and touch a higher flood mark. It would perhaps be too much to hope that so great a consummation would be rapidly secured, or without repeated and discouraging setbacks. But the bare fact that so many nations convene by authorized representatives for four months and for such a purpose is vastly significant.

The American proposal as to future conferences included a provision that the next one shall be held not later than in 1914. Two other international conferences of note, looking toward the abolition of war, were held during September,—the sixteenth International Peace Congress at Munich, September 9 to 14, and the International Anarchist Congress at Amsterdam, August 25 to September 1.

PRAY WITHOUT CEASING

BY THE EDITOR-IN-CHIEF

This is an inspired injunction.* Lib-
erally translated it means pray un-
ceasingly, continually, or without in-
termission—an emphatic, but appar-
ently impracticable if not impossible
command, since it is plain that to do
so is inconsistent with unavoidable in-
terruptions, necessary intervals of rest
and sleep, and other occupations and
obligations. If what is meant is the
act of oral supplication, it is irrecon-
cilable with God's obvious plan of
human life.

Many have been the attempts to ex-
plain this injunction, some of which
practically rob it of all real meaning.
We are constrained to seek for an inter-
pretation that is sensible, rational, and
harmonious with other spiritual habits
and duties, not only, but with employ-
ments and activities which belong on
the lower plane, but are still an es-
sential part of life. The most natural
interpretation of these words is that
which finds in them an exhortation to
the cultivation of the *prayerful frame*.
This solution is the more satisfactory,
inasmuch as there appear to be seven
such frames here enjoined: "Rejoice
evermore"—the joyful frame; "Pray
without ceasing"—the prayerful
frame; "In everything give thanks"—
the grateful frame; "Quench not the
spirit"—the watchful frame; "Despise
not prophesyings"—the teachable
frame; "Prove all things"—the judi-
cial frame; "Abstain from every form
of evil"—the holy frame.

There is, however, even a much
deeper meaning and lesson to be found
here. Prayer, as God views it, is not
primarily a matter of the lips, of times
and seasons, of occasions felt to be fit

for such approach to God; it is rather
with Him a matter of the spirit's deep
and habitual yearnings, those profound
depths of our nature where reside and
abide the dominant desires of the heart
and purposes and resolves of the will.
Man's being is like an ocean with its
great tidal movements when his whole
nature is swayed in response to great
attractive forces, and, in comparison
with these, occasional acts and utter-
ances are like ripples on the surface
in contrast to a mighty tidal upheaval.
Desire and determination pertain to
the inmost life and being. They exist,
quite apart from any occasional and
formal expression in word or deed,
and constitute the permanent, perpet-
ual, potential factors in life's activity.
It is these which are the true motive,
or moving power, consciously or un-
consciously wrought out in character
and conduct.

How often our Lord touched these
deeper springs of human action, and
hinted the vital relation of desire and
resolve to prayer, as when he asked
the blind man at Jericho, "What *wilt*
thou that I shall do unto thee?" or
said to the woman of Canaan, "Be it
unto thee, even as thou *wilt*." The or-
iginal here, and in many other cases,
makes "*will*" emphatic—"what wiltest
thou," "even as thou wiltest," "if any
man willet to do His will," etc. God
asks each of us, "What wiltest thou?"
"What is it that with all your heart you
will to have Me do?" This is the real
prayer which He hears and heeds; and
this is the prayer that is exprest and
embodied in action. There may be,
therefore, and is, a praying without
ceasing, in every human life, whether
the objects sought are of a higher or

* I Thess. v. 17.

lower order; for the dominant desire is always and unceasingly yearning for satisfaction, and the presiding purpose is without intermission willing and decreeing what it is resolved to have or do. All life, therefore, is an unceasing prayer, whether for selfish or unselfish ends, for lower or higher good, because all character and conduct take practical shape from the secret yearnings and determinings which are the formative factors in all our activities.

So interpreted, this inspired injunction—Pray without ceasing—is one of the conspicuous instances of penetrative, divine insight into the secrets of all holy living, and furnishes to a true disciple a grand stimulus and encouragement in service. We learn how God, the Hearer of Prayer, measures and estimates praying—not by our speaking, but by our living, so that our whole character and conduct become vocal to his ears—one ceaseless prayer.

The moment we see this truth, scores of examples and illustrations recur to the mind from scripture. When Abram separated from Lot, Lot choosing him the well-watered garden-plain, regardless of its spiritual snares, and Abram accepting cheerfully a less attractive pasture ground—indifferent to temporal surroundings if he might guard his harmony with God and man, each of them unconsciously express the prayer that he found in his heart, and in a far more significant way than by any words. Lot was praying, "Give me a goodly land to live in!" Abram was praying, "Let me live unto God!"

David cherished in his heart such jealousy for Jehovah that he could not live in a house of cedar while the ark

of God was sheltered only behind curtains; and his habitual and intense yearning that Jehovah should have a suitable temple moved him, not only to gather vast stores of material and money for that end, but to give of his own proper good for the holy house a sum that seems incredible for his day, reckoned at from fifty to a hundred and fifty millions of dollars! Does any one doubt that, before God, such sumptuous giving was unmistakable praying for the erection of that house!

Paul no doubt prayed much. But that consecrated life that endured all things for Christ's sake, labors and perils, self-denials and exhausting journeys, in ceaseless endeavor to win souls and build up saints, was his real prayer and it was thirty years long.

Modern missionary work supplies many an illustration of the same principle. What is the petition, "Thy Kingdom come!" however hearty, in comparison with the daily life-prayer that seeks to turn everything to account in its promotion! A humble man and woman in Scotland, who had little else to give, consecrated three sons and a daughter to the mission field while yet in their cradles, and reared them for God. Was that no prayer?

A merchant, of New York City, not long since departed for the unseen world, who had for fifty years studied to know and supply the wants of the world-field. His diligence in business was mainly to make money for the Kingdom. When he was satisfied that, here or there, a new chapel or station, college, school, or medical mission, was imperatively needed, he gave money freely to provide it; and at his death

not less than one hundred different localities in the world-field had been blest with new or better facilities for the Lord's work, through his intelligent and careful benefactions. Every one of these gifts was in God's eyes a prayer.

David Livingstone's forty years in Africa were one unceasing intercession for the exploration, evangelization and illumination of the Dark Continent, passionate yearnings to heal the open sore of the world and bring light to souls in darkness, breathing not only in supplication but in action. His heart-beats were prayers. The golden pen of action, held in the firm hand of resolve, wrote out the sentences of that life-prayer in living deeds; months and years of self-oblivion for Africa's sake, were its paragraphs; and the dying prayer at that little grass hut near Bangweolo, was only its concluding "Amen."

George Müller saw the prevailing unbelief even of disciples, and determined, with God's help, to build a visible monument to a prayer-hearing and present God. The hours he spent in actual supplication were many; but as God reckons praying, every step he took toward providing and conducting those great orphan homes on Ashley Down; every day's ministry to those thousands of children; every act of self-sacrifice that the Lord's work might not be hindered and hampered—all these were prayers, constituting together one ceaseless intercession for the advancement of His Kingdom. In the seven and a half millions of dollars, saved from self-indulgence, for the ends of unselfish service, the God he served

saw one long, unwearied offering of prayers and supplications for the needy.

A modern author writes book after book on missions, and uses the proceeds of their sales to give them wider circulation, his sole object to set before others the facts and needs of the world-field, and so stimulate consecrated going and sending, giving and living, to quicken disciples to advocate missions and pray for their success. Is that not praying? Can not the pen as well as the tongue be a suppliant before God? Are not these books mighty intercessors?

These thoughts have often sustained those who for nearly a quarter-century have patiently wrought on the pages of this humble missionary periodical. Such work is not lucrative and brings no temporal rewards. The advocacy of high missionary motives can not, in the nature of things, find warm response save in the few. But to set before the great reading public the noble principles of missions; to inform, instruct, inspire even comparatively a few in the direction of a world's evangelization; to help multiply the living links between the destitution of a thousand millions of souls and the consecrated body of disciples who are God's dependence for feeding their soul-hunger; to strengthen and hearten His servants in their pathetic toils and trials amid the death shade—all this, however imperfectly done, we offer to God as our prayer—a sincere and ceaseless petition, that, as in heaven, so on earth, His name may be hallowed, His kingdom come, and His will be done.



OPEN-AIR SHOPPING IN THE JEWISH QUARTER, NEW YORK



BEGINNING BUSINESS ON THE EAST SIDE,
NEW YORK



JEWISH FIRMS ESTABLISHED ON BROADWAY.
EVERY FLOOR OCCUPIED BY JEWS

THE JEWISH ROAD TO WEALTH IN AMERICA

THE AMERICAN JEW

BY REV. LOUIS MEYER

Assistant Editor of the MISSIONARY REVIEW OF THE WORLD

America is predominantly a Christian country and we must strive in every way to bring the Gospel to every immigrant who comes to our shores, and to the vast multitudes which are already settled over the wide country. The American Protestant churches have, to some extent, become aware of their duty toward the hosts coming from Italy, Hungary, Bohemia, Poland and countries of the Levant, and missionary work among these Roman and Greek Catholic masses has been begun. But one element of this great nation, the large and increasing Jewish population, has been forgotten almost entirely, in spite of the fact that it has become a factor of great importance in our national life. One great reason for this neglect is lack of information concerning the American Jew and his need of the Gospel. These people should not be overlooked.

The Arrival of the Jew in America

The Jew set foot upon American soil before Columbus, whose journey of discovery was made possible only through the generosity of a *Marano* (secret Jew), Luis de Santangel, the Treasurer of Aragon. Queen Isabella did not pawn her jewels to secure the money for the intended trip of exploration. She declined to aid the eager explorer in any way because there was no money in the treasury. It was only when Luis de Santangel and Gabriel Sanchez, another *Marano*, urged upon her the importance of the plans

of Columbus, and when Santangel assured her that the needed seventeen thousand florins were in the treasury,* that she sent Columbus on his journey of discovery. Upon the caravels which made that eventful first trip to America were a number of *Maranos*, prominent among them the physician and the surgeon. It was a Jewish sailor, Rodrigo de Triana, who from the lookout discovered the faint outlines of the longed-for land, at the very moment when despair began to conquer the courage of the men. When the boat was lowered to take ashore men who were to seek the natives and to enter into communication with their chiefs, Luis de Tores, the Jewish interpreter of Oriental languages, was among its crew, and was sent ashore before the others. Thus the history of the American Jew begins with Columbus' discovery of America. Luis de Tores settled and died in Cuba.

Four Centuries in America

Jews, chiefly Spanish Jews from Holland, were on the muster rolls of soldiers and sailors who were sent out from Holland to New Netherlands during about the middle of the seventeenth century. On November 9th, 1654, Jacob Barsimson arrived in the ship *Pear Tree* in the harbor of New Amsterdam (now New York). Soon after he was followed by a party of twenty-three Spanish Jews, who arrived in the bark *St. Catarina* and were fleeing from Brazil, because of

* She never knew what we know to-day, viz. that Santangel forwarded this money.

Portuguese persecution. Peter Stuyvesant, the sturdy governor, wanted these Jews excluded, but the directors of the Dutch West India Company refused to accede to his request, and on April 26th, 1655, they wrote to him as follows:

After many consultations, we have decided and resolved upon a certain petition made by said Portuguese Jews, that they shall have permission to sell and trade in New Netherlands and to live and remain there, provided the poor among them shall not become a burden to the company, or the community, but be supported by their own nation.

Faithfully the Jews of the United States and Canada have adhered to the conditions of this permit during the many years which have passed since it was written. The Jews were not at first permitted to erect a synagogue. They were excluded from employment in public service, and they were not allowed to open retail shops. Later these strict laws were changed, and in 1664, when New Amsterdam was captured by the English and became New York, more Spanish Jews began to arrive. They gradually made their way into all of the original thirteen colonies, and their number was augmented by German Jews, who began to arrive about the second quarter of the eighteenth century. At the outbreak of the Revolutionary War they had reached positions of honor in commerce and society in a number of communities. During that war the American Jew by his conduct splendidly contradicted—as he has always done—that cruel, false statement of Renan, "The Jew will never be a patriot; he simply dwells in the cities of others." There were

only a few more than 2,000 Jewish souls in America at the outbreak of the war, but many of them espoused the cause of liberty, and more than one hundred Jewish officers and men served during the Revolution. From 1861 to 1864 between 7,000 and 8,000 Jews saw service on both sides, among them nine generals and eighteen colonels, though there were less than 200,000 Jews in the whole country. During our late conflict with Spain 4,000 Jews were enlisted in our army, while thousands more offered their services.

In the American regular army and navy a considerable number of Jews have always been found, while in the legislative halls and in the institutes of learning, in commerce and in literature, the American Jew, during the nineteenth century, rendered to the country of his adoption or his nativity services which have been largely in excess of his proportionate share.

The American Jew of To-day*

I. His Numbers and His Distribution

The great immigration of Russian Jews commenced in the beginning of the eighties and added a new element to the few Spanish-Portuguese Jews and to the German-Jewish element which had been reinforced by Polish-Dutch and Dutch-English tributaries since 1820, and by Hungarian, Bohemian, Moravian and Polish Jews after 1848. Thus for

* We use freely the following books and articles: "The Russian Jew in the United States," edited by Charles S. Bernheimer, Ph.D.; "The Great Jewish Invasion," by B. J. Hendrick, in *McClure's*, January, 1907; "Israel Unbound," by James Creelman, in *Pearson's*, February and March, 1907; "The Jewish Encyclopedia," and others, besides our own statistical figures.

the past twenty-five years the Jewish population in the United States has rapidly increased.* The number of Jews in the United States is estimated as high as 2,000,000, after all a small number if compared with the total of our population of 80,000,000. But its importance lies in the manner of its distribution. These 2,000,000 Jews are not scattered over the wide area of our country, but are chiefly settled in certain cities. Thus Greater New York has to-day an estimated population of 1,000,000, Chicago of 180,000, Philadelphia of 100,000, Greater Boston of 80,000, St. Louis of 50,000, Greater Pittsburg of 45,000, Baltimore of 35,000, Cleveland of 35,000, San Francisco of 33,000, Cincinnati of 30,000, Minneapolis and St. Paul of 28,000, and so on. In almost all these cities the Jewish masses live voluntarily in certain circumscribed quarters, cities within cities, powers within powers.* The congestion in these Jewish quarters is terrific, but in none is it greater than in the largest and oldest Jewish quarter of New York. Upon an

area of less than one square mile live more than 400,000 Jewish men, women and children. That is equivalent to 625 of them to each acre, or, to make the congestion still plainer, if the houses of the district were razed and all the men, women and children placed upon the level ground, each one would have 48 inches square to live and move in. Thus the old Jewish Ghetto of the City of New York is the most densely populated part of the earth. According to Paulding* there are twenty-eight public schools in that district which, on October 1st, 1903, contained 61,103 Jewish children (out of a total of 64,605). It is estimated that in New York 185,000 Jewish children, in Chicago 40,000, and in Philadelphia 20,000 were enrolled in the public schools at the beginning of the school year, 1907.

2. *Rapid Increase in Numbers*

This large Jewish population which has come to our shores mostly during the last twenty-five years, continues to increase rapidly. In 1899, 37,415 Jewish immigrants entered; in 1903, 76,203; in 1904, 106,236; in 1905, 125,000; in 1906, 150,846 (in New York, Philadelphia and Baltimore alone); and in 1907 (the year closes on July 1) about 200,000. Thus there has been a rapid increase of the Jewish population, especially in New York, where 65 per cent. of all Jewish immigrants have settled. Attempts are now being made to induce our Jewish newcomers to settle in new fields and to scatter over the country, but we doubt the success of these attempts.

* This Russian Jewish element was composed of Lithuanian, Volhynian, Bessarabian and other constituents, and of Galician, Polish and Rumanian tributary streams, but it defies analysis.

* Thus in New York the 1,000,000 Jews are settled in four great Jewish quarters, the Jews in larger or smaller numbers are found in every part of the great city. The largest and oldest of these quarters is bounded by the East River, Catharine Street, the Bowery and Houston Street, and contains 400,000 Jewish inhabitants. The Uptown quarter is bounded by 86th Street, Fifth Avenue, 120th Street and the East River, and contains 200,000 Jews. The Williamsburg quarter contains 150,000 Jews, while the Brownsville quarter is inhabited by 75,000 Jews. Chicago Jewry (according to Philip Davis) is scattered all over the south side as far as 63d Street, on the east and northeast side up to the Lake, the northwest side and the west side. According to estimates made by Christian workers, there are on the northwest side about 30,000 Jews, while there are at least 75,000 Russian and Polish Jews in a district bounded by Polk Street, 16th Street, the river and Ashland Avenue.

* Quoted in Bernheim's book.

3. *Growing Influence and Power*

The Jewish element has not only increased in influence and power in proportion to its increasing numbers, but the American Jew has reached a position of influence which is far beyond that which is proportionate to his numbers. To the student of the Jewish character there is nothing strange in this achievement, for the two great characteristics of the Jewish race throughout the world, but especially in America, are ambitious perseverance and tenacity, and thus it comes that a greater percentage of Jews reaches positions of influence and power than of any other race represented in our great commonwealth. This becomes first apparent in the spheres of education and of learning.

(1) *In Science and Learning.* Of the large numbers of Jews in the public schools of our cities, a surprisingly large number graduate and enter into the high schools and colleges, where they reach a high level of scholarship and carry off a large number of the honors. The proportion of Jewish students in almost all our higher institutions of learning is large, and in New York the Jewish students sometimes outnumber the Gentile. For instance, 75 per cent. of the students in the College of the City of New York are Jews, while more than 75 per cent. of the students in the Normal College of New York are Jewesses. In Columbia University the Jews formed nearly half of the university body of students in February, 1907. In one class forty-five out of less than a hundred students were Jews.* A

large proportion of these Jewish students in the higher schools of learning, on account of their hunger for knowledge, their ambition, and their persevering tenacity, graduate with highest honors and step into positions of trust. Creelman states that there are about 3,000 Jewish lawyers and nearly a thousand Jewish physicians in New York. Among the lawyers is found the great Samuel Untermyer while five Hebrews are members of the New York Supreme Court.* Judge Otto A. Rosalsky, of the Court of General Sessions of New York (Criminal), furnishes a splendid example of the rapid rise of a Russian Jew, for he carried a basket as a butcher's boy only seventeen years ago. But the American Jew comes to prominence not only in the City and the State of New York, for in almost every state of the Union they are found in positions of high honor and trust and show themselves worthy.

Many professorships in universities and colleges are occupied by Jews, for we find in Johns Hopkins two, in Columbia three, in University of New York one, in University of Pennsylvania two, in University of Wisconsin one, in University of Chicago six, in Harvard one, in University of California two, in University of Missouri one, in University of Minnesota one, in University of Michigan one, while a still larger number are assistant professors or instructors. But enough has been written to prove that an extraordinary large proportion of our Jewish population has risen into prominence in educational circles.

* New York Sun, February 16th, 1907.

* Justices Levintritt, Newberger, Erlanger, Greenbaum and Hirschberg.

(2) *Power in Commerce.* In the business world the success of the Jew can scarcely be surpassed. In cities small and large he has settled, has entered into commerce and in many places now rules the trade. In Philadelphia three out of five of the largest department stores are under Jewish control, in Chicago all but two. But in New York the tremendous power of the American Jew in commerce becomes the most apparent. Along both sides of Broadway for a mile and a half, in the downtown business district, Jewish names predominate upon the signs, and Weston, in "The Present Condition of the Jew, 1904," states that "in dry-goods there are 514 Jewish firms rating \$58,000,000; in clothing 264 firms with a rating of \$34,000,000; while the rating of 2,018 general firms is \$207,388,000. Fifth Avenue, the former aristocratic thoroughfare, has become a thoroughly Jewish business street from 14th to 23d Street. Hendrick states that in the last five years not far from \$15,000,000 has been invested in new Fifth Avenue buildings to provide accommodations for hundreds of Jewish clothing manufacturers, who, a few years ago, started in the dingy Jewish quarter on the east side. The Jew controls the clothing trade absolutely in New York, and employs 175,000 men, who annually turn out more than one-half of all the wearing apparel in the United States—a product valued at \$300,000,000.

In New York there are thirty-five Jewish banking houses, while in the stock exchange a host of Jewish men stand high. In the real estate field the Jew has outdistanced all his competitors, as Hendrick has well shown.

"Not far from 1,000 apartments and tenements are built in New York every year, involving an investment of about \$60,000,000. This enormous business is almost entirely in Jewish hands." Haskin has made the statement that the Jews own \$900,000,000 worth of property in New York alone, and that the Jewish wholesale houses do a yearly business of more than a billion. There are now at least one hundred and fifteen Jewish millionaires in America, a number slightly above the ratio of population. In the section of New York from 60th to 90th Street, and from Lexington to Park Avenue, there are said to be at least five hundred Russian and Polish Jews whose fortunes range anywhere from \$100,000 to \$1,000,000.

In the shopping district of Sixth Avenue, New York, all the larger department stores belong to Jewish capitalists, while the American theater can be called "controlled" by such Jewish men as Klaw and Erlanger, Belasco and Frohmann.

Many distilleries of America are in the hands of Jewish owners, and Weston states that \$50,000,000 of Jewish capital is employed in the New York jewelry trade, and also that with this money full thirty-three per cent. of all the business done is transacted. Thus, in commerce and finance, the American Jew holds a commanding position.

(3) *In the Public Press.* Eighty-two Jewish periodicals were published in the United States in 1904, and a number of Yiddish daily papers are printed in the larger cities. Five of the daily newspapers are published in New York, and the combined circulation of all the Yid-

dish newspapers is estimated at 350,000 copies.

Many of the great dailies of our country are owned by Jews. Adolph Ochs, a few years ago a poor boy in Chattanooga, owns the *Philadelphia Public Ledger*, the *New York Times*, and the *Chattanooga Times*. The Hungarian, Joseph Pulitzer, owns the *New York World* and the *St. Louis Post-Dispatch*. The *New York Press* is owned by Henry Einstein, the *Baltimore News* by Franklin, the *Omaha Bee* by the heirs of Rosewater, the *San Francisco Chronicle* by De Young, and so forth. The daily press of our country in a remarkable degree depends upon Jewish editors and reporters, who are brilliant and patriotic writers of great versatility, but of whom naturally no Christian sentiment can be expected in their writings.

(4) *In American Politics.* The American Jew has had a brilliant record in politics in the United States. Six Jews have been in the United States Senate since the Government was founded, viz: Yulee from Florida, Benjamin from Louisiana, Jonas from Louisiana, Simon from Oregon, Rayner from Maryland and Guggenheim from Colorado. The last two are serving now. In the 57th Congress of the United States were five Jewish members, viz: Goldfogle, Kahn, Knopf, Littauer and Meyer, while in many of the state legislatures are Jews. Oscar S. Straus is now Secretary of Commerce and Labor and is the first Jew in the United States to hold a Cabinet portfolio, while William Loeb, secretary to the President, exerts probably as much power as a member of the Cabinet. More than 2,000 Jews are in the em-

ploy of the Government. Samuel Gompers, the labor leader, is also a Jew.

In our larger cities the Jewish populations have become great factors in politics, and they are conscious of their power. There are, however, no Jewish leaders who could deliver the Jewish ballot under certain conditions, for the Jew is singularly independent. But the racial instinct is so great, the same feeling dominates the Jewish hearts so much, that only in rare cases the Jewish vote is divided. These cases where it has become divided have served only to reveal its tremendous influence. New York politicians have confirmed our opinion that Hearst's defeat in the election of November 6th, 1906, came to pass largely because the Jewish vote was divided, a large number of the common people following the leadership of the Yiddish press and supporting that party to which the President belongs, who had shown such tender consideration of their race by announcing that he would make Mr. Straus a member of his Cabinet on January 1st, 1907.

(5) *In Benevolent Work.* No other single race spends as much money for the poor in proportion to their number as the Jewish. In New York alone the total assessed value of Jewish asylums, hospitals, educational institutions and religious buildings is more than \$10,000,000. The United Hebrew charities in almost all our larger cities are model institutions and Jewish settlement work is well organized. Kindergartens and sewing-classes are established everywhere, and aids to self-improvement are liberally provided for the poor. The American Jew is a liberal giver, not so much, we believe, because he is more benevolent

than others by nature, but because charity is intimately connected with his religion.

