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SIGNS OF THE TIMES

A MEN'S RALLY FOR MISSIONS

The coming missionary movement is among young people and the laymen of our churches. On January 9th, a men's missionary rally dinner was held in Philadelphia; on January 23, another in Brooklyn; on February 11, one in the Waldorf-Astoria, New York, and on February 19-21, one in Omaha, Nebraska. In Philadelphia the movement was inaugurated with flags of all nations flying, under the banners of denominational missionary boards.

The Hon. Samuel B. Capen, president of the American Board, dedicated the movement to the evangelization of the world. The Laymen's Missionary Movement was born in prayer and with a realization of the latent resources and energies of the great body of the church membership. It has opened the way for the active enlistment for definite service of the thousands of mature men of means and influence within the fellowship of the church.

"The church has been in the retail business long enough," declared Mr. Capen, outlining the plan which includes the forming of distinct and self-governing groups of laymen in each church to vitalize existing missionary bodies. A commission of fifty men to be appointed by the missionary boards, will view the fields. The

central committee or "clearing house," is composed of one hundred laymen among whom are Robert Speer, William Schieffelin and other representative men of all denominations.

Secretaries of nearly forty boards indorsed the plan in behalf of the boards which they represented. Complete harmony, mutual deference and business-like method marked the meeting.

THE NEW LAYMEN'S MOVEMENT

In this every true believer must rejoice. For seventy-five years the General-in-Chief has been calling out His reserves. First, the *women* organized for missions; then, shortly after, *young men*; then *young women*—in Christian associations; then both, in the Christian Endeavor, Epworth League, etc.; and even the boys and girls, in their Junior societies, began to form new brigades. It seemed as tho the whole church were falling into line; and even the world was becoming "enthused," until the danger was of a "mixt multitude" that always falls "a-lusting." But, after all, there was need of waking up the *men as a whole*. Thousands of church members were asleep, or awake for everything but the *Lord's* business, and immense power was running to waste as far as church work goes.

Of late, there has been a mighty movement among the *brethren*. As

a speaker lately observed, the time had passed when, if the women wanted to know anything about missions, they would "inquire of their husbands at home," for the women had the fund of information themselves and were the better referees!

THE PRESBYTERIAN BROTHERHOOD

This new Brotherhood met recently at Indianapolis, over six hundred delegates strong, representative of the whole denomination, and planned aggressive work for the body of men in the church. The Laymen's Movement Committee, representing all denominations, is one of the direct outgrowths of the Haystack Centennial, and aims to enlist business and professional men, outside the ministry, in praying, giving and all forms of working for the advancement of the world's evangelization.

We bid these new forms of endeavor Godspeed. But, just here, we emphasize one great fact that, without systematic effort to gather and disseminate *information* about the mission field and work, any such forward movement will prove ephemeral. Fire needs fuel, and without it even a conflagration soon ends in ashes. If we may, without immodesty, say so, we believe it is the reading of such pages as those of THE MISSIONARY REVIEW that such information is, in great part, to be made available. This is not a money-making scheme; if it had been, it would long time have been abandoned as a hopeless failure. It is meant, and self-sacrificingly maintained, for the sake of getting and giving the fullest and freshest knowledge, both as to the facts and the problems of missions. And if to the reader the information seems

costly, it is more costly, both in effort and money, to those that prepare these pages. To secure, every month, such contact with experts everywhere on the field, demands large outlay.

But, however the facts and claims of the world field are learned, learned they must be, if enthusiasm is not to be evanescent and illusive. Let the men take the same pains as the women have, before them, to know and make other men know, what is doing and needs doing, in every part of the world, and this knowledge will stimulate prayer, enlarge gifts, and compel the consecration of children and of self to the work.

MONEY AND MISSIONS

Some have feared that undue emphasis may be laid on *money*. But this will not be, if there is a true acquaintance with the *work*, for intelligent giving is very different from ignorant, impulsive and indiscriminate giving. Let missions be conscientiously *studied* and all good results must follow.

Apologizing of this, the present proposal to send fifty of the best men in business and professional life, from this country and Canada, to visit the mission stations of other lands and unofficially report to the church at home is a grand measure that will forever put to silence the ignorance of foolish men, and the senseless talk of silly prejudice. Surely God is moving—let us take heed and follow fast in His steps!

THE INTERNATIONAL MISSIONARY LESSONS

There are signs of advance in missionary instruction in the Sunday-schools. When 14,000,000 boys and girls, men and women, in our Amer-

Christian church schools in America enter on a systematic study of missions we may expect to see great results in giving, in going, and in praying. Following the recommendation of the Sunday-school Editorial Association and the impulse given by the Young People's Missionary Movement, several missionary and Sunday-school papers make a point of giving the missionary application of the International lessons. *The Sunday-school Times* gives each week a brief suggestive article on "The Lesson's Missionary Meaning." *The Baptist Missionary Magazine* devotes a page or two each month to the same purpose and the children's *Over Sea and Land* furnishes much good material for interesting our boys and girls in this great work.

CHINESE ABORIGINES FLOCKING TO CHRIST

We would call attention to the account of the remarkable spiritual movement among the aborigines in Western China, as it is described on another page. For several years the work has been progressing steadily among this interesting people, and now a great reaping time has come. Recently, in connection with a series of visits by China inland missionaries, over 1,000 men and women confess their faith in Christ and were baptized.

These persons were most carefully examined, and their understanding of the Gospel seemed to be clear and sure. It will be right to assume, therefore, that God has begun a new and blessed work among this otherwise unreached people.

A similar awakening has been going on in Yunnan Province among

the Hwa Miao. Rev. S. Pollard writes that the number of baptized members now exceeds 1,200. He mentions a convention which they had held as an offset to a great festival which the people had been in the habit of holding annually and which was a time of great carousal, drunkenness and immorality. On the Sunday of the convention over a hundred were baptized, and a large number again a few days later, when 2,500 people were present. "On Sunday, July 1st, 230 more were baptized at Rice Ear Valley, where a third chapel to seat 700 is being built. In the next seven days about 200 more were baptized." Mr. Pollard also mentions the missionary spirit among the Miao, and describes how they go and persistently preach in other villages.

AN ENCOURAGING WORK IN FORMOSA

When Rev. Mr. Barclay of the English Presbyterian Mission visited Siaulang in October, and baptized fifteen adults, with ten children, he made the following entry in the Book of Candidates: "The movement in this region seems one of the most remarkable in the history of the mission. The facility with which the Gospel spreads strikes one. Five years ago, there was no public meeting for worship; now there are three, with 200—300 regular worshippers. The main influences, according to the people themselves here, seem to have been the hospital and Brother Tsui-ka. There seems no ulterior motive influencing the people."

More recently, Rev. Mr. Campbell of the Presbyterian Mission, visited the place and was kept busy examining nearly fifty candidates for baptism. About 300 people from some twenty-

four villages were present at both services on Sunday. The "chapel" was three old tumble-down shops knocked into one. The communion-table was placed against the south gable, but the elements had to be speedily removed when it was seen that the umbrellas held up failed to protect them from rain, which came driving in through great apertures in the wall.

The poor people who come to worship at Siau-lang have promised to subscribe 1,200 gold yen toward the expense of putting up a new chapel. The missionaries are now reaping the results of quiet steady work carried on among many who came only for bodily healing, but who returned with longing and impressions which have ripened into a life of trust and obedience to Christ.

THE NEW OPIUM CURE

A confirmation as to the value of the new opium cure comes in the form of a message from Penang, in the Malay peninsula. The correspondent commences by saying:

The antiopium movement in Malaya can only be described as colossal. So rapidly has it spread and so popular has to become that it reminds one more of a Welsh revival than a movement undertaken by the stolid Chinese.

This new cure for the opium habit may exert great influence at this crisis in China, for with an easy cure in place of the agonizing ordeal which hitherto has been the only way to liberation from the power of the drug the process of emancipation is likely to be wonderfully hastened. The remedy is a plant which grows freely in Selangor in a wild state. The leaves of the plant are exposed to the sun for a day, then chopped fine and roasted,

after which an infusion is made and the specific is ready for use.

An antiopium society has been formed in Kuala Lumpur, and the specific is distributed free. So great has the demand become for the opium plant that those who gather the leaves in the jungle now demand ten dollars per picul (133 1-3 pounds) for them. The dispensaries established for the distribution of the specific are hard pushed to keep up with the demand, the applicants in Kuala Lumpur alone numbering over 2,000 daily. The receipts in the opium shops in and around Kuala Lumpur have fallen off by two-thirds. Several shops have had to close for lack of custom.

HOME MISSIONS IN INDIA

The executive committee of the National Missionary Society for India has definitely decided to begin their missionary operations in the Punjab. The *National Missionary Intelligencer* says: "This decision has not been arrived at merely because it is one of the needy provinces of India, but also because it has come forward so heartily to give financial support to the N. M. S., and because there are candidates who can, when accepted, immediately enter the field."

The National Missionary Society has completed negotiations in regard to opening a mission in the Montgomery District of the Punjab. The missionary bodies at work near this district have given the society a cordial welcome and the Reformed Episcopal Church, which possesses property in one of the villages, has handed it over to the native society. The committee expects to arrange for the immediate opening of work there.

The District of Montgomery is sit-

uated in the Punjab, north of the Chenab and between the districts of Lahore and Multan. Within an area of 4,600 square miles there are 463,586 people scattered in 1,314 villages. The population is distributed as follows: Hindus, 109,945; Sikhs, 19,092; Mohammedans, 334,474; and Christians, 66. Of the 66 Christians registered on the night of the last census 49 were Europeans, and of the 17 Indian Christians 14 were men and 3 women. Evidently the few Christians are servants of the European officials. Practically the district is unworked by any missionary agency.

Allahabad appears to have become the center of an Indian Christian volunteer movement. Special services recently carried on in connection with the Methodist Episcopal Church in that city have been attended with so great success that at a Monday morning meeting, not long ago, fifteen young men and seven young women volunteered for definite Christian work.

THE REVIVAL IN SECUNDERABAD

The revival that has visited so many of the stations in the Telugu Mission has also visited Secunderabad. After the usual Wednesday evening Telugu prayer-meeting, at which the lesson was from the book of Jonah, Mr. Levering, the Baptist missionary, writes that on this evening as he was about to pronounce the benediction, a boy rose and prayed for strength to confess his sins. Opportunity was given, and he confessed to several wrong things he had done. When he finished another boy said in Telugu, "And I, too," and he confessed his sins. Before he finished almost the whole Telugu audience arose, as by one impulse, and

with loud cries and some with tears, began to confess and plead for forgiveness.

For an hour or more the people cried out so that neighbors and those passing along the street came into the compound about the church and some of them into the building itself. The heathen said: "The Christians have seen their God," and the English people asked what had happened. When the crying subsided, the praying began. If one confessed sins generally the whole company prayed aloud for him. The volume of prayer was not loud, and generally the prayers were short. Confession and prayer went on alternately until half-past twelve o'clock at night.

Beginning with Thursday, daily meetings were held, and for several weeks they went on without interruption. From the first morning there was no appointed leader. The Holy Spirit guided them, without human intervention.

THE SEQUENCE OF THE MADAGASCAR REVIVAL

Mr. Hockett, of the London Missionary Society, reports the work among the Betsileo as still advancing quietly, but steadily and fruitfully. One of the latest converts is a well-known sorcerer, a veritable Saul of Tarsus, whom Mr. Hockett describes as the greatest trophy of the revival in his district.

Mr. Gaignaire, of the Paris Missionary Society at Ambositra, writes that the Holy Spirit has been poured out in fullest abundance, and that while special signs have ceased, the lasting effects of the revival can be clearly discerned in the lives of those who were quickened. The conscience

has been awakened and the fear of God has been deepened. Believers have become better able to discern between right and wrong, and have become more willing to do right. Purity of life has grown and men and women are more careful in abstaining from evil, so that the exemplary life of Christians exerts a greater influence upon their heathen neighbors. The spiritual life of the native Christians has been wonderfully deepened and they have firm faith in prayer, and their consecration has become complete and includes all their possessions. Thus they give of their time and money most willingly to the work of the Lord.

MADAGASCAR MISSION SCHOOLS IN DANGER

Recent news from the representatives of the Paris Missionary Society in Madagascar is very disquieting. On November 23, the French governor-general issued a new edict concerning private schools, dividing them into three classes: Those carried on by Europeans for the children of Europeans; those for natives, carried on by authorized European or native teachers; and those for native children of both sexes, under twelve years of age, carried on by natives without a diploma. These last are missionary schools, and will hereafter be allowed only when there is no other public or private school within five miles. Thus it will be impossible to start Protestant work among native children, where a Roman Catholic school already exists. Other paragraphs of the edict lay additional burdens upon the missionary schools and are not conducive to rapid progress. The seventeenth paragraph is especially

dangerous, threatening their very existence. It orders that no private schools shall be located in churches or in buildings used for religious purposes. Schools thus located must make the necessary changes within two months.

Of the three hundred educational institutions of the Paris Missionary Society in Madagascar, about two hundred and seventy are located in churches or buildings used for religious purposes, and new quarters could not be provided before February because the rainy season prevents building. Protestant missionaries are very much troubled, especially since they believe that the French governor-general of Madagascar desires that the State shall control all schools and thus do away with the teaching of Protestant principles.

THE THREATENING ATTITUDE OF ISLAM IN AFRICA

While numerous missionaries of German, English, and French societies, as well as officials of the different European colonies in Africa, have frequently called attention to the aggressiveness of Mohammedanism in Africa, little has been done to meet the danger. Now comes the governor of the French Kongo and calls the attention of all officials under him to the threatening attitude of Islam. He shows that almost all the troubles of the last years in the French provinces have been caused by fanatical Marabouts, who belong to a Mohammedan ecclesiastical order. Some of them are white, others are from Morocco, Egypt, Syria, or Arabia. All claim to be descendants of the Prophet and preach the regeneration of Mohammedanism, calling upon the people to

return to the purest doctrines of Mohammed and to observe his five principal prescriptions—viz: prayer, fasting, almsgiving, pilgrimage to Mecca, and holy war. They sell amulets and holy water, and for the consolation of the discouraged announce the speedy coming of the Mahdi. Frequently they order the faithful to refuse the payment of taxes to the French, who shall soon be annihilated by the immense armies of the Sultan. In general these Marabuts carry off the money of their deceived followers and, says the French governor, are anti-French and anti-European, and therefore anti-Christian.

In a German missionary magazine we read the remarkable statement that Islam has spread twenty-two times faster than Christianity in Africa during the last thirty years.

TROUBLES IN MOROCCO

The situation in Morocco is still serious. Lawlessness prevails everywhere. Last September, Kaid Anflous, a Berber chief, entered Mogador, the chief port in the south, and demanded that all Jews should retire from the Moorish quarter into the Ghetto. The troops sided with Anflous and the moh besieged the house of the manager of the French Bank. At the beginning of October the Saharan sorcerer, Maclain, arrived at Marakesh, and by order of the sultan was given royal honors. His followers committed numerous assaults on Europeans, including the German consular agent. About the same time, Mulai Abu, cousin of the sultan, was reported to have completed preparations for a holy war by persuading the tribes to suspend their quarrels and combine against the infidels. On Oc-

tober 21 news reached Tangier that Arzilo, a walled town twenty-five miles distant, had been seized by a bandit named Bareian, with some tribesmen of the Beni Arros, who made prisoners of the entire population. The local pasha was turned out of his palace and fled to Tangier. It was believed that Raisuli was the instigator of this attack, for on October 26 he proceeded with five hundred men to take possession of the town, and proclaimed himself governor. In the meanwhile the Anjera tribesmen, taking advantage of Raisuli's absence, pillaged villages on the east side of Tangier Bay and looted his old residence at Zinats.

The French general, Liautey, is guarding the Algerian frontier, with orders to repress any violation of French territory. On December 4, France and Spain, the two governments to whom the Algeciras Conference gave the right to do police work, presented a note to all the signatories of the Algeciras Act, asking that the warships of the combined fleet be prepared in case of emergency to land troops for the maintenance of order in the town and its environs.

The situation is serious and is a difficult one for the North Africa Mission and Kansas Gospel Union workers who are the principal missionary forces in Morocco.

MOSLEM CONVERTS IN CAIRO

The religion of Mohammed is a fortress of bigotry, but is not impregnable. Even in Cairo, the center of the great Moslem University, the power of the Gospel is asserting itself in the conversion of men from time to time. Al Azhar itself, the Moslem University for training its missiona-

ries, has yielded several students, who have within the last few months openly confessed Christ. The young sheik convert, who, after passing through Al Azhar and obtaining his certificate from the ten professors there, declared his faith in Christ before Lord Cromer in the presence of a Mohammedan minister of state, causing a profound sensation among the Moslem population, has since been to England and is now in Palestine. Another Al Azhar student, a Syrian, who first heard the Gospel at the Cairo bookshop, and then suffered imprisonment in Syria on suspicion of being disposed to become a Christian, on his release was baptized by Doctor Sterling at Gaza, Palestine. The latest case reported is that of a Mohammedan of Upper Egypt, who was sent to the missionaries at Cairo by the Copts at Assiut, from whom he had asked baptism. He had studied for six years in the Azhar, but was not satisfied with its teaching of God. He tried agnosticism, and as a last resort he read the Bible, the Old Testament and the New. In his reading he became eventually a convinced and intelligent Christian. He and his wife and children were baptized, making a total of sixteen Moslems who confessed Christ in the Church Missionary Society Mission at Cairo during 1906.

KOREANS TURNING TO CHRIST

Rev. George Heber Jones, of the Methodist Mission, writes that two men recently came to Seoul as a spe-

cial committee to welcome him on behalf of Christians on the Island of Kangwha. Fourteen years ago he began preaching on that island, and after hard work finally secured a foothold. Now these men report twenty-seven churches on the island and over 2,500 Christians. Last fall there was an increased turning to Christ, and many hundreds are being gathered in. Kang-wha bids fair to become entirely Christian, as the very best families on the island are interested in Christianity.

Mr. Jones began work in Chemulpo without a single convert. Recently one Sunday morning a great congregation of nine hundred greeted him there and throughout that region there are now 10,000 Christians. This condition prevails all over. In the old First Church in Seoul—the mother church of Methodism in Korea—there are eight hundred probationers. Can we match that in the United States?

A young Korean exile who studied in America, married a Chinese lady, and after his return to Korea was made a member of the cabinet and given the portfolio of education. He has now given up official life to take up work in the mission and has been given charge of the educational work. The result of his work and influence will tell much for the cause of Christ.

Literally thousands in North Korea are turning to Christ for salvation. Tho burdened and pressed on every side, the missionaries are rejoicing because they are busy in the greatest business of life—saving souls.



MOHAMMED ALI MERZA

Son and successor of the late Shah of Persia. Since his coming to the throne, the new shah remarked to one of the missionaries that he was well informed as to the Presbyterian Mission and appreciated it highly

THE LIBERAL MOVEMENT IN PERSIA

BY REV. S. M. JORDAN, TEHERAN, PERSIA

Missionary of the Presbyterian Board of Foreign Missions, 1898-

The East is awaking. Even the law of the Medes and Persians has altered. Within the past few months the world has been surprized by the shah's proclamation of a constitution and the assembling of the first Persian parliament.

To those who have lived in that country and have been observing the growth of liberality this change was not entirely unexpected, for we have been able to discern the causes behind this liberal movement.

The first cause to be noted is the Persian character itself. Think of the liberality of that Zoroastrian king of

Persia, Cyrus the Great, who chose the conquered Croesus to be his bosom friend and trusted counselor; who returned the Children of Israel to the Holy Land, restored the vessels of silver and gold which Nebuchadnezzar had carried away to Babylon, and gave the command for rebuilding the Temple at Jerusalem. Think of the liberality of those Zoroastrian priests who came to bring their gold and frankincense and myrrh to lay at the feet of Him who was born King of the Jews in Bethlehem of Judea. To the Greek all others were barbarians and to the Jew they were Gentiles, but

Persian priests from far came to worship a babe born in a foreign land of an alien people who they knew was to become the leader of a rival religion.

This independence of thought has borne fruit since the Mohammedan invasion. Islam has failed to hold the Persians in unreasoning faith as it has held other peoples. The Persian people as a whole are Shiah—that is, Protestant Mohammedans—and the Shiah sect in Persia has broken up into countless divisions, just as Protestant Christianity has divided into many denominations. One of these sects, the Babi—or rather, the Behāi—has for the past fifty years been the second of the important factors in bringing on the movement toward liberality. In fact, the Behais would scarcely admit that they are a sect of Mohammedans since they claim that their religion is the step next higher than Islam in the evolution of the one true religion which previously found expression in the Law of Moses, the Gospel of Christ, and the Koran. Behaism to me seems an attempt to reform Islam toward Christianity—that is, recognizing the superiority of the Christian standard of morals and not having the courage in the face of persecution, possibly even unto death, to accept it as such. The leaders have compromised by adopting a vocabulary in large part Christian and proclaiming their religion as perfected Mohammedanism, just as Mohammedanism is perfected Christianity. They delight to discourse at length on love, a tree being known by its fruit, and kindred themes. They have won many converts in Persia—a million, they say; probably somewhere from 100,000 to 200,000 is the true number. But the service they have rendered to the na-

tion is not in their constructive work but in their disintegrating influence. This propaganda has broken up that smug satisfaction with which the Mohammedan was wont to regard Islam as the last word in matters religious—the complete and final revelation of God's will for man. It has set men thinking and awakened them to the fact that perhaps there are some things *outside of Islam, in state if not in church*, worthy of their investigation.

The Influence of Christian Nations

The third factor in the liberal movement that I would mention, is the prosperity of Christian nations. Mohammedanism is a politico-religious institution, political even more than religious. Therefore the blessings of temporal prosperity should of right belong to the faithful. The early successes of their so-called religious wars were quite in accord with these ideas. Now that they have fallen so far behind Christian nations they are unable to find a satisfactory explanation.

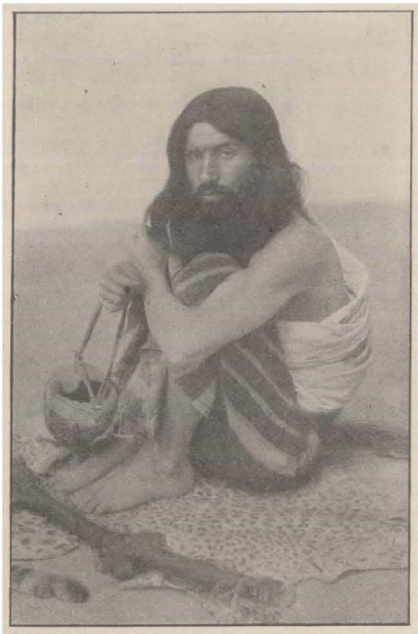
Some years ago I was spending a day in a large village about forty miles from Teheran. While walking along the street I fell into conversation with a merchant, who invited me to take a seat in his shop opening upon the street. After the usual complimentary salutations the shopkeeper began to ask me about America and the way of doing things there. As we talked a crowd gathered to listen to what I was saying. I told them of how we plow and sow and reap and mow, how we harvest with our self-binders which gather the bound sheaves into heaps, and thresh with our steam threshers a hundred or more bushels of grain in an hour, and how the separator not only threshes but also perfectly win-

nows the grain, putting the straw in one place, the chaff in another—the broken grains in one place and the perfect wheat in sacks ready for market. The group of twenty-five to thirty men listened with intense interest, for their plows are the same kind that Elisha was using the day that Elijah called him to become a prophet. They still harvest with a sickle as in the days of Boaz. The oxen are driven over the threshing floor to tread out the grain, and the fan is still in their hands as they toss up the mixture of wheat and chaff and straw, that the wind may blow the chaff and broken straw aside as the wheat and gravel fall down. When I had finished my story one of the group spoke up, saying: "He seems to be a genial, open-hearted man and God has certainly

they have such a corrupt religion!" I looked him square in the face and



THE NOMINAL SEAT OF POWER IN PERSIA
The famous Peacock Throne of the shah



ONE OF THE RELIGIOUS RULERS OF PERSIA
A Mohammedan dervish

asked, "Friend, who made the world?" He answered, "Why, God, of course." "And who is managing it now?" He answered, "God." "Answer one more question, please. Do men in this world reward their own faithful servants or their enemies? Does God bless the righteous or the wicked?"

He did not see the pit I was digging for him till he fell in headlong. As he stood there confused by the dilemma in which he was placed, the men in the group all wagged their heads and said, "Yes, God blesses the righteous. God must be with America."

Along with the prosperity of Christian countries the influence of missionary work deserves to be placed. The medical work in hospitals and homes has been a living epistle known and read of men, a practical example of what Christianity is. Persia is far enough away from Europe not to have had her enmity and suspicion developed by the crusades and the wars of

blest their country in a wonderful manner. Is it not an awful pity that



THE OLD METHOD OF REFORM IN PERSIA
A public, official administration of the bastinado

the succeeding centuries. She is near enough to know something of the wonderful progress in the arts and sciences, in wealth and power, of Christian lands. Hence from the beginning, while not appreciating our evangelistic agencies, the Persians have been pleased to meet and associate with the missionaries whom they recognize as educated men, as representatives of a higher civilization.

Medicine has been the magic key which has opened every door of fanaticism, bigotry and opposition. They have seen the lame carried into our hospitals and go out walking. They have seen the blind led in and go out seeing. When native physicians were fleeing in terror from cholera-stricken cities they have seen us organizing relief work, dispensing medicines, and

opening emergency hospitals to fight the scourge. They have come to believe in the missionaries as men who are in Persia not for any selfish reasons, but who are the sincere seekers of the welfare of Persia and sincere servants of God. The present shah has come in contact with us through our medical men. He has expressed himself as being well acquainted with our work and was very gracious in all he had to say about it.