4. *American Judaism*

It is impossible to give a complete description and definition of American Judaism in a brief space. To the Christian, American Jewry presents a wonderful fulfilment of Hosea iii. 4, 5. The landless and the kingless nation abides without a knowledge of the Prince of Peace, without repentance, without conviction and forgiveness of sin, and in spiritual blindness.

American Reform Judaism is a mixture of Unitarianism and intellectual Rationalism, which elevates philosophy above religion. It clings, at least outwardly, to the great Jewish Holy Seasons, to the name Jew, and in the majority of its followers to circumcision. Its adherents expect the coming of the Messianic age (not of a Messiah), when justice will reign supreme and love will bind man to man. In many of its prayer-books all sacrificial prayers are omitted, and laws and statutes are set down according to the present time.

American Orthodox Judaism has its adherents mainly among those who not long ago came to our shores from the densely populated Jewish districts of Eastern Europe where Talmudism still has a strong hold upon the people. Tenaciously it clings to the letter of the Law, and the Old Testament is crowded out by the Talmud. It wastes its strength, as has been well said, in laborious triflings and unprofitable acuteness, for which the Talmud alone is responsible. The six hundred and thirteen precepts, contained in the Talmud, control and govern the life of the Orthodox Jew and decide even ques-

tions of the highest moment for him. Orthodox Judaism, as well as Reform Judaism, undoubtedly teaches salvation by good works, for the adherents of both are taught that fasting, prayer and alms take the place of sacrifices.

While thus the older Jewish element in America still adheres, to some extent, to the tenets of Orthodox or Reform Judaism, a pitiful state of affairs predominates among the younger element in the larger cities. There is, according to Bernheimer, a very appreciable number of fairly well educated young people who have left the Jewish religion of their Orthodox parents. To them, and also to the numerous more ignorant and cynical element of the Jewish population, the Jewish faith, with its ceremonies and restrictions, is ridiculous and contemptible. "Pleasure, and not duty, being their watchword, all that hampers freedom or self-indulgence, is a kill-joy to be avoided. Therefore, the dance hall, the vaudeville theater, the card game, the prize fight are places of frequent resort. The synagogue, the lecture hall, the concert room, the debating club, are not visited to any extent by this particular portion of Young Israel." Thus the religious state of large masses of young American Jews is pitiful.

5. *The Dark Side of the Picture*

A decline of a religion which contains as much truth as Orthodox Judaism, must be accompanied by moral decay, and thus, while a proportionately large number of American Jews has risen during the last decade, vice and crime have entered among them where hitherto they were little known. At the thirty-third annual meeting of the Young Men's Hebrew Association,

held at 92d Street and Lexington Avenue, New York, on January 24th, 1907, Judge Otto A. Rosalsky stated that he had observed that crime was largely increasing among the young folks of his race. "I am sending more and more young rascals to jail," he said. And thus he uncovered the pitiful state of the younger Jewish people. Bernheimer states: "Thirty years ago the conviction of a Jew for a felony was almost unheard of in the city of New York. To-day there is not one penal institution within the area of Greater New York which does not harbor some offenders of the Jewish people." "Eight per cent. of the prisoners at Blackwell's Island Penitentiary are Jews. At the workhouse at Blackwell's Island less than 2 per cent. of the 2,000 inmates are Jews." "In the House of Refuge on Randall's Island, there were two hundred and sixty Jewish boys and girls in November, 1904. In the Juvenile Asylum there are two hundred and sixty-two Jewish children under sixteen years." What is true of the criminal institutions of New York is true of most of the criminal institutions throughout our land. Compared with the ratio of Jewish population in the different parts of the United States, it still remains an uncontrovertible fact that the ratio of Jewish criminals is considerably lower than that of the general population, but the cause for alarm lies in the fact that the Jewish population of our country, to whom legal misdemeanors were in the past almost unknown, is beginning to fall into moral decay.

Bernheimer thinks that the crowded life of the streets, the absence of proper home training, and the loss of religion, are the reasons for this decay,

and he pleads for "a leader possessing eloquence and personal magnetism and the power of teaching by example the value of a religious life as interpreted by the teachings of Judaism in its modern form." While we agree with the reasons assigned in Doctor Bernheimer's work, we disagree with him concerning the remedy. Judaism can not lift these fallen ones up, neither Orthodox nor Reform Judaism. A rigid preaching of and adherence to the Ten Commandments can lift men to a very high pinnacle of morality, but it can not save them. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." By faith in Christ only, are men, whether Jews or Gentiles, saved.

But we must touch a still more painful subject, viz: the tremendous increase of prostitution among the Jewish girls in our larger cities. We will not detain our readers with a discussion of the reasons for this degradation, except that we call their attention to a remarkable statement made by Turner,* in which he names as one of the four interests concerned in the exploitation of prostitution in Chicago "the men—largely Russian Jews—who deal in women for the trade." He also says: "The largest regular business in furnishing women, however, is done by a company of men, largely composed of Russian Jews, who supply women of that nationality to the trade. These men have a sort of loosely organized association extending through the large cities of the country, their chief centers being New York, Boston, Chicago and New Orleans. In Chicago they now furnish the great majority of the prostitutes in

* See article, "The City of Chicago," in *McClure's* April, 1907.

the cheaper district of the west side levee, their women having driven out the English-speaking women in the last ten years."

We hesitate to accept the statement of some slum-workers that prostitution increases among the American Jewesses at a higher rate than among the women of any other nationality in our country, but we, and every close observer of the life in the crowded Jewish tenement districts of our larger cities, must acknowledge the existence of a large number of Jewish prostitutes in the United States. Reader, nothing but the Gospel of Jesus Christ can lift them up from a life of shame and save them.

6. *The American Jew and Christianity*

(1) *Attitude of the Leaders.* We must carefully discern between the attitude of the leaders and the attitude of the common people toward Christ and Christianity.

The attitude of the leaders in general is one of some peculiarity. They praise Jesus, are proud of his Jewish birth, and speak of the doctrines contained in his speeches and parables as ideal, but they deny his divinity and thus make him an impostor.

Christianity to most of them is nothing but a system of doctrines developed by Paul, and they reject its tenets. They are bitterly opposed to the preaching of the Gospel to the Jews, reiterating continually that we live in a free country and that Christians have no right to disturb their peace by the establishment of missions among them. The Jewish leaders deny the fundamental truth that ours is a Christian country and that our institutions are Christian. They therefore oppose the reading of the Bible in

the public schools by distributing broadcast their pamphlet, "Why the Bible Should not be Read in the Public Schools." They are determined in their efforts to have all Christmas celebrations or entertainments relative to the day prohibited in the public schools. Jewish members of the California Legislature have succeeded in barring the name of Christ from the prayers of the chaplain,* while the two Jewish members of the Colorado Legislature failed in a similar attempt.† Thus by their acts the American Jewish leaders contradict their oft-repeated saying, with which they oppose Christian missions to the Jews, "Leave us alone, for we are leaving you alone." Well, we have left them very much alone, for we have only played at Jewish missions. But have they left us alone?

(2) *The Common People.* While some Jews, especially those who have come from lands like Russia and Rumania only lately, are still filled with tremendous prejudices against Christ and Christianity, it can be well said that, in general, the attitude of the large Jewish masses in the United States is an attitude of inquiry. They have tried Judaism, and were not satisfied in the bondage of Talmudism, nor did they find satisfaction of heart in the rationalistic teachings of the reform rabbis. They have tried socialism and philosophy, but in their hearts there remains an unsatisfied longing for something better. Thus they eagerly accept and read suitable Christian literature and Old and New Testaments in their language.

The prejudices of the masses against Christian missions to the Jews have

* New York *World*, January 18, 1907.

† New York *World*, February 19, 1907.

greatly decreased during the past ten years. All Jewish missions in the United States—alas, there are but few of them—report crowded meetings for men and serious attention to the preaching of the Gospel. The women's and the children's classes are also well attended. In short, it is the old story of the time of Christ, "The common people heard him gladly."

Naturally this attitude of inquiry leads to more frequent conversions and baptisms among the American Jews. In regard to these conversions Oscar S. Straus* made recently the following statement: "The very few Jews who change their religion do so from unworthy motives." Mr. Straus thereby gave expression to a statement contradicted by figures and by facts. Some years ago* we showed that 5,208 Jews were baptized in the United States and Canada between 1870 and 1900, while from 1895 to 1901 the number of Jewish baptisms in the same countries was 1,072. As far as ascertainable, 323 Jews were baptized in 1905, and 376 in 1906 in America. These figures are by no means small, tho they must be incomplete in a country where baptisms are not officially recorded.

In regard to the unworthy motives, we scarcely need to contradict such slander. The American Jew can not gain any temporal advantage by joining the Christian Church, for baptism does not enhance social condition in this free country. The Hebrew Christian in America gains to some extent the ill will of his Jewish kindred and in some cases their bitter persecutions. He is met with sneers and insinuations by the Jewish leaders, and he is met

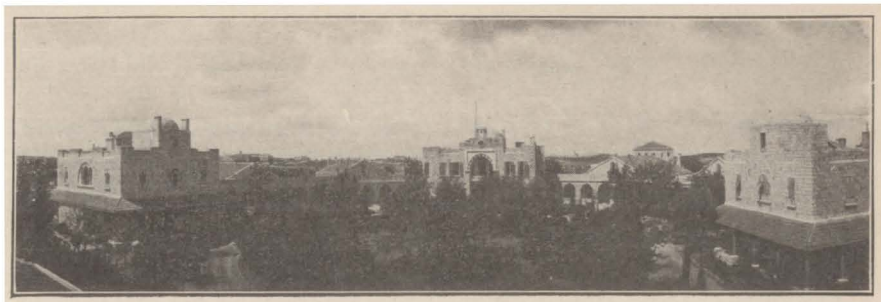
with suspicion by the great mass of Gentile Christians, until he has proved himself. Thus, only the grace of God can cause a Jew to face the difficulties and profess Jesus Christ before the world. There may be some who are moved by unworthy motives, but they soon turn back and their names are found upon the rolls of Christian churches a short time only. The present ecclesiastical statistics disprove Mr. Straus' statement, for eighty-nine Hebrew Christians, men who were converted when of age, are to-day ordained ministers of Protestant denominations in America, while fourteen Hebrew Christians serve the Master in the foreign field as missionaries employed by American missionary boards. "By their fruits ye shall know them."

In Conclusion

We have tried to present the American Jew with his virtues and with his faults. He is a man and sinner, even as others, but he has not received Christ and His Gospel and, therefore, is without eternal life. Think of his virtues and his power: what a desirable member he would make of the Church of Christ! Think of his faults and of his degradation, and remember that only Christ can overcome them. Think of the multitudes of Jews coming to America, to be added to those masses already here, and remember that unto you and me the Lord has given the wonderful privilege and the great commission to preach the Gospel to every creature. That command includes the Jew. Remember that the Gospel of Christ "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

* In an interview published in the Cincinnati *Times-Star*, October 26, 1906.

* MISSIONARY REVIEW, December, 1902.



PANORAMA OF THE LONDON JEWS' SOCIETY MISSION HOSPITAL, JERUSALEM

THE MEDICAL MISSION HOSPITALS OF PALESTINE

BY DR. E. W. G. MASTERMAN, JERUSALEM

The Holy Land is, for its small area, remarkably well supplied with medical missions, the majority of which have well-built modern hospitals. The reason for the development of this particular aspect of mission work lies in the peculiar difficulties which beset the preaching of the Gospel in this once so highly favored, but now so unfortunate, land. In India, China, Africa and many other lands there are many ways of reaching the people, the most direct of which is the proclamation of the Gospel in the public marts, in the crowded inns and beneath the wayside tree. In Palestine, or land peculiarly under the curse of the Turkish domination, all public preaching of the Gospel is forbidden; even attendance at an ordinary mission hall is, in the larger centers, at any rate, all too often rendered impossible. Tho such methods are closed, yet in the medical missions throughout the land, both in the out-patient waiting-rooms and in the hospital wards, there is the most direct, the most open and the most free proclamation of the Love of Christ, both to Moslem and Jew. A rough estimate leads me to calculate that not less than 2,500 Moslems and Jews *every week* thus hear the Gospel pro-

claimed in their own language. When one considers the restrictions put upon all other methods—evangelistic or educational—it is marvelous to think that through this agency free and straightforward religion addresses as well as countless private conversations are regularly going on through the length and breadth of the land. Those who, like myself, have worked for some years in Palestine, are all agreed that the effect of all this—tho diffused—is immense. There is a far greater apprehension than ever before since, perhaps, early Christian days, of the practical and spiritual character of Christianity as contrasted with mere form and ritual; there is a much clearer understanding of the real motives of missionary effort, of its non-political and unworldly objects. The name of Jesus is now known through the whole land as that in which deeds of mercy and healing are performed. It is the *Masseahin*—the followers of *el Messiah*—to whom Moslems and Jews have to look in every place for help in their physical ills. Medicine and healing are given “in His name,” and many an anxious Moslem parent begs the doctor to heal her child “*Min-shan Yashur el Massehh*” or “*Min-shan Saidna issa*” (“For the sake of

Jesus Christ" or "For the sake of our Lord Jesus").

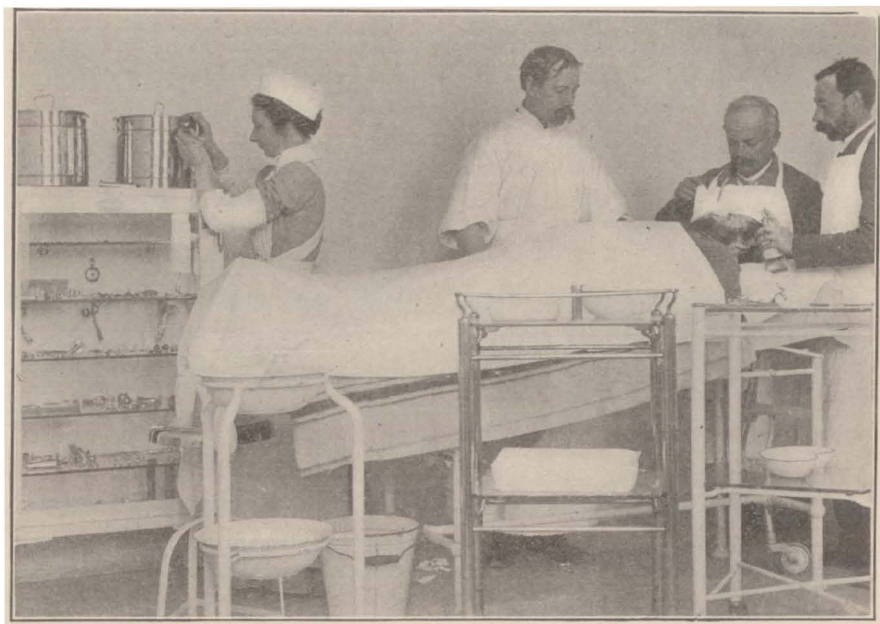
Not a few baptisms have occurred in the land as a direct result of *medical* mission work, but the wide scattering of the good seed will surely some day bring about a full and abundant harvest compared with which the present results are insignificant. When considering results it must be remembered how recent is the wide establishment of medical missions in this land. It is true that in Jerusalem the medical mission hospital was founded in 1842, but for very many years the work here was on philanthropic rather than evangelistic lines, and little *direct* mission work was done in the wards. During the past twenty years there has been a great change in this respect, and now this hospital and the various dispensaries connected with it are centers of regular Christian instruction. With the exception of the Jaffa Hospital, all the specially built hospitals have been opened for work in the last decade. During this time hospitals have been built on European lines at Tiberias, Jerusalem, Damascus, Nablûs, Safed, Haifa and Gaza, while such hospitals are planned for at Helron and Nazareth. The mission hospital accommodation during these last ten years must have increased at least fourfold. In the British medical mission hospitals of Palestine—excluding Syria—there is hospital accommodations for about four hundred beds and cots, of which the greater number are in constant use. Such an institution as the Kaiserswerth (German) Hospital (seventy beds), and the beneficent Moravian Hospital for Lepers (fifty beds), both at Jerusalem, are truly medical mission institutions, and the inclusion of these beds

raises the total accommodation well over five hundred. At the very least 6,000 patients pass through these institutions annually, the vast majority of whom are Moslems and Jews. On these people in particular Christian influences, both by deed and word, have come to bear; each of these will have a tale to tell in his home, his village or his tent regarding the tender care of the followers of *Sardna Issa* or *Yasuâ el Masseal*, and many will have memories of His gracious Word as read to them during the long, weary hours in the sick-bed. It must not be forgotten, too, how great is the influence of the modern, up-to-date hospital as a civilizing and humanizing agency. The whole style of building is new; many fittings—beds, walls, lavatories, operating room, cooking stoves, etc.—all introduce the people to a hundred new ideas. In all the hospitals, staffs of native assistants are kept—Moslems, Jews and native ministers—as cooks, servants, ward assistants, dispensary assistants, doorkeepers and gardeners, not to mention the trained native doctors and dispensers; and all these must, by their prolonged contact with the mission agents, imbibe, perhaps quite unconsciously, something of their teaching. The hospitals afford grand opportunities for the gifted native evangelist whose light (as far as the public teaching goes) would otherwise, for political reasons, be always "under a bushel" as regards his non-Christian neighbors.

While the past decade has been largely occupied in establishing and organizing the work, the next ten years must see a great output of evangelistic activity. The medical missionaries have, in many cases, been largely engaged in learning the lan-

guages, collecting money for their hospitals, superintending building operations, selecting suitable helpers, organizing their staffs and establishing their methods. Now the time comes for a great "forward" advance. Unless some unforeseen outburst of Moslem fanaticism or Jewish bigotry should take the place of the compara-

ered corridor, being arranged in a semicircle. At the eastern end is the out-patient department, recently considerably enlarged; at the western end is the medical mission superintendent's house. In the center of the curve stands a handsome three-storied building devoted to the nursery home, the kitchens, operating room, etc. The



A SCENE IN THE OPERATING ROOM IN THE SAFED HOSPITAL

tive friendliness and liberty of the present, there must be in the near coming years a vast diffusion of evangelical teaching through the length and breadth of Palestine.

The *Jerusalem English Mission Hospital* (founded 1842), under the Society for Promoting Christianity Among the Jews, is exclusively for Jews. The present buildings, opened in 1897, are in the new suburbs, nearly a mile from the city walls. They are constructed on the pavilion system, the separate parts, connected by a cov-

four wards are arranged between these buildings, two on the east, for women, and two on the west, for men. The institution as a whole is one of the best built mission hospitals in the world. The staff consists of Doctor Wheeler, physician and superintendent; Doctor Masterman, surgeon; five English fully-trained nurses; a German housekeeper, and three dispensers, besides many subordinate assistants. The hospital being exclusively Jewish, *Kosher* food is provided, and all reasonable Jewish customs are al-

lowed, so that the strictest Talmudic Jew of Jerusalem—that city of Jewish bigotry—can stay there without searing his conscience. Tho this is the case, opportunities are not neglected while the patients are in the hospital of influencing them toward Christianity. About a thousand patients per annum pass through the wards. In connection with this medical mission there are dispensaries for out-patients at the hospital in the city (within the old walls) and in the village of Siloam. Besides the “clinics,” great numbers of poor Jews are visited in their homes.

Next, of the medical mission hospitals in point of time, is that built at *Jaffa* in 1882 by Miss Mongan. This handsome institution is now supervised and largely supported by Miss Newton. There about fifty beds under the medical superintendence of Doctor Keith. An energetic evangelistic work is carried on both in the wards and in the out-patient department. Miss Newton also has English and native helpers who visit in the outlying villages.

Of the Church Missionary Society's medical missions the most important hospital is that at Nablûs, ancient Shechem, which, since its first opening, in the new buildings, some eight years ago, has been considerably extended so as to accommodate over sixty patients. Nablûs is geographically the center of Palestine and the very heart of the Moslem population. The establishment of the C. M. S. in this place was attended with much opposition, and for years the mission workers resided here, as it were, on sufferance. They were subject to all kinds of slights and even open insults; all this is now fast changing. The

hospital is visibly exercising a mighty influence over the whole district. Even the casual traveler will notice a marked improvement in his own treatment as he revisits the place.

A few weeks ago I was present at the Sunday afternoon service for the in-patients in the out-patient room. A curtain divided the room longitudinally: on one side sat the women, on the other the men—only the preacher could see them all. It was a large audience all, with I believe a single exception, made up of Moslems. After prayer and praise, Doctor Wright, the medical missionary, address them very clearly and directly on the words, “Why seek ye the living among the dead? He is not here but is risen.” (Luke xxiv. 5-6.) Very pointedly and openly he showed that it is not dead prophets, but a living Savior we all need. It is dead prophets, dead saints, dead laws to which the Moslems now look, but their need is a living, life-giving Christ.

On another occasion I arrived in Nablûs to find all the in-patients gathered in a large ward to enjoy a Christmas tree. A lofty tree, ablaze with lighted candles and loaded with little presents for everybody, stood at one end of the room, and while all the hearts of these simple peasant folk were warmed by the Christmas good cheer the native pastor in a few well chosen words explained to them the beautiful history of the Babe of Bethlehem who was born to bring “Peace on earth and good will toward men.” These scenes are but typical of the methods everywhere, but they are specially impressive when one recalls that they are part of the regular evangelistic activity in ward services, out-patient addresses and individual talks

—in a city where but twenty-five years ago it was scarcely possible for a European missionary to live.

At Gaza, another fanatic center of Mohammedanism and, one may add, a hotbed of immorality, a similar gracious work is going forward. The Rev. Canon Sterling, M.B., has here for years carried on a combined campaign of healing and preaching. He is a good linguist and is able better than most to make himself understood when discussing religion with his patients. For long this work has been accommodated in a badly built, native-built hospital, a building which has been repeatedly condemned as dangerous; now a new hospital, erected on the latest scientific lines, is fast nearing completion and is to be opened this autumn (1907). Canon Sterling is desirous of devoting himself more and more exclusively to evangelistic work, and Doctor Brigstocke, who has had several years' experience in medical mission work at Damascus and Baghdad, is about to take over the superintendence of the more strictly professional work.

The C. M. S. also has medical missions at es Salt, east of the Jordan, at Acre and at Kerak in Moab—the ancient Kir of Moab. In the first two of these there are small hospitals in native houses.

The Edinburgh Medical Missionary Society, which has a splendid medical mission hospital with two doctors at Damascus in Syria, has also in Nazareth a long-established medical mission. Here for upward of half a century the veteran, Doctor Vartan, has labored. During that time he has seen the place grow from a mere village into a considerable town with handsome modern buildings, churches, con-

vents, schools, hotels springing up on all sides. There have been bitter disappointments, as, for example, when his house, the rising walls of a hospital and all the property purchased for the mission were unjustly wrested from him by the Turks and he was obliged, when his hopes of enlarged work stood highest, to be content to continue the arduous dispensary work with a hired native house as temporary hospital and itinerating without the satisfaction and increased influence afforded by a properly equipped English-built hospital. His life and labor, and that of his sainted wife, called to her rest in December, 1906, were, however, not in vain. Their influence in the place has been enormous, and to-day a young doctor, Doctor Scrimgeour, is about to erect the much-delayed but now secured hospital. Meanwhile, the doctors have to be content with premises in which, however, is a charming little hospital where fine work is being done.

At Haifa, just below Carmel, the English bishop in Jerusalem has a small medical mission hospital excellently equipped under the superintendence of Doctor Coles.

The "United Free Church of Scotland" have medical missions at the important and historic cities of Hebron and Tiberias. The former mission, under Doctor Paterson, is as yet unprovided with a specially built hospital, tho a considerable sum of money is in hand for the purpose. At present a small temporary hospital is carried on in hired premises while the local fanatical opposition in this, the most conservative and backward city in Palestine, is being slowly but surely worn down. In time public opinion, educated by countless acts of Christian



THE DOCTOR'S CONSULTING ROOM IN THE SAFED HOSPITAL, GALILEE

love and mercy, must become so strong that those who would if they could keep any Christian from even dwelling in their midst, must at last change their policy and welcome what they now hinder. The land of this Sacred City is under such peculiar legal restrictions that until the Moslem sheikhs allow it, it will be impossible for a secure site to be obtained for a hospital. The day when even these men will welcome the benefits of a Christian hospital in their midst is not, however, now far off.

At Tiberias, Doctor Torrance has been working since 1854, and he has now the satisfaction of seeing the medical mission accommodated in a well-built and commodious hospital picturesquely situated by the lake side. The view from its balcony is unique in its beauty and sacred interest. In

front the lake stretches away to north and south. To the right snowy Hermon towers above the long stretch of the northern shore where, more than anywhere in Palestine, was carried on that first and greatest ministry of healing and preaching. To the left lies picturesque Tiberias, a mere remnant of the great city which once stood there, a little town of poverty and dirt and sickness. It is a sacred city of Jews and therefore a nest of orthodox bigotry. Here in the terrible cholera epidemic of 1902 when, in spite of heroic efforts on the part of the doctor who lost his own wife in the epidemic, the population was decimated. Altho the mission is intended primarily for Jews, the medical mission has always been open to other classes of the population, and great numbers from all over Galilee and from the Jaulon and

Hauran, east of the Jordan, have received healing. The influence of Doctor Torrance is great all over the land: his fame as a surgeon I have encountered in all parts of Northern Palestine. Here, too, the name of Jesus is prominently held up to all and from the Tiberian hospital His gracious message is daily carried to many a spot once trodden by His sacred feet, but now downtrodden by the dominion of the false prophet.

Some twelve miles due north of Tiberias, but high in the mountains of Galilee, 3,400 feet above the lake, is the much larger town of Safed. It has about 25,000 inhabitants, equally divided between Moslems and Jews. It is indeed one of the largest local centers of the latter people, being one of their four sacred cities. It is the center of the modern Jewish agricultural colonies of Galilee. Here, at

Safed, the "London Society for Promoting Christianity Among the Jews" had much difficulty a quarter of a century ago in making a permanent footing, but to-day they have a position in the hearts of all classes of the people both secure and warm. The medical mission opened the door, but it was not till in 1904, when Doctor Anderson's handsome new hospital was opened, that the influence became manifestly felt. To-day this hospital with its forty beds and cots exercises a wide influence—healing, civilizing and evangelizing. Tho primarily for Jews, it always numbers among its in-patients a proportion of Moslems, and the first baptism in the wards was a Moslem convert. As at Tiberias, the patients attending come from the very area where our Master Himself lived and labored. Scarcely a dispensary day passes without the doctor seeing



THE MEN'S WARD IN THE MISSION HOSPITAL, SAFED, PALESTINE

patients from the sites of Bethsaida, Capernaum or Chorazin, from Genesareth or from those other "Villages of Galilee" where "He taught in their synagogues." The ruins of the ancient synagogues of the Jews—of a period at least not long after our Lord—are still to be found in spots all around Safed. From the heights of Safed there is an outlook over most of Northern Palestine. The Crusaders chose this lofty outlook, secluded as it is by many a defensive valley, as one of their chief strongholds. Here the Knights of the

Temple, after fruitlessly and gallantly defending their castle against the cruel Mameluk-Sultan Bibars, were at last captured and without exception massacred in cold blood. The ruins of these mighty walls to-day bear witness to the failure of that mistaken Christianity which trusted to the arm of flesh to win the kingdom of the "Prince of Peace." To-day we have returned to the methods of this Divine Master "who went about doing good, and healing all those oppressed of the devil" and "preaching the Gospel."

CRITICISM OF MISSIONS INVESTIGATED

BY WILLIAM T. ELLIS, ESQ.*

Editorial Staff of the Philadelphia Press

The missionary enterprise is entering upon a new phase. There are many evidences that Protestant churches are coming to entertain seriously their missionary responsibility, and to undertake to prosecute the work of foreign missions with some degree of adequateness. Signs of a great advance movement are general. It is not only the faith-filled vision of zealous enthusiasts, but also the sober conviction of conservative men and women, that the non-Christian world may yet be evangelized within this generation. Were this the place to attempt an interpretation of providences on the mission field and in the home church, it could be shown that there is a strange concatenation of circumstances imperatively summoning Christendom to a fresh missionary enterprise.

This elevation of the missionary propaganda to a higher plane creates new duties as well as new conditions. Readjustments and rearrangements of many kinds are inevitable, both in the home administration and in the field equipment. One important factor in the situation, which can not be ignored or dismissed with scorn, is the wide-spread criticism of foreign missions. Before we can advance to a military-like world conquest, we must clear the ground of the harassing criticisms which now more greatly impede missionary progress than the Church at home realizes.

The present generation of Christians have a passion for facing the facts. They are now the less devoted to high ideals than previous ages, but they will not shut their eyes to actual conditions. One im-

* Mr. Ellis has recently completed a tour of the world to investigate missionary work for a syndicate of newspapers. He sought to look at the work impartially, and to speak candidly of failings and virtues of the work. He found much to criticize, but more to commend, and returned a strong friend to missionaries and a firm believer in the work they are doing.—EDITOR.

portant fact in the foreign missionary situation to-day is that in every port city, and in almost every steamship that plies the waters of the Orient, there exists a deep and earnest hostility to foreign missions and foreign missionaries. This is to be found not only in the barrooms of the big hotels, and in the smoking-rooms of trains and steamers, but also in the most cultured circles of the great European communities in these Asiatic cities. Many, if not most, of the English newspapers published in the Far East are avowedly anti-missionary. Many travelers return home from journeys in the Orient primed to speak unequivocally against foreign missions.

The influence of this state of affairs upon the Asiatics is, of course, most pronounced. The Western business enterprises in the East touch the life of the yellow man and the brown man at more points than do the efforts of the missionaries. It can scarcely be denied that the East takes its conception of Western civilization from the port cities and their outreaching arms, rather than from the missionaries and their agencies. Thus it becomes apparent at a glance that it is vital to the progress of evangelization that this hostility shall either be destroyed, or diminished to the smallest possible proportions. It is not enough to say that all this criticism is a tribute to the present importance and ubiquity of the missionaries; still less does it suffice to declare that these criticisms spring from the evil-doers whose lives are rebuked by the character and preaching of the missionaries. The business of a modern, organized missionary crusade is to re-

move the criticism itself, and all its hurtful consequences.

Men of the world are well aware that in Christian lands, also, the criticism of foreign missions goes deeper than that which is frequently heard in religious circles, the latter being to the effect that the "home heathen" have not yet all been converted. Recently, in a gathering of missionary supporters, I ventured to indicate specifically one or two of the definite charges against missions which I have repeatedly heard in America; and the company was shocked beyond expression—that is, all except the business men. They have heard from returned travelers, and from men who say that they "have it straight," that missions are a great many things that are unlovely. Some Christian men have deemed it a mark of "liberality" on their part to sit by in clubs, and other gatherings of men, and listen to the most sweeping criticism of the Church's foreign representatives, without uttering a word of defense or remonstrance. They themselves are not quite certain of the facts; perhaps their willingness to give their pocketbooks the benefit of the doubt raised by these criticisms is one reason for our inadequate missionary giving.

Now this is the day of the square deal. If these things are true concerning foreign missions, the Church has a right to know them. If they are not true, the missionaries ought not to be compelled to endure them. The Church at home should be brave enough, and loyal enough to herself, to remove all causes of criticism; and loyal enough to her representatives abroad to confront and

silence the criticisms that are not warranted. As a broad proposition, I think it is true that no business house in America treats its representatives with so great disloyalty as the Christian Church treats her missionaries in the foreign fields. If the laymen are to take hold of the missionary situation, they must do so militantly and vigorously, dealing with all slanders against missions as they would deal with slanders against their own family or business or good name. It would be an act of real helpfulness to the world to show that Christianity is not a supine, inert thing, that resists no indignity. Let the Church withstand adversaries to their face and she will command a respect that will readily develop into admiration and possible discipleship.

The importance of this phase of modern missions has been imprest by a year's investigation of the foreign field. I went out, at my own charges, in behalf of a syndicate of American and Canadian daily newspapers, pledged to ascertain so far as possible the facts concerning foreign missions. I went with no obligation except to the public. My promise was seriously given to report the facts as I saw them, and to verify or disprove, as far as was in my power, the manifold criticisms of the great foreign missionary enterprise. In the course of this investigation, I made many criticisms of missions and missionaries, and I heard a greater variety of criticisms than would come to the ears of the ordinary traveler; for wherever I could learn of a critic I sought him out diligently and heard the worst he had to say, for my one business

abroad was to investigate the pro and con of the missionary situation.

I have returned to America more deeply convinced than ever of the beneficence and usefulness of foreign missions, and of their importance in the development of civilization, through the growth of the Christian Church. So far as in me lies, I am now doing all in my power to further missionary interest in the churches at home. After a personal acquaintance with more than a thousand missionaries, and a study of hundreds of mission fields, including practically all forms of missionary work, I am prepared to endorse foreign missions. Because of my deep faith in them, I have come back convinced that missions must be championed adequately, bravely and sensibly, by modern men and methods. They are able to stand all tests. A mistake here or there, an unfit man now and then, and occasional methods that can be improved upon, by no means invalidate the missionary undertaking. No man returns from a close study of the foreign field with the same conception of foreign missions that he took with him when he left Christendom. His faith in foreign missions is on a new basis of reality. Some of the old foundations of sentiment he has found to be misconceptions. They have been swept away.

This is a wholesome result of discriminating criticism. All such criticisms the Church is bound to hear and heed. She wants to know all the facts, from whatever source she has to learn them. If a man hostile to religion adds to the sum total of her knowledge concerning her own work, she should be an open-minded

pupil. Let it be said frankly that the attitude of some missionary officials and supporters in this particular is not such as to command the respect and admiration of fair-minded persons.

An illustration from my own experience will serve. One of the serious charges which will be heard on every hand is that missionaries are "grafters." Scores of times I heard this assertion, whenever possible running it to ground. This is one of the definite points which I engaged to investigate. The only instance I could discover of a missionary in active service who was engaged in outside business, I came across in China. Naturally, I heard many highly-colored versions of the story, from a variety of authorities. But from an official of the American legation I obtained the direct charge that the missionary had, for pay, served a certain malodorous railway corporation seeking concessions from the Chinese Government. Without mentioning the missionary's name, I stated the facts, indicating him, however, in such a way that his own board would know who was meant. Promptly the secretary of that board, and various of the denominational papers, came out with vigorous denials of the charge and denunciations of me. One paper searched the depths of its vocabulary of vituperation to slander me for saying such a thing about a missionary of its faith. It so happens that I have a letter from that man's bishop, fully corroborating the essential allegation. That letter has been shown to the missionary's secretary, and to the editors of the papers in question. Not one of them has had the fairness to admit that I

was right, and that their charges against me were wrong, and that their missionary was in error. Such a state of mind is perfectly hopeless. It can not for a moment do honorable battle with the hostile critics of missions, because it is more concerned with buttressing its own denominational bulwarks than with knowing the truth, and with making pure and effective the service of the kingdom. Only an honorable and open-minded Church can command the respect of the world. We must give a "square deal" if we expect to get one.

This principle must underlie any means which the Church adopts for combating the criticisms of missions. She must be willing to remove missionaries of proved incapacity or delinquency. She must alter methods that are not in accord with her principles or professions, and openly disavow the mistakes and offenses of unworthy representatives. Otherwise, the mouth of every defender of missions is closed. But if the Church deals openly and frankly with the world, she may expect the confidence and respect of the world. Thus the facts—the proved, ascertainable facts—lie at the basis of all dealing with missionary criticism. The Church can not rail at port cities as made up of loose-living and wicked men, because the facts disprove that wholesale accusation, even tho the moral conditions of these cities is greatly to be deplored and urgently in need of remedy.

Neither, on the other hand, can the world charge that missionaries live in luxury. It is regrettable that some missionary homes in certain

fields are large and imposing—so large and imposing that they excite comment among natives, travelers and foreign residents. Let us admit all this, granting that the erection of such houses is a mistake, both from the standpoint of the missionaries who dwell in them, and from the standpoint of the impression which they make upon the general public, native and foreign. But these are the exceptional homes, not the ordinary. For every missionary making this mistake, there is another missionary making the greater mistake of living without the conveniences and comforts which are essential to the health and efficiency of the white man.

Instead of becoming excited over the charge that there are some rice-Christians, let us admit that this is true; any semi-alert person can find rice-Christians in the United States, in England, in China, in Japan, or in any other place where the Gospel is preached. The comprehensive charge that the missionaries' converts are made up of rice-Christians, or that the majority are rice-Christians, can be disproved by any one at all conversant with the facts.

Everybody is familiar with the criticism that missionaries are incompetents who could not make a living in their own country. I once heard a Hongkong merchant put it in this form: "The missionaries are composed of the very offscourings of America and Great Britain." This, we may sarcastically rejoin, is somewhat of an overstatement. Intimate knowledge of missionaries furnishes abundant answer to this charge. It also, we must concede, affords ground for the statement that not all

missionaries are great men—to put the proposition euphemistically. Nevertheless, one who has had the special privileges that I have had, in the way of association with all kinds of missionaries, is prepared to contend that as a class the missionaries are the "good society" of the Far East, outranking in culture, character, brains and social graces the thousands of other foreigners who reside in those parts of the world.

In this connection it is fair for the members of the great churches of Protestantism to ask: Shall they be held responsible for the irresponsible missionaries? When run to ground, it is found that many of the criticisms of foreign missions have their foundation in the conduct or deficiencies of members of some independent mission; or of missionaries who are not directly responsible to the home churches. It will be freely admitted by those conversant with the field that the average of effectiveness in the case of the independent missionary is not up to the average of effectiveness in the denominational boards' workers. The churches are responsible for the latter. They can remedy the defects existing among their own representatives. They are helpless in the matter of the independent organization—except as they withdraw their support from the latter, and devote it exclusively to the more economical and far-reaching and more successful work of the denominational boards.

An allied question, which is larger than may appear upon the surface, is concerning the Church's relation to the eleemosynary enterprises on the foreign field. Is Christendom to educate heathendom? Is it to min-

ister to all heathendom's sores and sicknesses? Is it to teach Japan English, and China Western ways? Is it to care for the lepers, the insane, the deaf and the blind of all the heathen countries, whose own sins have brought on many of these countless sufferings? Perhaps this is not the place to interject the personal opinion that missionary work, in the long run, would be far more effective if it were more largely directly evangelistic, aiming to give a new mind and heart to the old man, rather than a new body to the old mind. Educational work there should be, especially along certain lines, such as the training of the native ministry; and medical work,

too, has an important place in the introductory stage of foreign missions. But is it not better to put the Gospel spirit into the hearts of men, so that they may help themselves, rather than to continue directly to administer help to them? Is not the method which has been adopted in Korea, where schools and hospitals are entirely subordinate to evangelism, a better method than that long ago adopted in Japan?

When we clear the field of the petty, spiteful, uninformed and hostile criticism of missions, we shall be better prepared to take up these larger and more constructive criticisms, which are really an evidence of healthful interest.

AMERICANS IN THE ORIENT AND THE MISSIONARY QUESTION

BY REV. GEORGE A. MILLER, MANILA, PHILIPPINE ISLANDS

There are representatives of "everybody" in the United States and the American is everywhere. There have been men from the West in the far East, and to the Oriental they have looked so much alike, in color and size, that the sins of some have been charged to the account of many. The depredations of renegade Europeans and the unwarranted aggressions of the powers have furnished the fulcrum for the leverage of hatred against the foreigner and his religion. Native prejudices have been goaded to fanatical fury and Oriental passions fanned to flames of persecution by the robbery and slaughter and grinding oppression of nations whose official representatives in the far East seemed to have no other mission.

The American is now coming to

stand by himself. The policy of his government and the conduct of its citizens are being differentiated from those of the European and he may no longer live merely as a "white man" or "from the West." He is from the United States.

The best of us and the worst of us have gone abroad and have met in the Orient, and every one of us has a direct relation to the missionary problem and a personal influence for evil or good. All Americans in the East may be loosely classified as either transients or residents, with minor shades of difference and influence.

The transients include a mixed multitude of people who are away from home for divergent reasons. In the larger ports there are sailors ashore, sometimes soldiers out on a

pass, newspaper correspondents often hunting for stories and "expert" stuff, adventurers looking for a chance to "squeeze," and commercial travelers looking for business. Then there is the globe-trotter proper, that money-to-spend world-wide tramp who succeeds in learning more things that are not true and seeing more things that never happened than a hundred honest men may set to right. There is also the lecturer and ecclesiastical tourist who is there to learn all about it in a few days and ever after pose as authority on all Oriental problems.

The resident Americans include government officials, teachers and engineers, merchants and missionaries. Terms of residence may vary from a few months to even years, but these people have at least a mission in the country and a certain identity of interest with its life. But at most, the American is but a pilgrim in a strange country. He must frequently come home to get his native breath or die of social asphyxiation.

It has come to pass that these Americans on the field of the missionary form one of the major problems of his administration. Some of his greatest difficulties are due to some of these fellow citizens and some of his surest triumphs are to be shared with those who by disinterested co-operation have made them possible.

The non-residents are by far the most troublesome to the missionary and dangerous to his plea. Just now the work of the missionary is being seriously discredited in the American press by a correspondent who has gone throughout the East giving an "unprejudiced account" of the missionary and his work. So far has this

man missed the spirit of his subject that the secular press of China enters a vigorous protest against his criticisms, and remarks that without the work of the missionary, life for the foreigner in many parts of the interior would be unendurable. The reports of the high-living, fashionable tourist, who never sees a mission nor a missionary, but learns that they are all a farce and a failure, are too well known to need comment. The riotings of some sailors on shore-leave are a dark chapter, tho such sailors serving on American ships are rarely ever Americans. The American soldier in the Orient has on the whole a fairly good record, tho in individual cases it will take a broad and very opaque mantle of charity to cover his sins.

The number of official and commercial Americans who have been positively helpful to the missionary is small but includes some illustrious names. Such men as Minister Conger, Robert Hart and Colonel Denby have rendered service of inestimable value.

The majority of these residents in a strange land are indifferent to the work of the missions. It is no affair of theirs. "These people have their religion, let them alone," is the common creed. The average government official is strangely callous to moral values. An army officer said to his men on pay-day, "Gamble all you please, boys, and have a good time, but don't fight and make trouble."

The influence of the Orient upon the American is in itself a missionary problem of first magnitude, and one that is little recognized in the homeland. Mr. Kipling has something to

answer for. It is doubtful whether any four lines ever written did more to crystalize and extend an evil sentiment than the verse so often quoted and known colloquially as "East of Suez." All over the Orient there are men who have flung to the winds the ten commandments, and then with a leer cite this stanza as their code of morals.

Drink and gambling and impurity are bad anywhere, but they are far more deadly 10,000 miles from where any one knows what is done in the long leisure that follows the short hours of the Government's day. With every social restraint and moral prop removed, with no home life, with no historic environment, with no good women, the average man feels the insidious tug of an awful undertow, and without positive Christian character, few there be that can stand against it.

The army canteen question has become acute in the East, where great numbers of the army officers drink steadily and freely, and the men are restless when denied what the officers are allowed. These men apply for passes, and when out of lines run to wild excesses in their efforts to follow the pace set by the officers within the lines. A drunken soldier is more easily controlled within the lines than without, hence the officers' objection to the anti-canteen law.

Where the flag flies in the Orient it has too often happened in civil life that at banquets and receptions the public and official example has been on the side of hard drinking. The American liquor shipped to the Philippines has wrought far more harm to our own men there than it has

brought or is likely to bring to the natives.

The Oriental is by nature a devotee of games of chance, and since gambling is "in the air" the American often gambles more here than at home. "Everybody gambles," and the whole East is a free and easy Monte Carlo. "East of Suez" again.

The crowning curse of the American in the East is the social evil. Wherever the European has lived, the Eurasian and Mestizo classes are living reminders of the weakness of humanity, especially humanity away from home. Under the crowded conditions of Oriental civilizations, low moral standards easily prevail, and the way of temptation is ever open. Some of the most heartbreaking tragedies that come to the attention of the missionary are cases where the transgressor has come to himself to find that he has made a league with the inhabitants of the land and that he never could with honor either take his family home with him or leave them there deserted. Such thorns in the side have ruined the life of more than a few men who might have found large usefulness in paths of virtue.

There are probably as many Americans in the Philippines as in the rest of the Orient combined, and since the days of American occupation the city of Manila has presented a unique condition with its large American population in the midst of the tropical and Oriental conditions of the old Spanish regime. Needless to say that the vices incident to such a situation have prevailed, and in all too many lives the sowing to the wind has reaped the whirlwind. It is hardly

fair, however, to denounce the Philippine Government for its protection of the saloon and gambling institutions and bawdy houses, so long as we permit the same institutions to flourish here at home without effective protest. These institutions have been as well regulated there as here, and it is unreasonable to ask more until we sweep before our own doors. These traps have ensnared many, however, and often has the missionary met the sneer of the native to whom an "Americano" means only a drunken renegade spreading trouble and disease wherever he goes.

Cockfighting is said to be the pet vice of the Filipino, and the cockpit has flourished for years. In point of fact, however, these cockpits have been owned and controlled by a combination of capitalists, and so exploited and promoted that the everyday native has had little choice in the matter. He fell in with the current and matters were so managed that he ever became poorer, and the management richer. The American Government has taken no steps to restrict this evil, falling back upon the old law giving the municipalities authority to close their cockpits by vote of the *consujales* (councilmen).

In Spanish days, the city of Manila had a horse race-track where twice a year a ten days' "meet" was held. Under the new administration the frequency of these events was increased till they were held every week. Another track was established, and there was horse-racing four days a week, including Sunday. No admission fee was charged, but a 10 per cent. "rake-off" on all bets went to the management to pay "expenses."

The races were run crooked, and thousands of people lost money every day at the tracks. When the matter came up for discussion before the commission, it was stated by a representative of the race-track management that during the past year the tracks had taken in as their 10 per cent. \$400,000. This meant that \$4,000,000 (U. S. Currency) had changed hands at the tracks during the year, this sum being equal to 25 per cent. of the internal revenue, and 10 per cent. of all the money in circulation in the Philippine Islands. That such things spelled ruin and hard times for hundreds of men who were caught in the snare, needs no proof.

In the midst of this situation are three American churches in Manila, which are the only exclusively American churches in the Islands. A Presbyterian church in a good building is well manned and maintained as part of the mission work. An Episcopal church has built a great cathedral and supports a chapter house containing good quarters, where the Columbia Club provides them a wide range of amusements. A Methodist Episcopal church in a little stone chapel carries on a strong evangelistic work and is entirely self-supporting. These three churches, with the Young Men's Christian Association soon to occupy a new and commodious building, have exerted a mighty influence for righteousness among the thousands of homeless and tempted young men.

After much general discussion of the gambling evil, there was organized, in April, 1906, on prayer-meeting night in the Central Methodist Church, a Moral Progress League.

Without officers, rules or dues, it was a league of men who believed in better things. Public discussion aroused wide-spread interest, and before many people knew what was happening, the campaign was on in earnest. The meetings overran the church and speedily lost all semblance of sectarian character. An American lawyer, Judge W. A. Kincaid, by virtue of great ability and devotion to the cause, came to the leadership of the forces. From every side the recruits came. The Governor-General, the Executive Secretary, Aguinaldo, provincial governors, the Filipino Academy of Sciences, lawyers, doctors, editors, politicians; and then the great common people came by the thousands, a multitude that no man could number. For the first time in the history of the Islands, every class and condition of men were enlisted under a common cause, and that the cause of reform. Nothing like it had ever happened before.

There was one silent note, however. The Roman Archbishop at first gave a conditional endorsement, but ever thereafter, neither he nor any priest or representative of his Church could be induced to take any part whatever in the campaign. To avoid the appearance of a conflict which was never intended, the Protestant missionaries kept in the background, but the native Christians came to the front by the thousands, and native preachers became the mouthpieces of the campaign. In fact the movement discovered the young church to the "Ilustrado" classes who had heretofore ignored the work of the missionary.

Without waiting for governmental action, the battle was carried at once

into the provinces and municipalities, and the *consujales* urged to close their gambling cockpits. The old historic Cavite was the first to take this action and the news of the victory proved an inspiration to the people. Everywhere it was: "Fuerra Galle-ras!" ("Away the cockpits!") The plea was made on behalf of national self-respect and decency, and it was urged that if the Filipinos would be respected by the world they must first put away their vices. Within six weeks of the opening of the crusade, two hundred and twenty-five cockpits had been closed by voluntary municipal action, and the cockpit owners were both breathless and speechless. But they did not long remain so.

In the meantime, the lawyers who were giving their time to the cause, had drafted a law prohibiting betting at the horse-races and this law was formally presented to the Commission and placed in order upon public discussion. Never was there such a discussion since the famous Opium debate when one missionary, single-handed, withstood the forces that would have wrought our eternal shame in the Orient.