After medicine the educational work has won their approval. Referring to our school in Teheran, they say: "The Americans have a factory where they manufacture men." Not only have they sent their children to us, but within the past ten or twelve years in open imitation of our school they have founded in Teheran and other

large cities of Persia some forty schools professedly up to date in their methods with curriculums modeled after ours. A prominent official in Hamadan, himself a Teheran man, recently remarked to one of our missionaries that he considered that our school in Teheran, where princes and peasants, Moslems and Jews, Zoroastrians and Armenians are accepted without distinction and educated on exactly the same basis with no favors

history of Japan compiled and translated by a graduate of our school in Teheran had a large sale. The papers were full of essays on the blessings of constitutional liberty and freedom. The surprising thing was that Japan's growth in power and her consequent victories over Russia were attributed not only to education, civilization and advancement in arts and sciences, but also to constitutional liberty, freedom of speech and of the press, and even



THE NEW METHOD OF REFORMATION IN PERSIA

The Presbyterian Mission boys' school in Teheran. The boys wearing the fez are Moslems

shown to anyone, has had a most powerful influence in bringing on this liberal movement.

Into the midst of all these liberal tendencies in solution at the psychological moment came the Russo-Japanese War to crystalize them into action. During the war all the Persian papers were full of the wonderful progress of Japanese in the past forty years. It was the never-ending theme of conversation where two or three of the educated class chanced to meet. A

to religious liberty, and America's part in this development was frequently referred to. The liberal tendency of the Persian press and the liberality of the Persian government were illustrated last year by the leading paper in Teheran publishing as serials biographies of Washington and Franklin.

Another thing that has had an effect in impelling the government to prompt action is the state of anarchy which now obtains in Russia. The Persians wish to do something to pre-

vent such a calamity in their own country.

What will be the attitude of the new shah toward the new constitution? We hear many conflicting reports. He is reported non-progressive, reactionary. He indignantly denies the charge and proclaims himself a liberal. It is not safe to prophesy as to the future action of an untried prince, and yet I venture the opinion that as the late shah posed as the leader in the liberal movement, even so his son will assume the role of promoter of constitutional liberty. The hope of the movement lies in the fact that it is not the work of one man or of one class, but of all the intelligent classes. While the bureaucracy and aristocracy in Russia are opposed to all reform, these very classes in Persia are the most active leaders in it. The present prime minister and his two sons, both of whom have been educated in Europe, have possibly had more influence than any others. Since it is a movement of the people as a whole rather than any class, it would not be wise for any one man, even tho he be the shah, to set himself in opposition. Recognizing the inevitable, he will no doubt not only submit to it but place himself at the head of it, claiming with his father the honor of having graciously bestowed upon his subjects the blessings of constitutional government.

The intelligent classes believe that constitutional government and Western civilization and education will do for Persia what they have done for Japan; that they will be the means of preserving their national integrity. Along with other forms of freedom religious liberty seems by many to be taken for granted. I have often heard

Persian gentlemen remark: "Let us have all the light that truth can give and we will follow it wherever it may lead." Education has become almost a fad. The late shah proclaimed himself the patron of education and schools. The son of the chief of the pedagogs of the present shah's family has been a pupil in our schools in Tabriz and Teheran. During the early years of our schools' history in the capital city, the pupils were drawn almost exclusively from the non-Moslem populations—Jews, Armenians, and Zoroastrians—but within the past decade the Persians have been sending their children in ever-increasing numbers.

Six years ago out of a total enrolment of sixty-six only twenty-two were Moslems, while last year of the two hundred and thirty pupils, one hundred and twenty-eight were Mohammedans. About one hundred of them bear the title of nobility, "Khan," and a number are princes of the blood royal. They are the sons of princes and cabinet officers, of governors and vice-governors, of generals, colonels and captains in the army, of merchants and professional men, boys who are destined by birth to be forces in the nation for weal or woe. We are reaching the best and most influential people in the nation and our pupils come to the school from every part of the country. What we the doing is not being done in a corner. We teach the Bible openly as a regular lesson in the course and everyone knows it. The Persians have come to believe in us as fair and square, as open and above board, and so they trust us. They believe that we teach the truth without bias and they are willing for their children to

know the truth. Some time ago the Prime Minister remarked to me that he keeps himself informed about the school and in the name of the Persian people express his appreciation and gratitude for the work being done. As a number of his under-secretaries are or have been pupils in the school, he has every chance to be informed.

courses, including one in medicine, numbers who are now going to Beirut, India, Europe and America, would come to us and with them ten times as many who can not afford to go abroad but could and would gladly pay a good tuition fee to remain in Teheran.

I believe that the world has never



ONE OF THE FORCES POWERFUL IN DESTROYING PREJUDICE IN PERSIA
A medical clinic in the Presbyterian Hospital, Teheran

Persia's greatest need to-day is a first-class educational institution; but the Persians not having been properly educated do not have men qualified to superintend and teach in their schools, so are unable to do the work needed. Even if they could give the education desired they can not furnish the true standard of morals and ideals of life, or build character requisite for the regeneration of the country. The mission schools can and do.

If we could develop and expand our present plant the attendance would be multiplied. If we could add college

seen a greater opportunity to influence a nation at its very center and help it on the upward path than is presented to us in the Persian capital. It is one of the world's strategic points. Shall we not occupy it with an institution that will be a source of light and civilization and moral uplift for the whole country? A quick-witted, able people are struggling upward toward constitutional government, free institutions and twentieth century enlightenment. Unaided, they are doomed to stumble and fall. Now is the time to lend a hand.

GIPSY SMITH, AND SUCCESSFUL EVANGELISM *

EDITORIAL

Now, as perhaps never before, the question of the best methods for the conduct of evangelistic meetings is widely discust. Meanwhile, the times furnish a living illustration who commends himself even to the most cautious and conservative, so that such men as Dr. Campbell Morgan, and even Dr. Alexander Maclaren,—*facile princeps* among preachers—give him unqualified sanction.

Observers of his career and readers of his life story, will be able to learn such secrets of his success as may be capable of statement in words, there always being, in true work for God, a residuum that evades even self-analysis, and is as subtle as the perfume of a flower. But three facts are prominent and are well illustrated: A man can do much for *himself*, for *others*, and for *God*, if he will.

Gipsy Smith had to do much for himself, for few have less of what the world calls favorable opportunity. He is one of those "*self-made*" men that do not, as Horace Greeley said of some of this class, "adore their *maker*." His popular cognomen, "Gipsy," is true to his origin, for he was born, forty-six years ago, in a gipsy tent, near Epping Forest, England, of parents who could neither read nor write. Whatever be the gipsy virtues, Bible knowledge and godly living are not among them. Without being commonly guilty of grave crimes, they are given to petty thefts, and appropriate camping grounds and pastures, or whatever suits their wants for the time, and ply their traditional trade of fortune-telling, as a bait for the shillings of the "gorgios."

Rodney Smith, the boy, grew up in

the midst of civilization yet practically a stranger to it. His schooling covered at most six or eight weeks, during which he learned little more than his letters. He got an unconscious training, however, for his mind, in his habits of quick observation, and for his heart in love for his parents—the death of his mother, while he was a boy, leaving a void never filled and awaking all his latent capacities of affection, and of sympathy for the motherless. Her death was pathetic, being due to smallpox, with its isolation. Her husband, devoted to her, could not let her die without at least a word about her future prospects; and tho as yet himself half-blindly groping after God, sitting by his dying wife, he sought to point her to the Cross. He asked her if she thought of God, and tried to pray; and she replied that she did, but that "a black hand" seemed to come before her, showing her all her evil doing and shutting out all hope of mercy.

Then he told her that God would forgive, that Christ had died for sinners, and was ready to save her. This he did not yet know experimentally: it was the echo of a gospel message heard from a prison chaplain, while serving out a three months' sentence, unjustly; but love taught the lips to tell all he had heard, and it was enough. She embraced and kissed him, and better still, laid hold on the life-line he threw out, and soon was singing a chorus she had heard the children sing on a village green twenty years before:

"I have a Father in the Promised Land!
My Savior calls me, I must go
To meet Him in the Promised Land!"

* Gipsy Smith—An Autobiography. Fleming H. Revell Co., 1906.

So simple and easy to learn is the substance of God's gospel!

"*Mother's dead!*" were two words that opened the boy's heart to his need of One who never dies, a sense of void unfilled till Jesus was enthroned and enshrined there, years after. Her death prepared his father, too, for Him who alone can bind up a broken heart. He had promised her to be good to the motherless bairns, and felt his need of God to live by, as she did to die by. That sermon of the prison chaplain, on The Good Shepherd, that gave him his message for the dying wife, inspired his own cry for help. Had there been any man to guide him then, as Philip did the eunuch, he also would have gone on his way rejoicing, but years passed before he found the wicket gate. The boy, Rodney, looked heavenward because his mother had gone that way, going to her grave to weep there, and sticking in the green mound the scarf-pin that was his only valuable possession, as one would plant a forget-me-not.

The wild man in his father was forever tamed. Drinking and swearing he must abandon, and while yet in the thick of the fight with these foes, he tried to pray, not only without a helping human hand, but with the Book of God a sealed book from his inability to read. A sister who for a time was in his caravan, and could spell her way a little in the New Testament, read about Calvary until he felt that somehow his sins were laid on Jesus, and the dawn of faith began. How to keep his vow to his dying wife he knew not. Could it be that strength as well as pardon came with salvation? How sad that souls should starve in the midst of plenty, for lack of a finger to

point the way to God's free banquet board!

Shortly after, Cornelius Smith bared his heart to his two brothers, only to find them in like straits. The same God was, in His own strange way, leading them all by a like thirst to the one fountain of life. They thought that if they should go to some church, they might find what they needed, and so they started. On their way they stopt at a far more familiar place—a beer shop—and blurted out to the landlady the inward craving for something better than beer; and again, curiously enough, the Lord had been there before them, and she, too, was athirst for salvation. She brought to them Pilgrim's Progress, and there was read to them the story of Christian, losing his load at the Cross, and they saw that this was what they sought for. Then, on Sunday, as the preacher spoke, he seemed to point at Cornelius Smith as he said: "He died for *thee!*" and when, at the after-meeting, he asked him, "Are you saved?" he cried out, "No! that's what I want," and the way of life was explained to him. And so the Lord was leading him, tho as yet there was not the full and final choice of Christ.

Poaching on another's pastures is a habit of these nomads. But Cornelius Smith was not easy about it; and one day as he went, at early morn to fetch his horses, he said to himself: "This is the last known sin I will ever commit." He was now very near the Kingdom, for he was putting away the sin that was hindering. He told his companions that he was done with roaming and with wrong-doing, and sold his horse, resolved not to move further without finding God. A work-

man on the road invited him to a mission hall, and when he started for the meeting he warned his children not to look for his return till he was "converted"—tho they wondered what that could mean. Reaching the crowded hall they saw him march to the front as the congregation were singing,

"I do believe, I now believe,
That Jesus died for me";

and as his children saw him fall to the floor, unconscious, they shouted, "Our father's dead!" The "old man" was dead, but he presently leaped up and cried, "I am converted"; then went back to his wagon to witness to his family how that chorus had brought him the peace of a present faith in the Crucified, and had made him a new man. Then he fell on his knees and made his first *family* prayer. There was no sleeping that night for the singing of that chorus, which Rodney found himself joining. Next morning the father feeling he must be a confessor, if he were a convert, went to the camp to tell what God had done for his soul, and thirteen more found Christ that morning, his two brothers among them. He was so dead in earnest that he even sold his fiddle, because fiddling and drinking had been so linked in his life that he felt he could not handle a fiddle till he was strong enough to make a "hallelujah fiddle" of it, as he did later on.

We have dwelt somewhat on these details in the father's life because of their relation to the boy, who accounts the father's character as a disciple the main force that shaped his life.

It was not the only secret of his success. Even as a boy he had traits that

reappear in nobler work than selling tin-pans and clothes-pins. For example, he knew how to commend his wares to the buyer and how to stick to him till he made a bargain, as now he makes his message winning and perseveres until a soul surrenders. There were also a boldness and frankness in the boy that are reflected in the man, as when he defended himself in a police court for selling without a license, on the ground that he was too young to get a license and too poor to get a living without selling. No wonder he was let off with a nominal fine!

Even his misdemeanors taught him lessons. Once he was caught in a raid on a plum-tree and, as the irate owner gript his ear, he read for his benefit the prohibition board he could not read—"Whosoever is found trespassing will be dealt with," etc.; and he never needed any one to tell him afterward what "*whosoever*" means. The kind but firm discipline of his father taught him also how disobedience brought a flogging, and prepared him to understand the majesty of a higher Law and the Fatherhood of God. Once, with capacious pockets full of stolen eggs, running to avoid arrest, he fell and lost his booty—his trousers the worse for the loss—and felt that sin finds one out, and makes one flee when no man pursueth. Again, he crept into a circus tent only to find himself in a dismal horse-shed under the seats, with a policeman prowling about for trespassers. And so the Lord's sovereignty is seen throughout his whole life-story, choosing and leading out into service this humble gipsy lad, and training him as He would. Happily gipsy morals are not so low that the grosser vices sapped the boy's life, poisoning imagination and mem-

ory, and debauching conscience, sexual sins being rare among these wanderers.

As has been hinted, the gipsy tent and wagon became to Rodney university and theological school, with his converted father principal teacher of godliness and usefulness. That life—the same on Sundays and week-days, in public and private, whether singing hymns or bearing sorrows—was a heavenly flower that filled the home with fragrance. It led even the grandparents to Christ, and a great-uncle, nearly a century old. It was from the first essentially soul-saving. The father's soul was on fire and the fire must find vent; and a field was hired at twenty-five pounds a year, that gipsy tents might be pitched round a mission tent as the tribes about the Tabernacle.

Rodney Smith was thus, in boyhood, confronted with a simple model of primitive piety and evangelism. He saw an uneducated gipsy father find Christ, and that same day began a mission, first to his own family, then his fellows in camp, the circle widening more and more to reach all who needed a Savior, and waiting for no other preparation or education than what is found in a new heart, willing to tell of Jesus even with stammering tongue.

Of course revivals followed—had not a revival been in progress from the first? No chance was lost to preach Christ. Even when dragged off to jail for no just cause, Cornelius Smith preached a sermon "a mile and a half long" to the officers on the way; and then by songs, like Saul and Silas, turned the lockup into an advertising agency.

The God of the father was leading the boy. At Bedford, where the story

of Bunyan was in everybody's mouth, he gazed at his statue, longing to be good like him and wondering if he might get beyond his gipsy wagon and aimless life, and guide some pilgrim, too. He had an idea that religion begins at the head of the family and goes down by regular steps; and he had a strange sense of responsibility, lest the mystic blessing, blocked in him, should fail to descend to his little sister, Tilly. And so various motives urged him on to the decision: "I will be a Christian," tho he did not at once, like his father, bear his witness. He found that, only when committal and confession go together does assurance walk between. When Faith bears testimony, feeling is not far off. Thirty years ago the boy of sixteen started on the joint career of convert and confessor, and the "warmth in his heart" of which he told his "daddy," has never given place to coldness.

Gipsy Smith's education has been mostly in the simple school of Christ. "The fear of the Lord" he found literally "the beginning of knowledge," for conversion proved even to his intellect an awakening and an inspiration. He felt a new alertness and capacity for acquisition. He began to spell, and so to read his Bible—and no longer wrong side up! and to see opening before him a vista of possible usefulness as a preacher. Soon he could boast a three-volume library—an English dictionary and Eadie's Bible dictionary, besides God's Word; and so this encyclopedia of God had two keys to unlock—one for the words and the other for the facts—which three books were as rifle and knapsack to a soldier. His questioning mind was finding an answer to inquiry and storing up information and molding itself

anew, under new impressions. He began to practise preaching in a turnip-field, where, tho his congregation stayed and did not fall asleep, it proved unimpressible. It was a proud day when he found fifteen shillings in his "Bible-box," gathered by himself in pennies, but a prouder day when he found in his own voice a talent to be invested for his Master, and the gipsy boy learned the "singing sermons," still so used of God. His memory became another storehouse to which he committed such shining jewels as the great leading chapters of vicarious atonement, gracious Invitation and Love for the Lost—Isaiah liii and lv, and Luke xv.

He was not yet eighteen when William Booth "discovered him," as Sir David Brewster did Faraday, and in a meeting called out the "gipsy boy," encouraging his timidity by suggesting a "solo," when his agitation might have prevented a speech. A bystander bade him "keep his heart up," which led him to rejoin, "It's in my mouth already! Where do you want it?" The laugh this excited relieved embarrassment and left the lad free for his first little address—an outline of his life-story.

Booth saw the buds of promise and asked him to join the "Christian Mission." It was a turning-point. With his three big books, the garb of civilization and an empty "box" for the sake of his new dignity, he left the gipsy wagon forever, tho in his new "gorgio" dress he felt as if "dipt in starch and hung up by the hair of his head to dry." The seed was falling into the ground to die, not to abide alone but bring forth much fruit.

We may pass rapidly over the rest of this charming life-story, which happily has, we hope, many yet unwritten chapters. He had his trials of fitting to his new surroundings and overcoming antagonisms. What training he lacked his new university of work for souls supplied. Practise trained his mind for thought and tongue for speech. The talent of industry made up for the genius of native endowment. His tact in meeting obstacles is well illustrated by his early fashion of jumping over the fences of hard words in public reading of scriptures. Seeing a longer strange word ahead, he paused to comment on what he had already read; then resumed reading *on the other side of the hard word!* then at leisure mastered the linguistic enigma with the help of his library.

But, better than all, he was always *on the hunt for souls, and always expected to bag his game.* As he had taken up God's work at God's call, he counted on God's help. His faith was simple enough not to know that "doubt" is supposed to be a "sign of a great mind!" He loves the universal term of invitation, "whosoever," and he linked with it the "wheresoever" and "whenssoever" of opportunity. His tongue talked of Christ so naturally and easily that men found themselves under a charm. His ready wit had a retort where only ridicule can master a difficult situation, and his downright candor and earnestness won him a hearing; and so after connection with the Salvation Army, and other good work with others, he was led out into an independent career of evangelism, for which the whole church may well bless God.

WHAT IS THE MATTER WITH CUBA?

BY REV. J. MILTON GREENE, D.D., HAVANA, CUBA

Missionary of the Presbyterian Board of Home Missions

Cuba is suffering from a case of acute moral starvation and until this is recognized in Church and State and until the proper moral nutrition is administered, there will be no hope for the island so far as self-government is concerned. Moral appetite there is, and wherever the truth as it is in Jesus, is presented in simple form to the people, they seize upon it eagerly. All that is needed is the multiplication in due form of our evangelical agencies in schools and churches. In no missionary field have the fruits of labor appeared more promptly or abundantly than here.

We have recently known Cuba as a country in which rebellion against constituted authority was rampant, revolution was rife and lawlessness was wide-spread and we have asked ourselves and the civilized world has asked, why this condition of things? The U. S. Government sent two of her ablest statesmen here to ascertain the causes of the outbreak and the result was American intervention as the only solution of the vexing problem.

Probing to the bottom the revolutionary ulcer, its origin was found in the moral condition of the people as the result of four hundred years of Spanish domination leavened with Jesuitical principles, and regardless of the intellectual and ethical well-being of the masses. All the grievances of the revolutionary leaders, and which were in effect recognized by our Commissioners as just, revealed a lamentable and wide-spread lack of honesty, integrity, truthfulness and justice among high and low, in Federal and

State governments, in city and country. To us, who live in these emancipated Spanish colonies, it seems passing strange that the chairman of the Lake Mohonk Conference should have condemned our American evangelical churches for establishing missions in our dependencies, adding that the Roman Catholic Church had a superb organization and equipment for doing this work. As to her organization and elaborate equipment, all are agreed, but for what is she organized and how does she use her equipment? It is no lack of charity to say that judged by the fruits of her administration in these colonies for more than four centuries, where her power has been undisputed and her sway absolute, she has failed altogether to adopt as her program the conception which Jesus had of his mission as explained in the Nazareth synagog. As a church she has miserably failed and presents to the world to-day the example of a stupendous trust, claiming as she does a monopoly of grace and dispensing it on her own terms. Why is it that we have 185,000 persons in Cuba who write themselves down as illegitimate children? Why have we 67,000 families constituted without the sanction of either Church or State? Why is it that four-fifths of our male adults are unable to read, and of our women probably seven-eighths? Why was it possible for the soldiers in the late war for independence to be defrauded of \$35,000,000, receiving only \$15,000,000 of the \$50,000,000 voted them by the Government? Why are the great churches and cathedrals almost de-

served by the people and especially by the men, except on some great festal occasion? Why in spite of historical precedent, social prestige and immense wealth are the Romish clergy so generally distrusted in their private character and regarded as self-seeking? Why are insincerity, untruthfulness and impurity of life so common even among the devotees of Romanism? Why has enthusiasm for light and liberty in the land taken the direction of skepticism and infidelity instead of being guided by the truth as it is in Jesus? The only just inference to be drawn by one who is thoroughly conversant with actual conditions in Cuba is that the ancestral religion here was

organized to perpetuate ignorance, to discredit Christianity to sanction immorality, to propagate error and to exemplify avarice, sensuality and hypocrisy.

The American Government can educate and legislate, but only the Church of Christ with her open Bible and other spiritual agencies can effectually prepare the people for self-government. If we are to judge of the civilization of a people by the diffusion of education, by the family life, by the public morality which prevails, by the laws in force and by the administration of justice, few countries are more in need of Christian missions than these emancipated Spanish colonies.

RELIGIOUS CONDITIONS IN CUBA

BY SYLVESTER JONES, GIBARA, CUBA
 Missionary of the American Friends

The prayers that the Spanish American nations might be opened for Gospel teaching have been answered with a suddenness that has fairly startled the church. Every year sees new opportunities in these fields and the march of political events is almost daily bearing to the Christian people of the United States new obligations for the evangelization of the unenlightened people in these Southern countries.

An impartial study of the influence of Roman Catholicism in Cuba may shed light upon the entire problem now confronting Protestant Christians. Any one who wishes to study the real results of papal teachings and practises will find Cuba a field admirably adapted to that purpose.

1. For almost four hundred years Romanism had a free hand in that

island. Altho it was hampered by the union of Church and State, that union was of its own choice.

2. The Papacy has been favored in having among its leaders many able and devout men.

3. During all these years the people have been remarkably loyal to the Church. There has been no general falling away such as took place in Europe during the Protestant Reformation, nor such as led to the more recent Aglipay movement in the Philippines.

4. The friars and monks have not been a disturbing element in the religious life of Cuba.

5. It has not been vexed by the presence of heathen aborigines to pervert the doctrines and practises of the faithful as has been true in some other Latin American countries.

6. The efforts of Roman Catholicism have been untrammelled by the presence of any considerable Protestant following until after the Spanish-American War.

In view of these facts it would almost seem that Cuba, from the standpoint of the Romanist, was an ideal country for the highest development of his religion; indeed some high

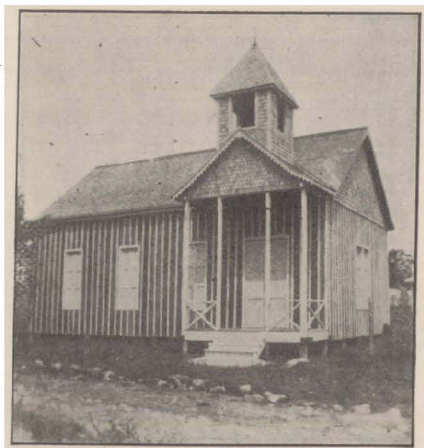
papacy, the idea of which the Protestant Harnack calls "the greatest and most humane idea which the middle age produced," had a beneficent influence in the development of that island? Let us notice, first, the alleged beneficent influence of Romanism in Cuba.

1. Whatever religious development took place before the American intervention with the Cuban people, they owe externally, at least, to the Roman Catholic teaching and practise.

2. The most casual observer can not fail to note, what years of study will confirm, that despite the seeming indifference, Roman Catholicism not only dominates the religious practises of the people, but is woven into the very warp and woof of the entire social fabric. The most glorious holidays are saints days, such as the day of Corpus Christi, St. John's Day, the days of St. Peter and St. Paul, All Saint's Day, Christmas, etc., each of which has a religious significance, but with a decided emphasis on its social features. Every city has its patron saint to protect it. Saints days are to that people what birthdays are to Americans, only they are more interested in their observance than is generally true of Americans.

The carnival days have a decided relation to religious observances; even the Holy Week itself, with all its solemnities, has that connected with its observance which gives it a decided social aspect. Baptisms and marriages, while sacraments of the Church, are also important social events. However it may have been in the past, today the social influence of the Roman Catholic Church in Cuba far exceeds its power as a religion.

3. It is alleged by the friends of



THE FRIENDS' CHAPEL AT BANES, CUBA

prelates in their pastoral letters have freely spoken of it as such.

To Cuba as to other newly-discovered territory there came, side by side with the explorer and adventurer, the self-sacrificing priest. He shared the adversity and prosperity of the colonist and planter alike. When cities were founded, the church edifice was built in the center, an imposing structure about which clustered the homes, truthfully symbolizing religion as the center of their life. The clergy were revered and obeyed. Until recent years their prestige went unchallenged, and very few questioned their right to eat bread from the public board.

What does Cuba owe to Roman Catholicism? Has that institution, the

Romanism that it has served as a restraint to the passions of men; that the threatened anathemas and purgatorial fires, the scorching flames of which are usually pictured at the entrance to the churches, has tended to make men bridle their lower natures and live lives of sobriety, honesty and charity. That it has in some measure accomplished this can not be questioned. That it has always conduced to the highest good is certainly open to challenge.

4. It is also alleged that Romanism has engendered a wholesome respect for legally constituted authority, not merely ecclesiastical, but parental and governmental as well. The great number of political disturbances and attempted revolutions would seem to disprove this assertion. The answer to this objection is that the passionate and impetuous character of the people would have led them into the wildest anarchy had they not been held in subjection by their religious leaders. At all events it must be acknowledged that one of the principal assets of the devout Romanist is respect for authority.

5. The attitude of the clergy toward the unfortunate classes has had much to commend it, and in some cases it has been notably praiseworthy. This is especially true as regards slavery. They secured legislation which prevented the enslavement of the original natives, and they did much to mitigate the condition of the African slave and were influential in securing the final complete abolishment of slavery.

6. The character of their religion has tended to polish the manners of the people. They have an urbanity, both of carriage and address, unusual in those of equal social standing.