When the race-track law came up, in September, the battle raged for three days. Six hired lawyers defended the gamblers, six volunteers pled for reform. One of the hirelings averred that the true spirit of this measure might be known from the fact that the Moral Progress League was organized in a Methodist church and by a Methodist preacher, which was sufficient condemnation.

Governor-General Henry C. Ide, presiding, promptly rebuked the speaker, reminding him that it made

no difference what the name of the place where the movement originated.

After two weeks' consideration the law was passed so modified as to permit gambling only on the first Sunday of each month and on eight additional legal holidays. This was admitted to be a sweeping victory for reform and the new law has been strictly enforced since January 1st of this year. It has been hoped that the Commission would adopt a similar provision regarding the cockpits throughout the Islands, but so far as heard from this has not yet been done.

A campaign has done much to clear the air and bring about better moral conditions for Americans and Filipinos alike. It has at least exploded the awful ominous hush of silence

that prevailed whenever the subject of morals was broached.

The heathen American is as well worth saving as any other heathen, and is deserving of more attention from the various missionary boards than he has been receiving under former conditions. When these men fall into vice and morally run amuck, the work of the missionary is greatly complicated and hindered. If every American in the Orient were morally clean and personally friendly to the work of the missions, our burden would be much lightened thereby. The American in the Orient is deserving of serious consideration on the part of every agency that is conducting missionary work in the far East.

HINDU IMMIGRANTS IN AMERICA

BY REV. E. M. WHERRY, D.D.

Author of "Islam and Christianity in India and the Far East"

It is only natural that, in a land overpopulated as India is, with millions always dwelling on the border lands of starvation, many of the more enterprising people should venture away beyond the Black water to seek some of the gold to be found in our land of plenty. For many years there has been a systematic effort to induce the Hindu coolie to emigrate to the West Indies, British Guiana, Central Africa and elsewhere. Many have gone under a definite contract to remain in these places as laborers for a fixed period. Some have returned, bringing back money enough to make them respectable money-lenders in the Indian town or village from which they had gone. Only recently I was told of a Hindu who had gone to Aus-

tralia a few years since and who recently returned bringing with him \$35,000. Not many are so fortunate. A few have lost their love for their native land and have become domiciled in the land of their choice. Many have fulfilled their contract and have returned home with little more than they took with them excepting habits of extravagance, which forever fills them with discontent and a desire to return to the newer fields of their voluntary exile.

Recently there have been influences at work which have inspired many to emigrate to the Pacific coast of the United States of America, and Canada, particularly to the city of Vancouver. The Indian journals have been full of stories of the splendid op-

portunities to make money by ordinary work in city and country. Men, receiving from 5 to 8 cents a day in India, were told that by emigrating to America they might become suddenly rich. Labor would bring them at least \$2 a day. Opportunities were everywhere at hand to rapidly acquire money. The result has been a considerable emigration to the north-western states and to Canada. Men from the fields with no knowledge but that of digging and watching their farms have crowded into Vancouver, B. C., and into other towns with the hope they could get the wealth so often acquired by the European emigrant. There are now thousands of these Hindu peasants who have pushed their way into America and who still hope, in spite of adversity, that they will soon make their fortunes by working in the fruit orchards and sawmills at from 75 cents to \$2 a day.

A great drawback in the case of the Indian emigrant is that his caste has disqualified him for most of the places open to ordinary laborers. Unlike the European emigrant he knows little or nothing of the work to be done and so

has to learn everything from the beginning. Many employers are unwilling to wait for this course of education, and the novice finds himself out of his job. Then the laboring men are jealous of the advent of this horde of men ready to work for anything they can get, and so they have been prepared to take steps to exclude them from the labor market. The fiat seems to have gone forth. A mill operator told me only yesterday that employers had been warned against retaining any Hindus in their employ after September 2d (Labor day). What will come of this remains to be seen—it may compel these strangers to go into the country and seek labor among the farmers. If so, it may be a good thing for the Hindu.

It is to be hoped that the Christian Church will not lose its opportunity to win some of these people to Christ. May we not hope that some one—a Christian convert or a retired missionary capable of speaking Panjabi may be found to evangelize these people? We have our Chinese missions and our Japanese missions in America—why not a Hindu mission?

THE NATIVE SITUATION IN SOUTH AFRICA *

A MISSIONARY POINT OF VIEW

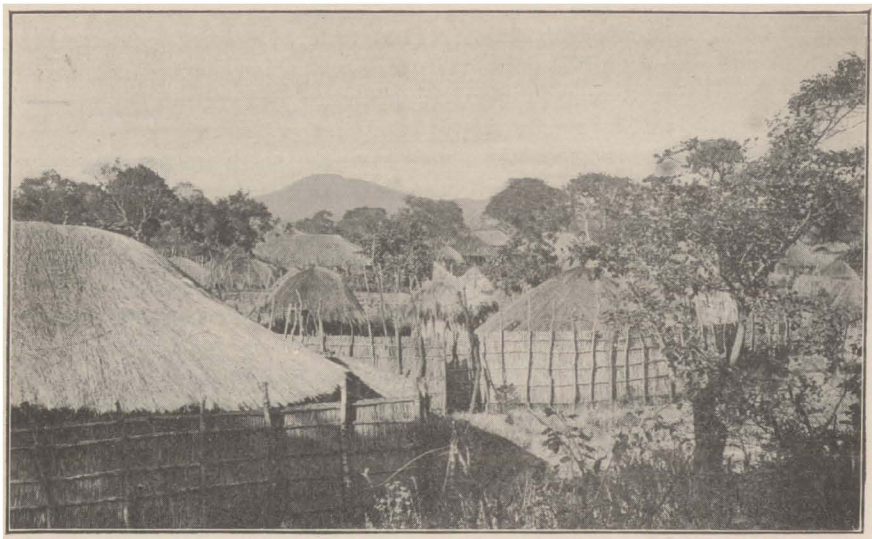
BY REV. J. DU PLESSIS, B.A., B.D., CAPE TOWN, SOUTH AFRICA
General Missionary Secretary of the Dutch Reformed Church

Five and a half years have now elapsed since the Boer War devastated South Africa. No one who travels through the country to-day can have any doubt as to its recuperative powers. Dismantled homesteads have been rebuilt, wasted

lands and gardens restored, and desolated farms restocked with sheep and cattle. Nature's kindly hand has been busy covering and healing the wounds which a cruel war inflicted.

Deeper and more indelible than the physical scars are the effects of the

* This article was written in December, 1906, and its publication has been unavoidably delayed. The situation, however, is practically unchanged.—EDITOR.



A TYPICAL AFRICAN VILLAGE IN ZAMBESIA

war on the mind and character of the inhabitants of South Africa. Besides the far-reaching political changes which are the most patent of these effects, there have been subtler social and economic movements which are less easily traceable. The native of South Africa, who during the war played the part of spectator, has been profoundly influenced by the stirring events of the past few years. The patriotic ardor with which the Boer defended his country to the last ditch appealed strongly to the black man as son of the soil. His English friends led him to expect that the subjection of the Boer republics would usher in a golden age for the oppressed South African native. Small wonder that he has been roused from his wonted lethargy, and begins to feel the stirring of new hopes and the inspiration of new ideals. His ambitions are naturally somewhat vague, but such as they are they reveal themselves in three directions—in the desire for a better education, in the desire for polit-

ical influence, and in the desire for ecclesiastical independence.

Desire for Education

Like the American negro at the close of the Civil War, the South African native to-day is consumed with the desire to be educated, in the hope that thus at one bound he may attain the social status of the white man. In almost all our mission fields south of the Zambesi native chiefs are asking for more schools, and native parents are eager to have their children taught to read and write, and especially to read and write *English*. If the schools they possess are too elementary, and one of their sons reveal any special aptness for letters, the parents will stint themselves in order to send the youth of promise to some native college of recognized standing, or even across the seas to an American institution. There is something admirable in this eagerness for education; it proves that the native is alive to the benefits which edu-

cation brings, and that he is ambitious to rise in the scale of civilization. There is also something pathetic in this pursuit of education; for the native has but a vague idea of what real education is, and frequently lacks those qualities of mind and heart which are necessary if education is to prove an abiding blessing.

In the sphere of education the present needs of the South African native may be formulated thus: a more suitable system of elementary education, a larger number of training schools for native teachers, and a central college for higher education. The system of elementary education now in vogue in the native schools of South Africa is wholly unsuited to the needs of the native. This has been frequently affirmed by missionaries well able to judge. The fundamental error

in the present system is the neglect of the vernacular. Missionaries of all societies are practically agreed that the elements of education should be imparted in the child's mother-tongue, and not in English, which in form, structure and vocabulary is utterly alien to the Bantu languages spoken throughout South and Central Africa. Another pressing need is an increased number of training schools for native teachers. The dearth of qualified teachers for both elementary and advanced schools is being felt all over South Africa, among white, colored and black races. The sums of money voted for educational purposes by the various governments of South Africa are utterly inadequate. As a result, teachers of all grades and in all classes of schools are greatly underpaid, so that the most promising



A VILLAGE CHIEF AND HIS FAMILY IN SOUTH AFRICA

young men adopt more remunerative professions. Finally, there has been recently a powerful movement for the establishment of an interstate native college for higher education. The project was first mooted in the Report of the South African Native Affairs Commission, and it was subsequently taken up with great warmth by the natives themselves under the inspiration and guidance of some prominent friends of the native. The undertaking was fairly launched at a gathering, representative of almost all South African tribes, which was held at Lovedale early last year (1906), and over \$70,000 has been contributed or promised.* At the General Missionary Conference in Johannesburg in July, 1906, the scheme was thoroughly discussed, and in general outline approved, tho the fear was expressed that the aims of the institution were somewhat too pretentious, and that many years must elapse before they can be fully realized.

Desire for Political Influence

We pass on now to consider the desire for political influence that actuates the native of South Africa. The watchword of Cecil Rhodes, "Equal rights for every white man south of the Zambesi," was during the storm and stress of the war years altered to the cry, "Equal rights for every civilized man south of the Zambesi," in order to secure the native's sympathy for and approval of the British cause. Expectation reigned strong among the natives that the triumph of the British arms would result in their enfranchisement, or at least would secure for them certain definite social

and political rights. This expectation has not been realized. In the newly-acquired colonies, Transvaal and Orangia, the social and political status of the native is unchanged. The political rights which he possesses in the Cape Colony have not been conferred by the British as opposed to the Dutch party, but by both parties alternately, when either the one or the other hoped thereby to capture the native vote at the polls.

Not only has the position of the native not been bettered since the war; in some respects it has even grown worse. The burden of taxation has been increased by the governments of South Africa. The rising in Natal, which has lately been put down, was due almost wholly to increased taxation. The various governments of South Africa and the representatives of the Johannesburg mining interests have leagued themselves together to supply the labor market in the Golden City. By increasing the hut or the poll-tax, the governments compel the native to work in the mines for several months of the year, and thus the insatiable demand of the mining directors for native labor is to some extent supplied. The arrangement is vastly to the benefit of the governments, whose exchequers are painfully empty, and of the mine magnates, whose works require an abundant labor supply.

A noticeable feature in connection with the demand which the native is preferring for increased political rights is the establishment of the "South African Native Association." This body, which has as its chairman a prominent Malay of Cape Town—well-educated, a doctor, and a mem-

* This amount has since been largely increased.

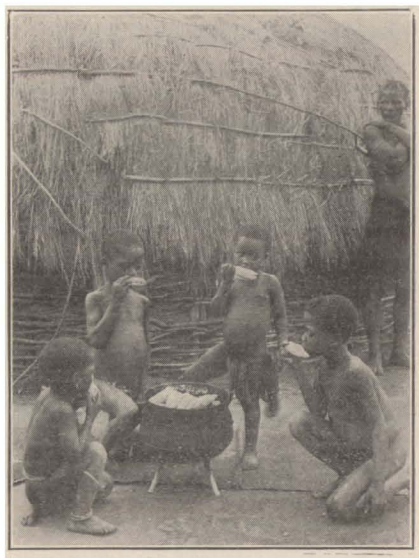
ber of the Town Council—announces as its object the acquisition of greater political influence for the colored and native populations of South Africa. Hitherto it has not been strongly supported by the natives, but has drawn

spread to any great extent among the black races.

Desire for Ecclesiastical Independence

The native's desire to achieve ecclesiastical independence centers in the Ethiopian Movement, whose chief aim is the establishment of a church of native Christians wholly emancipated from European control. That this demand is not wholly unreasonable is evident from the fact that all mission work professes to have for its ultimate object the establishment of a self-controlling and self-extending native church. So far as the objective of Ethiopianism and of missions generally is identical, the former would seem to need, not objurgation and repression, but encouragement and guidance into right channels. The defect which has been fatal to Ethiopianism in South Africa lies in the fact that the sect is not imbued with the true missionary spirit. Its leaders have established a propaganda only in fields already fully occupied, and have sought to build upon another's foundation. Its adherents have been drawn from Christian churches of long standing, and they consist in many instances of persons who have either been placed under discipline by their own church boards, or who are cherishing some grievance against their mother-church. Its lax system of discipline makes the Ethiopian Church a Cave of Adullam, which harbors every one who is in distress, every one in debt, and every one who is discontented.

The governments of South Africa viewed the growth of Ethiopianism with suspicious eyes. They feared that the avowed striving after eccle-



NATAL CHILDREN WHO SHOULD BE TAUGHT AS WELL AS FED

its adherents chiefly from the Dutch-speaking colored classes and Malays. The native is naturally suspicious of all movements which he does not clearly understand, and which do not originate with himself. He also lacks the virtue of combination, and many a promising cause has been wrecked through intertribal jealousies. The native will attempt to gain his ends by diplomacy; he lacks the determination—supposed to be a characteristic quality of the Anglo-Saxon race—which can agitate for its rights until it secures them. The South African Native Association may obtain favor in the eyes of "Cape Boys" and Malays; it is doubtful whether it will

siastical independence concealed a secret trend in the direction of political independence, and that the spirit which actuated Ethiopianism would sooner or later prove a menace to the safety of the South African States. The governments which had to cope with, proportionately, the largest native populations were the first to take alarm and to introduce repressive measures. In Natal and in Rhodesia mission work was prohibited at centers not under the direct control of Europeans. By this regulation mission agencies were seriously hampered in their work, since no new out-stations could be manned by native evangelists or teachers, tho some latitude was generally allowed in the case of stations already worked by natives. Upon the Natal missions the law pressed heavily during the recent rebellion, and was occasionally carried to iniquitous lengths. At out-stations where no European missionary was found, churches were in many instances ruthlessly pulled down, and furniture wantonly given to the flames.

The Natal rebellion has, however, shown that the suspicions of the governments with reference to the tendency of Ethiopianism are not unfounded. While members of Christian churches remained in cases loyal to the Government, evidence is not wanting that Ethiopian churches, or independent congregations under native pastors, sided with the rebellious chiefs. Six years ago a native evangelist of the Dutch Reformed Church effected a schism, and separated himself with some hundred members from the church to which he belonged. At the commencement of the upri-

sing he attached himself as field-preacher to the forces of the rebel chief Bambata. At the close of the fight in the Nkandhla forest his body was found lying on the battle-field, and in his pocket was his Bible, on the title-page of which stood his name, *Moses Mbele*, leaving no doubt as to his identity.

There can, however, be little doubt that Ethiopianism is a waning force in South Africa. This has been shown by facts adduced by the Rev. F. Suter in a paper read to the General Missionary Conference. From all parts of the country come reports stating that the Ethiopian cause is making no headway, and that, tho it is a source of trouble and annoyance, Christian churches that are well-founded and well-equipped have nothing to fear from it. So much was to be expected, for it has drawn to its ranks the restless, the discontented and the worthless. Nor does the Ethiopian Church appear to be able to direct its own affairs. In 1905 the church of the Ethiopians in Cape Town was compelled to pass through the insolvency court, and there are not wanting indications that the financial affairs of the Ethiopian Church generally are in a perilous condition. The native has much to learn before he will be mentally and morally capable of working out his own destiny. Let Ethiopianism purge itself of its dross, let it seek to be filled with true missionary ardor, let it cease to seduce Christians from their allegiance to other churches and break new ground in areas unevangelized as yet, let it establish a wholesome discipline in its ranks, and train a ministry that shall be both spiritual-

ly and mentally fit to lead, then it may yet become a mighty power in Africa.

The Duty of the Church

Such in outline are some of the aspirations of the South African native at the commencement of the

Christian character. This is a work which calls for the utmost patience. For if the European nations, who were Christianized sixteen centuries ago, have even yet imbibed so little of the Spirit of Christ, what is to be expected from native converts but



AN OPEN AIR GOSPEL SERVICE IN RHODESIA, SOUTH AFRICA

twentieth century. It is the duty of the Christian Church to encourage him, by wise and helpful counsel, to seek the realization of these aspirations. Christian missionaries in South Africa are confronted by a twofold problem: first, to provide for the mental and spiritual needs of those natives who are already Christianized; and secondly, to carry the Gospel to natives who are still unevangelized. If the native is to realize his destiny and fulfil his divinely-appointed task in the world, the missionary must make it his chief aim to build up in his converts a consistent and strong

barely emerged from savagery, in whom as yet the Christian conscience speaks with a feeble accent, and who through the powerful attraction of their environment, are daily in danger of being sucked back into the vortex of barbarism? Immense toil and patience are therefore necessary for gathering a native church of devoted and faithful Christians, but when once such a church has been established upon the immovable foundation of the Apostles and Prophets, with Jesus Christ as the Chief Cornerstone, a light has been kindled in darkest African heathendom which

shall not be quenched until the day dawn and the shadows flee away.

But after having securely established his base, the missionary must at once press forward to the regions beyond. Even in South Africa, with its immense scope, the missionary societies have lain too long in their entrenchments, and have failed to give battle to the enemy in the open field. The various sections of the Christian Church jostle each other in the nearer and more accessible spheres of work, while large tracts of country with their teeming populations are lying unworked. For the promotion of interdenominational comity and a better understanding with regard to the overcrowding and overlapping of fields of labor, the General Missionary Conference of 1906 has appointed an unofficial Board of Arbitration, which shall deal with all difficulties that may be submitted to it by representatives of any missionary society laboring in South Africa. The work of this tribunal will be watched with great interest. Upon it will also devolve the duty of apportioning areas not yet fully occupied, and we may therefore hope that within a few years all tracts of unoccupied territory south of the Zambesi will be assigned to societies ready to undertake their evangelization.

Meanwhile, the situation is full of promise. Everywhere the native is awakening from his long sleep. Even tho it be true that he evinces less of a desire for Christianization than for civilization, nevertheless the opportunity and the responsibility are the missionary's. To the missionary the native turns for light, for guidance, for assistance in his upward struggle. Let us seize the opportunity and gladly accept the responsibility it confers. The Christian churches in South Africa, too, as well as the European and American churches, are coming to realize more perfectly the urgency of the work to be done, and gathering strength to attempt it in the name of the Master. As is to be expected from people who have been in contact with the native from childhood, and have too often seen him from his worst side only, there is among South Africans much indifference and even much hostility to mission work, but all this prejudice is being overborne and removed by the single-mindedness and enthusiasm of devoted Christians. It is ever our prayer that Christian churches everywhere may be inspired with a more utter loyalty to the command of their Lord and Master, and that Christian workers throughout the world may receive a new enduement of the Spirit.

A MESSAGE FROM DR. GRIFFITH JOHN

Before returning to my work in China I should like to leave a message with the readers of the MISSIONARY REVIEW OF THE WORLD.

I am sometimes asked if I believe the evangelization of India, China and Japan to be within the bounds of

possibility. Many doubt this, and look upon every attempt to Christianize a people like the Chinese, Hindus or Japanese as futile, and upon those who are engaged in the work as so many fanatics or impostors. During a missionary career of fifty-two years, I

have seen much of the missionary life. Its trials, disappointments and discouragements are not unknown to me. The field in which I have been working is not only the largest, but, taking it all in all, the most difficult also. And yet my convictions with regard to the divinity of the work, and its final triumph, are stronger to-day than they were in 1855, when I first arrived in China. I never believed more firmly than I do to-day that the kingdoms of the world shall become the kingdoms of our Lord, and of His Christ.

The conversion of the Chinese is a stupendous task, and the obstacles in the way are terribly formidable. Nevertheless a vast amount of work has been accomplished in China, and great results have been achieved. The barriers are being surmounted one by one, and our prospects are becoming brighter and brighter as the years roll on. In the present stage of our work, I attach no great value to the statistics of our missions in China as an index of their success. The progress can not be measured by the sole test of counting heads. There are results which can not possibly be reckoned by numbers or reported in figures, and there are benefits springing from missionary labor which can not be tabulated by statistics. Think of China's great awakening, one of the most wonderful events of the age in which we live. Its connection with a whole century of missionary labor is obvious enough. But how are we going to report it in figures or tabulate it by statistics?

Yet I am glad to be able to say that the statistics of our missions in China are such as to inspire confidence. When Doctor Morrison went to China, in 1807, there was not a single Prot-

estant convert in the whole of that vast empire, and when I went, in 1855, there were only about 500 church-members. Now there are about 180,000 communicants, representing a Christian community of about 500,000 souls. When Doctor Morrison went to China, there was not a single native helper that he could associate with himself in Christian work. We have now about 10,000 picked men and women who are closely associated with us, as pastors, evangelists, colporteurs, hospital assistants and teachers of schools.

Then think of the rate of increase of late, as compared with that of the earlier days. It took thirty-five years in China to build up a church of 6 members; it took forty-eight years to build up a church of 500 members; it took fifty-three years to build up a church of 1,000 members; it took about eighty years to build up a church of 40,000 members. But look at the increase within the first decade of the twentieth century. Since the year 1900 there have been added to our church-roll about 50,000 members—that is, these six or seven years have given us more converts than the whole of the first eighty years. At the same rate of increase, another fifty years will give us millions of converts. This is what we are looking forward to in the days to come.

Among our converts in China there are men and women who have undoubtedly been born again. I doubt if you have in the United States better Christians than some of the Christians I have seen in China.

There are men in America who say that they have been to China, and that they have found no converts there. I will not trouble you with any re-

marks about them just now. I have already stated that there are in China about 180,000 church-members, representing a Christian community of about 500,000 souls. That is a fact, at any rate.

There are others who will allow that there are converts, but maintain that they are all false. "There is not a genuine Christian among them. They are all rice-Christians." And I have read a statement to the effect that those who say that "the missionaries are making *real* converts in China, are subject to a dilution or are guilty of a fraud." Well, I have been to China, too, and have seen something of the converts, and I am prepared to make this statement distinctly and emphatically; and the question is, who should be regarded as an authority on this subject—a missionary, who has labored in China for more than fifty years, and who is prepared to offer up his life at any moment for the good of the Chinese people, or a mere globe-trotter, who knows nothing about the work, who cares nothing about the work, and whose conclusions touching the work are based upon nothing more substantial than the silly tittle-tattle about missions and missionaries which abounds in every foreign settlement at which he may call? Would that these globe-trotters knew half as much about Christ and His great salvation as some of the Chinese Christians know! Being unconverted themselves, how can they believe in the conversion of the Chinese? Do they believe in the conversion of any one? Do they believe in conversion at all? Do they know anything about it?

I do not mean to say that *all* our

converts are genuine, neither do I mean to say that all who are genuine are all that we could wish them to be. Are *all* the professing Christians of America genuine? Are *all* who are genuine all that their pastors could wish them to be? But I do mean to say that we have thousands of genuinely converted men and women in China, and that the number of such is increasing every day.

I do not see how any honest-minded man could say that all the converts in China are false, after the splendid proofs of their sincerity which so many of them gave in 1900, in connection with the Boxer movement. In that year thousands upon thousands suffered the loss of all things rather than deny the faith, and thousands faced death in its most cruel forms rather than deny the Lord that bought them. Some of them were beheaded, some of them were speared, and some of them were hacked to pieces. In that year the Church in China received her baptism of fire and blood, and well did she stand the test. As the result of that fiery trial, we have now in China a purer, a stronger, and a nobler Church than we ever had before. We have a Church of which we may well be proud, and of which we are proud.

Will you have another proof of the reality of missionary work in China? Then think for a moment how the missionary's cry is becoming the cry of China these days. Down with opium, down with foot-binding, down with the degradation of woman, down with ignorance, down with idolatry and superstition of every kind! That has been the missionary's cry for many a long year—a voice crying in the wilderness. But see how the Chi-

nese themselves are taking up the same cry these days and giving effect to it.

China Is Being Changed

It is not a matter of experiment with us now as to whether the Gospel can or can not influence the Chinese mind. It is influencing it, and doing precisely the same thing for them that it is doing for us. It gives them the victory over sin and death. It enables them to say that old things have passed away, and all things have become new. It enables them to feel that to be carnally-minded is death, but to be spiritually-minded is life and peace.

I have seen the Gospel work miracles in China. I have seen it make the lying truthful, the dishonest honest, the earthly and sensual heaven-aspiring and God-loving. I have seen it strike off the fetters that had bound the opium smoker for years, and set the captive free. I have seen it so change the heart of the gambler as to make him exclaim in gladsome surprize, "Why the very taste for gambling is gone!" I have seen it take Confucius down from his lofty pedestal, and convert the proud Confucianist into a humble disciple of the lowly Nazarene. The experiment has been made in China, and there, as here, Jesus Christ is proving Himself to be the Son of God and the Savior of men.

And what do we want now? We want a good forward movement; and that not in connection with one society only, but in connection with all the societies; not in one hemisphere only, but in both hemispheres; not on behalf of China only, but on behalf of the whole heathen world. We want a movement that shall be worthy of the age in which we live, worthy of our-

selves as redeemed men and women, and, above all, worthy of the Christ who has redeemed us. We want a movement that shall turn the eight hundred and forty black squares on our missionary diagrams, each representing a million souls, into white before the close of the century. Do you ask me if I believe such a movement possible? Possible! Why should it not be possible? With God all things are possible, and to him that believeth all things are possible. Nay, I believe more. I believe that it rests with ourselves entirely as to whether we shall have such a movement or not. God has devolved on the Church the gigantic task of evangelizing the nations, and He is ever waiting to clothe His people with the necessary power for its accomplishment. God *is* able and He is willing to make us able. Let the churches take up the missionary work as their own work; let them read about it, and think about it, and pray about it till the missionary fire descends upon them,—let them do this, and a great revival of religion among themselves will follow, and a forward movement, such as I have referred to, will become inevitable. It will come with a rush and nothing will be able to stop it. The hearts of God's people will go out in intense longings for the salvation of men, and they will never rest till the Christ shall see of travail of His soul and be satisfied. The resources of the Church are boundless. Let the mind of the Church be brought into a line with the mind of God and nothing will be found to be impossible.

I am sometimes called an optimist. I have no objection to being so called. I have yet to learn what good pessi-

mism has accomplished in this world of ours. If the Christians of America had seen the great things which God has wrought in China during the past fifty years they would be optimists, too. I can not think of the great changes that have taken place in China since I landed in Shanghai on the 24th of September, 1855, and of the progress of the work during this period, without asking with wonder and gratitude, *What hath God wrought!* I do not feel discouraged, I can not feel discouraged. I am returning to China much stronger in faith than when I first went. My motto is still: "Expect great things from God; attempt great things for God." But my expectations are much greater to-day than they were fifty years ago. I have never found it so easy to believe in Christ's healing, uplifting, redeeming power.

May I ask for an interest in the prayers of God's people in this land. Do not forget your missionaries at the throne. We must never forget that the great *doer* is God, and that without His blessing our work must be a dead failure. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." The missionaries in China have never needed the prayers of God's people in the home-lands more than now. "Brethren, pray for us."

Farewell Reception to Dr. John

On the afternoon of November 6th, representatives of nine of the foreign missionary societies with headquarters in Boston and New York, visited this veteran missionary at the home of his son in Yonkers, where he has been spending a year to regain his health. At this time a beautifully engrossed

address was presented to him and appropriate words of congratulation and appreciation of his eminent services in China during the last half century were spoken by Rev. Henry C. Mabie, D.D., of the Baptist Missionary Union; Mr. Robert E. Speer of the Presbyterian Board, and Mr. John R. Mott of the Student Volunteer Movement. A letter was also read from Bishop Roots of China. In reply Dr. John spoke for nearly an hour, showing no signs of physical weakness, notwithstanding his protracted illness and his seventy-six years of age. He gave a brief sketch of his life-work in China, dwelling especially upon the wonderful progress which has been made in recent years and the wide field of opportunity at the present time. He said, "I would like to live fifty years if it were only the will of the Heavenly Father, to see the wonderful changes that are sure to take place in China during the next half century." He spoke with great feeling of the volume of prayer which had been going up from Christian lands in his behalf, especially from Christians of Wales, which he calls "the most beautiful land in the world," and he added that all of Wales had been praying for him during the entire period of his labors in China.

All who were present to share in this interesting and historic reception went away with the feeling that we had been greatly blessed by the privilege of looking in the face of one of the greatest living missionaries and the foremost missionary in China, and listening to his eloquent words so full of simple faith and hope in the power of Christ to draw all men in that vast Empire to Himself.

A MILLION A YEAR

BY REV. CHARLES L. THOMPSON, D.D., NEW YORK,
Secretary of the Presbyterian Board of Home Missions

Not a million dollars a year, tho that would be interesting and, in these days, is attained so frequently as to raise a great many problems and project some important questions. But a million people a year is far more interesting, far more suggestive, and raises more interesting and perhaps more serious problems.

Our country is somewhat used to dealing with people. From the first founding till now there has been a steady flow, but the flood of people coming in during the last decade is something new, and raises in the minds of all thinking people the question, "What will be the effect upon our national life of such a tremendous influx of foreign elements?"

Hitherto they have come in a measure that could be easily assimilated, but whether the digestive powers of the country are great enough to take a million a year is now before the country.

They come from everywhither. The Orientals would come if they had a chance. The Occidentals are coming from all the countries of Europe and from some of the countries of Asia.

Perhaps the most suggestive fact concerning our immigrants relates to the fact that nearly three-fourths of them during the last year or two have come from Austria-Hungary, Italy, and Russia.

The rapid rise of the immigration from those three countries is phenomenal. Thus in 1850 the immigration from Italy was very small; last year it reached the enormous figure of 230,622. The immigration from Hungary began in 1861, and was very little for the next nine years, but last year it reached the grand total of 206,000. The immigration from Russia, which was practically nothing in the middle of the nineteenth century, last year amounted to 136,093.

Why Do They Come?

Why are so many foreigners coming to us, and especially from the countries above noted?

There is a push and a pull, but by far the greater force is the pull. When there is pressure in any part of the Old World,—famine, political unrest, or revolution,—that sends people toward these quiet and prosperous shores; but on the whole that which more than anything else has determined the flood-tide of immigration is the economic condition of our own country.

In hard times the tide sinks; in prosperous times it rises. Our present great prosperity has rolled it up to practically a million a year, this year probably considerably more than a million.

Whither are they going when they have passed through the gate of Ellis Island? This question is now engaging our statesmen and our students of social economics.

A large percentage of them gather in our great cities and remain there, struggling for a living in the already overcrowded conditions of city life. Many go to the mining regions of Pennsylvania, West Virginia, and farther west. A small proportion of them, alas, by far too small a proportion! go to till the Western lands.

The question of distribution is a question at which the government is now taking a hand. A million a year could be easily assimilated if properly distributed. Texas, for example, could absorb a large part of them, but Texas received a year ago only a little more than two thousand. Nebraska has room for many thousands, but Nebraska received a year ago only four thousand. Montana has boundless space and opportunities for work; it received two thousand. Oregon received less than two thousand, and Washington less than seven thousand.

* From the *Christian Endeavor World*.

The Commissioner-General of Immigration has devised a plan to establish a division of information whose purpose shall be to place the immigrant coming to this country in a place where he is needed. The government is now gathering information regarding the resources and products of every State and Territory, preparatory to publishing it in different languages so that it may be placed in the hands of the aliens as soon as they land, and may help them to choose a place for their homes.

State "Promoters"

The plan further provides that the States will be permitted to send to the immigrant stations agents who shall be given access to all newly admitted aliens. These official promoters will point out the special inducements for settlement offered by the respective States.

Having received them and having located them as intelligently as may be, what can we do for this million a year that they may become intelligent and useful American citizens?

The legislatures of Pennsylvania and New Jersey have recently passed bills authorizing State support to evening schools for the study of English in non-English-speaking labor camps and communities. These schools are to be opened on request of twenty adults who wish to avail themselves of their privileges. According to the petitions now coming in to the authorities of Pennsylvania no less than two hundred schools will be called for in that State alone. The example of these States is likely to be followed by others, as New York, Ohio, Connecticut, and Illinois.

The difficulty, of course, as in all work among foreigners, will be to secure properly qualified teachers to teach the people of these various languages and nationalities. Yet the difficulty must be overcome. Nothing is more important than that these people should be taught the rudiments of our civic life.

They can be trained to be Amer-

icans. Most of them are very anxious to learn the laws, customs, and institutions of our country; and, if their moral and religious training shall keep pace with their training in the primary principles and responsibilities of our national life, instead of being a peril to us they will become a blessing. For we must not forget that it is immigration that has made us, that our country has become strong by the union of the diverse elements of European nationalities.

No one can watch them with an intelligent and sympathetic interest as they pour through the gates at Ellis Island without knowing that they have in them, for the most part, the making of good citizens. With the restrictions now put upon immigration, it will be our fault if they fail to become such. Indeed, by a law recently passed they will not become citizens at all until they have gone through a course of training to fit them for that prerogative.

We have been too free in extending franchises to unlettered foreigners. We have placed the unlettered man who has just entered our gates on an equality at the ballot-box with the most intelligent man in the country. Undoubtedly this was one of the reasons why such an outcry has been raised against immigration and there has been so strong a demand for increased restriction.

Last fall a federal naturalization law was enacted, by the terms of which naturalization hereafter will require five years of unbroken residence in the United States, the application for citizenship to be made in English by the alien personally present and addressing the court in English verbally, and signing the application in presence of the court.

As a matter of fact, the best place to apply restrictive measures will be at the points of embarkation on the other side of the water. Governments like Italy, loath to lose their citizens as rapidly as they are now losing them, will be glad to co-operate with any well-concerted efforts of our govern-

ment to prevent the embarkation of undesirable people. This will be better than to turn them back after they have crossed the ocean.

What to Do With Them

But now, once within our gates, what shall we do with them?

They are quick to respond to loving sympathy. They are very much like ourselves. What moves us will move them; what interests us will interest them.

Nothing is more suggestive and hopeful than the atmosphere of kindness and consideration which now pervades the administration at Ellis Island. The strangers are well taken care of there. It becomes the Christian duty of our country to take care of them when they have left that island and become an integral part of our country.

As in all populations, but pre-eminently in the foreign populations, the most hopeful field is in the children. It is difficult to make thorough Americans or thorough American Christians of the adult population coming hither. The children can be easily reached. As a friend of the public school system, however, and as one having faith in its capacity to develop Americanism, I would say that first of all adequate provision should be made in the public school system for all children of foreigners.

In addition to these, mission schools conducted by the mission boards of the various denominations would be of immense advantage and would be the most direct means of influencing foreign communities.

The principal work, however, of the Church is through evangelistic agencies. Here is the chance to do foreign-mission work on American soil, and it must therefore be conducted in practically the foreign-mission way. The foreigners' own language must for the present, at least, be employed as the vehicle for conveying Bible truth. To this end wherever they are segregated mission stations should be established in sufficient numbers to give every one

a chance to hear the Gospel in the tongue in which he was born.

For this purpose it is necessary to secure preachers who are capable of this work. This presents one of the difficult parts of the situation. Our theological seminaries should take a hand in this work, and train up young men of large sympathies and large hearts and linguistic acquirements necessary for reaching these people.

Lay workers should also be trained for this service. Among the foreign-speaking peoples thus might be found young men who, with no purpose of becoming ministers and no intellectual training sufficient to fit them for it, would give part of their time to act as Bible-readers who would influence toward the Christian faith the men and the boys from our shops and mines. And then Christian literature in the tongues of the foreign-speaking peoples should be everywhere developed, and colporteurs be employed to distribute it.

"Undigested Securities"

These phases are some of the ways in which the State and the Church may work together for the solution of the problem. A great financier has made us familiar with the phrase "undigested securities." These foreigners are our "undigested securities." On our ability to digest them depend the health and normal action of a large part of the body politic.

Many of the denominations are doing something toward establishing missions among them, by which the young shall be gathered into schools and Sunday-schools, and the people shall be brought to a knowledge of Christian truth and morality through the messengers who can speak to them in their own tongue.

But how inadequate thus far is the provision which the churches are making in this regard! They have not realized the gravity nor the hopefulness of the situation. The work of Christian bodies has hitherto been sporadic rather than systematic and persistent. There has been no serious

endeavor to deal with it as a problem and try to compass it. All the churches have work among foreigners, but it has been determined by the local conditions and needs which have appealed to Christian people here and there. That, however, is very different from an intelligent view of the whole situation and a campaign intended and adapted to solve the whole problem.

We have reached a point in the immigration question where it must be solved broadly, philosophically, and by the combination of all forces—civic, social, moral, and religious—to bring about the healthy assimilation of all

foreign elements into the body politic.

There is no need of becoming pessimistic about immigration. Let us keep our doors open. Along that road has come our greatness. Let us have a dignified confidence in the power of our institutions and our Christianity to continue the process which has made the strength of the republic. If we are true to our principles, we shall be equal to any strain that may be put upon them. What we need is not more bars to keep foreigners out, but more laborers to work with them and teach them how to gather the harvest of American and Christian liberty.

THE PRESENT CRISIS IN JUDAISM*

BY J. I. LANDSMAN.

Russia is passing through a great crisis, and it is, perhaps, too early yet to foretell the final issues that this crisis will bring about. There is revolution in Russia, and there is also revolution in Russian Jewry. Old foundations and institutions, ancient beliefs and practises are being swept away by the revolutionary tide that has flooded almost every part of the Russian empire, and has also affected the six millions of Jews living in Russia. The Jewish religion has been for a long time losing its hold upon the younger generation—especially upon those who have had an opportunity to come into contact with modern culture and civilization. These young people could not understand the meaning of the thousand-and-one religious observances and petty restrictions put on them by the Jewish religion, hampering them in every step they were ready to take in life, and separating them by an iron wall from the people in the midst of which they had to live. The aversion they felt to the meaningless ceremonies and silly legends of the Rabbis, they afterwards transferred to religion itself—to that kernel of Divine truth which still is to be found in Judaism, tho hidden under a

thick shell of perversions and superstitions; and without exercising discrimination they have thrown overboard the kernel as well as the shell. This heart-estrangement has but recently become apparent. During the old *régime* they still felt constrained to show some kind of veneration for the existing religious usages; and so the revolution came upon them with the intoxicating joy of the longed-for liberty gained at last, and with a tendency to throw off all bonds of external authority—be they political or religious. They have openly turned their back on religion, and thus revealed that their hearts were prepared long ago for this conflict.

But not religion only, other Jewish interests, too, have greatly suffered. Who has not witnessed with astonishment and great expectations the national movements among the Jews in Russia, the renaissance of the Hebrew language and its literature, the growing interest in the national worthies, and the introduction of necessary reforms—especially the reform of the antiquated educational methods? But where are they now—the large publishing societies which vied with each other in pouring out large numbers of

*From *The Scattered Nation* (London.)

books, representing almost every department in literature? Where are the many daily papers in Hebrew which sprang up so rapidly, one after the other? Where the magazines and the weeklies? They have all disappeared—all swept away by the magic stroke of the revolution. No papers, no magazines, no books; the publishers have become bankrupt, and the authors are going a-begging. The whole movement seems to have been artificial, for it had no roots in the soul of the nation; therefore, when the day came, when people could not afford the luxury of a Hebrew paper or book, the so-called Hebrew literature ceased to exist. And Zionism itself—that mighty movement which has made so much noise about itself and attracted the world's interest—that movement is, for the present, almost dead in its own homeland, Russia; and if being dead, or in a state of dying among the Jews in Russia, then it has very little hope for longevity elsewhere. This is the present Jewish crisis.

The influx from Russia to London is considerable and estrangement from religion is growing here, too, more appalling day by day. We have noticed a falling off in the attendance at our Mission house, and are sometimes inclined to blame ourselves, but we must not keep out of sight the real cause which is the alienation of the masses of our Jewish people from religion. Religious questions cease to interest them more and more. It is not so much their animosity toward Christ as their indifference to religion that keeps them from visiting the Mission. The burning question of the day is for them, "What shall I eat, and how shall I amuse myself?" If they have no interest to visit the Synagogue, then we must not be surprised at their reluctance to visit the Jewish Mission.

Apart from this, we must bear in mind that at no time has the Jewish mind been so embittered against the so-called Christian nations as is the case at present. The Russian massacres have created this sentiment, and

as long as the memory of these awful outrages upon humanity are still fresh with them, we can not expect them to be very accessible to Christian preaching of the Gospel. We must learn afresh the great lesson that by our own power we can accomplish nothing. We are brought into the valley of humiliation, where we have to be humbled and made conscientious of our entire dependence upon God.

Our difficulties in the work are many and great, and we shall not overcome them except the Lord be with us. It is by the power of the blood of the Lamb—the blood of Christ, that speaketh better things than the blood of Abel—that we shall be able to overcome Israel's unbelief, and her enmity toward Christ, for His blood is the only power that can break the most hardened heart and heal the most deadly wound. But it will also depend not a little upon the word of our testimony, whether it shall be a testimony in the demonstration of power and of the Holy Spirit—a testimony which is the immediate fruit of our daily communion with the Lord, and the evergrowing experience of His saving and keeping grace.

But our victory will also to a large degree depend upon the spirit of self-sacrifice manifested in our work and in our life. The Jew is a keen critic. He will never believe in words except the words are accompanied by corresponding actions. Who is sufficient for such a great work and heavy task? But our sufficiency is of the Lord. He alone is able to give us the needful sufficiency for the work He has called us to, and the victory we constantly pray and long for. We are therefore in great need of a chain of prayer around us, of fervent and continual prayer, for our poor scattered people, for the great and difficult work, and for the workers, that they may be led on by our great Captain to victory. The Lord has in His great love given us friends who carry the cause of Israel on their hearts, and we hope that their number will constantly increase.

EDITORIALS

CHRIST FOR THE WORLD

This will largely take care of itself, when once He is what He should be to the individual, the family, and the Church. Let Him be the true practical center to the inner circles, and they all concentric, and He will become central to that larger circumference of the human family.

Certain great facts need perpetual emphasis:

1. The Lord Jesus Christ, as Head of the Church as a Body, accepts dependence upon the members of that body, for cooperation.

2. The Church prospers most in proportion to activity in missions. Diffusion, not concentration, is the divine law of church life. Concentration brings Babel; diffusion, the new Jerusalem.

3. Poverty, literally and spiritually, is the result of selfish withholding; abundance and increase in every sense comes of prayerful scattering. Prov. xi: 24.

4. Missionary activity is the only escape from dishonesty and robbery, both toward God and men. Stewardship implies an obligation. He that gives not, steals. We *ought* to bear the infirmities of the weak. (Compare Ephes. iv: 28, Acts xx: 35, Rom. xv: 1).

5. The self sacrificing missionary is the very flower of family and church-life—its highest product and proof, somewhat as unselfish love is the last and highest revelation of God. (1 John iv.) God's glory is impartation. As Life He creates; as Light He illumines; as Love He redeems.

6. The problem of a world's evangelization can be solved only by individual activity. Our Lord seems to hint this in Matth. xiii. If the "seed" in the first parable is the Word of God, it is in the second, *the children of the kingdom*. And a thirty, sixty, an hundred-fold increase, suggests that if every believer during lifetime should but be the means of leading thirty souls to Christ, the whole population of the globe would be speedily overtaken. If,

out of all nominal Christians, 50,000,000 only are genuine, each in thirty years, leading one soul a year to salvation, the aggregate result would be equal to the entire population now on earth!

7. All the subtlety and strategy of the devil will therefore be used to defeat missions or at least rob the work of all true inspiration. And, in our day, his assault is from all quarters: skeptical philosophy undermining faith in Evangelical truth; practical selfishness, absorbing even disciples in personal ease and aggrandizement; extravagant outlay for the sake of indulgence and display, perverting money to the world's ends; denominational jealousy and rivalry, wasting resources in sectarian warfare that are needed in a common campaign against the foe; religious liberalism, widening the gates of salvation and making all religions part of a scheme of evolution toward a final product; and, worse than all, a growing passionlessness in the Church—a practical indifference to spiritual things.

8. A consequent limitation of Divine Power. Power in the material realm is the mere result of energy: in the moral realm, it demands *cooperation*. Hence the power of God depends for results on man's openness to its inflow and outflow. He may block its channel or hinder its fulness and force. He may be a dead sea or a living spring, a stagnant pool or a flowing stream.

THE AIM OF THE MASTER

It has been eloquently said that the Lord Jesus came to earth "not to found a new religion, but to establish a new relationship." There have been founders of religion, more than once, like Mohammed and Buddha and Joseph Smith, and there are likely to be more. But Christ alone has introduced man into a new relationship with God. And it is the supreme attraction of all missions at home and abroad that a true preaching of the Gospel does lift men into a higher level and establish this new harmony between God and man. The portrait of Dante, painted upon

the walls of the Bargello, at Florence, for many years was supposed to have utterly perished. But an artist, determined to find it again, went into the palace where tradition said it had been painted. The room was then a storehouse for lumber and straw, the walls covered with dirty whitewash. The heaps of rubbish removed, he cleansed the whitewash from the wall, and outlines and colors began to reappear, until at last the face of the poet again was revealed. Christ came to restore the defaced, but not effaced, image of God in man.

A SUGGESTION AS TO CHRISTMAS

Mr. Allan Nicholson, at Union, S. C., made a unique experiment. He is the editor of a country weekly, and tried what a secular paper could do to arouse interest in missionaries and their work. About a half column was devoted, for one or two issues, to the sacrifices, trials, discomforts, and discouragements endured by those who leave country and kin on God's errand.

The editorials (in November issues) closed with appeals to those who admire heroism to send these men and women at least a few lines of good cheer to reach them before Christmas, with the assurance of prayerful interest, making conspicuous the names and addresses of all workers sent out by the Southern denominations represented in the territory covered by the paper—the list alone making a profound impression as to the number of persons from the South, laboring in mission fields.

The editor set the example of writing personal letters to Presbyterian missionaries. Then it occurred to him to ask those to whom he wrote for contributions to a symposium on "How I spent Christmas."

Many responses came, and all the letters were published under a double-column heading, occupying more than six columns:

CHRISTMAS DAY IN MANY LANDS SUNSHINE AND SHADOWS IN THE LIVES OF MISSIONARIES

ARTICLES WRITTEN ESPECIALLY FOR
"PROGRESS" BY MISSIONARIES IN BRAZIL,
CHINA, AND JAPAN, TELLING HOW HATS
WERE USED INSTEAD OF STOCKINGS,
OF ENTERTAINMENTS FOR NATIVE
CHILDREN, AND WHERE THE
DAY PASSED WITHOUT
ANY CHRISTMAS FESTIVITIES

For instance, a delightful letter told how in Para, Brazil, having no fireplaces, they used *hats* instead of stockings. Other messages from China and Japan told how stockings were hung on clothes-lines; how a busy physician spent the day, and how a sweet old lady passed her thirtieth Christmas in China without any other reminder of Christmas than the recollection of the visit of the Wise Men as she went about telling the "old, old story."

Some 7,000 or more persons, who rarely if ever see a missionary magazine, and others who would not read, or feel interested in them, both read and enjoyed these letters, and thus came into more intimate contact with mission workers, and became more interested in such labors.

And the remote result—who can say what that will be?

Many another country editor might follow a like plan, if made to see that it will both brighten the lives of those who have sacrificed much, and prove an interesting, unique, and helpful feature in his paper.

EXPENSIVE INDULGENCES

The late Dr. Arthur Mitchell used to say to business men: "Some of you drive a missionary down town every morning with your carriage and team." More than once this quaint way of putting it led the owner of an expensive turnout to set up a missionary also. It might be well for Christian disciples who find themselves able to own automobiles, and run them and keep them in repair, and hire chauffeurs, to ask how many missionaries they could keep every

year with what this machine costs. It is certainly fair at least to allow the Master's claims to compete with those of our convenience and self-indulgence.