7. Roman Catholicism gives to its

devotees a religious consolation that is to them of inestimable value. To the Romanist it is a thing of no small esteem to have all his theological difficulties settled for him by those whom he considers as experts, and to have his spiritual diet arranged by specialists. The ministrations of the Church are intended to avail at every great crisis in life. This is clearly shown in the seven sacraments of the Church, an explanation of which is given in the following translation from Gaumes' Catechism:

(1) *Baptism*.—A sacrament that takes away original sin, makes us Christians, sons of God and the Church. It takes away all voluntary sin committed before receiving it. It remits all punishments merited for sin. It is impossible to be saved without being baptized.

(2) *Confirmation*.—A sacrament that infuses in us the Holy Spirit, with all its gifts and makes us perfect.

(3) *Eucharist*.—A sacrament that contains truly, really and substantially the body, blood, soul and divinity of our Lord Jesus Christ under the species or appearance of bread and wine. It gives us the life of the new Adam.

(4) *Penance*.—A sacrament instituted by our Lord Jesus Christ to forgive the sins committed after baptism. No sin, however great, remains unremitted when this sacrament is properly received.

(5) *Extreme Unction*.—A sacrament instituted by our Lord for the spiritual and corporal relief of the sick. It purifies the different senses anointed, and takes away the sins of which they were the instruments.

(6) *Orders*.—A sacrament which gives power to exercise ecclesiastical ministry, and gives grace to perform it holily. These orders confer upon the priests two powers, one over the natural body of Jesus Christ and the other over his mystical body, which is the Church.

(7) *Matrimony*.—A sacrament instituted by our Lord Jesus Christ to sanctify the union between husband and wife.

Before turning to facts of another

class, it may be well to review briefly those things which have made the Roman Catholic Church influential in Cuba. It has given to them the highest they have in art, its music is the sweetest their ears have ever heard, it provides abundance of social pleasures, it binds them in alliances with their fellows by ties that are stronger than those of kindred, its splendid cer-

ance of a home in Heaven, and as sure an escape from the torments of hell.

What has been said in the preceding pages might lead one, unacquainted with the actual conditions, to expect to find in Cuba a people highly developed religiously and with moral and educational attainments which would leave nothing to be desired.



THE FRIENDS' MISSION AT POTRERILLO, CUBA

This building is rented as an out-station. The mission is supported by the Christian Endeavor Society at Gibara

emonies, mysterious and solemn chantings, awaken feelings of awe and reverence; the images of the virgin and the saints are substituted for the idols of a cruder paganism. Seen in the blaze of scores of flaming tapers, and through drifting wreathes of incense exhaling rich perfumes, the images of Rome, drest in royal garments, seem Divine "to eyes unfed by splendor." Besides all this the common people have a commendable desire to be in the favor of God, to have the assur-

Exactly the opposite seems to be true. Perhaps no human institution has made higher claims than the Roman Catholic Church, and there are few, at least of those bearing the name of Christian, that have more utterly failed when given full sway. More than one-third of the children in the island are born out of wedlock, while two-thirds of the population are unable to read and write. Individual initiative in almost every line of human enterprise has been held in abeyance by the

retarding influences of prevailing religious practises.

These influences may be classified under five heads:

1. *The priesthood.* The priests are entrenched in an authority which they claim by divine appointment and which they use to surfeit themselves and stultify the people. Ripaldes Catechism, which is circulated among those people, says, "The Son of God has put in the priests' power the keys of heaven, and in his hands are deposited the treasures of faith. All the spiritual and eternal interests of humanity, all the value of the blood of Jesus Christ, all the work of sanctification and salvation of men, are in the priests' care."

With all their claims to power, they fail to recognize the need of uplifting the common people. The Report of the United States Census of Cuba, 1899, Spanish Edition, makes the following observation: "The Spanish clergy has been rigorously opposed to the liberty of conscience, to the generalization of public education and to every effort on the part of the people to establish a government of their own." Aside from infrequent sermons, almost the only attempt at religious instruction is to teach the children catechisms and prayers by rote, it being intended that they should be accepted as truth regardless of whether they or their elders understand one whit of what they contain. The priesthood is as a broker's agency, professing to be the only one that can deal in Heaven's securities (?) and the priests carefully deal them out in proportion to the ability or willingness of their patrons to pay.

In the year 1900, the writer lived in the northern part of the Province of

Santiago. In a district embracing more than 30,000 people there was but one priest. Four years had passed since a sermon had been preached in all that district. The priest confined himself entirely to baptisms, marriages and the celebration of the mass. On stated days he would go to the villages round about. At such times the parents in the vicinity would bring their children to be baptized, lovers would plight their nuptial vows, and mass would be celebrated for the souls of those who had died in the interval since the last visit. For each of these services he charged a price and usually after such trips he would be enabled to deposit a few hundreds of dollars in the bank as the metallic result of such pastoral care of his flock. Recently the archbishop visited the district, it being the first time in nineteen years that the children had had the opportunity of being confirmed. The edict went forth calling the young people and children to the confirmation service. Thousands came and a special wholesale rate was made of twenty-five cents per head.

2. *Ritualism.* Irreverence is the son and superstition is the daughter of ritualism. A religion that consists of nothing more than an elaborate system of rites can not fail to produce one or the other of these. In Cuba they both abound. A considerable proportion of the men look upon the celebration of mass as the enactment of a beautiful comedy with no more truth in it than in fables or folk-lore. Such religious exercises they consider helpful to children and women, because it serves as a restraint to the former and as a consolation to the latter.

Another class of people, failing to find soul satisfaction in these empty

forms, are driven to put their trust in spiritualism. Seances, with their accompaniment of spirit rappings and ghost manifestations, are frequent. Elaborate schemes of transmigration of souls are propounded. The dronings of the witch-doctors, as they practise their art, are a travesty of the chantings of the priests.

But if irreverence is the son and superstition is the daughter, then immorality is the Ishmael of ritualism. The teaching of a sacramental salvation does absolutely nothing to elevate the morals of the people, and as the history of indulgences testify, may lead them to the grossest immoralities.

3. *Saint worship.* The Roman Church ostensibly encourages saint worship and abhors idolatry; in reality saint worship becomes idol worship. The devout Romanist, who bows before the image of the virgin, as truly worships that image as does the pagan Chinaman the image before which he bows. In the southern part of the Province of Santiago, near the copper mines, is the famous Virgin del Cobre, image of the Virgin Mary, reputed to have performed wondrous miracles. It is not even St. Mary in heaven that they think of as having performed the miracles; it is that particular image. Hence long and toilsome journeys, for the purpose of invoking its blessing, are made to the shrine where it is kept.

This image worship, especially among ignorant people, often becomes ludicrous. A certain woman, a devotee of St. Anthony, gave the following explanation of her method of obtaining his favor: "You will notice," she said, pointing to his image, "that I keep him without flowers—a punishment for his laziness. The best way to force him to do miracles is to tie him by the feet

with a rope and let him head downward into the well, then we will have a sure miracle." And she added as if in positive proof, "I have in this way obtained several prizes at the San Domingo Lottery."

4 *Penance and almsgiving.* Altho penance may have been intended to serve a higher purpose, it has proved to be principally a means of increasing the power of the priesthood and of stultifying those who practise it.

Almsgiving as taught by the Romanists makes begging a holy thing and places a serious barrier in the way of an adequate eleemosynary work.

5. *Celibacy.* The exalting of celibacy degrades the home. The priest who knows nothing of the responsibility of parenthood is declared to be more holy than the father who by industry and frugality rears his family to serve God in honesty and integrity. The virgin within the seclusion of the cloister is declared to be more pleasing to God than the mother who by the greatest of self-sacrifice rears her family to bless the community. By these unnatural lives, society is deprived of what might be an uplifting element, and they oftentimes give occasion for scandalous rumors; and in a country of lax moral standards, it must be confessed that such rumors are not always without foundation.

Present Conditions and Tendencies

With the passing of the Spaniard the Church found itself deprived of the revenues from the State. The cemeteries passed from its control and became municipal burying grounds. The Protestants firmly planted their work in every city of importance and thousands have already turned to the new faith. Not least among the en-

emies of the old regime is the spirit of freedom and independence which is in the very atmosphere of the young republic. The struggle with these new problems is now on within the Church. Shall a firm stand be taken for the old tyrannical domination or shall place be given to larger liberty? On the surface, the question appears to be this: Shall the old ideas be insisted upon even at the risk of scattering many of their flock or shall the other alternative be accepted, the Americanization of the Church? It appears to them to be a question of the lesser of two evils. There are tendencies in both directions. The Spanish priests still cling to their old methods and will perhaps for years to come. To them freedom of thought in religious matters is a dangerous thing. On the other hand, an American bishop has had his residence in the island for some time. Preaching has become much more frequent and Sunday-schools have been formed in many of the churches. But the question is far from settled. That

the priests will gradually become more liberal in their methods can not be doubted. But whether the change will come before the masses have been swept from their Roman moorings can not now be fully predicted.

John Fiske has said that the policy of the Spaniard to keep unity of religious thought in his dominions, is a terrible delusion. He continues, "Perhaps we are not entitled to blame the Spaniard too severely when we reflect that even among ourselves, in spite of all the liberalizing influences to which the English race has so long been subjected, the lesson is only just beginning to be learned that variety in religious beliefs is not an evil, but a positive benefit to a civilized community, whereas uniformity in belief should be dreaded as tending toward Chinese narrowness and stagnation. This is the true lesson of Protestantism, and it is through this lesson, however imperfectly learned, that Protestantism has done so much to save the world from torpor and paralysis."

THE QUICHÉ NATION OF CENTRAL AMERICA

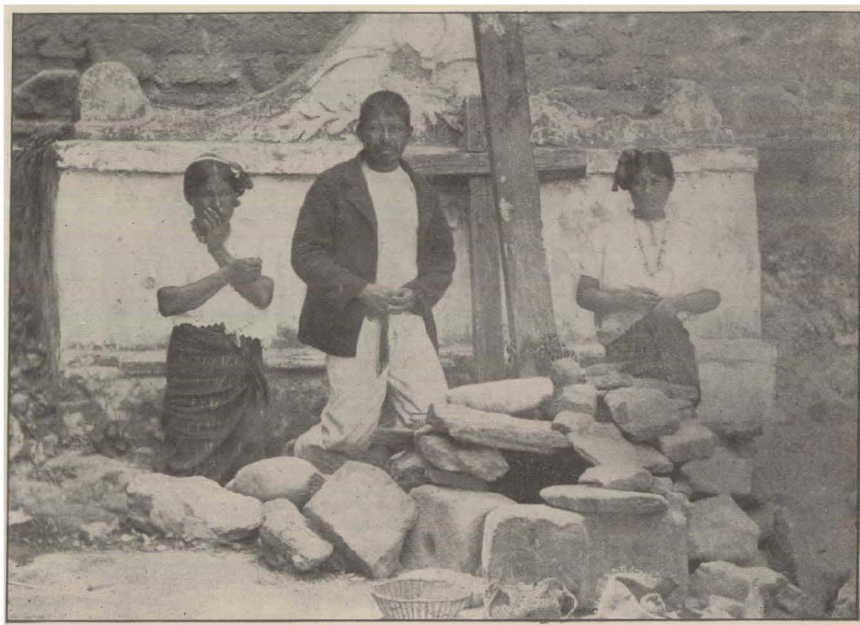
BY C. F. SECORD, CHICHICASTENANGO, GUATEMALA

There are in Guatemala some 350,000 members of the Quiché tribe, located in the western and extreme northern portion of the republic. These people are descendants of the ancient Toltecs and are related to the great Mayá race of Yucatan, Mexico. Unlike most of the aborigines of North America, those of Central America are remarkably industrious, and engage in agriculture, weaving woolen and cotton goods. They are also proficient in many of the useful arts, such as

carpentry. While many of them are under a nominal obedience to the Church of Rome, the majority follow the ancient customs in regard to worship, and have their own priest or wizards, who are old men and the leaders of their strange mixture of devil and fire worship. These wizards are much feared and are held in great reverence. Nor is this fear ungrounded, as the wizards are most unscrupulous and often cause the unhappy victims of their displeasure to go insane by

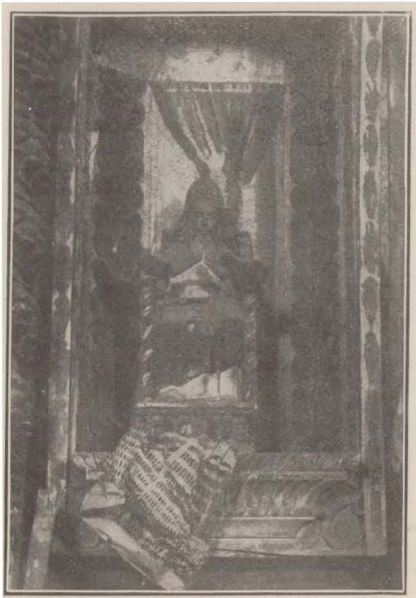


THE RUINED TEMPLE, BUILT BY BARTOLOMÉ DE LA CASAS, SACAPULAS. CENTRAL AMERICA



QUICHÉ INDIANS WORSHIPING A CROSS IN THE RUINED TEMPLE OF LA CASAS, CENTRAL AMERICA

giving them certain concoctions of plants whose virtues and antidotes



AN IMAGE OF GOD, THE FATHER, WORSHIPED IN MANY TOWNS OF THE QUICHÉ NATION

they alone know. They also often kill their enemies outright.

Great herds of cattle are cared for by the Indians in some districts, and hundreds of thousands of sheep (mostly black) are pastured on the mountain-sides. The Quichés once possess an extensive literature, and hundreds of youths were annually educated at the college which was situated in the ancient capital, some twelve miles from Chichicastenango. The evil work of Spain and Rome has been too well done, and to-day the Quichés can not read their own language. This language is very beautiful, but there are two distinct kinds—one spoken by the common people, and one only used by the priestly and ruling classes.

The Quiché account of the creation is as follows:

Then the word came to Tepen Gucumatz in the shades of night; it spoke to Gucumatz and said him: "It is time to consult, to consider, to meet and hold counsel together, to join speech and wisdom to light the way and for mutual guidance." And the name of this is Hmacan, the Voice which sounds; the Voice of Thunder is the first; the second is the Flash of Light; the Lightning is the third. These three are the heart of heaven, and they descended to Gucumatz at the moment when he was considering the work of creation. Know that this water will retire and give place to land, which shall appear everywhere; there shall be light in the heaven and in the earth; but we have yet made no being who shall respect and honor us. They spoke and the land appeared because of them. This is the beginning of the story of those who were formerly in the land that is called Quiché. There begins and commences the knowledge of the earlier times, the origin and beginning of all done in the Quiché State, in the home of Quiché men.

It is a curious fact that their god and creator should be Gucumatz, the



THE RUM HABIT AMONG THE QUICHÉ INDIANS
This habit is destroying the Indians of Central America

great coiled serpent! The modern Quichés fear the Evil One, but have vague ideas of another world, being

principally the knowledge of the existence of hell (Xibalbá), but they can really be considered materialists.

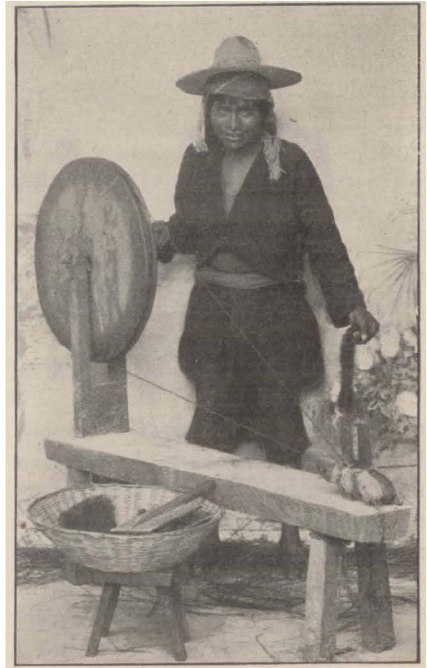
The Quichés, as also those of the other tribes, are rapidly being de-

established in Taticapan, thirty miles from here, and the eight have been baptized. Many other towns are visited from time to time, and there are believers scattered throughout the entire Quiché country. Many idols displaced from hearts and homes have been destroyed, and as we are now known and respected by the people, we expect greater harvests in the future. As soon as a missionary physician arrives, we hope to be able to erect a hospital, and thus extend the medical work which for nearly six years we have carried on alone. There is no doubt that medical work is most productive of fruit among aboriginal



moralized by rum, and we hope for the day when this enlightened government, under the control of President Estrado Cabrera, who is the ablest ruler since General Barrios, will take the necessary steps to protect the 1,250,000 aborigines of Guatemala from the rum fiend.

In November, 1900, my wife and I began active work in Chichicastenango, in the center of the great Quiché nation, and have been privileged to see some fruit from our labors. A mission station has been built and there is a congregation of some seventy or eighty people, fifteen of whom have been baptized. Work has also been



A QUICHÉ INDIAN SPINNING WOOL

peoples. In the United States there is one physician to every three hundred, while in Guatemala there is not one among nearly half a million souls.

THE PRACTICAL RESULTS OF MORMONISM

BY MC'LAIN W. DAVIS, UTAH

When a great iceberg floats down from the frozen North and its towering walls of crystal excite admiration and at the same time menace shipping, only a small part of the frozen danger is visible. This is the case with Mormonism. Much may be seen, but the major part of the Mormon menace to Christian civilization does not appear to a casual observer. The elaborated system may be understood by a student, but the influence of that teaching is not always easily discerned. This fruitage is distributed through a multitude of lives and crops out in all the relations of life.

Right thinking and right living are indissoluble. Therefore any system of thought by which life shall be ruled, must abide the test of producing right conduct. The claims of Mormonism as a system of thought and ethics are so large and so dogmatic that we have a right to expect from its adherents an unusual degree of rectitude in life and conduct.

Mormons assert most strongly that the "Church of Latter-day Saints" is a perfect copy of the heavenly pattern. The hierarchy on earth is an exact model of that in the heavens; polygamy on earth is only a reflection of celestial relations. The Mormon apostles are said to be as divinely chosen and as fully inspired as were the twelve selected by Christ. All the leaders of the church are inspired and their direction of the church is divine. It is easy to see that *authority* is a word written large in the Mormon vocabulary. With this extraordinary connection with the things heavenly, and such a plethora of inspired leader-

ship, what heavenly living might not be expected as the reasonable result.

The teachings of Mormonism may be expected to find expression in the lives of its adherents and it is not unreasonable to inquire as to the truth of the assertion so frequently made by speakers in the Salt Lake Tabernacle, that Mormons are the freest, best, and purest people in the world. It is even reasonable to ask whether the highest and best in human effort and life can be expected from the teaching and example of the Mormon leaders.

Materialism:

The Mormon system is materialism incarnate. The results of this teaching are evident both in individuals and in communities. The materialistic nature of the system is more or less familiar to the people of the United States. The president and apostles of the church, with other high ecclesiastical officers, are presidents and directors of various corporations, many of them church owned, engaged in a variety of commercial enterprises ranging from making salt and shoes, to the selling of whisky and automobiles.

Polygamy is practised to-day by many of the apostles, officials and members of the Mormon church, and by its president, Joseph F. Smith, who has at least five homes and wives that he can call his own. Nor is it true that the church has receded from the teaching of or belief in polygamy. This hateful and home-destroying institution is in no small degree the corner-stone of Mormonism. It can not be consistently surrendered. To do so would be to repudiate the early

leaders of the church—especially the founder, Joseph Smith, Jr.—and to put away the alleged foundation for future exaltation and glory. During the Smoot investigation in Washington it was brought out that the Book of Doctrine and Covenants, believed to contain the revelations given to the church, and a work of prime authority, did not contain the revelation doing away with polygamy, commonly known as the “Manifesto,” first issued in 1890. President Smith assured the Committee of the Senate that he would see to it that the next edition of the Doctrine and Covenants contained the “Manifesto.” A new edition of this book has been issued since that time, but there is no trace in it of the “Manifesto,” tho the old revelation commanding polygamy is presented as of yore. It is clearly intended that Mormon books shall teach polygamy and nothing to the contrary.

As might be expected, the life of the Mormon people flows in materialistic channels. The shock of this frank materialism comes home occasionally to some adherent of the system who has not yet become accustomed to its full meaning. A bright, well educated young woman, who had embraced Mormonism in Great Britain, was recently brought to Utah and, as a special honor, was introduced to President Smith and some of the apostles. It would naturally be supposed that this direct contact with these favored and inspired men would have strengthened her faith and made her a more earnest follower of Joseph Smith, Jr. Instead, she declared that what was said to her on this occasion disgusted her with Mormonism, and to-day she is a happy member of an evangelical Christian church.

Another effect of this materialism is the inordinate craving for pleasure on the part of the younger generation of Mormons. When a missionary starts out to convert the outside world, in place of a farewell prayer-meeting, it is a common custom to raise money for his expenses by giving a public dance. Dances and merry-makings have been fostered assiduously by the church, and now some of the older members complain that the young people do not attend the meetings and support the church as they should.

Materialism does not necessarily mean thrift and material prosperity; witness the condition of Turkey. Many Mormon towns and communities are progressive, but in very many instances meager use is made of natural advantages of soil and climate. One community may be cited as an example; it is some miles off the railroad, but is in a very rich country. Potatoes can be grown with little or no cultivation and are exceedingly prolific, yet this small community buys most of its potatoes outside. Apples rot in the orchards of this place by the hundred bushel while the people buy their vinegar in a distant city and haul it many miles from the nearest freight station. This place is not unique, for many others may be found with similar conditions.

Polygamy

The example of lawlessness set by church leaders can not fail to be observed and emulated. Just as the precept that polygamy is discouraged is overshadowed by the open practise of President Smith and numerous apostles, so the Mormon precept of obedience to rulers, governors and laws is

impaired by the practises of the ruling hierarchy. President Joseph F. Smith acknowledged in Washington that he was breaking both human and divine laws, and that he proposed to continue in this lawless course. Mr. Smith and several apostles of the church were pardoned for their past offenses and granted amnesty by Presidents Cleveland and Harrison, on their covenanting to obey the laws against "unlawful cohabitation." These solemn pledges have been shamelessly broken; the laws of the State of Utah have been trodden under foot; the commands of God have been violated. What a singular spectacle is presented by these supposed representatives of the Almighty breaking His laws and yet claiming to be in daily communication with Him!

Recently President Smith was fined three hundred dollars in a Salt Lake county court for the crime of unlawful cohabitation. Let it be remembered that his forty-third child, whose advent led to his prosecution, is illegitimate, and some faint conception may be had of the example set before the people of the Mormon church by this "prophet, seer and revelator." Is it to be supposed that such teaching, by one so eminent in the church, can pass altogether unobserved and unheeded? When the president of the Mormon church sets the example of breaking laws, human and divine, others naturally reason that they may follow the same course. The result is seen in the immoral condition of many Mormon communities.

The evidence in the Smoot investigation was conclusive that at least five apostles had taken new plural wives since the "Manifesto" forbid-

ding polygamy was given to the world. There have been other cases of plural marriage during this same period, tho it is, of necessity, difficult, and frequently impossible, to trace all these ceremonies, since these marriages are performed in darkened rooms, on the high seas, by lonely roadsides in Mexico, and wherever the curtains of secrecy and stealth are deemed thick enough to veil the act from public knowledge. All of this breeds contempt for human law and divine commandments, where it is made evident that what has been solemnly paraded as a divine injunction doing away with, or suspending, polygamy is but a hypocritical mask meant only to deceive the outside world.

The population of Utah is found largely in rural communities and the testimony of President Joseph F. Smith and other Mormon chiefs before the Senate Committee during the Smoot investigation, is not familiar to a great multitude of the Mormon people. This testimony has never been printed or circulated by any Mormon print. This is conclusive evidence that the Mormon authorities do not regard this testimony as a triumphant vindication of themselves which should be spread broadcast among the rank and file of the church. When many Mormons are questioned about President Smith's remarkable testimony it is found that they know nothing about it. One intelligent Mormon, who maintained he never heard about this testimony, when assured that such was in print, said, "Oh, that does not prove anything; you can never tell what these reporters will say."

Bigotry

The effect of the Mormon doctrine believed and applied is to foster bigotry. The common name applied to outsiders by President Joseph F. Smith and other leaders of the Mormon church has been "enemies." In a speech at St. George, Utah, President Smith advised the Saints never to sell land to outsiders, boasting that he never had and never would sell a foot of land to these "enemies." Such teaching and spirit is worthy of Mohammedanism, or of China during the time of the Boxer outbreak. It has been practically effective in causing Mormons to look upon all non-Mormons as aliens. This is a remarkable attitude for what is professedly the "true and only church in the whole world" representing the love of God in Jesus Christ. There is little social mingling of Mormons and non-Mormons in Utah and Idaho. Mormons bear an attitude of aloofness and separation toward those who reside in their midst. The old Jewish separateness finds a modern parallel in Mormonism.

Those who openly leave the Mormon church for any other faith are branded as "apostates," and if they live in a Mormon community they are ostracized and have the stigma of social unworthiness put upon them to such a degree that they might as well be living among a people of alien blood. Where Mormon girls have married non-Mormons petty persecutions have been frequent. One young woman who left the Mormon faith to join a Christian church was cast off by her family. This bigotry, which spares not even the tenderest ties, is responsible for sorrow and heartbreak throughout Utah. It is potent to keep

Mormons away from all religious meetings except their own. The order goes out for Mormons not to attend the services held in Christian churches, and it is obeyed. When the Young Men's Christian Association was being started in Salt Lake City a number of young Mormon men were in the habit of attending the meetings at the Association headquarters. Suddenly they all stopt coming and the inquiries of the secretary met only evasive replies. At last he asked one of these young men when the order had gone out for Mormons to stay away from the Young Men's Christian Association, and the man naively gave him the date when the Mormon bishop had issued the orders.

Mormonism has not yet reached its logical and full fruition, for it is held in check by the laws and customs of the United States. But the teachings are beginning to show results. A system which is given over to materialism, which fences its followers off from sympathetic human fellowship with the rest of the world by high walls of exclusion and peculiar religious privilege, which fosters and upholds systematic lawlessness and pledge-breaking, must fail to develop the highest and best of which the race is capable. The early pioneers of the Mormon faith are rapidly passing away. There is much to admire in the sturdy strength and real fervor displayed by these primitive Saints. They often brought to the new religion of Joseph Smith, Jr., the faith, piety and strength of character which had been formed in Christian families and churches. The new generation of Mormons which is coming forward has been fed on a different food from what their forbears tasted. In them

and in their children will be displayed the actual effects of materialism and polygamy. It will be demonstrated in them whether secret rites, oaths made binding by horrid penalties, polygamy, and blind obedience to leaders who are confessedly lawbreakers, will develop character and make for righteousness. The ultimate test of Mormonism will be the Mormons. If noble benefactors of the race, philanthropists, poets, law-givers and statesmen come forth

from the loins of Mormonism, well and good. The seed has been sown; the harvest is yet to come, and it will come in this century. Destiny and time will inexorably and with mathematical certainty bring us the legitimate product of Mormonism. If it is true that "history repeats itself," there can be no doubt of what the future has in store. It is the mission of the Christian Church of America to save our land from this bitter fruitage.