THE MISSION CALL TO MEN

The Church has long been accused of "playing at missions," and this great work has been too often looked upon as the business of women and children. The laymen's movement is at last taking hold as it should for pre-eminently missionary work calls for men—men as workers, men as advisers, men as supporters. This great trust calls for the best powers of the ripest masculine judgment. Mr. William T. Ellis, the journalist who made a recent tour of the missionary world, declares that he is more than ever a believer in foreign missions, altho his understanding of the enterprise has radically altered. Without depreciating the work contributed by women, he avers that "this is no work for the exclusive interest of women and children"; the time has come for "men to come to their own." Mr. Ellis says in the *Chicago Interior*:

Here is a field for the exercise of the largest abilities possess by the ablest men of Christendom; and the nature of the situation at present is that if the men of the churches do not enter into their proper inheritance, the biggest task to which they could lay their hands will languish, and they themselves will miss the opportunity of ages.

Up to the present, foreign mission work has been a mere reconnaissance in force, and not a war. One of the hurtful delusions of the home churches concerning foreign missions is that the whole heathen world is on the verge of conversion to Christianity. The unwelcome fact is that heathendom, as a whole, has scarcely been budged by missions. Great as have been the missionary triumphs in spots, the whole mass has hardly been touched by the Christian teachings. Even enlightened Japan, which many believe to have

become almost Christianized, is still rankly heathen, except for a small percentage of the population which only the mind of faith can invest with conquering power. The overwhelming and, at first sight, immovable and impregnable heathenism of mission lands is a challenge to the churches.

This big task calls for large measures. The brains which have created the vast commercial enterprises of the twentieth century must attack this work with equal adequateness. This undertaking is too great to be maintained on a basis of pretty, pathetic, or heroic stories, adapted to arouse the interest and sympathy of women and children. Unless it be established on a firm basis of principle and purpose, by men who have the vision and courage and resourcefulness to plan tremendously and persist unflinchingly, the missionary work that the conditions imperatively demand can not be successfully accomplished. One is made indignant, and almost disgusted, to behold the two-penny character of a work that is designed to transform nations. More than once while on the mission-field I was tempted to write to the laymen of America: "*Either do the job or chuck it; don't play at it.*"

It is astonishing how men who profess to be followers of Christ can ignore His great commission to the Church. It is time that men either renounced their allegiance to God or enlisted themselves and their money in carrying out His orders.

HATRED OF THE JEWS

Benjamin Disraeli (Lord Beaconsfield) who had witnessed the exclusion of Jews from the House of Commons and had found his own Israelite descent an almost insuperable bar to advancement, vigorously exposes the disabilities to which the Hebrew race had been so long subjected in Christian Europe. He reminds us that the Saxons, Slav and Celt have adopted most of the laws and many of the customs of the Jews, together with all their literature and religion, indebted, therefore, to the Israelites for much

that regulates, charms and solaces existence. The toiling multitude rest every seventh day by virtue of a Jewish law; they are perpetually taught by the records of Jewish history; singing the odes and elegies of Jewish poets. Yet, when Disraeli wrote, the Saxon, the Slav and the Celt were accustomed to treat that race as the vilest of generations; and to inflict upon them every term of obloquy and every form of persecution. But for the Jews of Palestine the good tidings of our Lord would have been unknown forever to the northern and western races. The first preachers and historians of the Gospel were Jews. No human being has ever written under the inspiration of the Holy Spirit except a Jew. It was a Jew of Tarsus, who founded the seven churches of Asia. Disraeli concludes that the dispersion of the Jewish race, preceding as it did for ages the advent of our Lord, could not be for conduct which occurred subsequent to his nativity.

He says: "The creative genius of Israel, on the contrary, never shone so bright; and when the Russian, the Frenchman and Anglo-Saxon, yield themselves to the full spell of a Mozart or a Mendelssohn, it seems difficult to comprehend how these races can persecute a Jew." He also refers to the futility of persecution in the case of the Jew. "Egyptian Pharaohs, Assyrian kings, Roman emperors; Scandinavian crusaders, Gothic princes and holy inquisitors have alike devoted their energies to the fulfillment of this common purpose. Expatriation, exile, captivity, confiscation, torture on the most ingenious and massacre on the most extensive scale, and a curious system of degrading customs and debasing laws which would have broken the heart of any other people have been tried in vain! The Jews, after all this havoc, are probably more numerous than during the reign of Solomon the Wise, are found in all lands, and prospering in most. All which proves that it is in vain for man to attempt to baffle the inexorable law of nature, which has decreed that a superior race shall never be destroyed or absorbed

by an inferior." He adds that all tendencies of the Jewish race are conservative. Their bias is toward religion, property and natural aristocracy. It is for the interest of the statesmen that this bias should be encouraged, and their energies and creative powers enlisted in the cause of the existing social order.

THE JAPANESE IN KOREA

According to a Japanese writer—Adachi Kinnosuke—his fellow countrymen are "carrying things with a high hand in Korea." He compares their aggressive and despotic policy there with the way of the Americans in dealing with the Indians, and of Britain with the Hindus, and of Russia with the Tartars and Chinese, etc. Nippon has, he thinks, joined the ranks of the "civilized" powers, and has listened to the "logic of necessity," and is reaching out for more territory to keep up her "civilization" and prestige. Moreover, he thinks that no less a game is in pursuit than a triple alliance between the United States, Great Britain and Japan—constituting a tribunal strong enough to dictate terms to the Far Orient, and defy even German Kaiser and Russian Czar. If to bag this larger game, it is necessary to let Korea go, like a cat out of the bag, it will be done. At the same time, the Japanese hope to keep what they have and get more; for the Korean question has roots reaching back seventeen centuries, to the invasion and conquest of the Hermit Kingdom by the Empress Jingo, in 201 A.D. Controversies have been going on, with a series of defeats, until the Chinese war of thirteen years ago reestablished Japanese prestige. Five attempts have been made, in the three years from 1868 to 1871, to open friendly negotiations with Korea; but in vain: in the last instance the Koreans contemptuously burned the historic hall in Seoul, where the embassies had been received; and only by force was the resident consulate established at Fusan in 1872.

We have not space to follow the historic thread further, but to show that

Japan's work in Korea is not wholly to be regretted, or without good results. Mr. Kinnosuke adds the testimony of two occidentals. Dr. J. Hunter Wells, a Christian missionary in Korea, speaking of the present condition of the country, says:

There are those who, from a political standpoint, see fit to criticise Japan somewhat on her work in Korea, but I do not see how any one interested in the progress of the Gospel or the extension of Christ's kingdom can do anything but thank Japan for helping along the good work. . . . As to the improvements in roads, water-works, education, hospitals, police, reform in the palace and locally, in financial reforms, codification of laws, mining, emigration and encouragement of industries, the official reports show that great good is being done for the country and her people.

Dr. W. B. Scranton stated his impression of Japan's work in Korea as follows:

It only needs a short trip to Fusan or to Pyeng-yang to see for one's self what would be evident to anybody but a blind man—increased trade; the busy little towns starting up; the school-boy with his school cap and bag of books; forest culture, so necessary in this land of clean-shaven hills; experimental farms. This last sight, good for the eyes of conscientious observers, is enough to gladden any but a chronic grumbler, and stop the cavilling of some who ask, and never look to see, what is being done for Korea by her neighbors. Exact and practical teaching is what Korea needs most, and it is just what she is getting from Japan. . . . Seoul was a city of officials, and office-seekers, and hangers-on. To-day it is a city of students, business bustle, and enterprise. What Korea could not do before, on her own initiative, and would not do on the advice of her friends, is now being done for her, before her very eyes, in her own land, and by a neighbor. They refused to lead. They now have the privilege of following.

ARE WE TENDING TOWARD LAXITY?

It is barely possible we are drifting toward laxity in seeking to cultivate liberality, and in some cases the line which separates them is but a narrow one. In the Fourth International Congress of Religious Liberals, at Boston, in September, a distinct broadening of the membership was clearly perceptible. This congress was formed seven years ago, known then as the International Council of *Uni-*

tarian and other liberals, and as such held meetings in London, Amsterdam and Geneva. Now the name Unitarian is dropt, but the directors remain substantially as before. But now on its vice-presidential staff appear such men as Rev. Drs. Lyman Abbott, A. H. Bradford, C. E. Jefferson, Philip S. Moxon, T. T. Munger, Josiah Strong; Presidents Faunce, Harris, Hyde, Seelye, Slocum, Taylor and Thwing; and Doctor Gordon of Boston is on the executive committee. The movement is designed to "open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and cooperation among them." The British and foreign members of the Congress include many distinguished representatives of universities and churches of various names—Unitarian, Dutch Reformed, Baptist and others. Departmental meetings, supplementing the general sessions, deal with a large and choice list of subjects. Confederation is one of the watchwords of our day, and if union can be secured without undue concession of fundamental truth it is to be devoutly desired.

DR. JOHN'S FAREWELL

In this number we print Dr. Griffith John's farewell message to America. After two years rest he is able to return to China to spend the remainder of his life in building up the Church of Christ there. One plan very much on Dr. John's heart is that for a bookshop at Hankow where books and tracts may be sold and scattered throughout all central and western China. Hankow is a most important center and it is difficult to overestimate the vast influence of such a shop, well-stocked and efficiently conducted. Fifty years of service in China has convinced Dr. John of the need. He returns to complete the gift of his life to China and asks American friends to help furnish the needed funds.*

* Contributions will be received for this purpose by the REVIEW or may be sent to the secretary of the Central China Tract Society, Hankow, China.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

A Chair of Missions at Cambridge

About two years ago the alumni of the Episcopal Theological School at Cambridge asked the faculty and trustees to suggest something that the Alumni Association might do to increase the efficiency and usefulness of the school. Among other things, the establishment of a chair on the history of religion and missions was suggested. The proposition commended itself to the association and through a committee it immediately set to work to secure the necessary money for endowment. About \$10,000 have been promised. In addition the salary of a professor has been guaranteed for three years. The trustees have elected the Rev. Philip M. Rhinelander, Professor of Pastoral Theology in Berkeley Divinity-school. Mr. Rhinelander has accepted and began his work in September.

The Virginia Theological Seminary has had a chair of missions for several years past, worthily filled by the Rev. R. K. Massie, sometime one of the Church's missionaries in China. Cambridge and Alexandria will thus be the only theological schools in the Church having distinct missionary departments, tho some instruction concerning missions is given in most seminaries. —*Spirit of Missions.*

A "Protracted Meeting" for Missions

A meeting in the interest of foreign missions was held in the First Presbyterian Church of Staunton, Va., September 29 to October 6, with Secretary S. H. Chester in charge and several missionaries among the speakers. Every address was strong and deeply interesting. Dr. Chester spoke on the conditions of success in foreign mission work, and on the redemption of China, Japan and Korea. Dr. Henderlite's subjects were, "Why I am going back to Brazil," "Why I am not going back to Brazil," and "The Effect on you if I do not go back to Brazil." At the last meeting on Sunday, Dr. Chester gave an account of the "Laymen's Movement."

How Some Missionaries are Supported

Says the *Missionary Herald*: A friend in Connecticut sends \$1,000 for work under Rev. H. G. Bissell, of India, having been deeply stirred by his address at the annual meeting. The money has been set aside for a pleasure trip, but was given up under the conviction that it could better be used in the Lord's work in India. One of our corporate members agrees to assume the entire support of two missionaries, including not only salary but expense of outfit and journey to the field. It is a very unusual offer; but perhaps the most delightful thing about it is that the missionaries will be his own children, a daughter to go out under the Woman's Board, and a son under the American Board. In all, six persons have recently offered to support one or more missionaries.

"Every Member Churches"

The *Missionary Intelligencer*, the organ of the Foreign Christian Missionary Society (Disciples), prints a communication from a correspondent who reports every member of his church contributing for missions, and suggests the formation of a class of "every member churches." A great name and a greater suggestion. How many Baptist churches are included in this class? There ought to be no other class. Ours should be an "every member" and "every church" denomination. This is our ideal, and every pastor should keep it before his church continually.

China Centennial Fund

The China Centennial Commission of the Board of Foreign Missions authorized by the Methodist General Missionary Committee to appeal to the Church during this Centennial year for a thank-offering of \$300,000, is able to report very substantial progress. Toward the \$300,000 sought by the Commission there is in hand in cash and good pledges approximately \$180,000. During this year the Woman's Foreign Missionary Society also is seeking a special thank-offering

gift of \$100,000 for work in China, and of this amount there is in sight in cash and good pledges \$75,000. The extraordinary needs and opportunities in China at present ought in themselves to be a sufficient stimulus to giving to complete these two notable funds. However, a friend has made a written guarantee that if the \$300,000 called for by the Commission, and the \$100,000 called for by the Woman's Foreign Missionary Society are forthcoming, he will add \$100,000 more, making a total of \$500,000 in all as Methodism's Centennial gift for the progress of Christianity in China. The Woman's Foreign Missionary Society may be trusted through zeal and good works to complete its fund; \$120,000 additional is needed by the China Centennial Commission to make good its \$300,000.

The Indian Not Dying Out

The idea is prevalent that the red man is doomed to disappear from the earth at no distant day. But the census tables give no such indication. The first official count was taken about seventy years ago, and gave the number as 253,461. In 1880 the figures had risen to 256,127, in 1900 to 272,073, and now, by actual count, the reservations are found to contain 284,000.

Friends of Dependent People

The Mohonk Conference this year was one of the best of the series.

Now that the Indian problem has been so largely simplified through the influence of the Mohonk Conferences, other dependent peoples are now included. Of the six sessions two were devoted to the Indians, one to the Filipinos, one to the Hawaiians and one to the Porto Ricans, while the last was divided among the people of the plains and mountains in the West, and those on the Philippine archipelago.

Albert K. Smiley introduced the Hon. A. S. Draper, a Presbyterian elder of Albany, and the Commissioner of Education of New York State, as presiding officer. The speeches were

brief and pointed. There were ten Congressmen present. One evening was devoted to Christian work among the Indians and several denominations were heard through their representatives. Commissioner Leupp introduced several workers among the Indians who gave graphic and instructive views of what is being done by the Government to make the Indians self-supporting and self-respecting. Indians, Porto Ricans, and a Filipino were heard in behalf of their own people.

Laymen's Conference at West Point

An all-day missionary conference was held on Saturday, October 19th, when a party of laymen who are friends of missions were invited by Mr. E. E. Olcott to go to West Point and conduct a missionary meeting in the Post chapel. Two afternoon sessions were also held in the convention hall on the steamer Hendrick Hudson, during the return trip. Mr. Olcott, President of the Albany Day Line, was the moving spirit of the occasion, and Dr. Samuel M. Zwemer, presided at two of the sessions.

There were about fifty people in the party which included several members of Foreign Mission Boards, some returned missionaries, and a number of laymen.

The first session of the conference began at 12:45 in the chapel at West Point. Dr. Zwemer presided and there were six brief addresses. Mr. Morney Williams, a well-known lawyer and the vice-chairman of the Laymen's Missionary Movement, told of the purpose of that movement to bring home to every individual the fact that every man called to be a follower of Christ ought to feel his responsibility for his part of the Lord's work; for the evangelization at least of the non-Christian world. Mr. Silas McBee, editor of the *Churchman*, Dr. J. Cleveland Cady, president of the National Federation of Churches and Christian Workers, and Rev. James Cochrane of China were among the speakers.

The second session of the conference

was called to order by Dr. Zwemer in the convention hall of the Hendrick Hudson.

Both Dr. Zwemer and Mr. Olcott referred to the meeting as the dedication of the convention hall, and it seemed especially fitting that the meeting place on his new boat, with which the friends of missions are so closely identified, should be used for the first time for a missionary meeting. The Rev. Dr. Abbott, a Congregational missionary from India, Dr. Oltmans of Japan, Rev. J. H. Whitehead and Mr. H. P. Anderson of the Students' Christian Federation, and Dr. John G. Fagg spoke briefly.

The Laymen at Work

During October representatives of the Laymen's Missionary Movement visited the middle West and held missionary meetings with some surprising developments. One hundred of Topeka's prominent business men gathered for a dinner on October 19, and after addresses by Mr. J. Campbell White and Mr. William T. Ellis, of the *Philadelphia Press*, they took up the subject of Topeka's relation to Foreign Missions. It was found that the churches have been contributing between \$7,000 and \$8,000 a year for foreign missions. A representative committee was appointed which proposed that this sum be increased three-fold, or to \$25,000, within the coming year. A hundred men heartily ratified the proposition and have entered upon the campaign to raise the amount, if possible, within sixty days.

At St. Joseph, the meeting was even more remarkable. It was reported that the city, which has about 12,000 church members, gave last year \$127,000 for home expenses and work, and \$12,000 for foreign work. The committee recommended that this amount be increased about four-fold, raising \$50,000 within the year for the foreign field, and this was cordially endorsed by a large audience of men representing all the churches. A committee of influential business men has undertaken to organize the canvass. It will

be a new thing under the sun for a committee consisting of a Baptist and a Presbyterian, to go to a Methodist and solicit his larger support of the work of his own church. But this is the sort of thing which men of all denominations will experience in connection with this concerted effort.

Similar Men's Interdenominational Meetings will be held in St. Louis, November 18 and 19, Louisville, November 22, Nashville, November 23 and 24, Memphis, November 25 and 26, Knoxville, November 27, Atlanta, November 29 to December 1, Charlotte, December 2 and 3, Norfolk and Richmond, December 4 to 6.

Cuban Confirmations

From February to June Bishop Knight confirmed more persons than during the whole of 1906. He expects that the record for the year will be fully 100 per cent. better than that for the preceding year, and the same figures are likely to hold true with regard to baptisms. At Matanzas the bishop recently confirmed 29 persons, presented by the Rev. F. Diaz, whose work at this important mission during the past six months has resulted in changing a situation full of difficulty and possible failure into one of great promise. At Macagua, a smaller place served from Matanzas, four were baptized and 31 confirmed, while at Colon, another point without a resident missionary, the class numbered 9.—*Spirit of Missions*.

Religious Liberty in Peru

It is not generally known that Peru is the last country in South America to throw open its doors to Protestant missionary enterprise. Article IV. of the country's political constitution declares that Roman Catholicism is the religion of the State, and that the State protects it, to the exclusion of the public exercise of any other. The democratic spirit which revolted against the yoke of Spain and overthrew the Inquisition at Lima has never been able to throw off the religious bondage of Romanism and breathe the free air

of religious liberty. The restriction and persecution against Protestantism in Peru are worthy of the Middle Ages, and prove Romanism to be the same relentless foe of human liberty and intellectual freedom.

Spanish evangelistic services are held behind closed doors and with no outward indication that the building is a place of worship. Bible colporteurs have been imprisoned, persecuted, mobbed and well-nigh done to death by fanatical Catholics, for no other offense than that of the circulation of the Holy Scriptures. Yet a spirit of heroism is shown by these men. Last year, a native Evangelical church of Lima, meeting in Vegeieros Hall, provided five colporteurs for the B. F. B. S., who circulated over 12,000 Scriptures across an area of over 2,000 miles on the great elevations of the Cordilleras of the Andes.—A. R. STARK.

EUROPE

A Great Missionary Exhibition

In connection with the work of the London Missionary Society, on whose rolls have appeared the names of many of the greatest foreign missionaries of modern times, 250 Congregational churches of Greater London have organized a great missionary exhibition to be held in June, 1908. It is estimated that an outlay of \$20,000 will be involved and that 5,000 workers will be required to carry out the undertaking successfully and efficiently.

The C. M. S. Roll of Honor

This largest of all missionary bodies has on its roll no less than 1,385 men and women at work in the foreign field. Of this number it is interesting to know that 537 are supported in whole or part as "own missionaries" as follows: by the colonial associations, 57; by individual friends, 117; by associations and unions, 297, including 14 by the Dublin University Fuh-Kien Mission; and by the Gleaners' Union and its branches, 52; in addition to which 14 wives are specially supported. Excluding wives, therefore, just over

half of these missionaries have thus a special link with the homeland. There is a net advance of 14 on last year's figures in the total number supported.

Work of the China Inland Mission

A large and deeply-sympathetic audience gathered in Holborn Town Hall, London, to bid Godspeed to a number of missionaries about to proceed to the Far East in connection with the China Inland Mission. On the card of invitation the names were given of 30 workers who are returning after furlough, with those of 22 recruits, bringing up the total of toilers to 875, the highest figure yet reached. The fruit of the early years of pioneer effort is now beginning to be seen. In those days the laborer went forth to his toil not knowing whether he would be honored to see the fruit, but knowing that in due season, others, at least, would enter into his labors. During the first twenty years of the mission's history only 2,026 persons were baptized; during the next ten years about 6,000 more; while nearly 9,000 persons were baptized during the last three years alone; or to put the figures in another way, 11,800 have been baptized since the persecution of 1900:

1901	428
1902	1,026
1903	1,929
1904	2,476
1905	2,541
1906	3,600
	<hr/>
	11,800

China's Centenary in London

Twelve of the chief British Missionary Societies united to ensure the success of a Great Centenary Meeting at Albert Hall, on October 31. It is now one hundred years since Robert Morrison went to China, and the centenary coincides with a remarkable awakening in that empire. It is hoped that through this meeting, Christians at home would be roused to a sense of their privileges and opportunities in the Far East, and the missionaries in the field be encouraged. The London gathering was the second of a series,

the first being held ten days earlier at Newcastle-on-Tyne.

The speakers were representative, and included some direct from the Shanghai Conference. The Marquis of Northampton presided and there was a large choir. Admission was by ticket only, and the occasion was one of great enthusiasm.

The Church of Scotland's Report

Tho the Established Church of Scotland is considerably outdone by the United Free Church, it is able to report that it has about 100 Scottish and several hundred native workers in 8 mission-fields of India, Africa, and China. Its steady progress and recent success are both remarkable. It has about 1,000 baptisms annually, one half of the baptized being adults. Last year was a record year, for the baptized were 1,706. It was also a record year for catechumens, that is, persons under instruction for baptism, for they considerably exceeded 2,000. The income for missions reached \$223,900 last year.

Jewish Mission of the Church of Scotland

The report of the Committee for the Conversion of the Jews to the General Assembly of the Church of Scotland is interesting and encouraging. Two vacant stations, Alexandria and Constantinople, have called in vain for missionaries during the year and the urgent need of the work in Alexandria caused the convener, Prof. Nicol of Aberdeen, to visit that place and cheer and aid the loyal workers there. The Girls' School at Salonica still suffers from the opposition of the Jewish authorities which emptied it almost entirely in March 1906. According to the latest intelligence a few of the Jewish girls have returned and the teachers are hoping that ere long the school will be filled with Jewesses again. In the ten schools of the Mission, located at Alexandria, Beyrout, Constantinople, Salonica, and Smyrna, 2,336 scholars were enrolled, of whom 1,587 were Jewish. The medical work at Smyrna and Constantinople has been carried on steadily, and the evangelistic

work has been prosecuted faithfully. There were 11 Jewish inquirers under instruction, and of the 180 communicants 32 were Jewish. 2,305 Scriptures and portions were sold, while only 2 copies were given away. The income for 1906 from all sources was \$26,693, to which should be added \$5,088 contributed by the Women's Association for the Christian Education of Jewesses, which continues to cooperate with the Assembly's committee.

Christianity and the Jews

The Rev. J. F. de le Roi, a well-known statistician, is authority for the statement that in the century lately closed 224,000 Jews were baptized in missions—a very good percentage in a total of 10,000,000. The percentage is 1 to 40, whereas that of heathen converts is 1 in 300. In England, on the continent of Europe, and in the United States, 750 Hebrews are now preaching the Gospel to Gentile congregations, these congregations themselves having once been of the "ancient faith." In the year 1800 there was not a single Jewish-Christian mission in existence. To-day there are 32 in America, with some 80 workers; 28 in Great Britain, with 481 workers; 20 elsewhere in Europe, with 40 workers, and 9 in other lands, with 47 workers—truly a remarkable showing as the growth of a single century.

A Moravian Anniversary

On 21st of August the Moravian Church celebrated the 175th anniversary of the inauguration of its missionary enterprise. On that day in 1732 the two first missionaries set out on foot from Herrnhut to make their way to the West Indies to preach the Gospel to the negro slaves. From that date the Moravian Church has lived for missions. With the heroism of Christian love their missionaries have gone into all parts of the world, accepting the most difficult tasks and stooping to the lowest races. The last quarter of a century of their work has been very fruitful. During that time their mission fields have multiplied

from 12 to 15; their principal stations from 99 to 131; their missionaries from 144 to 206; ordained native pastors from 17 to 33; and baptized converts from 74,535 to 94,402.

Berlin Jews Society

Since 1822, the Berlin Society for Promoting Christianity amongst the Jews has faithfully done its work and its 85th annual report teems with interesting items. Two years ago the Society employed a Persian Hebrew Christian, under the supervision of a missionary of the German Oriental Mission, to preach the Gospel to his Jewish brethren. His report shows the pitiful condition of these Persian Jews. There is very little knowledge of the Old Testament among the men, while the women are utterly ignorant and very superstitious. Polygamy is frequent among these Jews, who are corrupted by the Mohammedans among whom they live. Drunkenness also is prevalent, especially on the Jewish Sabbath. The consequence is that these Jews are very poor and are despised by Persians and Syrian Christians, who will not touch a piece of bread offered by a Jew. The religious services of the missionary are well attended by Jewish men and women, who gladly listen to the Gospel.

In Berlin, Posen, Vienna, the three older stations of the society the work went on peacefully during 1906. The missionary in Vienna made two missionary journeys, the one into Hungary and Galicia, the other along the Danube into Rumania, where he met many open doors and found many Jews who gladly accepted a copy of the Christian tracts, tho many were indifferent to their spiritual needs. In Bucharest about 200 Jews gathered to hear an address from the missionary. In Berlin alone 62 Jews applied for baptism, 43 of whom were accepted for instruction, and 13 men and 10 women were baptized during 1906, while 13 catechumens remained at the close of the year. All those baptized were self-supporting (self-support at the time of baptism being the remark-

able condition of this Society) and the majority of them were highly educated. In Vienna one Jew was baptized by the missionary of the Berlin Jews' Society.

Protestantism in France

Out of 28,000,000 people in France, there are about 650,000 Protestants. This is a small proportion, and yet the influence of this body of Protestants upon the French nation can not be accurately gauged by its size. Protestantism stands for a certain freedom in the judgment and action that agrees well with the genius of the Republic, but does not consort with the ancient demands of the Church of Rome.

At present in France, as also in America, the hierarchy is slowly, and not without considerable friction, striving to adjust its claims to new conditions and freer peoples. The end is not yet in sight.

Within eight years, 1,000 Roman Catholic priests in France have left their Church and ministry because of unbelief in the teachings of that Church. These have not all become Protestants, but still they will be a factor in the regeneration and disintegration of the Church of Rome.

The extent of the disaffection toward that Church in France may probably not be unfairly estimated by the complexion of the National Legislature, that is able to pass by such large majorities legislation so bitterly opposed to the hierarchy. Rome is fighting not against a few men, but against the very spirit of the age; and when it has taken the race thousands of years to reach its present condition, it will take more than a fiat from Rome to turn it back.

Russians Religious but not Moral

A leading Italian sociologist has specified as a leading trait in the Russian his "religiosity"; and a still more recent writer has said:

Russia produces the impression of a vast temple full of holy images, ikons, and burning candles, before which men and women of all sorts and conditions, rich and poor, master and servant, prostrate themselves.

Moscow, "the Holy City," is a vast oratory, where a million people are continually praying in the temples, in the houses, in the taverns, in the streets and public squares. The inhabitants continually interrupt their occupations for a hastily recited prayer, a sign of the Cross, a bow or genuflection before every church and every ikon. In spite, however, of outward religiosity, the Russian is lacking in religious sentiment. Christianity has not yet penetrated the Russian masses. While accepting the ceremonies of Byzantium, the Russian people have learned little of the ethical teachings of Christianity.

ASIA

Jews Flocking to Jerusalem

In a letter from Jerusalem, dated July 26, 1907, Mr. W. H. Dunn refers to the remarkable development in the Jewish National Zionist movement which took place in Jerusalem during the 15 months he was in England. Great numbers of Jews are returning to Jerusalem, not for repentance or confession of sin, but simply because they must go somewhere, and the Sultan allows them to enter without let or hindrance. In that short time no fewer than 5,000 Russian Jews landed at Jaffa. These Jews are investing what money they have in buying land and buying or building houses. So great is their activity that it is a matter of concern to the foreign residents. The Moslems, however, sell to them without demur. They believe this land really belongs to the Jews.

The development in Jewish education is also striking, and kindergarten schools are being opened for the children. Hebrew is being taught and becoming a living language, and new Hebrew words are being formed so as to make the old tongue useful for up-to-date usefulness. It is common to hear Hebrew spoken in the streets.

Missions in Persia

Of late years the cause of missions has had no more discriminating advocate than the *London Daily Times*, a journal widely known as, probably the foremost newspaper in the world. In a recent issue it gave an interesting account of a meeting in London on behalf of missions in the Levant. Dr. Cohen, of Urumia, said that the Ame-

rican Presbyterians had been at work for 74 years, chiefly among the Nestorians, or Syrian Christians, in the hope of ultimately reaching the Mohammedans through them. He believed the great battle between Christianity and Islam would be fought in Persia. The Persians were more liberal and simple than the Turkish Mohammedans, and he had never experienced opposition or discourtesy from them. There were 400 Mohammedan boys and girls in the mission schools. The open converts from Mohammedanism were not many, but they included men like the young Kurd physician, who always prayed in Christ's name before treating a case, and the Sheikh, with 25,000 Kurds under him, who had been baptized and who exercised a wonderful influence in his villages.

Dr. Hoskins in Syria

Rev. Franklin E. Hoskins, D.D., has recently returned to Beirut, Syria, and writes as follows:

"A struggling congregation at Hadeth, six miles outside of Beirut, asked me to help complete their new church building. They have done well themselves, and need \$125 to dedicate free of debt. They are worthy of this amount of assistance. The Syria Mission of the Presbyterian Church has called upon me to raise \$1,000 for special needs in the publication of Arabic literature. I have \$100 in hand, \$200 promised, and still need \$700. There is also a pressing need of the American Bible Society in connection with the Arabic Bible. A lady in Chicago recently sent me \$1,000 toward the whole amount. At least \$3,000 more will be necessary before we will be justified in beginning the great four years' task."*

Church Union in South India

Rev. J. S. Chandler writes to the *Missionary Herald*:

"Three years ago the churches connected with the American Board's

* The editor of the REVIEW will be pleased to forward any gifts sent for Dr. Hoskins.

Madura and Ceylon Missions formed an ecclesiastical union with the London Missionary Society's Travancore and South India Missions, and thereby brought into one body 133,000 Indian Christians under the name, 'The United Churches of South India.' This body held its second general assembly in Madura last July, in which the four missions were represented by 60 voting delegates.

This union was confessedly preliminary to a larger union with a similar body of Presbyterian Christians in South India, consisting of the churches of the Arcot Mission of the Reformed Church in America and of the South India Mission of the Church of Scotland and the United Free Church of Scotland. It is called 'The United Church of South India.'

A joint committee of these two bodies, the United Churches and the United Church, had proposed an organic union on a short and simple creed and a system of church polity that steered clear of unrestricted individualism on the one hand and excessive centralization on the other. The scheme had been unanimously adopted by the United Church some time before, and two of their members, Dr. J. H. Wyckoff and Rev. P. B. Raghaviah, appointed delegates to the assembly in Madura. These Presbyterian brethren were not only warmly received (an Indian would say 'with coolness of joy') by the assembly, but the proposition of union was ratified unanimously and enthusiastically by rising vote.

This action brings into one body more than 150,000 Indian Christians in South India, and promises immediate results in the establishment of a united theological college in Bangalore."

British Reforms in India

The following is the imposing list of heathen customs, formerly prevalent in India and sanctioned by Hinduism, but abolished or reformed by Great Britain. It is worth noting again to see what Hinduism naturally involves:

1. MURDER OF PARENTS:
 - (a) By Suttee.
 - (b) By exposure on the banks of rivers.
 - (c) By burial alive. Case in Jodhpore territory, 1860.
2. MURDER OF CHILDREN:
 - (a) By dedication to the Ganges, to be devoured by crocodiles.
 - (b) By Rajpoot infanticide, West of India, Punjab, East of India.
3. HUMAN SACRIFICES:
 - (a) Temple sacrifices.
 - (b) By wild tribes—Meriahs of the Khonds.
4. SUICIDE:
 - (a) Crushing by idol cars.
 - (b) Devotees drowning themselves in rivers.
 - (c) Devotees casting themselves from precipices.
 - (d) Leaping into wells—widows.
 - (e) By Traga.
5. VOLUNTARY TORMENT:
 - (a) By hook-swinging.
 - (b) By thigh-piercing.
 - (c) By tongue-extraction.
 - (d) By falling on knives.
 - (e) By austerities.
6. INVOLUNTARY TORMENT:
 - (a) Barbarous executions.
 - (b) Mutilation of criminals.
 - (c) Extraction of evidence by torment.
 - (d) Bloody and injurious ordeals.
 - (e) Cutting off the noses of women.
7. SLAVERY:
 - (a) Hereditary predial slavery.
 - (b) Domestic slavery.
 - (c) Importation of slaves from Africa.
8. EXTORTIONS:
 - (a) By Dharana.
 - (b) By Traga.
9. RELIGIOUS INTOLERANCE:
 - (a) Prevention of propagation of Christianity.
 - (b) Calling upon the Christian soldiers to fire salutes at heathen festivals, etc., etc.
 - (c) Saluting gods on official papers.
 - (d) Managing affairs of idol temples.
10. SUPPORT OF CASTE BY LAW:
 - (a) Exclusion of low castes from offices.
 - (b) Exemption of high castes from appearing to give evidence.
 - (c) Disparagement of low caste.

Two Colleges Become One

For years Calcutta has had no less than three rival Christian institutions of learning—one cared for by the Church of Scotland, one by the Free Church, and one by the London Missionary Society. But recently it has been decided to unite the two Presbyterian colleges under the name Calcutta Christian College.

Mandarins Circulating Christian Literature

Who would have imagined a few years ago that the time would be seen when high Chinese mandarins would become agents for the distribution of a distinctively Christian magazine? Yet such an apparent impossibility has come to pass. Dr. Timothy Richard, Secretary of the Christian Literature Society for China, states in the *Missionary Record of the United Free Church of Scotland* that on occasion of a new series of the *Chinese Weekly*, a magazine of useful knowledge interspersed with Christian articles, he wrote to several viceroys and governors, asking them to order a goodly number and circulate them among their subordinate mandarins and magistrates. In response the Governor of Manchuria ordered 200 copies; the Governor of Shan-Si, 500; the Provincial Treasurer of Shan-Tung, 2,500; and the Provincial Treasurers of Fuh-Kien and Canton, 400 and 200 respectively. Doctor Richard mentions also that in December last he forwarded a large case of books, the majority educational but several of them religious, to the Emperor and the Empress Dowager, and that he has received a gracious reply, saying that inasmuch as China was now going in for reform in education, the books were most opportune and would be used from time to time as they were required.—*C. M. S. Review*.

Discerning Chinamen

At the recent great conference of missionaries at Shanghai, Doctor Lowrie, of Peking, the great veteran missionary, directed the attention of the assembly to two striking proverbs of the Chinese people, emphasizing the difference between the Roman Catholic and the Protestant churches. They were to the effect that "the Roman Catholics controlled law-suits but not converts, the Protestants controlled converts but not law-suits"; and "that the Roman Catholic Church was easy to enter and hard to leave, while the Protestant Church was hard to enter and easy to leave."

Examination Halls Defunct

Bishop Cyrus D. Foss writes:

Few things we have seen in our world-girdling tour impress us as much as the old-time examination halls, which have been in existence for many centuries but which now have no further use. Before the birth of Christ a system of examinations sprang full-fledged from the brain of one of the old emperors and has been in use through all the centuries, with but little modification. It was the only path to office in the empire, so 150,000 took the examinations every year, altho only one in eleven passed. Two years ago it was entirely done away by the edict of the Emperor, and has given place to examinations of a different sort, on widely different topics. The old examinations were chiefly on the writings of Confucius and Mencius, and required the candidate to be confined in a little cell for three days and three nights unless he sooner completed three essays on topics assigned. We saw in Fu-chau 10,000 of these cells, arranged in long rows, covering six or eight acres of ground, each about four feet square and six feet high, so arranged and so guarded that collusion and communication were impossible. They have now no further use, and the central office buildings have become the seat of a college with modern ideas and studies.

Determined to Learn the Gospel

Mrs. W. E. H. Hipwell, of Shiu-hing, has lately placed a Bible-woman at Hok-shaan (Shell Hills), a town about a day and a half's journey from Shiu-hing. Of this woman, Mrs. Hipwell wrote on December 2:

She was trained in the Shiu-hing women's school. Baptized seven years ago, she had small opportunity of learning the Gospel, as no Bible-woman or missionary lived nearer than 100 miles away. She was determined to learn more of the Gospel, and traveled for two days, walking over hills for over 20 miles, and then by boat up the river to the Shiu-hing women's school, where she studied for two years. Then she went back to her village to teach others what she had heard of the Gospel. She is now a C.M.S. Bible-woman, the first witness to the Hakka tribe there.

The Printing-press Kept Busy

China's thirst for knowledge is indicated by the business done at the Commercial Press of Shanghai. There are eleven branch houses of this press in different parts of China, and this year two more are to be opened. It

carries on 70 per cent. of the book trade of China—that is, trade in modern books. Last year it did 450,000 taels' worth of business (\$300,000) not including 400,000 taels more transacted by branch houses. The following statement of the sale of modern readers in Chinese during 1906 is interesting: National readers, 280,000; elementary, 110,000; primary geography, 73,000; historical readers, 63,000. Most of these were sold to native modern schools and not to the mission schools.

Proclamation Against Fung Shui

Rev J. H. Giffin, of Kiayingchow, South China, is authority for the statement that the viceroy of Fukien Province has issued a proclamation ordering all books on *Fung Shui* burned, all doctors now practising this art arrested, declaring that it is one of the greatest hindrances to progress in China, preventing the building of railroads and the opening of mines. One after another superstitions hoary with age seem to be breaking down in that empire. Certainly if the "wind-water" superstition is losing its hold China is really awake.

Burying-grounds in China

Secretary A. B. Leonard, of the Methodist Church, writes:

That death reigns in China is evident from the vast numbers of graves that are always in sight. When passing along the valleys or through the suburbs of a city, the traveler can scarcely look in any direction without seeing graves. The hill-sides are full of them. In some instances these sepulchers are very elaborately constructed, the approaches being lined with granite representations of dogs, lions, tigers, horses and men, grotesquely and very roughly carved. But usually the graves are poorly marked by one or more rough stones, thickly set and very shallow. Coffins may often be seen placed in the open, or adjacent to the houses in which the deceased persons had lived, their relatives not being able to pay for graves. In many instances the remains of the dead lie unburied for years. In the suburbs of Fu-chau we saw many acres so thickly studded with graves that there seemed to be no room for another. No attempt is made to lay out, grade or beautify these grounds. The only evidence that they are visited at

all by relatives is found in the strips of paper representing money, which have been placed on the stones in the hope that these bits of paper in some way will pay the expenses of the dead in another world.

A Chinese Missionary Society

Following the lead of India, a society named the National Missionary Society for Manchuria has been formed. Seventeen fully trained men were licensed at this time, and as few congregations are ready to call pastors as yet, it was thought that some might be sent to unoccupied or undermanned fields, and two of them offered for this work. The society is to be entirely supported by the Chinese themselves.

Manchuria's Restoration

The progress of affairs in the Far East, during the past few months, has been marked by many incidents which do not appear to have attracted that amount of public attention which is due to them. Amongst these the evacuation of Manchuria by the Russian and Japanese troops in April was one of the most important. The Manchus have now regained their ancient heritage, the ancestral home of the ruling dynasty in China, but under very much altered conditions. The principal railway systems are still in the hands of Russians and Japanese, and "Railway Guards" are still maintained by these powers to protect their property. The Japanese troops are reported to consist of one division of regulars and three battalions of reservists, distributed along the Japanese section of the line, at the rate of seven or eight men per kilometer, with a strong force retained at the headquarters at Liao-yang, the total force being equivalent to 10 men per kilometer, or five less per kilometer than the number determined by the treaty of 1905.—*Church Missionary Review*.

Concerning Japanese Morals

Professor Ladd, now in Korea, a warm friend of Japan, has spoken with great plainness of her need of a higher commercial morality, and prominent leaders in the business world are using

their influence in favor of higher ethical standards. It is interesting to read such a statement as the following in one of the great dailies.

As individuals many Japanese are dishonest, but as a nation the people are over-honest. On the contrary, Europeans are comparatively honest as individuals, but as nations they are cunning and crafty. If our people desire to be victors in the international struggle they have much to learn from the Europeans.

Under the leadership of that valiant Christian statesman, Mr. S. Shimada, M.P., an association has been formed to fight corruption in political circles. The nation is certainly aroused to its needs of a better code of morals, or rather to the purpose and power to realize its highest ideals. And there is a growing feeling that Christianity alone can accomplish this work.

Russians versus Japanese

"Meng's village stood just outside the range of the war. Fighting took place two miles to the east. Russians took foodstuffs of all kinds, but paid a certain proportion of the price. It is believed that the Russian authorities paid more than full price, but that the Chinese interpreters pocketed the greater proportion of the money. The Japanese took everything movable, and paid nothing. They strip the women of all their silver ornaments, and compelled the opening of every lockfast place, out of which they took away every article of any value. This is the character given to the two nationalities all over this northern region. And it may be stated once for all that it is the character given of both peoples in all directions round Moukden."

Bible Circulation in Japan

In Osaka there are over 1,000,000 inhabitants occupying 245,000 houses. The colporteurs of the British and Foreign Bible Society and the National Bible Society of Scotland are endeavoring to visit every house in the city. One of the leading daily papers comments as follows: "A great Bible selling campaign is in progress in this city. The plan is to circulate 100,000

Scriptures if possible. A large supply of books has been provided, and several of the societies' colporteurs have made a commencement in the work. So far, the work has been most successful in Senda, a conservative district of the city."

A Japanese Hymn Book

The Methodist Publishing House in Tokyo, under the skillful management of Messrs. Cowen and Spencer, is doing a great work for the Christianization of Japan. It has published and sold 150,000 copies of the hymn book, recently compiled in Japanese. This is an astonishing circulation when it is remembered that there are only 65,000 Protestant communicants in the empire.—*Nashville Advocate*.

The Hakodate Fire

Rev. George M. Rowland, of Sapporo, writes concerning the conflagration at Hakodate, under date of September 4:

"The Hakodate fire was a terrible calamity. As you have learned by the papers, fire broke out about ten o'clock Sunday evening, August 25. By daylight next morning half or four-fifths of the city lay in ashes. With Rev. K. Shirnizer, Presbyterian pastor, I went, representing the Sapporo churches, to bear condolence and to investigate conditions. It was the cleanest fire I ever saw—almost no ruins even left. It suggests San Francisco.

"Ten thousand houses burned, 45,000 people homeless, is the story; but the wealth, the business district, the public buildings have gone. Aid was promptly rendered by the Hokkaido government, working through Hakodate officials. This will last twenty days. So far only eight deaths are certified. Injuries, too, were remarkably few; eighty-seven cases of the injured were treated by the Red Cross.

"Of the Christian community, Presbyterian, Methodist, Kumi-ai, and Episcopal churches were burned; one small Episcopal church was saved. The homes and property of most of the missionaries and Japanese Christians were swept away by the flames."

AFRICA

The North Africa Field

North Africa takes rank among the most barren of mission fields. Nevertheless a few societies are represented in the region lying between the Great Sahara and the Mediterranean, besides a few workers who labor independently. The missionary force, including wives, reaches a total of over 60, most of whom are engaged in medical missions, schools, classes, visiting, translation, evangelistic work. There are unusual difficulties to overcome, but the spiritual results give cheer. There is a group of native Christians in Fez, another in Tangier, and still another, more recently brought together, in Marrakesh (Morocco City). Besides, there are isolated believers in different towns and villages. One of these native Christians, who was converted some fifteen years ago, and known as "El Kaid," having been an officer in the Tangier battery, became a colporteur of the Bible Society, and while engaged in that work was done to death by a crowd of fanatics in the town of Larache. Another native colporteur is employed by this society, but works under the direction of the North Africa Mission under the direction of the North Africa Mission and travels in the interior of the country.

Trees Planted as Idols

Miss F. M. Dennis writes from Ebu Owerri, a place about 70 miles south-east of Onitsha:

One day I met a group of children—the eldest might have been about fourteen—who had brought young trees with them, and greeted me with, "These are idols. We have rooted them up and brought them to you because we will only serve God now, and we want to be His children." It is a custom in this Ibo country when a child is born for the parents to go into the bush, cut a stick from a tree and plant it. When the child is old enough to walk and know anything it worships this young tree. All the Ibo people have them. When idols were destroyed at Idumuje Ugboko there were always trees among them. But here, until the child comes to man's estate and has a household, this is the only idol he has.

Gospel Progress on the Kongo

Rev. G. Frederickson writes of Kifwa, Kongo Free State, his field of work:

We who for years have been in the work and know in what misery and darkness the people live, look to you, young people, to take up this glorious work of carrying the Gospel of salvation to those for whom Christ died. We began work at Kifwa in 1895. In 1897 there were some signs of blessing. Seventeen were baptized and from them the number of conversions has increased every year, until 1906, when we baptized 648. We have spread the Gospel on a field about 100 miles square. We have planted on this field, 110 schools in 110 villages. We have 115 school-teachers and preachers, with over 1,500 children attending the schools. We have 13 native churches with a united membership of 1,800. There has been opposition both on the right hand and on the left. One of our Christians was flogged because he refused to worship with the Catholics. One woman received ten strokes from a whip of hippopotamus hide for coming to our meetings. One evangelist was murdered for preaching the Gospel. Both in good and evil report our Christians have stood firm.

The Power of the Gospel

In German Southwest Africa lives the powerful tribe of the Ovambos. The missionaries of the Rhenish and the Finnish missionary societies have been proclaiming the Gospel unto these fetish worshipers faithfully and prayerfully for many years. Now reports come that at last the power of the Gospel is becoming manifest and these heathen are beginning to seek Christ. Mr. Tönjes, one of the faithful missionaries, writes that he now has under instruction twenty Ovambos who desire to be baptized. Among these is a very old man who had applied for baptism several times before, but had been turned back by the missionary. This time he came with tears, begging to be received. A great change has taken place in him. He is quiet and peaceable, and, in spite of his age, walks regularly the distance of several hours from his home to the mission station. One heathen came to the missionary and said: "Teacher, thy words are commencing to burn in my heart." Another heathen, one of

the highest aids of the chief, came to the home of the missionary who began to speak to him concerning the resurrection of the dead and the judgment. He listened attentively for some time, then he said: "Teacher, I will gladly listen to all thy sayings, but do not speak of those things. They cause me to tremble and make me afraid." Thus the Word of God proves itself "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit."

A Kaffir Collection

The Rev. George S. Stewart, a missionary of the United Free Church, who is stationed at Emgwali, Cape Colony, Africa, shows the unique methods of the Kaffirs in expressing their thankfulness:

I left Emgwali with one of my native elders about nine in the morning. After driving for two hours we came to a farmhouse, where we left the horses, and set off for a twelve-mile walk to the new church. By three o'clock we were at the place and got to work at once. The people trooped into the church, about 250 of them—and the church is built for 150! They sat on the seats and on the desks—for the church is also a school—and under the desks and under the table and on one another; in European clothes and in red blankets. But they all got in somehow.

Then there was a prayer and reading, and after that I told the people what the church had cost, and said a little about the blessings of the Gospel. No sooner did I sit down than an old man jumped up and cried out, in Kafir, of course: "Missionary, I want to thank God for this good work here. I thank him £1," and down went his pound on the table. Immediately another cried out: "I thank God with ten shillings," and down went his money. Then, one after another, men and women and children, Christian and heathen, brought their gifts, some making quite long speeches, some putting down their money without a word. Some few gave gold, but most could not do that.

Then one shouted, "I'll open the cattle-fold and drive out an ox for thanks to God." Another at once took him up, "What kind of ox?" "It is a young ox." "Oh, then, I'll do more, I'll open and drive out a full-sized ox." "Yes," the first man answered, "yes, brother, but I'll drive out a goat along with the ox." "All right," said the second, "then I'll drive out a fat sheep with my ox." So these two ended, having given cattle worth about £14.