THE ITALIAN IN AMERICA

BY REV. FREDERICK H. WRIGHT, D.D., ROME, ITALY

Missionary of the M. E. Church, 1899—

The Italian is much in evidence in these days. He has come, is coming, and will come to America, and despite all, statements to the contrary, he is coming to stay. Not more than five per cent. return to Italy and remain there permanently. In round numbers, 200,000 yearly crowd to the shores of the United States. It is a motley group and the appalling thing is that the vast majority are illiterates; but they are not so undesirable an element as some think. They are naturally intelligent, and when they are given an opportunity, make a splendid record.

An orator, of considerable reputation, was recently heard to remark: "The Italians?—degenerate sons of illustrious sires!" That is a prejudiced generalization which can not commend itself to an intelligent public. Emil Reich in the *Contemporary Review*, express the opinion that Italy is to-day the most gifted nation of Europe. It was only thirty-six years ago that Italy became a nation and her short career has been a brilliant one. No other European nation has advanced

so rapidly, for her progress is phenomenal. On that immortal day, September 20th, 1870, the Pope evacuated the Quirinal palace and became a self-constituted prisoner in the Vatican. This puerile fiction must be kept up to maintain his dignity, for if he should surrender it, he would become a plain bishop of Rome with no greater authority than any other bishop. The pretensions to temporal power secure his position as pope of all the world. Victor Immanuel II. was chosen king by an overwhelming vote of the Roman people, and began the difficult task of cleaning out the Italian Augean stables. Some noble work was done, but there remains much to do. The sanitary conditions of Rome in the early seventies were fearful. Without paved streets and with an unimproved sewerage system, this city was the breeding place for disease, and the Roman fever was a natural result of residence in the Eternal City. Those who have read Storey's "Roba di Roma" will remember the grewsome pictures he draws of some of the old

haunts. The archeologist was angry when the new government undertook to pull down some of the old rookeries and they complained bitterly against the modern spirit of these vandals, but this demolition was the best thing that ever happened to Rome. Tourists can now live there with perfect safety. Excellent hygienic conditions obtain and to-day there is no city in the world that has a better health record than Rome. So over all the country a great improvement was made in sanitary conditions, but in the remote parts there is much room for further improvement.

We must not be too hasty in condemning the Italians as filthy. A general survey may lead to such a conclusion, but when we particularize we do not find such a deplorable condition as we at first imagined. Of course, they do not have our knowledge of the laws of hygiene—and we ourselves have made great advance in recent years, as the regulations concerning expectoration in street cars will testify—but in general, the average Italian is as clean as the average American of the same grade of society. Testimony which I have received from physicians in this country as to the immaculate condition of the Italian beds, should have some weight. More than one settlement-worker has assured me that in the Italian homes they almost invariably find four clean walls, while one of the New York State commissioners for the inspection of factories and tenements volunteered his testimony as to the scrupulous cleanliness of the new Italian tenement quarters. Such testimony can not be lightly set aside. Some of their methods of keeping a home and attending to their children may conflict with our ideas,

but this difference often lies in the customs of the people. We could wish, for instance, that they would comb their children's hair at home, and not in full view of the passer-by. American mothers do this in private, but they do it just the same; we might wish that the Italians would hide in their homes many things that they now expose on the streets, but we must understand the spirit of the people before we condemn them. Things which we hold as sacred, the Italian counts as natural and secular. An American when he mingles with the Italians is shocked at first by open references, in a promiscuous company, to things sacred and delicate; but as soon as he learns the genius of this remarkable people he ceases to criticize, or at least modifies his criticism.

The illiteracy of the Southern Italian emigrant is deplorable. About eighty-five per cent. of the Italian immigrants can neither read nor write, but that is no fault of the individual. He is quick to learn and his children become the best students in our public schools. The Italian says: "*Siamo sotto le unghi dei preti.*" (We are under the talons of the priests.) It has been the deliberate policy of the Roman Church in Southern Italy to keep the people ignorant, and for hundreds of years the Pope has ruled the bodies and souls of the poverty-stricken, illiterate masses. They seek the better land, and we must not close the door of opportunity in their faces, but give them a chance to improve their condition.

About ninety-nine per cent. of the emigrants to the United States come from the country. Most of them have never seen a city until they set sail for America, consequently they know nothing of the vices of the cities.

They are of the honest, industrious class,—the bone and sinew of the Italian nation. So great has been the emigration that the Italian government has recently inquired into the matter and is seeking to adopt plans to induce these peasants to remain in their own country. This ought to be sufficient to relieve the minds of Americans as to the character of the Southern Europe immigrants. One per cent. comes from the city, and is doubtless a hard element. They spoil the reputation of the other ninety-nine per cent. I have had an opportunity, during my residence in Italy, of six years, to study this people, and my work has been particularly among the very class that comes to this country. I can testify without reservation to the splendid qualities of the average immigrant. We as Americans are prejudiced against him and if we attempt to do anything for him it is in the spirit of self-preservation or in a patronizing way. This the Italian heartily resents. He claims the same rights that we have and he only asks for a fair chance in the race of life.

The Italian is not as bad as he is painted. On my return to America, I saw more drunken men in one week than I saw in the whole six years of my experience in Italy. This American vice, however, has been learned only too well by the Italians. They can not get the cheap wine which they have been used to drinking in Italy. They see the Americans of their class using beer and whisky freely and they take up with the custom and unfortunately bring discredit upon themselves and their fellow Italians. Owing to their crowded condition and the kind of occupations in which they

are engaged, too many of them have lost their self-respect, and it is no use denying the fact that there is a demoralizing tendency among them, due to their surroundings. That is no reason, however, that we should condemn a whole race for the failings of a few. It was Gladstone who said that he had arrived at the point where he had ceased to criticize a nation for the faults of individuals. Another generation is going to bring a decided change for the best or for the worst, according to the opportunity we give them. If we are true to our ideals, we shall make it harder for them to degenerate, but if we fail of our duty, a second generation (crowded into tenement life, the only playground for the children being the streets) will become a menace to our country.

The intelligence of the average Italians is as high as that of any other people. They have a wonderful history in the past. In the world of literature, science and art they are in the ascendency. The spirit of the martyrs who suffered for their faith in the early history of the Christian Church, is still in them, but now its object is no longer Christ and the Church, for they have lost faith in the Church and know little of Christ; but when their country was in peril, they rallied to the call of Garibaldi and Mazzini and Cavour, and sacrificed themselves on the altar of their patriotism. The race of martyrs is not yet dead and with earnest preaching of the gospel of a purer faith, there is much that encourages hope and confidence in these warm-hearted Southerners who are crowding our streets and filling our cities. May American Christendom rise to its opportunities.

THE WORD OF GOD IN KOREA

BY REV. W. H. FORSYTHE, M. D., CHUNJU, KOREA

Missionary of the Presbyterian Church (South)

The reading of the Word of God is bringing the people of Korea to know Christ as their Savior. This is shown in a wonderful way in the report of the Bible Committee for 1905. Rev. J. L. Gerdine, of the Methodist Episcopal Mission (South), often accompanies his colporteurs on their trips from Wonsau. With a loaded donkey and one or two colporteurs, he goes from village to village, where after preaching the Scriptures were offered for sale. There is such a demand for them that it is difficult to provide books enough. In one place where the story of Christ had never been heard, one hundred copies were sold in an hour. Not long after Mr. Gerdine again visited that place and found a congregation of about sixty, with their own church building and an earnest and enthusiastic group of worshippers.

Rev. W. R. Foote, of the Canadian Presbyterian Mission, says that the great testimony to the genuineness of the colporteurs' work is the large number of people becoming Christians in the fields covered by them. In each field a church has been built, a school has been started, the people conform to the discipline of the church, and there are no factions. One man of good family and some wealth had been for a long time given to drink. The habit grew until his family were alarmed lest he should waste all he had. Finally some men of the village told him that it would be well for him to become a Christian—that nothing else could reform him. They had seen bad men become good and he could be saved, too—but only by be-

coming a Christian. His friends went with him to church the following Wednesday evening, and he decided to believe. I visited his home recently. He still continues to live a Christian life and is making much progress.

And of another man Mr. Foote writes: "Last year there were only twenty Christians in his territory and this year there are one hundred to be cared for and taught by the colporteur."

In Kyeng Sang Province, the same kind of good work is being done by our colporteur, Mr. Chang. He was at the market in Chogei City when a man came forward and bought two gospels. From his conversation it appeared that ten months before he had bought two gospels and after reading them, had become convinced that they contained a good message. He believed in secret and twice when the colporteur came to Chogei he had bought more books. This time he wanted to get the whole story more correctly, so he said, "Please come to my house to-night and bring your friend (Mr. Yi) along." On going to the house that night, they were surprised to find that the man knew quite a good deal of the Scripture story. On the wall were some humorous papers. "What are these?" they asked. "Those are prayers. The gospel said I must pray, and I supposed that was the way to pray. Do not the people who follow this doctrine pray by these papers on the wall?" The colporteurs taught him the real inwardness of prayer from the heart and urged him to let his light shine,

for as yet he was only a secret believer. After some persuasion he went out and brought in friends who also heard gladly. For ten days Mr. Chang and Mr. Yi preached in that house and they left five men definitely pledged to follow Christ.

Hearing that there was a man in the village of Oktu, three miles away, who was interested, the colporteur and his friend sought him out. He proved to be a gentleman but his interest had been exaggerated. They, however, proceeded to interest him, and soon his sarang (guestroom) was overflowing with other gentlemen, real yangbans (high class), who wanted to meet the two guests. The messengers poured out the truths of salvation so well, that the Spirit came down in power, and in a few days thirteen men were pledged for Christ, all yangbans, several of them scholars. Such an ingathering was never known in South Kyeng Sang Province. This is in a part of the country where up to that time there was not one believer.

Mr. Foote went out there six weeks after the first entrance of light, going into this latter place first. There were only fifteen houses in the village and twelve of them were already Christian. The other three began to feel lonely. A site was being laid out for a church, for it was impossible for all the worshipers to meet together. They bought liberally of books, sang the untried hymns together, and studied with a will. They praised colporteur Chang highly as their spiritual father. In other villages nearby in which this work was spreading, there was an ardor and zeal and knowledge which caused the missionaries to be truly thankful. Chogei City had lost none of its would-be believers but was

adding others. From a country without a known believer, in six weeks it changed to one with one hundred disciples of Christ! And colporteur Chang was the instrument the Spirit had used to lay the first foundation.

Rev. W. L. Swallen, of the same mission, whose work is on the north-western coast, says that owing to the *immense* work which he has to do by reason of the colporteurs' energies, he has been obliged to neglect other duties. This is in spite of the statement: "They nearly worried the life out of me begging for Testaments which I was unable to get for them. One year ago, at Kang-ga-kol, there was one lone Christian woman. I made it a point to have my colporteur go there at regular stated intervals. To-day there are forty believers worshipping regularly every Sabbath. Other similar cases might be mentioned if I had the time. But this is sufficient for a testimony to the practical efficiency of the colporteur in my circuit."

The Rev. W. G. Cram, of the Methodist Episcopal Mission, South, Songdol, gives a like testimony to the effectiveness of his colporteurs as the instruments by which the church has been established and preserved. Through them the church has been brought out of heathenism. Just one incident will suffice to illustrate the kind of work which has characterized the work of the colporteurs. In the northern county of the province of Kank Won there is a Korean village, numbering at least eight hundred houses. Some colporteurs, accompanied by the Rev. C. T. Collyer and Mr. Hugh Miller, about five years ago, in making a tour of the country, went into the village and preached and sold

quite a number of the gospels. The people received the Word gladly, but for five years the village was left uncultivated because of work as needy nearer home. This large village was called to Mr. Cram's attention and he decided to send a colporteur there to live. Four months later there was a church which numbered at least fifty. Now after only nine months the list of probationers in this village numbers two hundred. This is only one incident of many. The colporteur is a necessary adjunct to the missionary work, not only in the matter of spreading the gospel, but in the establishment of the Church. God bless the colporteur and the people who enable us to keep him at work by their unstinted contributions.

The Rev. J. R. Moose, of the Methodist Mission in Seoul, wrote a few days after his return from a most interesting visit to Kang Won Province, that for the past seven or eight years one or more colporteurs have been at work in this province without much fruit. Now there is a great change so that the missionaries are beginning to see results of the seed sowing which has been going on all these years. During Mr. Moose's last visit he met scores of new believers, who have been brought to make a confession of faith in Christ, as the result of the faithful work of the colporteurs. Upon inquiry several of them said that they had bought gospels two or three years ago; had been reading them and thus had been brought to believe in Jesus. This shows again how the Word will bring forth fruit, tho we may sometimes have to wait a long time before we see it.

One old gentleman had recently come out as a believer in Jesus and,

when asked to tell how he came to believe, he said that some two years before two pastors had come by his house and he bought a gospel which he had been reading. Later one of the colporteurs came and proclaimed the good news and the man decided to believe. This proves the effect of distributing the Lord's Word in a quiet way is most encouraging.

These tidings of awakening in Korea should encourage Christians in America to greater effort to give more of these people the Word of God. "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into His harvest."

A TRAVELER'S APPEAL FOR KOREA

Stanley wrote the appeal which led to the founding of the Uganda Mission. Mrs. Isabella Bird Bishop wrote from Korea to the American Presbyterian Board a letter which led to the strengthening of that mission. Now a letter from Wm. T. Ellis, the journalist, who is touring Asia, warns the friends of missions of the importance of using the present opportunity in Korea. He says:

The whole country is fruit ripe for the picking. Leaders are openly declaring that in Christianity alone is to be found political and social salvation for the nation. In their extremity the Koreans are ready to turn to the living God. It may not be so two years hence. If the Christian Church has any conception of strategy, any appreciation of an opportunity and any sense of relative values, she will act—not next year, but now! Within six months there should be one hundred new missionaries scattered over Korea, and let them be men and women of the royal breed now on the field.

Now is the time to win Korea for Christ. The missionary work has been well started and has acquired a great momentum. The King's business requires haste.

THE HISTORY OF A PAIR OF SHOES

BY REV. HENRY HUIZÍNGA, ONGOLE, INDIA

Missionary of the American Baptist Missionary Union

To begin at the beginning, in the famine of 1900, we gathered nearly three hundred little destitute children into the Ongole Faith Orphanage, and ever since we have trusted the Lord to supply us with all that was needed to maintain them. There are not so many now—only about one hundred and seventy-five—but all this time the Lord has supplied all our needs without our having to ask any human being for help. Very soon after beginning this work, the question of the future of these children demanded consideration. Just to feed them and then to send them out into the world, with no better preparation for complete living than the average Indian child, did not seem to us to be a great enough kindness to them. We might give them all some sort of an education in the three "R's," and a few might be qualified for something a little better even than that, but we were longing to give all these children some unique benefit. We wished not simply to help them, but rather to teach them self-help; and more than that, we wished to teach them to help others: in other words, to be blest and be a blessing.

People's hearts over all the world were stirred by the news and by the pictures of the Indian famine. But it is perhaps not known that in many parts of India certain classes of the people are chronically in a semi-famine condition. Thousands, yea millions, live for months together on one scant meal a day. The average wage of the ordinary Indian laborer is five or six cents a day: the price of rice is three

cents a pound, cholam (which takes the place of corn) is one and one-half cents a pound; and thus the small income of the breadwinner of an Indian household (which is often a large one) barely suffices even in good times to give one scanty meal to each member. A part of the earnings must go for clothing, tho that is necessarily often reduced to its narrowest and shortest limit. Do you wonder that our hearts often ache for the mere physical needs, the "needs of the stomach," as we witness their distress and destitution?

To return to our orphans, as we looked at these little ones and thought of the life that awaited them outside after their schooling should be over, that which we were saving them for did not seem a worthy enough object. But what could be done? A number of missionaries in different parts of India, having had similar conditions to meet, have thought of some form of industrial training which would fit boys for some useful trades. In theory this seemed easy enough, but the moment it was carried into practice, innumerable difficulties presented themselves. First of all, there was the prejudice against manual labor of any kind, especially among boys who were in some sort of school; then their innate unfitness for acquiring skill in such things; but worse than all, was the inability to find work for a boy or man once trained in an industrial school. In India, the system of caste regulates the employment and the occupation that a man may pursue, and its rules are iron-clad. It goes entirely by heredity, and not by any system of

training or consideration of fitness, so that the son of a blacksmith becomes a blacksmith; and if he should try to become anything else, he would not only find little opportunity of learning his trade, but he would find few or none to employ him. This is especially true where one who belongs to the ordinary unskilled laborers' class tries to join the artizan class; in fact, such an attempt would scarcely be thought of without outside stimulus, and then even it would surely result in complete failure. There was therefore very little to inspire any further effort along such lines, unless something entirely new could be invented, that would not only make good artizans of such material as we had, but also find them employment after they were well trained.

Under stress of the conditions above referred to, we thought of two ways, that might lead us out of our difficulties. One we found in the introduction of an entirely new industry, against which there was no prejudice, and on which no other caste had as yet any claims; for about this time the English Government, through its educational department, had introduced the aluminum industry, which bade fair to be a great success commercially. To a large extent the beautiful clean aluminum cooking utensils of various sorts were taking the place of the heavy, dirty, poisonous copper vessels that the natives of India were accustomed to use: and very soon many and various other uses were found for the new metal. The labor of preparing all these articles, hammering and turning and spinning and casting, formed a complete new industry, which we were advised to try. This was done with most excellent

results, and from the very beginning we found the boys quite eager for the work, and a ready sale for all that we could make, so that very soon the school paid its own way out of the proceeds of sales. By far the larger part of our output was bought by a mercantile firm in Madras.

But it is always well to have an additional string to one's bow, and the aluminum enterprise was still somewhat of an experiment, so we began to look around for something else. Now the people from whom most of our orphans had come were *chucklers* or leather workers, and had been for a thousand years. This was their caste occupation. They tanned skins, and made rough harnesses of leather, and sandals and rude shoes. These children that we had in our home were familiar with the sight of all these processes, and some of them had helped in that kind of work. Now it might be that this familiarity had bred contempt, or it might rather turn out that long usage had supplied that sympathy and interest that are so needful to success in any undertaking.

We talked with the boys about it; brought out a nice piece of soft English leather, and also a nice pair of well made shoes, and let them make the comparison between these and such as they were acquainted with. Then we told them of our plans to have them learn to do the better kind of work, and their eyes sparkled and some danced for joy. They went at it with zest and earnestness, and took to the new education as ducks do to water. Half the battle was won. Here was a work that the boys undertook with eagerness, that they could learn somewhat easily and well, that their own people rejoiced to see

them at, and in the future pursuance of which they would encounter no opposition from tradesmen of other castes. I say the battle was half won; there was still required an infinite amount of patient planning, of careful directing, and of persevering toil, before even moderate success was achieved. We were fortunate in securing a fairly good teacher, a native Christian of the same tribe and caste as the boys, but perhaps the only one in India of this tribe who understood so well as he the kind of work that we wanted done. And so, tho he was far from being a perfect workman, and had even less ability to teach, still he was much better than we expected to be able to find. We began with six boys, and had to begin at the very beginning, teaching them to make smooth and even stitches on scraps of leather, then to do patches and repair work, then to help in the cutting, fitting, and sewing of rough shoes; and so on, until the higher grades of work were reached. Everything was done by hand, and so with tools worth not more than one dollar all told, a workman could turn out a tolerably nice shoe, that sold for a good price.

After a few years the boys made very creditable shoes. We have had no trouble to find a suitable market for our wares. English and American residents buy our fine shoes as fast as we can make them, and the coarser shoes made by beginners find a ready sale among the natives around. The fact that some at least of our boys can make a fine dress-shoe from start to finish, or aluminum cooking vessels of various sorts, without the aid or direction of a teacher, shows real advancement in their industrial capacity; while their aptness to teach these

things to younger boys in a way equal to their teachers shows a very marked stage in technical training. We shall count our work a success if the pupils learn their trades well, and continue in them and do well in them in after years. Altho our work is still in the experimental stage, yet we have had repeated calls for our pupils to come as teachers or as foremen in other institutions and factories, and at wages three or four times the wages paid to the ordinary unskilled laborer.

I have told the essentials of my history of a pair of shoes. Just before I left India last summer, on furlough, I asked one of the brightest boys in the school to make me the nicest pair of shoes that he was able to. The result was a surprize to me, and is such to nearly all my friends in America to whom I show them. Tho made entirely by hand, they are equal in finish to our high-grade shoes in America, and as for wearing qualities—well, I do not wish to say anything disparaging about the work done in America! That boy would be able, if he had never seen the Industrial School, to earn about five cents a day: now he can earn from twenty-five to thirty cents, and he has only taken the first steps on a journey toward industrial achievement. There is a wide field and a great future for the successful leather worker in India. In tanning, in harness making, in boot and shoe-making, and in the making of various useful articles out of canvas and leather—such as portfolios, handbags, hold-alls, etc., etc.—there are possibilities for the Indian workman and earnings for Indian capital, that will help solve the industrial problem of the large multitudes of people of that land.

ZULUS AND THE MISSIONARY OUTLOOK IN NATAL

BY REV. JOHN L. DUBE, OLANGE, PHENIX, NATAL

We have just passed through a grave crisis in this land, in which 3,000 men were killed, their homes destroyed, their cattle taken and thousands of children made orphans. The Zulus have been under the English Government for nearly thirty years without ever thinking of rebellion against the government. But ever since a responsible government was granted to Natal, there has been an absence of proper consideration for the natives. The desire on the part of the ruling race to use the natives for their own comfort and aggrandizement has led the natives to resort to armed resistance. The missionaries are blamed on all sides as responsible for this rebellion because they teach the natives that they also are men with souls like white men. As one of the natives educated by missionary effort, I wish to say that the missionaries are only busy teaching the people the Christian way of living. If the Europeans wish to know the true cause of native unrest they may find it in their own policy of administration of native affairs. They have debased their national ideals, for instead of national righteousness, they have manifested national selfishness. This makes the missionary's daily example of faithful, unselfish living among the natives a constant rebuke to the colonists. Thus he is placed between two fires—on the one hand, hated by his white neighbors as encouraging the native to be more independent; and on the other hand, suspected by the native as a tool of the

oppressors. It is no wonder that there are those who oppose missionary work.

But the outlook is not without hope. The rebellion has made the people think. A commission has been appointed to inquire into native grievances, so that if the laws are wrong they may be corrected. We trust that the missionaries are to be given greater liberty to preach the gospel and teach the people. Ethiopian teaching has been used as an argument to interfere with the work of missionaries. Many colonists have now discovered that the fault lies with them, and that unless they elevate the native African he is bound to drag them down. They are beginning to see that God is Father and Creator of all, and that they can not live in peace so long as they hold the policy of keeping down the weaker race. The rebellion has made these white men realize their responsibilities, and so it may prove a blessing in disguise. It has brought forward the fair-minded Europeans to speak for the education and Christianization of the natives.

On the other hand, the natives are anxious to improve their condition and have made personal sacrifices to build churches and schools. If the reconstruction is to be a satisfactory one, I am of opinion that we shall see wonderful progress in the matter of Christian living, including moral and social as well as economic improvement. But it rests largely with the Europeans to take up their burden and help to uplift a people who wish to improve.

INCIDENTS OF WORK AMONG LEPERS IN INDIA

BY REV. T. M. KERRUISH, WESLEYAN MISSION, RANIGANJ, INDIA

"What a strange thing that all these miserable people are so happy! If I were a leper I would kill myself straight off; but these people seem quite content." This was merely the casual remark of a visitor at the Raniganj Leper Asylum, but it contained a truth that our people at home have not yet realized. Here in the broiling heat we see among these outcasted leprosy-ridden creatures that the Great Peace-giver has the same power as in the home-land that lies always on the far horizon of those of us who are exiles for the proclaiming of His Name.

In this asylum there are to-day one hundred and fifty inmates, one hundred and forty-nine Christians and one Hindu, who is groping his way into the Light as his fellows have done before him. He has seen them change under the power of the truth into happy men; he has seen them time and again passing away into the Light beyond, with faces lit with the beautiful beams of the Land where there is no night—for every month we lose several of the inmates by disease.

Here is a typical incident. When going my morning round, stopping to talk at the door of each hut, I am told that So-and-so is very bad to-day. I enter to find her just going out into the Great Beyond. She can just whisper, "Pray, pray," and kneeling there in a little circle we commend her to her Father who is waiting to deliver from the pain. Then, with a smile on the poor shrunken face, she dies.

It is a picture ghastly enough in that little room, and yet worth looking at. Eight maimed creatures, some with terrible sores, some with barely healed sores—all within a few weeks or

months of death by the most horrible disease known; in the midst kneels one of another race and color, your representative and messenger, telling them of the peace of God that passeth all understanding in halting words in a strange tongue, and they with shining eyes rejoice in its coming to them.

We pass on to another hut. "Sahib, Sahib, come in, come in," and inside we see a young man twisted up and moaning. His foot has just been amputated to save his life, and he is nearly heartbroken. He has but one remark, one request to make. "Please pray God to take me home quickly." I ask, "Then you are not afraid?" "No; why? He is my Father, and in my mind is peace." So we tell him, too, that soon God will call him home, where Jesus will change his vile body into one made like His own, all glorious within and without.

At the door of the next house sits a man with a roll of paper in his hand; beside him are three little boys, and the four are vigorously chanting out a weird melody. "Well, what's the matter?" "Oh, these are our new hymns, and we are practising." Sure enough, there are ten or twelve hymns composed by himself, setting forth the wonderful Savior Jesus. The man was a traveling poet who sang his songs in praise of the names of Krishna and Ram Chandra. But the disease took him: Krishna and Ram Chandra had no message for a leper. So he wandered to and fro till he found Another, who, being moved with compassion for the lepers, sent His servants to India, saying, "Inasmuch as ye do it unto one of the least of these my brethren, ye do it unto me."

AWAKENINGS AMONG CHINESE ABORIGINES*

BY J. R. ADAM, AN-SHUEN, WEST CHINA

About twenty years ago I went to An-shuen Fu, in the Province of Kweichow. There was then a good deal of suspicion and prejudice among the Chinese, which, however, we were enabled to live down. The following three things helped us: (1) Giving away quinine and other simple remedies; (2) saving attempted suicides from opium poisoning; (3) opening charity schools for boys and girls.

Our first attempt at indoor work failed, and we were driven out of the city. But we returned, and keeping ourselves in seclusion, spent most of our time studying the language. Gradually we commenced open-air work, a native helper and myself preaching all over the city, in the main streets as well as the by-streets, and on Sunday afternoons we visited the near villages.

The Miao village people of the Flowery Tribe were at first very suspicious of us, and fearful as to what the Chinese might do. Through giving away quinine for malaria and specific ointment for skin diseases, a large number of Miao began to come, especially on market days. One day I spoke to a Miao man about my magic lantern, and at once he gave me an invitation to come to his home and give a lantern exhibition. Subsequently I was enabled, as a result of that first visit, to go all over that district from village to village, spending a night here and a night there, preaching the Gospel and showing the lantern.

In 1898, we began to enrol candidates for baptism and to gather them into classes. The following year (1899) we built the first Miao chapel, in a village two miles from An-shuen Fu, and opened a boys' school. At the beginning of 1900 great crowds of these tribespeople were coming so that at the time of the Boxer trouble our visitors from the Flowery and Water Tribes were from two hundred and fifty hamlets and villages. The

Boxer trouble broke up this movement, and a military official and a headman went all over the district threatening to kill the people should they remain Christians. As most of them had but recently begun to learn the Gospel, they, "having no root," fell away.

Upon our return to An-shuen, in 1901, we found that a few tens of Flowery Miao had remained faithful and had attended Gospel meetings all the time we were away. In 1902 we had the joy of baptizing over twenty converts from this tribe, and one of the number has since become a native helper.

The Water Tribe

We came upon the Water Tribe of Miao twenty miles north of An-shuen Fu. For a long time no Miao would take me over the river leading to their district, as they said the Chinese would kill them if they did so. At last I found that the Flowery Miao evangelist had a relative who had married into the Water Tribe and through this man and his wife secured an introduction to the tribe over the river.

These people at once began to come to the city services; at first twice a month and latterly once a month. The work quickly spread from village to village, and ere long we had people from scores of villages attending the services at An-shuen Fu.

Later on we built a chapel and opened an out-station at Ten-ten. The Miao gave the site—trees for pillars, and stone for building, also money and free labor. The mission helped with a little money. Now there are at Ten-ten about sixty-four church-members, and two or three hundred people attending the services on Sundays, but, being agriculturists, they are not all able to attend the same day.

One day during my stay at Ten-ten, I saw a number of men returning from a boar hunt. They were dressed in strange garments, the like of which I had never seen before. They were all

* Condensed from *China's Millions*

very dirty and were carrying cross-bows and arrows. We sent one of our men to invite them in and, knowing they were hungry, gave them slices of foreign bread. I discovered that they were members of a tribe known as the "Ta-hwa-miao" or "Great Flowery Tribe." When they were going away I invited them to come to the next Sunday's services. They came and continued to come. The home-land of these Ta-hwa-miao is nine days' journey from An-shuen Fu. This people have so multiplied that the home-land can not sustain them all, hence they have been obliged to migrate. Twenty odd years ago several hundred families of this tribe migrated south to Lan-long-ch'iao, three days from An-shuen Fu. Fifteen years later a few scores of these emigrants came still further south to the district where we met them—that is, to Ten-ten.

One old man, the first of that tribe to hear the Gospel, said, "It is not good for us to keep such good news to ourselves; let us go and tell our kinsmen at Lan-long-ch'iao." This old man at once went up there and told the people about the Lord Jesus Christ. His name for Jesus was "Klang-meng"—that is, the Miao King. The people from that village came down in great numbers to An-shuen to see us. They continued doing so for more than two years before we baptized any. The converts there have now built a small chapel and there are over one hundred church-members. Moreover, hundreds of the tribespeople attend the services.

From Lan-long-ch'iao the Gospel message was taken by the villagers to their home-land in the district of Weiling-chow, where over 40,000 of their people are living. They, when they heard the tidings, sent down two representatives to An-shuen to inquire further into the matter. The men returned and reported what they had seen. Their kinsmen, however, were not quite satisfied, so sent a second deputation, this time composed of seven men, to An-shuen Fu.

One of that band of seven at his

baptism received the name of Paul. He was one of the deputation, and upon returning to his village of Kopu, at once started worship in his home. Every Lord's Day he gathered over two hundred people into his house for prayer and praise, and reading of the Word of God. They did not know much, but were very earnest in what they did know. The tribesmen believed the report of the deputation and began to come down to An-shuen Fu in crowds; in groups of twenty, forty, or fifty they came, relay after relay, a never-ending stream. Our house was crowded out with them. One night I went round and counted my guests. We had over three hundred sleeping in the house. Still they came from more and more distant places. This continued for months..

There has been the usual accompaniment of a real work of grace—persecution of the subjects of it. The Chinese have risen up against these tribesmen. They have molested them on their journeys, have attacked and robbed them of their money and goods—cloth and silk which they had bought in An-shuen and were taking to their homes. They have been accused of rebellion, and told that they came to us for poison with which they poisoned the wells they passed on the road. Their own chieftains, at one time, became alarmed at the remarkable growth of the movement, and had many of them cast into prison, beaten, and fined. They also threatened to deprive of their land all who continued to read our books, or joined themselves to us. The tribesmen on the Yun-nan border suffered most in this way.

Happily, however, the persecution was only temporary. Proclamations were put out by the magistrates all over the district, declaring that no one was to be molested for reading our books, or becoming Christians, and that no land was to be taken away on that account. Special despatches were written by the magistrates and sent to all the tribal chieftains explaining the true nature of this great movement.

with the result that the persecution was brought to an end, and rest and quiet restored. From the outset the chieftain of the land where Ko-pu, the out-station, is situated, has been friendly and wishes that his people shall continue as they have begun.

Huge Congregations at Ko-pu

In order to assist Paul in his work I sent up two aboriginal evangelists, one from the Flowery Miao and the other from the White Miao, a practically unreached tribe as yet. After their arrival, thousands began to attend the services. At Ko-pu they erected a large chapel, 105 feet long and 35 feet wide. It is built entirely of wood, huge trees being used for pillars and cross-beams. The walls are paneled and the roof is covered with tiles. The building was put up by the people themselves; they gave the money, engaged the necessary carpenters, and provided free labor. During my last visit we had, inside and outside, congregations of between 2,000 and 3,000. Five hundred were presented as candidates for baptism, and out of this number I baptized one hundred and eighty last spring, a large number being left over for the autumn baptisms. There are now two

hundred and sixty church-members at Ko-pu, and we have a boys' boarding school of seventy boys, with a Christian schoolmaster in charge.

One of the most hopeful signs of the movement is the wonderful way the converts tell others of the Savior they have found. They go out two by two, visiting the villages far and near, preaching, singing, and praying. Often when visiting these villages one's heart has been delighted at the eager way in which the people seek to learn and gain the most benefit from the visit, even if it is only for one night. They will sit up listening till one or two o'clock in the morning. Frequently have I retired at that hour and at daylight have awakened to find them still learning to read texts of scripture or some hymn of praise, or perhaps giving earnest heed to one of the Christians, as he taught them to sing a hymn.

Some of these Miao can now read the whole of the New Testament. Many others have finished one Gospel and are now reading a second. All of them are most earnest in learning to read. Hundreds of them have finished reading the hymn book and catechisms and are now plodding through the Gospel of Matthew.

A RECENT VISIT TO THE MIAOS

BY B. CURTIS WATERS, KWEIYANG, CHINA

Missionary of the China Inland Mission

My recent journey into the Lan Lung Chiao and the Ko-pu districts gave me some wonderful experiences. Leaving An-shun, three days' journey took me to Lan Lung Chiao, where we have a mission house, one end of which serves as residence for the native evangelist, and the remainder for a chapel which will accommodate about two hundred people. Sunday morning early the people began to come in, and by nine o'clock about two hundred had gathered. We had a meeting, lasting about four hours—first a prayer-meeting and then a preaching service.

The next day I started for Ko-pu to rest, as the people were Mohammedans and would not take us in; so we were obliged to go on, and found an uneasy resting place in a small hut by the wayside farther on. However, we reached Wei-ning, a fairly busy little city, in two days. Here, perhaps, by and by, a missionary might be located with the special view of overseeing the work at Ko-pu, two short stages distant. With a good horse one could easily do it in one day.

When seven miles from the city I was met by some village Christians,

who killed a sheep and prepared a great spread. Afterward, accompanied by about a dozen of them, I went on to Ko-pu. There is a large building there, about 110 feet long by 36 feet wide. At each end are rooms for the workers, and the center serves as a chapel. A small platform on one side, in the center, and a few long forms in front of it constitute all the furniture of the place at present; but there is plenty of standing room which meets the need of these eager souls who have not yet acquired the art of "sitting easy." There were about six hundred people at the evening meeting.

On Sunday morning, at about six o'clock, the prayer-meeting began. More people had come in and they kept coming until there were about eight hundred present. After singing one of the helpers gave a little talk about prayer and then we had prayer, prayer, prayer, one after another, some in Chinese, some in Miao, and some half and half. Sometimes two would start together in different parts of the big building; but there was no confusion. Few of the women understand or speak Chinese; yet, strange to say, many of them pray quite intelligently in Chinese.

After breakfast we had another meeting and the great building was packed with over one thousand people. A little more than two years ago hardly one of this multitude had even heard the Savior's name. Now two hundred and thirteen members sat down to the Lord's Supper.

On Tuesday from nine o'clock we went on till nearly midnight examining candidates for baptism. Twenty or thirty of the members, representatives from the different villages, sat as a court of elders to approve or declare anything wrong in the life or practise of the candidate. It was a tremendous ordeal for most of them. A man came in and sat on a stool before us with these twenty or thirty members sitting behind him, and was asked a series of questions which embraced all the principal articles of doctrine; the person of God, the Trinity, the incarnation,

redemption, mediatorial session, coming of Christ; together with matters relating to life and practise: opium, wine, immoral practises, participation in idolatrous or superstitious rites, etc. Satisfactorily passing this test and evidencing by their manner, as well as by their replies, that they were taught of God, and being approved by our council of elders, each one then stood up and prayed, was told that he was accepted for baptism, and passed out to make room for another. Laughter and tears were very near each other as we listened to some of the replies and recognized the grace and power of God manifested in these people. Many came in and sat down trembling all over, wondering what questions would be asked, and whether they would be able to answer. When the usual formula was spoken, "The pastor and the church agree that you receive baptism," not seldom was there a fervent "Thank God!" The women were often clearer in their answers than the men, and express themselves more fully. One or two out of three or four, on being asked to pray, tho the examination had been in the Miao tongue, would pray in Chinese—not stereotyped prayers either.

That day and the next morning we accepted two hundred candidates. Then we adjourned, and after a service in the chapel went down to the river and baptized those who had been received before between 2,000 and 3,000 people.

These people have no distinguishing names. There is "old big," "old two," "old three," "big sister" and "little sister"; so each one received a name. A levy was made on the pages of the Old Testament as well as the New Testament. Apostles and prophets, kings and princes, ancient men and women of renown, were all represented. These names were given them when they were entered as inquirers, so that the missionary was not responsible. There were Naomi and Rebekah, Priscilla and Tryphena, Lois and Eunice, and many more besides, while Asa and Jehoshaphat, Boaz and Solo-

mon, Sosthenes and Alexander were not forgotten. One old woman of over seventy (she looked ninety) gave her name as Jeconiah. This was too much, and I promptly changed it to Eve, as more appropriate and easier to remember.

For eight days our daily program was: from nine till two examining candidates, then baptismal service, evening meal, and after meeting again examining till twelve or one o'clock. We had eight days of baptisms as follows: 201, 131, 152, 95, 108, 142, 128, and 12; 969 in all.

On the Wednesday at the conclusion of the baptismal service we observed the Lord's Supper. Everyone had to stand, as there was not space to sit. None but members were in the building, which was packed. There must have been about 1,200 present. It was a sight never to be forgotten. As I stood up and looked over this multitude gathered together to remember the Lord's dying love, these people so lately brought out of the dense dark-

ness of heathenism, you may imagine what praise and thankfulness to our great God and Savior welled up in my heart. Then I gave out the hymn, "We give immortal praise," and such a thunder of praise went up, the Savior must have entered into more of the "joy that was set before Him."

In all my journey I baptized 1,117 persons, and hundreds more of inquirers are hoping to receive baptism at a future visit. I could no more have held back than the apostle, when he asked: "Can any man forbid water, that these should not be baptized?" The work is unquestionably of the Spirit. God has called them and revealed His Son in them, and to Him and the Word of His grace we commend them. He is able to keep them and make them the first-fruits of a multitude who shall yet be gathered out from this people to the praise and glory of His name. Meanwhile, pray much for these our brethren and sisters in the Lord, and, with me, magnify the grace of God in them.

A CHINESE SERMON *

Yesterday Mr. Li, one of the best preachers of this district, who is connected with the American Presbyterian Mission, spoke on Mary anointing the feet of Christ.

He began by reminding us that we were to remember Lot's wife. We were to remember her by way of warning, since she hankered after the goods and pleasures of Sodom, but we were to remember this woman for an entirely different reason—she was willing to part with all out of love to her Lord. The value of her gift was estimated by Judas at thirty taels, a fairly large sum in itself; but considering her position in life, representing a much greater value. Now, Chinese women, he said, usually do not come

by much money. And it seems very probable that if Jewish women are at all like Chinese women, she did not get it all at once, but had gradually saved it, adding to it from time to time. But having saved it up, she bought the best quality of ointment possible, thus showing the high esteem in which she held the Lord, and also showing her reverence for Him. In all of which she leaves us an example.

"I have often noticed," he continued, "that when a collection is taken and the money is counted out, there is usually a fairly good number of small cash left, of little use to anybody. But now that the ten-cash pieces are used there is not so much of this as there used to be, but then again the pieces are

* In China there are between 8,000 and 9,000 native Christian workers of both sexes who either daily or on the Lord's Day are engaged in teaching and preaching the Gospel. These men and women have advantages for reaching their own countrymen and women which the foreign worker can never enjoy. On the other hand they have their own peculiar trials and temptations. The following outline of a Chinese sermon, on "Mary anointing the feet of Christ," may help friends at home to remember these workers for Christ in China. The sermon was preached by Mr. Li, of the American Presbyterian Mission, and the account was by F. W. Baller, of the C. I. M., to *China's Millions*.

fewer. Why, I have heard of one place where a large number of ten-cent pieces were found among the money collected, but alas! when they were 'rüng' they were found to be counterfeit! Brethren, this is not bringing forth the best, but the worst. In the days of Malachi they did something similar, bringing the blind and the diseased for an offering. Did the Lord accept them? Nay, verily, He told them to offer them to their governor and see if he would have them. Rom. xii. 1 gives us the measure of our service, but even with this before us it is not uncommon to see one and another asleep during divine service. This is to be a cake not turned—cooked up to a certain point, but not done thoroughly.

"Notice again that she showed a good deal of courage and devotion by wiping His feet with the hair of her head. The Apostle Paul tells us that a woman's hair is her glory, a sentiment fully endorsed by the women of China. As a rule we are not disposed to wash a person's feet unless we have a great regard for him. A mother, for example, will wash the feet of her child. Even then to use the hands to wipe the feet is as far as most people go; but this woman used her hair, her glory, to show the high esteem in which she held her Lord. The woman mentioned in Luke vii. did the same, also showing the greatness of her regard. Both these women were criticized—the one by outsiders, the other by profest disciples of our Lord. The one was a sinner, but this woman was of unblemished reputation. But she braved all criticism, leaving her character in her Lord's hands in order to show her affection. And such criticism! They accused her of waste. Now if a Chinese woman is accused of this it cuts her to the quick. Waste!—not to know how to use money when she gets it—this is a reproach hard to bear indeed. And to have this said to her Apostles of whom she might have hoped better things! Simon's reproach was hard enough, but he was

only a Pharisee, and nothing specially good was to be expected of him. Let us imitate her courage and leave Him to care of our good name. Note again how she availed herself of her only opportunity. We are told that she had kept this ointment against the day of our Lord's burial. Why did she use it now? Was it the prescience of love, a standing in the secret of the Lord, that enabled her to see it might not be wanted later on and so she had better use it while she had the opportunity? Be that as it may, the fact remains that our Lord did not lack for anointing at His burial, since Joseph and Nicodemus combined to furnish all the spices needed. We know how, when the women went to the sepulcher, and anxiously asked, 'Who shall roll away the stone?' they found it had already been rolled away and the body was not there. How glad Mary must have been to feel that she did what she could while she could! So let it be with us; let us do what we can while opportunity is given to us. She felt that she could do good to the poor when she would, they were always with her, but she would not always have the Lord to minister to. Love to Him was more than philanthropy. It is good to do what we can for the poor, but it is a higher service to do what we do with a desire to serve Him. Many Christians, for example, will give money for mere philanthropic efforts, but look askance at anything that has more directly for its aim and object the glory of Christ: spiritual objects do not appeal to them. In our case, my brethren, we shall do well to set His glory first, and we shall surely find that the greater includes the less, and that the good of man is well looked after by those whose first aim is to glorify God."

Such, in brief outline, was our good brother's address. The spirit and fervor and power can not be transferred to paper, but were worthy of the theme. Pray for the preachers of China and you will be doing a good service to all the churches of China.

GEORGE GRENFELL: A HERO OF THE KONGO*

BY REV. J. C. LAMBERT, D.D.

There have been few more striking figures in the whole history of modern missions than Rev. George Grenfell, missionary and explorer, who died on July 1, last, at Basoko, in the very heart of Central Africa, where the Aruwimi River, flowing down from the vast and gloomy forest of the Pygmies, pours its waters into the Kongo. Grenfell's place is in the foremost files of that heroic company of African missionary travelers of which Livingstone is the acknowledged leader. Born fifty-seven years ago at Mount Bay, near Penzance, England, and educated at King Edward's School in Birmingham, he entered a large business house in the Midland city. But like many other distinguished missionaries—like Coleridge, Patteson, James Chalmers, and Alexander Mackay—he caught the flaming enthusiasm of his life suddenly from a predecessor in the field when he read of the work of Alfred Saker, Christ's true apostle to the Cameroons. A visit of Saker himself to Birmingham turned the longing into an unmistakable call, and Grenfell gave up his business prospects, entered the Baptist College at Bristol, and on the completion of his theological course sailed for West Africa, where he spent the remaining thirty-two years of his life.

Grenfell's first sphere was Cameroons, the land he had dreamed of and prayed to see, and only a few months after his arrival he laid his young wife to rest under the trees that shadowed the mission house. But Cameroons was not to be the scene of the distinctive work of his life. Between 1874 and 1877 Stanley made his great march across Africa and down the course of the Kongo from Lualaba to the Atlantic. It was an epoch-making expedition, whether regarded from the political or the evangelical point of view. It led to the founding of what is now known by one of those ironies of language as

the "Kongo Free State," and to the ensuing scramble of the European Powers for the biggest possible slices of the African Continent. But it was also the means of establishing the Uganda Mission of the Church Missionary Society and the Baptist Mission to the Kongo. It opened up for Mackay and Hannington in the East, and Grenfell, Comber, and Bentley in the West, the spheres of their magnificent achievements.

The Kongo pioneers were all evangelists, but Bentley had the gift of mastering new tongues, while Grenfell, like Livingstone, felt himself especially called to the tasks of the explorer. Stanley had roughly mapped out the course of the Kongo, but even with regard to the main stream he had left a great deal to be done, and most of the huge tributaries were unknown to the world. In the course of his efforts to open up the way for the advance of the Gospel, Grenfell solved one by one the chief hydrographical problems of that vast region. He discovered the Lomami, one of the principal affluents from the south, and unraveled the mystery that hung about the origin of the Mobangi, the greatest of all the northern tributaries.

Grenfell's discoveries, says Sir Harry Johnston, are less sensational than those of Stanley, but much more valuable. Dr. Scott Keltie, Secretary of the Royal Geographical Society, summarizes their value by saying that it is owing to Grenfell's labors that we now possess an adequate conception of the character and extent of the magnificent Kongo basin. "Few explorers in any part of the world," the *Times* affirms, "have made such extensive and valuable contributions to geographical knowledge as this modest missionary, who, had he possessed the ambition of men who have not done a tithe of his work, would have been loaded with honors." Honors Grenfell never sought. But his merits were

* Condensed from the United Free Church of Scotland *Missionary Record*.

recognized by the Royal Geographical Society when it bestowed its gold medal upon him in 1887, and when it published as authoritative, tho on a much reduced scale, his map of the Kongo, which Dr. Scott Keltie describes as the work of half a lifetime.

Livingstone did most of his exploration on his two legs. By Grenfell's time the age of steam had come even in Africa, and the Kongo basin offered a network of splendid waterways. His work was mainly done with the help of the little steamer *Peace*. On the Kongo and its affluents he wore out the *Peace* as he wore out himself, in constant service, until, as he remarked toward the end, "You can put your fingers through the bottom plates almost anywhere you like. But," he added, with a kind of prophetic consciousness, "she will probably outlast me yet."

From first to last Grenfell's connection with his little steamer illustrates his extraordinary practical resourcefulness no less than his genius for exploration: Through the death of the engineers who should have taken charge of the reconstruction and management of the vessel, she was handed over to him at Stanley Pool in eight hundred sections. He was no engineer; and to anyone but an engineer it must have seemed at first that this heterogeneous pile of iron plates, steel bars, rods, bolts, nuts, and screws dumped down on the bank of the Kongo was of little more use than so much scrap-iron. Yet, with no one to help him but some native boys, he put the boat together, engines and all, launched her into the stream, and found her as taut and trim and manageable as could be desired. Thenceforth to the end of his life her engines were his delight. If anything went wrong in the engine-room his shirt was off in a twinkling, and he was downstairs to slave for hours in the stifling heat. Once when he had just started on a voyage up the Lomami River the top of the cylinder was shattered by an explosion. He fitted on a wooden top, and proceeded on his expedition of

2,000 miles. On his return a Belgian official who had heard of this daring feat came to see the cylinder, and expressed his astonishment. "As tho," said Grenfell afterward, "a man would be put off a planned trip because he had blown out the head of his cylinder and had not a spare one!"

In the early days of the mission "perils by the heathen," as well as "perils of rivers," had to be faced. Fierce cannibal tribes dwelt along the river banks, among whom Grenfell went with his life in his hand. The *Peace* had to be fitted with a screen of wire netting as a protection against spears and poisoned arrows. Sometimes there came awkward moments when a man of less nerve would have been likely to use his rifle; but this brave adventurer of Christ never failed to extricate himself by sheer firmness and tact. Once the engines had been brought to a complete standstill by an encompassing flotilla of canoes manned by hostile cannibals. Spears began to rattle in showers against the wire guards, and the outlook was very ominous. With his wife and child on board, Grenfell might almost have been excused if he had thought himself justified in putting on full steam and making a rush for safety, even at the cost of running down two or three canoes. Instead of this he quietly called his wife on deck. "Come up here, Patience," he said, "and hold up the baby." And as the warriors gazed open-mouthed at the woman and the child, he steered the *Peace* through the surrounding maze, and slipped beyond the spear range before they recovered from their astonishment.

How different it was in later years, when the face of Tala-Tala (Grenfell's native name) was familiar up and down the Kongo and its tributaries for thousands of miles, and the *Peace* was known to come as the messenger of the good tidings. One who accompanied his leader on some of these later voyages draws for us a picture of what he witnessed. The day's sail over, the steamer has come to anchor in a sheltered corner of the wide

stream. At once joyous sounds of welcome and preparation are heard rising into the evening air. Soon a large canoe pushes out from the fringe of reeds along the bank and shoots swiftly across the water, propelled by many pairs of stout arms; while, keeping time with the splash of the paddles, a chorus of strong voices rolls out "All hail, the power of Jesus' name" in the much-loved native version. Then the face of the great missionary lights up with a smile of rapturous joy and gratitude, and seizing his companion's arm he exclaims, "Oh, thank God that I have lived to see this day!"

Mr. Grenfell, it must always be remembered, was a Christian missionary first of all. With him, as with Livingstone, exploration was simply a means to an end, and that end was the proclamation of the everlasting Gospel.

At first his relations with the Kongo authorities were of the most cordial kind. He had welcomed the founding of the Free State in the hope that it would do much to uplift the native races, and he had great faith in the philanthropic professions and promises of King Leopold himself. The government, moreover, showed him no small signs of favor. It appointed him to carry out the delimitation of the frontier between its own territories and those of Portuguese West Africa—a task which he discharged so much to the satisfaction of both parties that he was decorated by the King of Portugal as well as by King Leopold of Belgium.

When the scandalous maladministration of the Kongo began to force itself upon his notice, Mr. Grenfell received a terrible shock. For long he hoped against hope, trying hard to believe that the king would not fail to rectify abuses when they were brought to his notice. But at last his faith in the administrative power was utterly destroyed, and on the visit of the Commission of Inquiry to Mr. Grenfell's house, he said to the commissioners with becoming dignity, "I have been proud to wear the king's decorations.

I am proud of them no longer." Then, sadly but firmly, he discarded them forever.

For this bold action, as well as for his frank and strong utterances in the English press, he had to pay dearly. His work was thwarted by the Belgian officials, and he was subjected to gross insults. But what grieved him most of all, and whitened his hair and hastened his end, was his knowledge of the atrocious cruelties to which millions of helpless people were subjected, and the fading away of all his bright hopes for the speedy emancipation of the Kongo races from their darkness and pain.