Church Union in South Africa

The trend toward union of Churches is showing in South Africa. At a conference in Johannesburg on the 26th of July, attended by representative members of the Presbyterian, Wesleyan, Congregational, and Baptist Churches, it was unanimously agreed, after lengthened conference, to declare their conviction that there were no obstacles to a union of these bodies which ought not to be overcome, and to invite the supreme courts of the Churches concerned to appoint eight delegates from each to act as a joint committee to prepare a basis of union, embracing such points as doctrine, polity, administration, tenure of property, and the like.

Sudan Pioneer Mission, Germany

One of the German missionary societies, little known in the United States, is the Sudan Pioneer Mission, whose headquarters are at Eisenach. Since 1900 it has been at work in Assuan, in Upper Egypt, and, tho it passed through five long, lean years, its missionaries faithfully brought the message of the Cross to the millions of Mohammedans in whose midst they found themselves. Their work was that of pioneers in the fullest sense of the word, of men who were laying the foundation for future larger work and who were opening the way for the great host of missionaries who, they believe, will follow them in the near future. The last two years of the work of the missionaries of the Sudan Pioneer Mission have been years of great encouragement, tho the fruit of the seven years' labors is not yet visible to any large extent. The work is limited to the preaching of the Gospel to Mohammedans at Assuan, at present the only station occupied, tho an effort is being made to reach the surrounding country and Nubia. Five European and two native missionary laborers are employed, and the school opened only a little more than a year ago, is attended by 50 girls and 20 boys from 5 to 13 years. This school, however, is not only for the children of Moham-

medans, but the religious standing of the pupils is as follows: 35 have Coptic, 10 Protestant, 8 Mohammedan, 6 Jewish, 7 Greek-Catholic, and 4 Roman Catholic parents. All pupils must take part in the devotional exercises and in religious instruction. The medical missionary has proved himself of greatest importance in opening the homes and the hearts of the followers of Mohammed, and it is hoped that soon a hospital can be erected at Darau, $3\frac{1}{2}$ hours north of Assuan. Darau contains 20,000 Mohammedans and will be occupied as an additional station as soon as the reenforcements of the missionary corps are on hand. The income of the Sudan Pioneer Mission was \$7,037 in 1906. While the missionaries pay some attention to the ever increasing number of tourists of all nations who visit Upper Egypt during the winter, they do not propose to organize congregations at the present time, but to go and preach as they go. As a new venture, they are planning a trip among 20 tribes which, on both sides of the Nile, inhabit the Lybian and the Arabian deserts. The monthly magazine of the society is *Der Sudan Pionier*.

Continued Persecution in Madagascar

The open persecution of Protestant missionary schools in Madagascar by the French Governor-General continues without abatement. The latest news is most disconcerting. In the beginning of 1906 the Norwegian Lutherans had in the province of Vakinankaratra alone 279 missionary schools (Parochial), which were attended by 15,000 pupils. To-day they have but one school with 60 pupils. In the district of Vangaindrano thirty of their churches have been closed since November, 1906, while eight had to be closed in Ambondrana. Official placards, fastened to the church doors, forbid the entrance of all, while in several localities the Government caused cactus to be planted at the church doors so that none can enter. Certain evangelists have been ordered to abstain from religious activity, while

some faithful ones have been imprisoned because they held religious meetings in their homes, sang hymns, etc. The Paris Missionary Society likewise continues to suffer from this persecution, and the French Governor-General acts like an autocrat, making his decisions in regard to the closing of schools and churches without giving any reasons for his actions, tho he often overthrows the decisions of the administrators of the districts in which the schools and churches are located. It can be well said that there is no religious liberty in Madagascar at the present time, tho the constitution of France guarantees it. Is it not time that the non-French societies at work in Madagascar appeal to their governments for protection? The United States are interested on account of the work of the "Norwegian Lutheran Church in America" in Madagascar.

ISLANDS OF THE SEA

Protestantism in the Seychelles

Altho the Seychelles Islands are British, we are informed that while the Roman Catholics have fourteen schools on the chief island, the Church of England has only one girls' school and two mixed village schools. As the latter schools are free, many of the Church of England people place their children under the Romish teachers rather than allow them to mix with the pure Africans—notwithstanding the danger that they will either become Roman Catholics or prove only half-hearted Protestants. There is an important opening for a lady who would devote herself to the education of girls belonging to such Protestant families; but unless an honorary worker will volunteer, £100 a year would be required in addition to passage-money. Miss Kate Henney, Victoria, Seychelles Island, will be glad to correspond with friends interested in the matter.

The Rhenish Society in Sumatra

From Sumatra the accounts continue promising. Three new stations have been founded, thereby completing a double chain of stations from Lake

Toba toward the South, which means a decided check upon the advance of Islam from the East Coast. The Batak Mission numbers at the present time 42 main stations and 338 branches, while in 384 schools close upon 19,000 children are being taught. The picture presented by these different stations varies of course from primitive beginnings to well-organized communities, such as Pea Radja, with its thousands of members. In some places there is quiet development under the fostering care of missionaries and the protecting care of the government; in others, where native lawlessness is not yet fully subdued, the work is carried on amid strife and unrest. Some reports dwell on the fierce opposition of Islam, others on the spasmodic efforts of an ever-weakening heathendom to hold its ground. But, however varied the conditions, there is progress all along the line, and the number of baptisms (7,050) shows the strength of the current against idolatry in the Batak country, even while making allowance for "drifting with the stream." The Sumatra staff consists of 71 workers—56 ordained missionaries, 2 medical men, and 13 "sisters"—and the hospital at Pea Radja has been recently doing splendid service in fighting an acute epidemic of measles.

Among the Bataks Upon Sumatra

The Rhenish Missionary Society has a wonderful work among the Bataks upon Sumatra, where, according to the report for 1906, 56 ordained missionaries, 2 medical missionaries, and 13 sisters were at work upon 42 stations and 338 out-stations, while almost 19,000 pupils attended the 384 schools. The native force consisted of 31 ordained missionaries, 24 evangelists, 485 teachers, etc., and the native Christians numbered 76,000, 7,050 having been added by baptism. In the October number of the Reports of the Rhenish Society we find a most interesting article dealing especially with the work in the southern part of Sumatra and among the Mohammedans, from which we gather the following:

The six southern stations contained 7,680 native Christians in the beginning of 1907. Of these Si Bolga has developed most remarkably in the last 25 years of its existence, 5 out-stations have grown to 17, 290 native Christians have increased to 2,368, 57 pupils of the missionary schools to 652, and 10 native workers to 56. The same missionary, Mr. Schrey, has been the superintendent these 25 years, and he considers the opening of a girls' school in Si Bolga in 1906 the most remarkable thing that has happened during the time of his service. A new station in the district of Nai pos pos was to be opened in August 1906 among a wild and murderous people, whom Mr. Schrey had visited once before, 23 years ago, but after due deliberation it was decided to open it in Pasaribu, near the district of Suga Suga. The difficulties at this new station were very great at first, but gradually the missionary is gaining the confidence of the heathen people.

South of Si Bolga is the district where the missionaries met the Mohammedan propaganda among the heathen, checked it and gained even the Mohammedans for Christ. In it are the stations of Si Manosoe, Si Pirok, Bunga Bondar, and Si Piongot. All these were greatly influenced by the fall of the mighty Dja Muda a little more than a year ago. He had been a pupil in the missionary school in his boyhood, but had become a zealous Mohammedan and a most violent opponent of Christianity. The Dutch Government found him guilty of treason and deposed him, and a Christian of Bunga Bondar, Israel, was elected as his successor. That triumph of Christianity was a great set-back to Mohammedanism and gave a great opportunity to the faithful missionaries, one of whom has borne testimony at Bunga Bondar for forty years. But, after all, the power of Mohammedanism in Southern Sumatra is not dead and the Bataks have a very significant saying concerning its followers, viz. "as far as their words are concerned, they are polite and courte-

ous, but their hearts bite." Yet, the Gospel is making wonderful progress and in Si Pirok alone are 341 Mohammedans under instruction and preparing for public baptism. In the district of Bunga Bondar 46 of the 62 chiefs are now Christians and only 16 Mohammedans, while many of the old backsliders are returning in humble repentance and the number of inquirers steadily increases. In Si Piongot and the district Padang Bolack, of which it forms the center, however, the power of Islam remains entirely unbroken and the 560 native Christians exert very little influence, because they are scattered over the wide territory and many of them deny Christ under Mohammedan pressure and persecution.

In general there is mighty progress of the Gospel among the Bataks and among the Mohammedans upon Sumatra and the record of the work is cheering in every department.

A Queen Who Became a Missionary

Suppose the Queen of England should decide to leave her throne and go off with the King on a mission to China! How people would talk, and what a big sacrifice it would seem! Yet, in 1873, little Princess Opatinia, only fifteen years of age, left her royal home on Ponape, in the Micronesian Islands, and went off with her husband, Opataia, to begin work in the Mortlock Islands, where the people were said to be bloodthirsty savages.

Her father, King Hezekiah, had become a Christian, so he was glad to have her go, tho she gave up her right to be queen, and left her home, where she lived in a native state of luxury. She composed a hymn of farewell, which is here translated:

I am pleased with Jesus Christ.
He has commissioned me
To carry His Gospel
To His who are lost.
Father, mother, brothers,
I will bid you farewell,
As I am about to leave you
That I may help Jesus abroad.
You must let me go,
For it is not a bad work
I am going to do—

A sacred work, a work lasting.
Let us all work faithfully
And finish up our work,
That we may meet again
On the banks of the beautiful river.

They sailed away on the *Morning Star* with two other teachers, and were left alone for a year on one of the strange islands, with no means of buying food. The natives promised to feed them, and "be father and mother, brothers and sisters to them." On the second visit of the *Morning Star*, more than two years after her first landing, the ship was met by a crowd of natives singing Christian songs of welcome, and the missionaries from the ship were taken to a fine church which the people had built.—*Missionary Herald*.

Filipinos Meet in Parliament

The first Philippine assembly was formally opened by Secretary Taft in the National theater in Manila on October 16. After Mr. Taft had made a speech in which he declared that he did not believe that the Filipinos would be fitted to govern themselves for another generation, but that the matter was entirely in the hands of Congress, a prayer was read by a native Catholic bishop. Serbio Osmena, formerly governor of the island of Cebu, and a Nationalist, was chosen president. On the following day a joint session of the commission and assembly listened to an address by Governor-General Wright. The assembly would be easily controlled by the Nationalists were it not for the factional differences within that party. Apparently the delegates, almost without exception, have very slight knowledge of parliamentary procedure, but they are not lacking in the usual Latin volubility.

Anti-Opium Movement in Malaysia

Parallel with the action in China, India and England against the opium trade is a vigorous anti-opium movement in Malaysia. Rev. W. E. Horley, of Kwala Lumpur, gives an account of an Anti-Opium Conference held in Ipoh, the capital of Perak, which in various ways gave en-

couragement to the movement. Another is to be held next year. Better still, a Governmental Commission has been appointed to inquire into the whole subject. That thorough work is intended is indicated by the inclusion of such a man as Bishop Oldham on the Commission. Their work will occupy nearly five months more. It is to be hoped that their report will lead to prohibitive legislation.

Memorial to Samuel Marsden

An interesting reminder of the inauguration of the New Zealand Mission has lately reached us through the kindness of the Right Rev. Dr. S. E. Marsden (formerly Bishop of Bathurst, and now Hon. Canon of Gloucester and Bristol). A memorial to Samuel Marsden, the "Apostle of New Zealand," a beautiful Celtic cross, 20 feet high, has been erected at Rangihoua, in the Bay of Islands, where Marsden preached his famous sermon on the words, "Behold, I bring you glad tidings of great joy," and this was unveiled in March last by the Governor of New Zealand (Lord Plunket) in the presence of many of the Maoris. The ceremony appropriately commenced with the singing of the hymn, "While shepherds watched their flocks by night," and addresses were given by a Maori speaker and by the Bishop of Auckland, Archdeacon Walsh, and Mr. J. B. Clarke, the youngest son of one of the early missionaries. The cross bears on its face the inscription, "On Christmas Day, 1814, the first Christian service in New Zealand was held on this spot by the Rev. Samuel Marsden." What a vindication of missions is afforded by the contrast between this ceremony and the service which the cross commemorates!

MISCELLANEOUS

Some Interesting Facts Concerning the Jew

1. *Decrease of Jewish Birthrate*

The counting of the population in Prussia on December 1, 1905, the final results of which have been made

known only a short time ago, has brought out the remarkable fact that the ratio of Jews in the population of Prussia has gradually decreased during the past 25 years. The ratio of Jews in every thousand inhabitants was 13.33 in 1880, 12.94 in 1885, 12.42 in 1890, 11.92 in 1895, 11.38 in 1900, and 10.98 in 1905. While Christian observers are inclined to think that emigration and the abandonment of their religion by numerous Jews are the chief reasons for this decrease, the German Jewish press calls attention to the fact that the birthrate among Prussian Jews is lower than that among Gentiles. In 1880 the number of births for every 1,000 Jews was 31.0, for every 1,000 Gentiles 38.86; in 1885, 27.14 (resp. 37.72); in 1890, 23.75 (resp. 36.62); in 1895, 21.36 (resp. 36.85); in 1900, 19.48 (resp. 36.27); in 1901, 19.63 (resp. 36.76); in 1902, 18.63 (resp. 36.53); in 1903, 18.40 (resp. 36.03); in 1904, 18.71 (resp. 36.08). Thus during the last 25 years the birthrate among the Jews has decreased in Prussia, while that among the Gentiles, which always was higher than that among the Jews, has remained stationary.

The absolute increase of Jewish population in Prussia was 8.6 per thousand annually during the last five years, while Protestants increased 13.6 and Catholics 19.7 per thousand. In Berlin, where the largest number of Jews in Prussia is gathered, every twentieth person is a Jew, in the Province of Hesse-Nassau every fortieth, in Prussian Poland (Posen) every sixty-fifth, and in Brandenburg every eighty-seventh.

2. *Increase of Mixed Marriages*

Another remarkable fact concerning the Jews in Germany is the increase of mixed marriages. From 1901 to 1904 there were celebrated 15,635 Jewish and 2,700 mixed marriages, and 8.01 per cent. of the Jewesses and 9.26 per cent. of the Jewish men were married to members of another faith. The number of mixed marriages in 1902 was 599; in 1903, 635; and in

1904, 720. Thus, in 1904, 316 Jewish men married Protestant women, 256 Protestant men married Jewesses, and in 148 cases one of the marrying parties was Roman Catholic (about the same number of men and women). In Berlin, in 1904, 24 per cent. of the Jewish men married Gentile wives and 15.1 per cent. of the Jewesses married Gentile husbands. In Copenhagen 358 Jewish marriages and 234 mixed marriages (one of the parties Jewish) were celebrated between 1880 and 1903, while in the remaining parts of Denmark there were celebrated 187 Jewish and 121 mixed marriages between 1873 and 1891. In Sweden mixed marriages are almost more numerous than Jewish ones, while in France and Italy mixed marriages are quite frequent. In England mixed marriages are more frequent among native than among immigrant Jews. In America mixed marriages are more frequent in the South and West than in the East. In eastern Europe, however, mixed marriages are rare, except in Budapest where in 1904 every fourteenth Jew was married to a Gentile wife.

3. *Jewish Immigration*

Since 1881, according to Jewish papers, 1,750,000 Jews emigrated from the countries in which they dwelt, from Russia alone 1,300,000. Of this number 85 per cent. came to America, 10 per cent. to Great Britain, and the rest to South Africa, Australia, etc. The number of Jewish immigrants to the United States, according to the Bureau at New York was 129,507 in 1905. Of these 65 per cent. declared their purpose to remain in the State of New York. The money brought by the Jewish immigrants was only \$14.8 per head, while other immigrants had \$24.5 per head. It has been stated that in Germany one person out of 2,040 becomes an emigrant, in Austria-Hungary one out of 313, but of the Jews in all lands one in 103 succumbs to the impulse of migration. Thus the Jews are truly a wandering people to-day.

In Bondage to Caste

With all our vaunted emancipation from earlier intolerance, there is one note in our modern life which ought to make a Christian people profoundly ashamed. And that is our bondage to the spirit of caste. We compare ourselves complacently, here in America, with races and lands in which—as in China or India—such civilization as they possess is imperiously dominated by the spirit of the caste. In some cities in India, not a great while ago, the Pariah caste was driven from the town at three o'clock in the afternoon and the gates of the city closed, lest the shadow of a Pariah might fall upon a Brahman. "Monstrous and grotesque custom," we cry, "with its inhuman dishonor of some of God's children!" Yes, my brother—but will you tell me how it differs in essence from that mental attitude or that wonted manner with which most of us bear ourselves toward a negro or a Chinaman? Are most of us able to find ourselves beside one of these, or any of their like, of whatever alien race or land, without betraying our repugnance, and, too often, downright antagonism? In fact, the only difference between our conception or our estimate of caste and that of our forefathers consists in its narrowness and its ignorance. BISHOP POTTER.

OBITUARY

Rev. Chauncey Murch, of Egypt

One of the best known missionaries of the United Presbyterian Church in Egypt, Rev. Chauncey Murch, of Luxor, died on his way to Assuan on October 16th, at 48 years of age. He went to Egypt in 1883, and won the hearts of the people by his sympathy and tact. Mr. Murch was a skilled Egyptologist and assisted the British authorities and Cairo Museum in securing many remarkable relics. The workers in Egypt will greatly miss his council and many native Christians and other friends mourn his departure.

FOR THE MISSIONARY LIBRARY

THE REVIVAL IN INDIA. By Helen S. Dyer. 12mo, 158 pp. 1s. 6d. Morgan & Scott, London, 1907.

Dr. A. T. Schofield, the physician and author, regards this volume as the record of developments of natural, inevitable consequences of a great moral and spiritual upheaval; as a hurricane, an earthquake or a flood leave in their track corresponding effects in the material sphere. But, notwithstanding much to be regretted, if not depreciated, Dr. Schofield thinks there have been transformations of life and character, ethical reformations and adjustments of matters previously radically wrong, which are the real phenomena to be studied, and accepted as the central and controlling facts, indicating supernatural power at work. Some of his words are worth quoting, as especially encouraging.

In all Revivals we deal with supernatural forces. "Years of the Right Hand of the most High." There are times in the Church's history when it seems as if that Right Hand were withdrawn or fettered, or even benumbed, times when "the Sword of the Lord" appears to slumber in its scabbard. And then there comes a time when all this is changed, the Arm is awakened, the Hand is stretched forth, the sword leaps from its sheath to do its divine work of conviction and redemption. And all this is in answer to prayer. This book is very emphatic in pointing out the connection between Prayer and Revival. It dwells upon the connection between the present awakening and the prayers of men of past generations, like George Bowen, Samuel Hebich and others, as well as the prayers of those living now. It points out also that the recent revival is all the more palpably the work of God, inasmuch as no prominent "Revivalist," European or Indian, has been associated with it. In the stories which the book relates of the visions, trances, and other supernatural manifestations which have accompanied the revival, the reader will be confronted afresh with proofs that here are things which lie confessedly beyond the sphere of the merely natural and human.

But the conviction will also be deepened that the phenomena of the Revival have an unmistakably ethical and practical bearing. This comes out very distinctly in the conviction of sin which has been all along such a prominent feature, accompanied by confession and practical reformation. These things are all the more remarkable as occurring in India, where as Mrs. Dyer re-

marks, "it has been almost an accepted truism that the Indian has no sense of sin. That can never be said again." Even visions and dreams have, for the most part, had as their outcome, the conviction of sin. Space would fail to recount, and it is not necessary here, the oft-told story of scenes in which, with tears and agonizing cries, sins, in many cases quite unsuspected by others, have been freely and fully and most humbly acknowledged, followed by the equally well-known sequel of practical reformation of conduct; debts paid, quarrels made up, and, indeed, lives transformed almost beyond recognition.

And what of the permanent results of all this? Is the Revival as much in evidence now as it was months ago? To this a two-fold answer may be returned. There can be no denying the fact that in some quarters the Revival has subsided. But it must be remembered that a fire may continue to burn after it has ceased to send up leaping tongues of flame, and the crackling heat may be followed by quiet heat which is none the less hot on that account. Recent testimony from Revival centers, mentioned in this very book, notably, Tuni, Narsapur, (Godaveri Delta), Nalgonda (Deccan), Nellore, etc., might be quoted in proof of this assertion. Let no hearts fail or be discouraged because in some places and in some aspects the Revival has seemed to flag. There has been abundant proof that the work was of God, tho mingled, in many instances, with human flaws and even Satanic counterfeits. Let us see to it that none of these counterfeits, nor any unscriptural irregularities into which some have been drawn aside, prevent us from seeking with all our hearts the very best and fullest that God has to bestow. Looking back upon the past two years, there is much occasion for praise, confidence and hope. It was no lying dream that was given to Hudson Taylor when he said he believed we were on the eve of the greatest Revival the world had ever seen.

PALESTINE THROUGH THE EYES OF A NATIVE. By Gamahliel Wad-El-Ward. 12mo, 201 pp. Illustrated. Fleming H. Revell Co., New York, 1907.

This is more an account of the manners and customs that prevail in the Holy Land than a description of the country and its historic sites. The author is neither more nor less than an intelligent, interesting native guide, who describes the customs of his people, especially with a view to throwing light on the Bible. He can not be accepted as an authority in exegesis or interpretation, but his explanations of

the dress, laws, sacrifices, religious and domestic customs throw interesting side-lights on Bible study, while they can not always be accepted as fanciful or historically accurate. Gamahliel is a good native guide—and those who have met these interesting characters know their value and their limitations. A scriptural and topical index would add much to the usefulness of the volume. Indeed, it is decidedly lacking without this.

IN THE SHADOW OF THE CRESCENT. By J. A. Campbell, F.R.G.S. Illustrated. 8vo, 240 pp. Seneca Publishing Co., Seneca, South Carolina; Marshall Bros., London, 1907.

Mr. Campbell as an independent traveler in Eastern Armenia encountered some adventures and was impressed with the poverty and oppression prevailing on every hand. These experiences and impressions form the subject of the book. The adventures are not all hair-raising, but are well told, and the story of cruel oppression stirs the blood. The author traveled off the beaten track without Turkish assistance and saw things as they are, not as the Turks desire them to be seen. The story can be relied upon as truthful, and should appeal to our deepest sympathies and arouse us to earnest effort to relieve the poverty and suffering due to the unspeakable cruelties and abominations of Turkish rule.

TO-DAY IN THE LAND OF TOMORROW. By Jasper T. Moses. 12mo, 83 pp. Illustrated. Christian Woman's Board of Missions, Indianapolis, 1907.

In Mexico we see the results of the wholesale baptism of pagans by the Roman Church. Christianity has never recovered from this mistake, and it has molded the history of the Republic. Religion, education, politics, pleasures have none of them been conducted on a high class basis, and the results are formalism, ignorance, corruption and vice. Professor Moses, who is president of the Christian Institute, Monterrey, seeks to describe briefly to the history of the nation, the country, people, their customs, education, religion and Protestant missions. The last

mentioned are described very meagerly and inadequately except the work of the "Disciples." In this respect it is unsatisfactory as a missionary volume. The earlier chapters contain much condensed desirable information.

TWO GOLDEN LILIES FROM THE EMPIRE OF THE RISING SUN. By Mrs. G. Fagg. 12mo, 88 pp. Is. Morgan and Scott, London, 1906.

The title of the book is misleading, as China, not Japan, is the land from which came the woman whose life-story is here told. Mrs. Ahak was indeed a remarkable woman, one who in the home and on the platform revealed ability and character that would have made her notable in any land and any walk of life. The story of her life is told without literary finish, but it is worth reading.

NEW YORK CHARITIES DIRECTORY. Compiled by Mary E. David. 12mo, 807 pp. \$1.00. New York Charities Directory, 1907.

Here is an invaluable guide to the many forms of Christian and other educational and philanthropic work in Greater New York. It is carefully revised and brought up to date, giving information concerning churches, settlements, hospitals, asylums, relief societies and educational institutions. The alphabetical index makes it available for ready reference. Such a volume opens our eyes to the amount of money and effort expounded for the social and religious uplift of the city. We almost wonder that any evil or poverty remains—but the millenium has not yet come.

NEW BOOKS

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

TALKS ON CHINA. Pamphlet. 6d., net. Church Missionary Society, London, 1907.

OUR MISSION IN NORTH CHINA. By John Hedley, F.R.G.S. 12mo, 188 pp. Is. 6d. George Burroughs, London, 1907.

PIP AND CO. By Irene H. Barnes. 12mo, 206 pp. Is. 6d. Church Missionary Society, London, 1907.