As the recognized leader of the English Baptist Mission on the Kongo, Grenfell's place was ever in the van. He had lately pushed up the main stream far past its junction with the Aruwimi, and had founded a new station at Yalembe, taking it under his personal charge. Indeed, had the *Peace* not been so old, he would have cut her into sections once more, carried her round the rapids at Stanley Falls, put her together again on the higher waters, and prest steadily on toward the sources of the mighty stream. But impaired health had made him subject to severe attacks of malarial fever, and a prolonged attack developed finally into blackwater fever—that terrible foe of the white man in tropical Africa. From his lonely station the *Peace* carried him for the last time down the river to Basoko, where at least there would be one or two white faces beside him when he died.

It was one of Grenfell's many projects to carry the Gospel beyond Stanley Falls, and to traverse the regions watered by the Aruwimi and the Ituri, to pierce the hidden depths of the Pygmy Forest, and plant a line of missionary posts to Uganda. In this way he would have stretched the fair girdle of Christian truth across the Continent, from Boma on the Atlantic coast to Mombasa on the Indian Ocean. He has not lived to see it done. But more than any other man he has prepared the way for it, and hastened the day when his dream shall come true.

EDITORIALS

PRAYER AS A HABIT

There is no one habit so necessary to the power of a disciple's life, and the effectiveness of his work, as that of prayer—not simply an occasional half hour of supplication, however earnest, but a habitual frame of prayer that makes direct and definite petition natural and spontaneous, at any time and about anything. Prayerful contact with God keeps us charged with the vital current of God's life and power, so that every touch on the part of others brings out "virtue" from us, as from the Master. We are not to think of prayer as extraordinary and exceptional, but as common and habitual. There is an attitude and aptitude of mind and heart, that is prayer in spirit, like electricity in storage—only waiting for the occasion to become prayer in action. Any employment or enjoyment that would be unfavorable to the prayer spirit is therefore inexpedient if not positively sinful.

"Pray without ceasing." Does any one say this is hard to do? Impossible and impracticable? Hear the testimony of the brave soldier, busy teacher and energetic worker, Stonewall Jackson: "I have so fixt the habit in my own mind that I never raise a glass of water to my lips without asking God's blessing; never seal a letter without putting a word of prayer under the seal; never take a letter from the post without a brief sending of my thoughts heavenward; never change my classes in the lecture room without a minute's petition for the cadets who go out and those who come in."

THE MOTIVE FOR MISSIONS

The *Outlook* some time ago declared that a new motive is needed for missions. No doubt this is the case with many who now have not Christ's motive or who have no motive at all. The fate of sinners, whether in heathen lands or at home, does not deeply move men's hearts as when churches were composed of those who felt that all men out of harmony with Christ must flee from "the wrath to come."

Urgent motives for sending the Gospel to the "heathen" may no doubt be presented by showing the present hells of fear and degradation, of polygamy, tyranny and slavery and sin that exist in countries which have not the blessings of the Gospel of Christ. Those who do not respond to the old motive of future punishment may be aroused by the need of present salvation from the sins and penalties of the present, and may with reason be expected to put forth all their efforts to put a stop to the degradation of the heathen by white men who damn men and women by opium and intoxicants, which are sold to them for greed of gain and that make them more savage than before. It is sixteen years since the movement for the prohibition of the liquor traffic among uncivilized races began in the treaty of seventeen nations at Brussels that wrote "Zone de Prohibition" in the heart of Africa, the only large section of the world where the liquor traffic is not increasing to-day.

It is a great national shame and crime that the American merchant marine, under protection of the navy, for every missionary sent to unenlightened lands, imports 70,000 gallons of alcoholic drink! A "Christian nation" on one hand sends Bibles and missionaries, and on the other pours hogsheads of this liquid fire to drown men in destruction and perdition—rum to debauch and enslave, dethrone reason, and ruin body and soul. It is every Christian's duty to protest against this traffic and to support the work for Christ.

But the real motive for missions is found in the command of Christ to His followers: "Go, teach, baptize; I am with you." That motive is sufficient for any true Christian. Other considerations give zest to our work and lead us to engage in it more joyously and with a greater spirit of self-sacrifice. Our own debt to Christ and the knowledge of the present condition and future fate of those who know Him not; the past and present trans-

formations wrought by the Gospel and many other motives of love and loyalty to God and our fellow men should make us ready to give our lives and all that we have to forward this great campaign for the spiritual conquest of the world.

THE CHARM OF CALVARY

In Doctor Mabie's marvelous book, "The Meaning and Message of the Cross," he tells, among many beautiful incidents, a story of Rev. Edward Payson Scott, Baptist missionary in Assam, an incident which he heard him narrate.

Mr. Scott was strongly moved to visit a wild hill tribe—the Nagas, three days' journey from his station, whereas yet he had made only a start in the Naga language and had to take a Naga teacher along. He was strongly urged by the British resident officer not to run such risk, but he could not be deterred; and, when an escort of soldiers was offered him, he firmly declined, as it would defeat the very end in view, which was to go as a messenger of peace. A military escort would give a false impression of his whole spirit and motive.

So with a native companion he set out, and when they reached the base of the mountain ridge where the native village crowned the summit, and began the ascent, the alarmed villagers forming in battle line waved their spears in menace, the chief crying out, "Halt! we know you! You are the man of the British Queen, come to make us prisoners and carry off our children. Come no nearer!"

The missionary drew out his violin, and began to sing in the native tongue, "Alas, and did my Savior bleed!" When he had sung one verse, the chief and his warriors had already thrust their spears into the ground and broken ranks. As Mr. Scott sang on, about the amazing pity, grace, love shown when the Maker died for the sin of the creature, the wild men began to creep down the hillside, nearer and nearer; and the chief cried out, "Where did you learn that? Sing us

more; we never heard the like before." The savages were subdued. The stranger was safe from their spears, and welcomed to their huts and best hospitality. The Cross has never lost its charm.

THE GROWTH OF MILITARISM

Prof. Calvin M. Woodward, in his recent address before the American Association for the Advancement of Science, contrasts the arts of peace and of war, and calls attention to the subtle way in which the warlike spirit is growing. He compares the St. Louis Exposition, of 1904, with the projected Jamestown Exposition of 1907.

In the former, for seven months, the nations of the world vied with each other to exhibit the triumphs of the Pacific inventions and industries, in a great educational institute, with millions of docile pupils and students. Science, the mechanic and fine arts, all that pertains to world-wide commerce and popular training of brain and brawn, had there an illustration; while the inventions and appliances of war took at least a subordinate place. It was a great school of instruction rather than of destruction—in which the nations were inspired to build up rather than pull down—to cultivate the amenities of life rather than the hostilities of mutual strife.

But, in the coming exposition at Norfolk, Va., military and naval exhibits and evolutions crowd out all else, and the prominence is designedly given to the science and art of warfare, as tho a nation's most legitimate boast were that it excels in the ability, capacity and machinery for battle—by land and sea—overawing all other nations by the fear of superior preparations for carrying on aggressive and destructive campaigns! Even in time of peace, war must needs lift up her blood-red arm in threatening. Professor Woodward utters a timely warning against the tendency to cultivate a taste for war, and contends that the mischievous maxim, "In time of peace prepare for war," misleads not only inexperienced youth but

mature statesmen. It multiplies arsenals and forts, standing armies and fleets of destroyers; the mimicry of war becomes the pastime of school-boys, and even our churches have their brigades. Young lads learn to pride themselves on a military uniform and the expert handling of arms—and the science of shooting men with the greatest success in numbers and fatality becomes the dominant science of civilization. Is there not meaning and value in these cautions?

THE FRUITS OF ANARCHY

While some respectable people lend careless sanction to the subtle teachings of socialism, it is well to mark how its fruits are increasingly disastrous. Like many other modern movements, in which *liberty* is the nominal watchword, *license* would be the truer motto; and, while it is legitimate to protect and even promote self-interest, violent measures, for securing even such ends, are rarely justified and only in desperate crises. Daniel O'Connell's agitations were bloodless, and his maxim was that "no revolution is worth a drop of human blood." There is nowadays a national protest against monopolies, and the huge hoards of wealth on the part of a few are regarded as a menace to the many; but the use of murderous weapons does not remedy, but rather increases, the evils society is curst with.

On January 5, a man named Steele walked into a large bank in the Bullitt Building in Philadelphia and demanded money. Before an answer could be given a bomb, carried presumably as an argument to enforce his demand, either fell or was thrown to the floor. Steele was blown to pieces, the bank cashier instantly killed, a messenger blinded for life, and lesser injuries and great damage inflicted.

Investigation shows this man to have been a socialist, and the son of a socialist, who probably had been taught as a lad the "real truths" of the socialist propaganda regarding property, and was prepared desperately to enforce his lawless demands.

We have but to read the news from Russia, France, Italy, and in fact from all quarters of the earth, to see that, wherever socialism prevails, anarchy follows; and that men are not content with free speech or a free press, but abandon all peaceful methods of argument and persuasion for the dagger, bullet, and bomb of the assassin. Surely any doctrine that is *true* needs no such substitutes for logic and love.

THE ACKNOWLEDGMENT OF GOD

The cure for anarchy is the acknowledgment of God in personal and public affairs. The convention now framing a constitution for the new State of Oklahoma, at Guthrie, adopted a preamble, distinctly acknowledging the need of divine guidance in human affairs. Before the convention, a few citizens of the new State combined to prevent this, petitioning that there should be no mention of God or Jesus Christ. The president of the convention, Hon. W. H. Murray, insisted that the very first clause should acknowledge God, and himself presented the preamble which was adopted, as follows: "Invoking the guidance of Almighty God in order to secure and perpetuate the blessing of liberty, to secure a just and rightful government, to promote mutual welfare and happiness, we, the people of Oklahoma, do ordain and establish this constitution." This led some reporters to ridicule the convention as a theological body, a prayer-meeting, and a Methodist class-meeting. The Christian sentiment prevailed and we hope the character of the newly-established commonwealth may accord with this constitutional recognition of God.

Another similar acknowledgment of God was made when the Rev. Dr. Henry A. Buchtel, Chancellor of Denver University, was inaugurated as Governor of Colorado. For the first time such inauguration took place in a *church*. By the governor's wish, the oath of office was administered, and his inaugural address delivered to the Legislature, in Trinity Methodist Episcopal Church, which he aided

largely in building, while pastor. He concluded with a prayer, followed by the Lord's Prayer, in which joined many of the 2,500 who attended the ceremonies. The governor said: "All our people, all railway officials, investors and prospective citizens of Colorado must understand that the day of political vagaries has passed forever in this State, and that men of practical sense with breadth of view and moral integrity are now in control."

MONEY AND STEWARDSHIP

It is an undoubted sign of the times that such vast sums are nowadays given to educational and philanthropic work—in 1906, a grand total of nearly \$60,000,000. Over \$18,000,000 went to education; over \$11,000,000 to galleries, museums, etc.; about \$6,000,000 to asylums and hospitals; and about the same sum to miscellaneous charities. Only about \$3,000,000, however, went to *church* work, as such.

It is a wonder with many that no one seems moved to give such princely sums to missions, as one man has given to one university, and another to his pet library scheme. With all this growth of benevolence, till it reaches about \$1,000,000 a week, mission boards still struggle with deficits, or have to cut their garments according to their cloth, narrowing expenditure everywhere. And yet mission work represents *in itself* all these various forms of beneficence. It organizes first-class schools and colleges, needs libraries, builds hospitals and dispensaries, and maintains orphanages and asylums. Why, then, do not some great givers find in their hearts to give money by the millions to missionary enterprises?

We can only conclude that *the Lord is thus reminding us that the salvation of the church is to be in straits*. Full overflowing coffers would lead to carelessness in expenditure, prayerlessness in management, and a carnal confidence generally. Were the missionary resources of the church very ample, it might tempt men to cupidity, un-

worthy candidates offering for the work, for the sake of the pay. For a like reason, it would probably be disastrous should the salaries of ministers of the Gospel average those of other learned professions. Large money compensation in ministerial work has always been attended with *degeneration in the worker!* Nor must we lose sight of the fact that the ministry differs from all other employments, in being especially a divine vocation and not a human profession. When any man has in view the salary attached to it, he sinks himself beneath the high level of an ambassador of Christ. However unpalatable doctrine to a worldly mind, this is self-evident truth to a spiritual man: money never becomes, consciously or unconsciously, an *object*—not to say *the object*—to a preacher or a missionary, without damage to the whole quality of his work. No true minister will envy the doctor or lawyer his great fees while he remembers the self-sacrifice of His Master, and that like Him, we must be content to "bleed, if we are to bless."

A fine example of stewardship is manifested by the will of Samuel P. Harbison, head of the Harbison-Walker Company of Pittsburg. One paragraph reads:

I have no provision in my will for any charitable bequests, as I have, during my life, administered largely on my own estate and have, from year to year, given to the Lord's work and other charities as tho it were my last. This course I expect to pursue so long as I may live. In leaving my estate to my family, it is my hope that they may act on the same principle, remembering that the "King's business requires haste," and that what we do for Him ought to be done quickly, so that, should He come in my time or in your time, we be not found with His money in our hands that ought to be out doing service in His cause.

If every Christian would remember that they are merely stewards of all their possessions—talents, time, strength, influence, money—there would be no deficiency of cash for God's work. "It is required of stewards that they be found faithful."

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The Earthquake in Jamaica

The terrible destruction of Kingston, the capital of Jamaica, by an earthquake on Monday, January 14th, has excited sincere sympathy for the sufferers. The churches and missions of the Moravians and Baptists have been destroyed with the others. The Moravian Church has carried on work in Kingston since 1892, and thanks to the energy, zeal, and ability shown by Mr. Reinke, a fairly strong congregation of some 350 persons has been built up.

Kingston was founded in 1693—the year after the great earthquake which destroyed the neighboring town of Port Royal—being built in a valley rising gradually from the bay toward the foot of the Liguanea Mountains. The population is about 50,000, of whom perhaps one-third were whites. The destruction of the capital will be a severe blow to the island.

The Mission of the Disciples has also suffered, as their churches and the homes of the missionaries have been destroyed. The loss of property has been great and will be hard to bear, but the people of Jamaica are taking up the work of rebuilding and new advance in fine spirit. The missionaries of the Church of England, Baptist, Moravians, Wesleyans and Disciples' Societies will need help from England and America to rebuild their houses of worship.

Law and the Gospel in Mexico

Since the new law enacted last June, the missionaries have not been allowed to hold religious services in any private house, unless it is registered as a church; nor any funeral service at a cemetery. Formerly many new people were met at these services who had never been present at other meetings. Violation of the law makes the missionaries liable to a fine of from \$20 to \$200. The owner of the house in Coatepec, where services were former-

ly held, will not allow his building to be registered as a church, so the meetings have been given up.

The Mexican *Herald* describes the results of what was called a "Jericho Campaign" in the Trinity Methodist Episcopal Church in the City of Mexico. On Sunday, October 21, the pastor, the Rev. E. M. Hill, received from the congregation subscription amounting to \$10,000 for the building fund of the church. This meeting was the last of a series which began in the church on the preceding Monday. This subscription is considered remarkable as the members of that congregation do not belong to the wealthy class, most of the givers being salaried workers. A building fund of \$100,000 is desired to erect a parsonage and church for the English speaking people of Mexico City.

A Young People's Convention in Cuba

Last June the first "young people's convention" of Cuba was held in Matanzas. 128 delegates, from 35 Sunday-schools and 20 young people's societies, from all parts of the island, were present. It was an inspiring sight to see so many enthusiastic young people telling what had been done, and planning a more active campaign for the future.

Religion in Guatemala

Opportunities to witness and work for Christ in Guatemala were never so abundant as now. The president has proclaimed absolute religious liberty, and has fully demonstrated that he means to punish any violation of this law. We hear daily of those who are turning in disgust from the meaningless forms and ceremonials of the Roman Church. Now is the time to preach, teach, and live the pure Gospel, as never before, or the people will turn to infidelity. Our force and equipment are so meager that often we are tempted to feel as tho we could do little or nothing, but, thank God,

the promise of our God makes us sure that there can be no such thing as failure.

Holy Week is just over. Images of Christ, the Virgin, and the saints have been carried through the streets in "religious" processions. You have no idea of the remarkable and grotesque commingling of the doctrines of Romanism with such forms and practises as have proved attractive to the people and held their allegiance. It made my heart ache to see the women following the image of the Virgin Mary about the streets, mumbling prayers and burning candles before it. The Mother of Jesus receives most of the attention of the people. In the book "The Glories of Mary" you will find these words: "Mary is the only hope of sinners." The following is a translation of a notice which appeared during the week before a big church fiesta:

Great fair at the Church of Mercy! Glory to God in the highest and to the Virgin of Mercy. Peace on earth to all who contribute to the fair. Everybody come and have a good time and see what you draw, beside the favor of the Virgin of Mercy reserved for you in Heaven.

One day, sitting opposite me in the mule car, was a woman of the middle class. She was telling a friend who sat next her about an experience which she had had the night before while watching a display of fireworks in the park. There was an accident and her dress was badly burned, but she received no harm personally. Her friend exclaimed, "How lucky!" The woman replied, "Why, nothing could happen to me, for I stopt at the cathedral on my way to the park and put myself in the care of the Virgin and burned two candles to her."

May the day soon come when such teaching will be counteracted by the knowledge of the all-sufficient Savior!—*Woman's Work*.

A Portable Church for Panama

A building for church purposes and auxiliary work is being constructed

in New York for the Home Mission Board of the Presbyterian Church, which will be taken apart in sections and shipped to the Panama Canal zone, where it will be erected for the Presbyterian mission there. The portable building is made of the best quality of wood, and will cost \$10,000, a good part of which has already been received. This is the first instance in American missionary work where a portable church has been constructed for use in a foreign country. The church proper will seat 300 persons, and in the structure there will be rooms for gymnasium purposes, Bible studies and social gatherings. The Presbyterian work in Colon was begun a year ago, under the immediate charge of the Rev. J. J. Gilpin Fletcher. Work has so far been conducted in a tent under conditions totally unsuited to the climate. The nucleus of a congregation has been gathered among American residents and canal employees.

The Y. M. C. A. in Panama

Within three months the Y. M. C. A. has contracted with the Canal Commission for the erection in the zone by the government of seven buildings in which, when completed, the 5,000 or more young Americans in Panama may receive instruction, entertainment, and helpful fellowship.

There was a time two years ago when the same work proposed by us was not favorably received, the idea being that too much religion in canal construction might not be a good thing; but now the work is considered of the utmost importance.

Religious Reforms in Bolivia

The days are passing when the great hindrance to Protestant missions in South America was the hostile attitude of the Roman Catholic government. These sister republics are one by one separating religion from politics and are proclaiming liberty of conscience to all.

Bolivia is one of the last to fall into the line of progress. We have already

noted her legislation in this direction, but it may be encouraging to call attention to the passage of a law on August 27 last, which amends the constitution so as to permit the public exercise of any religious worship.

Mr. George Allan sends us a list of the reforms effected by the liberal government since 1899. This list was printed by an opposition paper to prove that the government is undermining the State Church. After giving the list the editor adds: "We are marching with long and rapid strides toward the separation of Church and State."

I. In 1899 the "temporal supplies" of the archbishop were reduced.

II. The law of February 6th, 1900, canceled the liberty to teach in distinctly religious schools, and placed all schools under the university council.

III. Religious societies are prohibited from receiving alms for charitable purposes without the supervision of the municipal authorities.

IV. The government assists in the nomination of administrators of the estates belonging to monastic institutions.

V. The government has withdrawn those sums that were payable to poor curacies that received no help from the diocese.

VI. The articles of the penal code which awarded severe punishments for crimes against the Church (death for plotting) have been modified, and applies equally in the protection of all forms of religion.

VII. Many church festivals have been secularized.

VIII. Article II of the Constitution has been reformed, giving liberty of worship.

IX. The "Fuero" (*i. e.*, the privilege of exemption from being judged by civil law) has been taken from the priests.

X. Article III of the law of 1880, which substituted the land tax for the tithes paid to the Church, has been abolished.

XI. At the present time (October 15th, 1906) a project is under consideration by Congress for the suppression of novitiates in convents and monasteries, and prohibiting the immigration of foreign priests. The passing of this measure into law is almost certain.

No land will have peace and prosperity while its laws and institutions prevent liberty of conscience and worship. Russia is to-day suffering for bigotry, the exclusion of Christian missionaries and the oppression of the Jews. France has just shaken off the

Pope's shackles. Spain is vacillating between freedom and bondage to Rome, and Portugal will soon follow her into liberty. Ardent Roman Catholics see in these movements a desire to be free from religion, but they are an effort to attain freedom for religion and emphasize the need for missionaries who can teach the truth of God and the way of life in Christ so as to win men to Him.

New Missionary Secretaries

Mr. Van Ogden Vogt has left the United Society of Christian Endeavor to become secretary of the Young People's Department of the Presbyterian Home Board. Mr. Vogt's coming means that this work in its broadening development of study classes, summer assemblies, and kindred gatherings, and its general growth in presbyteries and synods, makes it almost obligatory to increase the force of representative workers. Mr. Vogt will now endeavor to throw all the power of his life into the greater development of an intelligent loyalty to home missions among the young people of the Presbyterian Church.

Rev. Henry Otis Dwight, LL.D., formerly of Constantinople and recently Secretary of the Bureau of Missions, has recently been elected Recording Secretary of the American Bible Society. Doctor Dwight's experience on the field, his knowledge of missions, and his high order of literary ability will mean much added force to the able corps of secretaries in this great society.

Another change in office that will interest all is the resignation of Mr. J. Campbell White from the position in charge of the Forward Movement of the United Presbyterian Church that he may become Secretary of the new Laymen's Missionary Movement. In our opinion, no better man could have been found for this important and growing work.

Religious Statistics for 1906

The annual presentment of statistics of the churches of the United States, compiled by Dr. H. K. Carroll,

appears in *The Christian Advocate*, and shows the net gain of all denominations in 1906 as 4,300 ministers, 3,635 churches, and 870,389 communicants. The Roman Catholic Church reports 11,143,455 communicants, with a gain of 259,548; but the writer explains that the figures are not the result of an actual count, but are derived from estimates of "population," Catholic "population" including all persons

baptized—old and young. Following the Roman Catholic denomination comes the Methodist (17 bodies), with 6,551,891 communicants; then the Baptists, with 5,140,770; the Lutherans, with 1,957,433; the Presbyterians, with 1,771,877; the Congregationalists, with 1,264,758, and the remainder with less than a million each.

The following table shows the relative gains or decreases (d):

DENOMINATIONS	SUMMARY FOR 1906		NET GAINS FOR 1906	
	Ministers	Communicants	Ministers	Communicants
Adventists (6 bodies).....	1,565	95,437	.....	.....
Baptists' (14 bodies).....	38,010	5,140,770	528	93,152
Brethren (River) (3 bodies).....	173	4,239	16	d100
Brethren (Plymouth) (4 bodies).....	.....	6,661	.....	.....
Buddhist (Chinese).....	.....	.....	.....	.....
Buddhist and Shintoist (Japanese).....	.....	.....	.....	.....
Catholics (9 bodies).....	15,369	11,143,455	677	259,548
Catholic Apostolic.....	95	1,491	.....	.....
Christadelphians.....	.....	1,277	.....	.....
Christian Connection.....	1,348	101,597	.....	.....
Christian Catholic (Dowie).....	104	40,000	.....	.....
Christian Scientists.....	1,326	80,197	104	9,083
Christian Union.....	201	17,500	201	17,500
Church of God (Winebreannarian).....	499	41,475	24	1,975
Church of the New Jerusalem.....	128	8,084	d5	17
Communitic Societies (6 bodies).....	.....	3,084	.....	.....
Congregationalists.....	5,959	694,923	26	10,601
Disciples of Christ.....	7,153	1,264,758	678	29,464
Dunkards (4 bodies).....	3,241	121,194	75	4,883
Evangelical (2 bodies).....	1,508	179,339	57	12,361
Friends (4 bodies).....	1,466	118,752	54	d1,663
Friends of the Temple.....	4	340	.....	.....
German Evangelical Protestant.....	100	20,000	.....	.....
German Evangelical Synod.....	904	228,420	8	6,417
Jews (2 bodies).....	301	140,000	.....	.....
Latter-Day Saints (2 bodies).....	1,652	96,354	92	52,107
Lutherans (23 bodies).....	7,872	1,957,433	287	116,087
Swedish Evangelical Mission Covenant.....	345	46,000	54	12,600
Mennonites (12 bodies).....	1,240	61,690	29	642
Methodists (17 bodies).....	41,483	6,551,891	1,165	116,475
Moravians.....	130	16,923	d2	341
Presbyterians (12 bodies).....	12,705	1,771,877	55	48,006
Protestant Episcopal (2 bodies).....	5,258	846,492	49	19,365
Reformed (3 bodies).....	2,044	422,359	74	17,337
Salvation Army.....	3,773	28,500	.....	.....
Schwenkfeldians.....	5	731	2	131
Social Brethren.....	17	913	.....	.....
Society for Ethical Culture.....	.....	1,700	.....	200
Spiritualists.....	.....	295,000	.....	29,500
Theosophical Society.....	.....	2,607	.....	d56
United Brethren (2 bodies).....	2,247	286,238	62	12,226
Unitarians.....	544	71,000	d3	.....
Universalists.....	720	55,831	d7	2,190
Independent Congregations.....	54	14,126	.....	.....
Grand total in 1906.....	159,593	32,283,658	4,300	870,389
Grand total in 1905.....	155,203	31,413,260	2,628	783,979

Conference of the Foreign Mission Boards

The fourteenth annual meeting of the conference of the Foreign Mission Boards of the United States and Canada was held in Philadelphia, January 9 and 10.

The first session began, after devotional exercises, with a paper upon the Laymen's Missionary Movement by President Capen, of the American Board. In outlining the new movement Doctor Capen said:

This is not a new missionary board to collect or administer funds; it is not a movement to raise up and send out missionaries; not to seek to use its influence among young business men, students or women; not an interdenominational movement to make a new missionary brotherhood. It is:

1. A promoting agency to facilitate work already under way.
2. A missionary movement to reach the whole world in this generation.
3. It is a laymen's missionary movement. It is for the mature business men of to-day who now have in hand the money which they can give if they will.
4. It is an effort to get all denominations to work more closely together than ever before.

How can this be done?

First, by having a large central committee. Secondly, it is the purpose to work through existing organizations wherever possible.

Thirdly, we recommend to foreign mission boards the organizing of campaigns to arouse interest.

Fourth, by devising some plan to get men to pledge themselves to positive obligations toward mission work.

Fifth, by reaching mature business men through parlor conferences and dining-room caucuses.

Sixth, possibly by dividing missionary work among the local churches the laymen may underwrite the budget.

Seventh, by having an agreement among laymen to devote a few moments at a certain hour of the day to silent prayer for missionary work.

Eighth, by publishing and distributing leaflets containing short, pithy facts about the movement.

Ninth, by sending a commission of laymen abroad at an early date to inspect our missions.

Tenth, by the gradual union of men of all denominations into a great missionary party.

An important work of the Conference was the appointment of the

new Committee on "Reference and Counsel" (to take the place of the former committee on "Reference and Arbitration"), with Rev. Dr. Arthur J. Brown of New York as chairman. Its chief work will be the prevention of the overlapping of enterprise; the division and allotment of new fields; united effort in common cause against the sale of opium in China, the treatment of the Koreans by the Japanese; the atrocities in the Kongo; and the creation of public sentiment in favor of foreign missionary endeavor throughout the English speaking countries.

The Missions Boards and the Kongo

At this conference among the main topics discust were: The Force Needed for the World's Evangelization, The Independence of the Native Church, The Press and Missionary Intelligence, and The Next Ecumenical Conference. Secretary Barbour, of the Missionary Union, presented the report of the Committee on Russia. The conference agreed unanimously to forward to President Roosevelt, the United States Senate, and King Edward an appeal on behalf of the stricken people of the Kongo State. The appeal is made in the name of forty missionary organizations, whose work is carried on in all sections of the world, and the petition interprets the sentiment of their constituency of upward of 20,000,000 of Christian men and women.

We speak with deep conviction concerning this issue, says the appeal, because we are intimately associated with many residents of the Kongo State by whom the conditions have been disclosed. . . . The request which we, like the great company of petitioners of both governments outside our constituency, are urging asks only for such impartial action as shall give authoritative revelation of actual facts and insure correction of such wrongs as shall be disclosed. . . . We would earnestly urge that no device of the ruler of the Kongo State, whether wholesale aspersion of motive or of evasion of accountability through promotion of transfer of territory to a government of which he is himself the head, shall be allowed to cloud the issue of international responsibility for immediate

ascertainment of conditions and correction of wrongs. . . . In the name of humanity, of international justice, of regard for the primal rights of man, we would ask that you will use the full power reposed in governments by the Supreme Ruler in the interest of an immediate discharge by the nations of their responsibility of guardianship over the remnant of the humble people who a generation ago, without choice of their own, were brought out of their isolation into relations with the world of men and States.

It has been clearly proved that King Leopold maintained an expensive lobby in Washington to prevent our government from advocating reforms.

On January 25th the Senate Committee on Foreign Relations favorably reported the Resolution introduced by Senator Lodge, reading as follows:

Resolved, That in the opinion of the Senate of the United States, the affairs of the Kongo Free State should be made the subject of international inquiry and the Senate respectfully advises the president that in any step he may deem it wise to take in this direction, in cooperation with, or in aid of, any of the Powers signatory of the Treaty of Berlin, which shall seek to ameliorate the conditions of the Kongo Free State, he will receive its cordial support.

For some reason or prejudice or selfish motive the Resolution encounters considerable opposition in the Senate at large, and friends of the Kongo sufferers should rally to the support of the Kongo Reform Association, which is fighting valiantly to save these suffering creatures in Central Africa. The Association needs \$10,000 to carry on its work.*

EUROPE

The Beginnings of Missions in England

In the year of the Spanish Armada a company was formed to diffuse Christianity among the Red men. Sir Walter Raleigh gave £100—the first missionary donation recorded in English annals. In July, 1649, an Act was passed by the Long Parliament and a corporation formed to propagate the Gospel in New England. Cromwell ordered collections in the parishes of England and Wales. In 1698 the So-

ciety for the Propagation of Christian Knowledge, and in 1701 the S. P. G., were formed, incorporated with reference to plantations and colonies beyond the seas; in 1792 the Baptist Missionary Society and Religious Tract Society, which in the first year issued 200,000 tracts; in 1804 the British and Foreign Bible Society, the first in England for Bible dissemination.

Last Year's Salvation Army Work

A vast amount of information about the Salvation Army is found in "The Year Book for 1907." There is a history of the Army's doings. Its "Great Mission Field" is reviewed, continent by continent, and country by country. Preparations are being made to "open fire" in Austria. There are 37 divisions, 1,172 ordinary corps, 91 "circle" corps, and 136 additional societies. There are 756 homes and branches, in which some 50,000 distressed people are assisted daily. About £72,726 was raised by the Army's self-denial effort last year. An introduction by General Booth declares that the social work is disinterested, "and is neither a bait nor a bribe to people to become Salvationists." The balance sheet shows an expenditure from the Central Fund of £56,399. The income included £23,179 from Social League subscriptions, £11,305 grant from Self-Denial Fund, £10,830 from "Light Brigade" collecting boxes, and £5,465 from the late Mr. Herring for fitting up a shelter. The total liabilities of the "Darkest England" scheme are £298,740, which is covered by the assets.

Christian Endeavor Indeed

Swindon Tabernacle, England, contains 400 Christian Endeavorers, grouped in a Young People's, an Intermediate, and a Junior society. These Endeavorers are divided into four mission bands, which go to outlying places every Sunday for evangelistic work. In summer they have, in addition, two bands that conduct open-air services. The Endeavorers also support a little Hindu orphan girl. Of their former members one is a missionary in China, two are missionaries

* Send contributions to the treasurer, John Carr, First National Bank, Boston.

in Algeciras. Another, a young surveyor, intends to go to West Africa as an engineer missionary. Still another is studying in London in a nurses' home to qualify for foreign missions, and one more is studying in Edinburgh University for a doctor's degree, in order to become a medical missionary.

"The Greatest of All Philanthropists"

This striking phrase is applied in the Chicago *Record-Herald* to the late Baroness Burdett-Coutts by W. E. Curtis. And he says in part:

Angela Burdett was undoubtedly the greatest philanthropist that ever lived. No human being, no king, nor emperor, nor plutocrat, ever contributed so much money for charitable purposes, or did more practical deeds of benevolence than she. She expended millions year after year for public and private charities without ostentation or announcement. She endowed several bishoprics in England, Canada, Australia, and South Africa. She built a large parish church in Westminster, three other churches in different parts of London, another in Carlisle, and several in India, Africa and Australia. She erected nobody knows how many schools and established a large number of missions in different parts of the world. You can not go to any tenement house district in London without finding chapels, schoolhouses, hospitals, refuges, night shelters, and other buildings that were erected by her from time to time during the last sixty years.

She cleared several blocks of the foulest slums in London, the most notorious haunts of criminals, and covered them with model dwellings for honest working people. She reformed several of the most degraded districts; she organized many charitable societies for the relief of underpaid working women; she opened reformatories and refuges for the fallen; she equipped thousands of waifs from the streets of London for service in the army and navy; she recruited bootblack brigades and guilds for flower girls, and was the patron of the costermongers, for whom she purchased thousands of donkeys and carts. She had 25 or 30 inspectors constantly employed in investigating the thousands of appeals for aid and relief that were constantly received by her.

Independent Priests in France

An extraordinary development of this work has taken place as a result of the struggle between the Pope and the French government. Many of the more intelligent priests see that under

the circumstances they must throw over the Pope and bishops without regard to the sentence of excommunication, and must act for themselves by forming their own boards of trustees for each parish, as required by law, and thus acquiring their own places of worship, so as to be independent. Furthermore, the priests, being in want of some one to lead the movement, have turned to M. Meillon, the converted priest, who is president of the society for helping converted priests, and have asked him to counsel them, and to convoke a general meeting in Paris for the discussion of the whole matter. Some 230 have already expressed their desire to be present, and the number is increasing every day, so that a Protestant society has the honor of directing the future of what promises to be a vigorous part of the Roman Catholic Church in France.

Methodists Invading France

One of the liveliest debates at the recent session of our general missionary committee was upon the proposition to enter France with a mission station. A generous giver offers to inaugurate the work with a gift of \$5,000. It is thought that the present time, when France has separated herself from the Vatican, is a most propitious one for entering the French republic. Doctor Sheets, Bishop Bashford, Doctor Buckley and others opposed the motion, but it carried by a considerable majority. The movement is not regarded as an "anti-Catholic" one, but an effort to convert the infidel classes of France. Thus a new mission—and what may be one of the greatest—is launched in Europe.—*Western Christian Advocate*.

The Gospel in Spain

A worker in Spain, writing to a contemporary upon the present situation there, urges that the time has arrived when a bold and aggressive policy on behalf of the Gospel should be undertaken. All signs are favorable for such a work, as the sway of Rome is daily losing its power there. The

great leaders of the national life are men of liberal views, while the people themselves were never more favorably disposed to listen to the genuine Gospel message. Hitherto, evangelical work in Spain has been done largely in a corner; but the right of public meeting is being more and more claimed and vindicated. Central halls in main thoroughfares will command greater attention than small rooms in back streets. Spain is a country awaiting capture for the Gospel. In the best sense, money spent on work there will be well invested.

Congress of Italian Christian Students

The first Congress of the "Italian Federation" was held in Rome three years ago, and the second on the 16th and 17th of November in the Waldensian College, Florence. 40 delegates were present. The chief subject discussed was the draft constitution which had been prepared by Professor Luzzi. Some objected to the word "Christian" in its name on the ground that in Italy unfortunately that term was practically synonymous with "Catholic," and further because it was not desirable to restrict the membership to Christian students only. To this it was replied that it was essential to such an organization that its members should be believers in Jesus Christ, that they should seek to conform their lives to His, and that therefore this should be openly displayed on their banner.

It was decided that the Society should be called "The Italian Students' Federation for Religious Worship," and that its "effective" members should be Christians. At the same time others who are interested in religious questions, altho not confessing Christians, will be received as "adherents."

Lectures on Missions in German Universities

During this winter the following courses of lectures on missions will be delivered in German universities. Grand old Professor Warneck of Halle lectures on the great problems

of modern missionary effort, while Professor von Schubert in Heidelberg lectures on the history, fields, and methods of foreign missions. Professor Tschackert in Göttingen treats the history of missions, and Professor Clemen in Bonn, Professor Kunze in Greifswald, and Lic. Stosch in Berlin lecture on the doctrine of missions.

The Y. M. C. A. in Austria

More than twenty years ago (writes Dr. A. W. Clark) we were led, in the providence of God, to establish in Prague the first Y. M. C. A. of Bohemia. As such a society must have the sanction of the government, the first step was not easy. The governor knew nothing about such associations, and was much opposed to any such organization in his field. Twenty years ago there was little to report, save opposition and indifference, but to-day there is much good cheer. In different parts of the Austrian Empire there are now nearly 100 associations. The work is well organized.

There is a central committee here connected with the World's Committee in Geneva, Switzerland. The Y. M. C. A. of the country has suborganizations according to the language used (German, Bohemian, Polish), and according to the churches with which they are connected. In Vienna we have just closed the third general conference of all these organizations. Delegates were present from Lower Austria, Bohemia, Moravia, and Styria. The two days were most interesting and profitable.

• To Relieve Russian Exiles

The unfortunate exiles in Northern Russia and Siberia are largely men and women who have been banished without any formal examination or trial. They live in desolate parts of Russia, where it is impossible for them to add to the inadequate pittance allowed them by the government (about \$3.00 per month for the better class and \$1.00 for peasants and artisans).

The lot of the peasants, who form the great majority of the administra-

tive exiles, is deplorable. They are, as a rule, followed by their wives and families, for whom a small allowance is sometimes made. Isolated in small groups in lonely villages, they lead a miserable, half-starved existence, inhabiting the filthy huts which swarm with the germs of diseases. Among the exiles in the province of Archangel alone there are at least 1,500 destitute children. Local means for helping the exiles are altogether inadequate.

It is very desirable not only to supply their material necessities, but to provide occupation and interests for them. Food and clothing might be judiciously distributed. Workshops might be established, materials and implements being provided, and, where necessary, instruction given in various crafts. It might also be possible to arrange for elementary school teaching, books and other necessities being supplied.*

ASIA

For Freedom in Persia

Persia seems to have begun her upward journey. The present movement may collapse, but no nation can long withstand the steady pressure of truth and light as presented in the Gospel of Christ. Rev. W. A. Shedd writes of "Freedom in Persia" as follows:

One who is in contact with Persians of the intelligent class can not but remark the increased frequency with which newspapers are mentioned and quoted. Their number must be increasing, and certainly the number of their readers. In the *Haiyat (Life)*, a paper published in Turkish in Baku, Russia, under date of August 9 last year, is an article entitled "Freedom in Persia and Its Essential Principles," signed by a religious teacher of Islam, Yusuf Talib.

The article is interesting, and takes for granted that religious liberty is both desirable and inevitable. It also recognizes Christian missions as a present power in Persia, and appeals to Mohammedans to prepare for a peaceful defense of their faith. Perhaps for the friends of missions in America a still more pertinent point is the obvious lesson that Christianity must prepare for a new era of opportunity and of

difficulty, too. Islam will never yield the supremacy without an intellectual and literary defense of her claims.

It is worth noting that this article is in a paper published in Russia, illustrating the new spirit in Russia, among Moslems as well as others, the influence of changes in Russia on events in Persia, and the close relation of Transcaucasia, with the great cities of Tiflis and Baku, to the work of the Presbyterian Church in Persia. There may be new demands on the Church from this great field now opening.

The Boys' School in Teheran

In this one school there are more Mohammedan pupils than there are in all the American colleges in the Turkish Empire combined. "Six years ago," writes Mr. Jordan, the head of the school, "out of a total enrolment of 66, only 22 were from the ruling race. Last year 230 pupils were in attendance and of these 128 were Mohammedans. About 100 of them bear the title of nobility, Khan, and a number of them are princes of the blood royal. We are reaching the best and most influential people in the nation. Pupils come to the school from every part of the country. What we are doing is not being done in a corner. We teach the Bible openly at a regular lesson in the course and everyone knows it. Some time ago the prime minister remarked to me that he keeps himself informed about the school, and in the name of the Persian people express his appreciation and gratitude for the work being done.

Here is a great and effectual door opened to us to reach the Mohammedan world. ROBERT E. SPEER.

Moslem Gratitude

A missionary's wife in Persia was trying to explain to a native woman what ingratitude meant. The woman had several children, of whom she was very fond, and the missionary's wife asked her: "Would you not think it very ungrateful if, when you were old and poor, your boy refused to do anything for you?" "No," was the amazed reply; "of course that is what I expect. Our boys are always like that. We only say, 'It is the will of Allah!'"

* Mr. Arthur Sidgwick, 64 Woodstock Road, Oxford, England, is acting as treasurer to the committee, while the honorable secretary is Mrs. Howe, St. Luke's Vicarage, Finchley, N. London.

The difference between Christian ideals of living and heathen ones, shown in this true incident, explains why the women welcome Christianity in heathen lands.

Centennials and Semi-centennials in India

Three great missionary celebrations have been or are now in progress in India. It is 100 years since the London Missionary Society commenced work in Travancore under Rev. Mr. Ringeltaube. The English secretary, Rev. R. Wardlaw Thompson, and other visitors participated in the celebrations. North India observed the jubilee celebration of the establishment in India of the missions of the American Methodist Episcopal Church. Farther north again, among the Himalayas, the Moravian missionaries celebrate the jubilee of their work. At Kyelang the work was begun, and that station has been a veritable St. Bernard's Hospice, both literally and spiritually, for the numerous pilgrims and travelers who come over the passes on both sides of it.

Charles Cuthbert Hall in India

The general subject of Doctor Hall's former course as Barrow's lecturer in India was "Christian Thought Interpreted by Christian Experience." He is now lecturing there on "The Witness of the Oriental Consciousness to Jesus Christ." This course is "the outcome of reflections awakened by the study of Indian personality in its psychological relation to the most profound and the most lofty elements of the Christian religion." Doctor Hall naturally emphasized the mystical element in the Christian religion, as opposed to the materialistic that the Orient values. The popularity of Doctor Hall in India has been very marked. He has succeeded in no small degree in bridging the gap between the Orient and the Occident; and he has done this, not by refinements of philosophic speculation, but by direct appeal to the idealism of the Orient. He has also succeeded in impressing his hearers by his plea that the East should ac-

cept, not the ecclesiasticism and the theology of the West, but Jesus himself, the Asiatic teacher; interpret Him for itself as the expression of the heart of God, and dedicate to Him and His kingdom its own splendid gifts.

An interesting fact in connection with the lectures is that the chairmen of the various meetings have been representative of various elements in India. Hindus and English alike have given evidence of their sympathy with the lecturer, but some of the missionaries feel that Doctor Hall yields too much honor to the false Hindu faiths and does not emphasize strongly enough the unique and essential message of Christ.

A Thank-offering for Missions in Ceylon

The heathen who have found Christ are not ungrateful for the blessings of the Gospel and the work of the missionaries. When the Christians of Ceylon read of the Haystack Centennial movement last year they were stirred to raise a fund in commemoration of the founding of the American Mission there in 1816. Rev. T. B. Scott gives an account of the thank-offering, which was begun at the last annual meeting of the mission, a Tamil lady making the first gift of fifty rupees. The meeting was held in Jaffna, October 12, while the American Board was in session at North Adams. After stirring addresses by native pastors the collection was taken amid great enthusiasm, and amounted, with pledges received from others, to 625 rupees—\$208. It is proposed to devote the fund thus begun to evangelistic work in Ceylon, and also to raise a fund for primary education. The enthusiasm was not only in giving money but service. A large part of the audience pledged themselves to go out to do personal work for Christ. It is proposed to extend the raising of this fund through ten years till the completion of the century of American Christian missions in Ceylon, with a collection at each annual meeting. The minimum amount set for the evangelistic fund is 20,000 rupees (\$7,000), and

the effort may kindle an enthusiasm which will go much beyond that amount.

Concerning the Famine in China

The American Bible Society has received the following cablegram from the Rev. John R. Hykes, D.D., the agent of the Society for China:

Notify all Boards that Shanghai Missionary Association, 274 members, representing 19 bodies, urges appeal of famine relief through all churches. 1,250,000 starving. Refugees already flocked cities. In district 3,000,000 destitute. Many millions affected. Many deaths already, tho five months' suffering only begun. General relief committee representing all interests in this part, East, unite in placing work of relief in responsible hands of missionaries. Opportunity century to impress China.

HYKES, *President*.

At a special meeting of representatives of missionary bodies of the United States having work in China, held in New York January 18, it was unanimously recommended that churches, societies, and individuals be urgently requested to contribute liberally and promptly to meet this emergency, which must continue until June.*

In the northern districts of Kiangsu and An-huei provinces the flooded districts are estimated as covering an area of 40,000 square miles, supporting a population of 15,000,000. None of the crops could be gathered last summer and all the necessities of life have doubled in price. Thousands of people are living on one meal a day, and often this meal is composed of only gruel and sweet potato leaves. Tens of thousands have left their homes to beg elsewhere. Some throw their children into the water and then commit suicide. Many are selling their children for almost nothing, and others are said to be guilty even of cannibalism. The farmers are selling their work animals to buy food and have no wheat to plant for next year's crop.

Unless relief is given, from eight to

ten millions of these people will soon be face to face with famine and fever. The provision which the Chinese Government has made to meet these needs, even were it honestly administered, is woefully inadequate, allowing only 25c. silver for each individual in need.

When it is remembered that there is no hope of relief from famine before the ripening of new crops next June, it is feared that the larger part of these millions in the flooded country will be affected by the famine, and the conditions will be indescribably awful. The need is urgent, as acute suffering has already begun.

The Emigration of Christian Chinese

As in Syria and Armenia, so in China, many of the missions are suffering severely from the emigration of their converts and their native workers to other countries. The Basel Society lost more than 2 per cent. of its native Christian members by emigration in 1905. Twenty years ago a missionary of this society followed a company of Chinese Christians to Hawaii and started a connection with the home country, which still continues. Now the Basel Missionary Society again reports that so many of its Chinese converts have emigrated to North Borneo, that in 1906 there were 443 Chinese Christians in that country. A native pastor, Wong, whose salary is paid by these Christians, looks after their spiritual welfare and is aided by two native catechists. A few weeks ago a European missionary was transferred to North Borneo from China to superintend the work.

Education of Chinese Women

Three scholarships for Chinese girls have been offered at Wellesley College, and the Empress of China will select the girls. The Chinese government is now establishing schools for girls, but they are far from satisfactory in character. There are in Tientsin five girls' schools under government supervision with about 250 women and girls in attendance. So great is the need of women teachers that the

* All funds should be sent to the treasurers of the various foreign missionary boards of the churches with which the contributors may be affiliated, or to the treasurer of the American Bible Society, William Foulke, Bible House, Astor Place, New York City.

viceroy of one of the provinces is about to open a woman's normal school.

From Taoist Priest to Bookseller

In Kansuh the Central China Tract Society has two good booksellers. One is an ex-Taoist priest who was brought up a priest from childhood, and therefore learned no trade. Consequently he found it difficult to support himself after leaving the temple, but as he was a good speaker and gave evidence of being an intelligent Christian, the missionary sent him out to sell books and to preach. At first he worked in the city and the surrounding villages, but later was sent on a longer trip. When ready to start, he asked the missionary in Ping-liang Station for a few cash, as he had no money. To try him, Mr. Tornvall pointed out to him from the Gospels the way in which Jesus sent out His disciples, where there was *no mention of "money for expenses."*

"All right," said the colporteur, "I also will make a trial of that plan," and off he went. A month afterward, two missionaries found him in a far-away city, preaching and selling his books, and looking remarkably happy. he said that altho he had not been having feasts every day, yet he could give the same testimony as the disciples: he had lacked for nothing.

Two Things the Chinese are Learning

Rev. Howard A. Johnston writes that a missionary in Hong Kong said the Chinese had discovered two things in recent years:

First—That the missionaries had told the truth about themselves. The Chinese now realize that Protestant missionaries are not seeking theirs, but them. They could not believe, at first, that any foreigner had no ulterior selfish motive in coming to China.

Second.—The Chinese had come to realize their backward condition, and that Christians had told them the truth about that matter also. Naturally, in consequence, here is a greater readiness to listen and learn from the foreigner. Very often this eager quest is due to the desire to learn that which will improve their material condition; but at the same time the Holy Spirit carries home the truth to many hearts that turn to Christ as their Savior.

There is a genuine awakening of a moral consciousness in China.

The Work of a Converted Buddhist

Some of the most fruitful missionary work is being carried on by native converts. These are the instruments that will reap the great harvests in the mission fields. Rev. E. M. Cable writes of effective work done by Yun Chung-il, a Korean colporteur who is traveling on the islands near Kyo-dong. He has been instrumental in starting Christian communities on twelve large islands, and has made it possible for the missionary to reap a bountiful harvest.

On the island where Yun Chung-il lives he chanced one day to enter a Buddhist temple where a number of priests with shorn heads were doing their daily round of prayers and sacrifice to the image of the sacred Buddha which adorned the temple. Singling out a bright looking young priest he tried to convince him of the folly and wrong of such service as he was offering to this false god. The priest bought a copy of John's Gospel in Korean and read it with much interest. A few days later he walked from the temple to Mr. Yun to tell him that he had decided to give up his worship of Buddha and to worship the true God. In this way the work goes quietly on.

Presbyterianism in Korea

Comparative statement of work of the four Presbyterian bodies, Northern, Southern, Canadian, and Australian, in Korea, for the years of 1903, 1904, 1905, and 1906:

	1906	1905	1904	1903
Ordained Missionaries.....	46	46	41	36
Native Elders.....	33	18	11	5
Churches.....	677	540	462	427
Helpers.....	105	80	86	86
Adherents.....	56,943	37,407	26,554	24,971
Communicants.....	14,353	11,061	8,736	7,307
Catechumens.....	13,161	8,431	6,946	6,484
Schools.....	247	147	108	95
Students.....	5,124	2,730	1,822	1,765
Offerings.....	\$29,108	\$15,570	\$8,673	\$5,818

Japan's Three Religions

Buddhism and Shintoism have been wedded into one in Japan. Tho distinct in some phases, they dominate the religious atmosphere of Japan together, for the people generally do not

distinguish between them. The latest statistics report Buddhist and Shinto priests, including student priests, to the number of 312,493. Of Protestant missionaries there are 889 foreigners and 1,025 Japanese. Of both Roman and Greek Catholic priests there are 244 foreigners and 481 Japanese. Thus the total Christian ministry in the country, Protestant and Catholic, is 2,639. These figures would be considered by some as not fairly indicative of the relative influence of Christianity in Japan, and yet they certainly indicate clearly enough that Japan is very much farther from being Christian than many people in America and Europe suppose.

The Great Okayama Orphanage

Remarkable work is accomplished in the brave-hearted home for orphans and the children of the unfortunate, established in Okayama by Mr. Ishii. The institution has broken all previous records in the Orient for rapid growth in numbers and the size of equipment. Within three months it increased from 375 children to 1,200, from 20 to 70 teachers and house-mothers, and from a monthly budget of 2,000 to 7,000 yen, so that the strain upon faith and resources may be imagined. But the quietness with which the institution met this emergency is a great object lesson in obedience to heavenly visions and the power of simple faith and self-sacrificing service. It is as creditable to Christian Japan as the battles of Mukden and the Japan Sea were to the nation's army and navy.

The reason for this growth was the lamentable famine in the northern part of the country. At the suggestion of American Board missionaries, Superintendent Ishii visited the afflicted region and immediately advertised his willingness to receive into the Okayama orphanage all destitute children that might be sent to it. Local committees were organized, fears and prejudices allayed, and within less than two months 825 children were collected, enrolled and dispatched to the waiting institution at Okayama.

Imperative needs still exist. There should be ten more cottages to prevent overcrowding. Morning exercises and Sunday services are held under the open sky in the school-yard, as there is no room large enough for such gatherings. The intellectual and religious training of the children depends so much upon a proper meeting-place that a new chapel is a pressing want. School buildings and the industrial plant are altogether insufficient. More land should be purchased and several new industries taught. \$100,000 is urgently needed to give Mr. Ishii and his associate workers the proper equipment for such a mammoth undertaking as their work has become.

JAMES H. PETTEE.

Mohammedanism in Japan

The press of the Turkish Empire has recently been publishing extended and repeated statements to the effect that the Japanese are becoming Moslems by the thousands and that the Emperor of Japan has intimated his intention of adopting Islam as the national religion. Inquiries have been made from the most reliable and best informed of the Japanese statesmen and they reply, according to Dr. William Imbrie, that they have never heard of a Japanese who has become a follower of Mohammed.

The tale is made out of whole cloth. Likewise the story that the emperor is interested in Islam and has considered that religion favorably, is branded as nonsense and a wilfully false fabrication. The whole story is a vain effort to bolster up the faith of Turkish Moslems who are beginning to fear because of the aggressive power of Christian nations.

Y. M. C. A. Work for Chinese Students in Japan

The remarkable exodus of Chinese students to Japan continues and increases. The present estimate of their number is 16,000, nearly all in Tokio, and within a radius of a few miles. These young men are to be future leaders of China, and any work ac-

complished for them is likely to be incomparably more fruitful than that for any other class of Chinese. Recognizing this fact, the Y. M. C. A. in China, under the lead of Messrs. Lyon and Brockman, and backed by the entire missionary body of Shanghai, has been instrumental in getting the help of missionaries from China to work in Tokio, with results at once surprising and encouraging. This is one of those strategic enterprises to be entered upon with faith, zeal and promptness.

Changed Conditions in Formosa

The Church of Christ in Japan is making an effort to reach their fellow countrymen in Formosa, with the Gospel. They have a flourishing congregation in Taihoku, presided over by an earnest Japanese pastor. They have also organized missions among the Japanese in four or five other important centers. But their efforts are confined to their own countrymen, and as yet only a small proportion of them have been reached.

The advent of the Japanese has given rise to a whole series of problems that are constantly affecting the missionary work. Among these problems are those which arise from the establishment of schools and hospitals by the Japanese. These Japanese schools are in no direct way connected with Christianity, and tend to reflect the materialistic spirit that is so prevalent in Japan. This emphasizes the need for well equipped Christian schools.

The coming of the Japanese has given rise also to the need for a more thoroughly trained staff of native preachers and pastors. To such an extent has the standard of education been raised, that a much more systematic training is now required than was necessary when the late Doctor MacKay taught his disciples under the spreading banyan tree, or even for some years after the present college was built. The Japanese method of education, with their up to date knowledge of every branch of Western

learning, makes Chinese preachers who have received only a partial education, coming into contact with Japanese who have received a good education, feel the inferiority of their own training. An educated ministry is necessary in Formosa to-day, just as it is demanded in China. This requires an increase in the missionary force.

REV. MILTON JACK.

ISLANDS OF THE SEA

The Work in the New Hebrides

The Mission Synod of the New Hebrides met in Tongoa from June 4 to 16, and the committee which examined the reports on stations gave the following summary:

"This year the note throughout the group is one of encouragement and hope; in fact, the progress at some stations has been such as to make one marvel at the great change wrought by the Gospel in so few years. Still, in several islands, the difficulties are enormous, on account of a comparatively new element of antagonism to the work—namely, *intoxicating drink*. The opposition of the heathen is certainly bad enough, but, coupled with the drink habit, it is very much greater. It is nearly hopeless to work among those who are being supplied with strong drink in such quantities as are being sold to the natives of Northeast Ambrim, Epi, and elsewhere. Moreover, the death-rate in those districts is so high that, if the traffic continues, there is reason to believe the natives will be exterminated.

"*War*, too, continues to hinder the progress of the Gospel in several islands. An outstanding example of this is furnished by the missionary of South Santo, who reports 12 murders and 3 cases of cannibalism since last Christmas.

"The number of *communicants* for the whole group is about 3,500, and out of that number no fewer than 411 were admitted to church membership during the past year.

"The natives *subscribed* £727 in cash, and over 7,000 pounds of arrow-

root. The students of the Teachers' Training Institute made copra to the net value of over £33. Several missionaries continue to plant cocoanuts for church purposes. Several elders were ordained, a number of European churches built, English classes conducted, and, speaking generally, there can be no doubt that considerable advance has been made in the education of the natives."

• Missions in an Unfamiliar Island

For seven years the American Board of Commissioners for Foreign Missions has been doing a missionary work in Nauru, an island separate from all other groups in the Pacific Ocean, of which work little has been known owing to the infrequency of the mails. That island is distant 400 miles from the Marshall Islands and 165 miles from the nearest of the Gilbert group. There is no relation between its inhabitants and those of its nearest neighbors. Its people seem to be hardy and vigorous, numbering less than 2,000 souls at the present time. A German missionary, the Rev. De la Porte, has labored there since 1899 under the American Board with extraordinary vigor and success. He has gathered converts in numbers that parallel, it is said, the earliest beginnings at Jerusalem. At the beginning of 1905 there were 248 communicants church-members. During that year 284 more were added. There were 177 children of church-members baptized, so that by the end of the year there were, including children, 840 baptized—not far from one-half of the total population of the land. The average attendance at the Sabbath services for the year was 742, on one occasion 1,053 persons being present.

Another Missionary Martyr

Rev. Charles C. Godden of the Melanesian Mission, was murdered by a native on the island of Opa, New Hebrides, on October 16th. He had only recently returned from Sidney, Australia, with his bride.

Thirty-five years ago Bishop Pat-

teson was killed in revenge for the stealing of five men, who were stolen from the island of Mukapu after having been decoyed on board a trading vessel by scoundrels who told them that the bishop was on board. So Mr. Godden's murder was the revenge taken by a returned Kanaka laborer who fancied that he had been ill-used in Queensland and by whom all white men were looked upon as enemies.

Mr. Golden had left his house to baptize in a bush village, and on the road as he stooped to extract a stone from his shoe, a heathen man shot him through the thigh and cut him badly on his arms and legs with his ax. He bled to death before he could be rowed back to his home, and he was buried by a native teacher. The man, Alamemea, had previously murdered a Queensland man, and had been in prison for three years, and vowed to murder a white man. Mr. Godden's last words were to forbid any fighting in connection with his death.

The missionary had been very happy and successful in his work.

AFRICA

The Onward March of Islam in Africa

Several times during the past months we have called attention to the rapid growth of Mohammedanism in Africa and to the difficulties and dangers thus being placed in the paths of Christian missionaries. This month we bring two more statements of German missionaries concerning the matter. Missionaries of the Basel Evangelical Missionary Society made a missionary journey into the interior of Togoland, German West Africa, a few months ago. Along the main caravan routes they found Mohammedan traders everywhere. These traders assist the chiefs in their business dealings, but at the same time make propaganda for their religion, and whole districts in the northern part of Togoland are now turning Mohammedan.

Missionaries of the Berlin Missionary Society are very suspicious that Mohammedan influences at least helped the late uprising in German

East Africa. For instance, in the neighborhood of Kisserare rumors were diligently circulated that a Deliverer would soon appear and drive out the Germans. The Deliverer was to be the sultan, and there is little doubt that these rumors were started by Mohammedan agents. The rebel leader, Kibassire, was a Mohammedan, and many of his followers were also of the faith of the false prophet. To this we may add that Reverend Dennis, of the C. M. S. in South Nigeria, is convinced that Mohammedan influence is causing unrest in British Nigeria also. *Uganda Notes*, published in Uganda, says directly, "that Mohammedan rivalry is something to be seriously considered, must be patent to any one who follows from a missionary standpoint the course of events in Africa. . . . Every Moslem is more or less a missionary of his faith. . . . Mohammedan influence must be combated before it is too late."

The Mission in the Great Sudan

Only a year ago six pioneer missionaries of the English Church Missionary Society reached their field on the eastern bank of the Nile, 1,000 miles south of Khartum. They have established themselves at Sheikh Bior among the Dinkas, who are said to be warlike and quarrelsome, the men wearing no clothing. A medical dispensary has been opened, and a grammar and vocabulary of 1,000 words have been completed. Dr. Albert Cook, of the Uganda Mission, who acts as leader temporarily, regards the opening for mission work a most hopeful one; and he says, "It requires no very special courage to prophesy that Dinkaland may well follow in the footsteps of Uganda."

Missions in Central Africa

Progress here is phenomenal for rapid extension and encouraging results. Thirty years since, work began in Uganda, in response to Stanley's appeal for at least one missionary teacher to be sent to this then almost unknown region. To-day there are

100 ordained native pastors, 2,000 churches and schools, 60,000 converts and 300,000 native children in the Christian schools. In Uganda, not included in the above, there are 32 native clergy, besides the 2,500 native evangelists and helpers who have 1,000 places of worship, including a cathedral that seats 4,000. The baptized converts number 50,000 and the attendants at Sunday service are as many. In Uganda alone there are 100,000 natives who can now read and write, and 250,000 who receive regularly Christian instruction. Such success is almost unparalleled in the history of missions.

German Baptists in Africa

The German Baptists began their missionary labors in the dangerous climate of Kamerum fifteen years ago. Ten missionary laborers have become the victims of the heat and fever, but the work is prosperous. There are now five missionary districts with 43 out-stations, and 19 European and 40 native missionary laborers are at work. In the 35 schools 1,529 children received Christian training in 1905, and 15 Sunday-schools were attended by 1,145 children. There were 71 baptisms of heathen in 1905, so that there are now 599 native Christians, to which should be added 346 catechumens. The total expenses for this prosperous work were \$23,000 in 1905. The Society publishes a most interesting monthly magazine, *Our Work Among the Heathen* (Unsere Heidenmission); editor, pastor Karl Mascher, Berlin.

MISCELLANEOUS

How It Looked to John Wesley

John Wesley was about to go to Georgia as a missionary to the Indians, and an unbeliever said to him, "What is this? Are you one of the knights errant? How, pray, got this quixotism in *your* head? You want nothing, have a good provision for life, and prospect of preferment; and must you leave all to fight windmills—to convert savages in America?" Wesley answered calmly: "Sir, if the Bible be

not true, I am as a very fool and mad-man as you can conceive; but if it is of God, I am sober-minded. For He has declared: 'There is no man who hath life, house, or friends, or brethren, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.'"

William Jennings Bryan on Missions

In *The Commoner* of November 2, this Christian statesman has summarized his impressions of American missions abroad. We have but space to call attention to his last words. "Making due allowance," he says, "for the frailty of human nature and for the mistakes which all are liable to make, it may be said without fear of successful contradiction that the missionaries, physicians and teachers who consecrate themselves to the advancement of Asia's millions along Christian lines are as high-minded, as heroic, as self-sacrificing, and considering the great destiny of the race, as useful as any equal number of men and women to be found in any other part of the world."

OBITUARY

John G. Paton, of the New Hebrides

The death of the Rev. John Gibson Paton, D.D., the famous missionary to the New Hebrides Islands, will bring a sense of personal loss to his many friends. Doctor Paton passed away from his home in Kew, Melbourne, Australia, where he lived in recent years while not actually at work among the mission stations in the New Hebrides. His death was due to old age, and to infirmities brought on more rapidly since his accident last year, when he was thrown from a carriage. During his long lifetime of eighty-two years, he was exposed to a thousand perils on land and sea, and had come in contact with disease and savage men; he was wonderfully preserved amid them all.

He was born at Kirkmahoe, near Dumfries, Scotland, in 1824. After receiving an education at the Normal Seminary and University of Glasgow, he served for ten years as a successful

city missionary in Glasgow, and in 1858 was appointed missionary of the Reformed Presbyterian Church and sailed for the New Hebrides Islands in the South Pacific. The mission was later transferred to the care of the Scotch Free Church, and then to the Australian Presbyterians.

Doctor Paton found in the islands a people without civilization, without clothing, so debased that one almost despaired of their ever being able to receive the Gospel. Now on that group of islands are over 20,000 converts. These people have family worship in their homes; they have built large churches, which are filled to overflowing; and they have organized missionary societies to carry the Gospel to other islands. The Bible has been translated and printed in over twenty dialects that were unknown to the world when he entered the field.

In a letter dated Canterbury, Victoria, Australia, November 16, 1906, Doctor Paton said:

I am not very strong in person now, but praise the Lord that He enables me to go on with His work, addressing a meeting almost daily, and from three to five or six every Sabbath. . . . I yet suffer much pain from the buggy accident in which I was nearly killed. . . . The doctors say I must rest, but I say not till I am unable to move about with a staff. The work is urgent and our laborers in it are very few—only twenty-five at present—yet this last year has been one of our most successful years. Many heathen have joined the worship and service of Jesus. Yet chiefly through French traders the devil has been very busy, in many cases leading our heathen to kill themselves and their children by intoxicating drink. On one of our islands 150 died from it, and also many on other islands have been killed by it. But nearly all our converts keep from it, and do all they can to keep others from it. In some places sixty-six per cent. of the population died from it when suffering from epidemics introduced among them from Australia.

We are also grieved with the English-French agreement regarding the New Hebrides, which goes much against both the native and Australian interests, and makes our work difficult and dangerous among the heathen, but the Lord we hope and pray will overrule all for good.

Yours in Jesus,

JOHN G. PATON.

Rev. Samuel F. Moore, of Korea

The Presbyterian Board has received word of the death of the Rev. Samuel Forman Moore of the Korea Mission, December 22, 1906. Mr. Moore was born at Grand Ridge, Ill., in 1860, and, after graduation from the College of Montana and McCormick Theological Seminary, was appointed a foreign missionary, and sailed August 16, 1892, to the Korea Mission.

Mr. Moore was an earnest, faithful and self-denying worker and gave himself unreservedly to Christ's work. He was greatly beloved by his missionary associates and by the Koreans. We deeply sympathize with the mission and with the stricken widow and her children.

Alexander Gilchrist, of Pittsburg

On January 27, the Rev. Dr. Alexander Gilchrist, Secretary of the Home Mission Board of the United Presbyterian denomination and one of the most prominent figures of the Church, died at his home in Pittsburg after a long illness. Doctor Gilchrist was born at West Hebron, N. Y., in 1856, and attended Monmouth College, Illinois, and Worcester University, Ohio. He went to the Allegheny Theological Seminary, and had charges in Richmond, Ind., and Omaha, Neb. In 1899 he was called to take the office of Corresponding Secretary of the United Presbyterian Board of Home Missions. He was recognized as one of the strong men of the denomination and served as Moderator of the Second Synod in 1894.

Principal Rainy, of Scotland

The death of Principal Rainy at an advanced age removes the most conspicuous figure from Scotch ecclesiastical life. Since the days of Chalmers and the Erskines, Guthrie and Duff, Candlish and Caird and Cairns, no one man has dominated Scotch church life like Doctor Rainy. His influence on missions has been correspondingly great and will now be missed. He had the sagacity of a statesman and the subtlety of a diplomat. In most stormy waters his hand was on the helm and

his moderate counsels helped to calm agitation and irritation. The story of his life is the story of Scotland for forty years past.

Bishop Buchner, of Germany

The announcement of Bishop Buchner's death in Herrnhut, Germany, has caused profound regret among the Moravians. Charles Buchner was born in Jamaica, of missionary parents, in 1842. His unusual gifts and abilities displayed as a teacher caused his election as a member of the mission board, which controls the Moravian mission work. Executive ability and statesmanlike foresight, combined with strong faith and holy courage, marked him as the man for the position of president of the mission board, the most responsible and most honorable executive office in the Moravian Church.

In late years, especially, Bishop Buchner's fame spread throughout all Europe, and he was considered one of Europe's greatest authorities on missionary matters. He was much sought as speaker at missionary gatherings, and his thoughtful and spirit-filled addresses and papers always aroused great interest. Germany's emperor honored Bishop Buchner by appointing him a member of the Imperial Colonial Council.

Walter H. Stapleton, of Africa

Death has visited the Kongo Baptist Mission in removing Rev. Walter H. Stapleton, of Yakusu, who died in London on December 3. This is a third memorable death lately among English Baptist missionaries in Africa—Bentley and Grenfell being the other fallen heroes. Mr. Stapleton was senior missionary in the Stanley Falls District, a valuable translator with all the rest of his versatile service. His Lokele version is now going through the press, the foundation of a literature where there was hitherto no written language. Rev. Kenred Smith leaves Livingston College to return and relieve the brethren at Yakusu on the Upper Kongo.

FOR THE MISSIONARY LIBRARY

THE ROMANCE OF MISSIONARY HEROISM.
By John C. Lambert. Illustrated. 12mo.
346 pp. \$2.00. Seeley & Co., London.
J. B. Lippincott, Philadelphia, 1907.

It is surprising that such a volume as this has not been published before. Nowhere in the world is there to be found better material for thrilling and captivating tales of adventure, heroism and romance than in the annals of missionaries. They go among savages and in unexplored wilds. They are brave and self-sacrificing and divinely human. Doctor Lambert has gathered two dozen stories of absorbing interest that are romantic and true. They include such tales as the adventures of Gilmour on the barren steppes of Manchuria, the escape of Jacob Chamberlain from tigers in India, the romance of Joseph Neesima, the Japanese educator, the thrilling experiences of MacKay in Formosa, the daring journey of Miss Annie Taylor into Tibet, as well as other hero tales of Africa, Arctic lands, the islands of the sea, and the American Indians.

It is a book that boys and girls will devour, and at the same time will be fed with missionary facts and may be set on fire with the missionary spirit.

LIFE OF DAVID HILL. By Jane E. Hellier. 12mo. Revised edition. Morgan & Scott, London, 1906.

Those who have read Mrs. Howard Taylor's books on "One of China's Scholars" and "Pastor Hsi" will remember that it was through David Hill that he was brought to Christ; and those biographies throw an illuminating side-light on the remarkable man whose memoir this is.

He was born in York, England, in 1840, and fell asleep at Hankow in 1896; but this fifty-six years of life were fragrant with the love of God and the love of souls, and a rare and unselfish devotion to the Crucified One. He has been ranked with such as Brainerd and Martyn in the front rank of the missionary host, and Rev. J. H. Jowett, of Birmingham, discriminating-

ly says of him that he was a rare combination of strenuous worker and re-
poseful thinker, practical apostle and mystical prophet. He remained unmarried that there should be the less hindrance to his beloved work as an evangelist. Perhaps the most notable fact in his life was his novel scheme to reach the Chinese literati with the Gospel. As a class they were proud and contemptuous toward Christianity and missionary work. But they were worth winning, and some method must be devised to make them acquainted with Christian literature, for their contempt was largely due to ignorance and misconception.

And so at last, the thought flashed on his mind, why not *offer prizes for first-class literary essays on Christian themes*? Only scholars could compete, but it would compel them to study Christianity in order to compete.

It was a happy thought, and a prospectus was prepared offering four valuable prizes for the best essays upon certain topics taken from the scriptures, and appropriate tracts and booklets were, with the prospectus, put into the hands of these men who to the number of thousands entered the examination hall. Hsi was the successful essayist, and among the hundred and twenty essays sent in his carried off *three prizes out of the four*. The prize winner had to come to Mr. Hill to receive his silver, and Mr. Hill's face and presence were a sufficient refutation of the calumnies with which missionaries were assaulted. This led to Mr. Hsi's becoming teacher to Mr. Hill, and ultimately to his conversion.

THE MIKADO'S EMPIRE. By Wm. Elliot Griffis, D.D., LL.D. Two vols. 12mo. Eleventh edition, with supplementary chapters. Harper & Brothers, New York, 1906.

After forty years of acquaintance with the Island Empire, and having seen the lads whom he knew as students and servants, teachers and friends, now envoys, ministers, officials

at home and representatives abroad. Doctor Griffis has given this new edition of the well known "Mikado's Empire" to the public. We can think of little in which this book would have been improved, except by entire re-writing of all those portions on which further light is shed by the events that have occurred since it was first composed. It is rather awkward in the last chapters of the work as it was, to find statements of probable coming events, which have been rendered of no value by subsequent history—and then find them supplemented by chapters which record that history. It is like putting new cloth upon an old garment—there is a want of congruity. But no one who knows Doctor Griffis as a historian will hesitate to accept his portraiture of Japan as both accurate and artistic. We have been long accustomed to make this work on the sunrise kingdom an authority in its department. The present volumes are designed to bring this historical review down to the beginning of 1906.

JAPAN AS IT WAS AND IS. By Richard Hildreth. Edited and revised by Ernest W. Clements. Illustrated. 2 vols. 12mo. 401 and 388 pp. \$3.00 *net*. O. C. McClurg & Co., Chicago, 1906.

This book was first published in 1855, and showed Japan as it was at that date. Hildreth believed in the coming greatness of Japan but did not live to see it. Professor Clement has added the picture of Japan as it is today, and the contrast is marvelous. The transformation is not yet complete, but the missionaries have had and still have a large part in bringing it about. We heartily recommend these volumes for their historical value in particular.

THE CHRISTIAN MOVEMENT IN JAPAN. Published for the Standing Committee of Cooperating Christian Missions. Edited by Rev. Daniel C. Greene. 8vo. 300 pp. Methodist Publishing House, Tokio. 1906.

This is the fourth annual issue of an important manual. It shows more clearly than any other publication the progress of Christianity in Japan. The

review covers much more than distinctive missionary work. Nearly 100 pages are taken up with a clear statement of the educational system of Japan. Other subjects considered are: the foreign relations, business world, and social work. About one-half the volume deals with the direct missionary efforts, in publication work and churches. There are many forceful facts presented in connection with the story of the year. The Y. M. C. A. work has been very important and far-reaching; the Salvation Army has accomplished much for social purity; the Bible and tract societies have distributed thousands of Bibles and tracts; communicant members of Protestant churches number over 50,000, with 5,000 new members added during the year. One great problem now in Japan is connected with the relation between missionary and native church. There is no need to recall any wise missionary—on the contrary more are needed.

TWO YEARS AMONG NEW GUINEA CANNIBALS. By A. E. Pratt. Illustrated. 8vo. 360 pp. \$4.00, *net*. J. B. Lippincott & Co., Philadelphia, 1906.

No one who reads this interesting volume can have any doubt as to the need for missionary work among these degraded savages. Side by side should be placed the story of such work as that by James Chalmers. The contrast is tremendous and gives a stimulus to our faith and hope.

Mr. Pratt is a scientist and spent his two years in purely scientific observations among the New Guinea aborigines. His account avoids dry scientific data, and gives instead the personal experiences of the author and his observations on the character and customs of the people. It has thus a distinct missionary value, especially the chapters on native manners and customs. Surely the dark places of the earth are full of the habitations of cruelty. Cannibalism, witchcraft, sorcery, murder, licentiousness, and robbery are too common to cause comment in these savage lands.

PEARLS OF THE PACIFIC. By V. A. Barradale. Illustrated. 8vo. 192 pp. 2s 6d. London Missionary Society, 1907.

The story of missionary work in Samoa is graphically told in this well-illustrated volume. The facts are not as well known as are those concerning Fiji, the New Hebrides, and New Guinea. The early history of missions here is most interesting, and while there have been many complications and trials in late years, the fruit of missionary labor is evident and encouraging. The account of the foreign missionary work of the South Sea churches is particularly interesting.

THE PROTESTANT MISSIONARY DIRECTORY OF INDIA. Compiled by John Husband. Scottish Mission Industries, Ajmere, India. 1906.

We have found this a most useful and carefully edited directory. It contains the names, addresses and societies of all Protestant Missionaries in India, with alphabetical indexes of names and stations. We wish that all mission lands had men who would take the trouble to compile similar volumes. Less satisfactory ones are now to be had for China, Japan, Korea, and South Africa. There are now over 100 societies at work in India in about 500 stations and represented by 3,500 missionaries.

TARBELL'S TEACHER'S GUIDE to the International Sunday-school Lessons for 1907. By Martha Tarbell. Maps. Illustrated. 8vo. 553 pp. \$1.25. Bobbs-Merrill Co., Indianapolis. 1906.

Doctor Tarbell has compiled a very complete, systematic, illuminating and useful volume, especially adapted for teachers of senior and advanced classes. In addition to notes on the history and geography of the Old Testament, it gives a brief exposition of each passage, Oriental side-lights, illustrative anecdotes, topics for discussion and practical moral lessons.

There are some points which will not be satisfactory to either advanced or conservative critics. Doctor Tarbell says, for instance, that the difficulties connected with the story of Cain and

Abel are explained by saying that it has been transposed bodily from the time of the Judges or later! The ingenuity of the author is the only ground for such a transposition. Doctor Tarbell deals too freely with the Biblical text to satisfy many students, but her book endeavors to explain its teachings and to suggest practical truths rather than deal with critical questions.

As one of the results of the Cairo Conference, and in addition to the survey papers published in this country under the title of "The Mohammedan World To-day," an interesting volume is in preparation on the condition of women in Moslem lands. Miss A. Van Sommer, the editor of "Blessed be Egypt," is collecting material for the book, and it promises to be a unique presentation of what Islam has done and has not done for the more than 100,000,000 women in the Mohammedan world.

NEW BOOKS

A CHAPTER OF CHINESE HISTORY. By Dwight Goddard. Pamphlet. 60 pp. Cleveland, Ohio, 1906.

SOUTH AMERICA—A Mission Field. Bishop Thomas B. Neeley. Jennings & Graham, Cincinnati, 1906.

THE LIFE OF SIR GEORGE WILLIAMS, Founder of the Young Men's Christian Association. By J. E. Hodder Williams. 12mo. \$1.25. A. C. Armstrong & Sons, New York, 1906.

THE PRICE OF WINNING SOULS. By Charles L. Goodell. Booklet, 10c. Fleming H. Revell Co., New York, 1907.

MASTER MISSIONARIES. Alexander H. Japp. (New edition.) 12mo. 398 pp. 3s. 6d. net. T. Fisher Unwin, London, 1906.

THE MOSLEM PERIL. By W. Roger Jones. Pamphlet. Published by the author. Sanderstead, Surrey, England, 1906.

LIFE OF JOHN MURDOCK. By Henry Morris. 3s. 6d. Christian Literature Society for India. London, 1906.

THE PRINT OF HIS SHOE. Forty Years' Missionary Experience in the South Side of Edinburgh. By James Goodfellow. 1s. 6d. Oliphant, Anderson & Frier, Edinburgh. 1906.

POINTS FOR PASTORS. By Rev. A. W. Halsey. Leaflet. Presbyterian Board of Foreign Missions, New York. 1907.