



FIRST CENTURY—CHRISTIAN MARTYRS



Courtesy of *The Christian Herald*

TWENTIETH CENTURY—WORLD'S SUNDAY SCHOOL CONVENTION

A CONTRAST—TWO PRAYER-MEETINGS IN THE COLOSSEUM AT ROME

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SIGNS OF THE TIMES

THE WORLD'S SUNDAY-SCHOOL CONVENTION

The recent World's Sunday-school Convention in Rome was a great occasion and a notable success. There is something startling in its historic significance. How few of us realize that the "Eternal City," seat of the Roman pontiffs, was for centuries so exclusive of evangelical Christianity that not only could no gospel preacher have liberty to preach inside the walls, but travelers were not allowed to bring a Bible within, if known. Yet here in the very headquarters of papal edict, the throne of the Romish Church, within a stone's throw of the Vatican, over a thousand leading Protestants, representing the World's evangelical bodies, met in conference to promote Bible study, and met with none to molest or make them afraid.

Poetically significant was the gathering amid the memorable ruins of the Colosseum. Here on the very sands that have been soaked with the blood of early Christian martyrs, where thousands have met the fierce Numidian lion and been torn to pieces for Christ's sake, over a thousand delegates peacefully assembled to bear witness to the very Nazarene in whose cause those martyrs suffered. The pagan Roman persecutors sought to wipe out the remembrance of His

Name from the earth; and here this great company of Christian delegates meet to celebrate His Name, never before so widely worshiped and adored as to-day.

As is shown in our correspondent's account of the convention, this gathering was unusually strong in its emphasis on the Great Commission of Christ. It is a significant sign that this great department of the Church is to give more emphasis in future to the teaching of missionary facts, obligations and privileges.

One of the great results of the World's Convention was the pledging of \$75,000 for missionary work in North Africa and elsewhere; and another outcome is the plan for a world's tour of Sunday-school workers in a chartered steamship, to leave New York in December, 1908. Missionary work has everything to gain and nothing to lose by publicity.

THE ROMAN CHURCH BIBLE

Pope Pius X. has ordered a revision of the Latin Vulgate Bible, which was prepared by Jerome at the request of Pope Damasus 1,500 years ago. About two hundred years after Jerome's translation was completed it was officially indorsed in the Roman Church, under Pope Gregory the Great. After it became known as

the Vulgate or Common Version, it passed through various changes before it took permanent form by being printed at Mayence, in 1455 A.D., the first complete volume issued from the printing-press. The Council of Trent about 1550 authorized the publication of an official edition of the Vulgate, which was issued by Pope Clement VIII. in 1592 and has since that time been the standard edition in the Roman Catholic Church. The revision now ordered is a result of the studies of the Biblical Commission appointed by Pope Leo XIII. a short time before his death in 1903. It is an important step for the Roman Church. Let us hope the new version will be widely read by those who have so long neglected the Scriptures.

MOVEMENTS IN SPAIN

Days of greater religious liberty in Spain seem to be within measurable distance, altho they may not be as near as many anticipated, for the power of the bishops and priests has to be taken into account.

The Evangelical Church in Spain stands clear of political confusions and can now preach the Gospel everywhere, in spite of all the secret inquisition which persecutes everyone who openly acknowledges the Gospel. Romanism remains the State religion, forbidding the Protestants any public manifestation. Evangelical work must be almost in secret, but the Protestant congregations keep up bravely. Especially encouraging is the growing consciousness among Spanish Protestants that they themselves must care more for their spiritual growth than they have hitherto. The common efforts of the congregations who form the Spanish Evangelical Church have

succeeded in paying the rent of a house in Cadiz, in which are installed the Protestant school and chapel. The pastor supports himself by manual labor. Last year saw a substantial increase in the amount contributed for the maintenance of the work, and the gifts without exception came from Spain alone.

The Evangelical schools all over Spain are well attended, and enjoy a good reputation.

The progress in Spain may be slow, the work is not in vain. The Spaniards themselves are doing more every year toward self-support, but are still far from being independent of foreign help. The education of Spanish pastors and teachers is of the greatest importance. If all the buildings of the Spanish Evangelical Church were their property instead of being hired rooms, the yearly expenditure, which is a heavy burden for these small funds, might help in many another way to spread the Kingdom of Christ in Spain.

THE McALL MISSION IN FRANCE

In these times of unrest in France the McAll Mission continues to do faithful, efficient work. The thirty-fourth annual report shows that the enterprise is adapting itself to changing conditions.

There is to-day neither religious indifference nor a general knowledge of Bible facts. People have taken position on the one side or the other; the freethinkers are even more tyrannical than the priest; and children, barely escaped from school, retail the latest destructive theories of higher critics.

The mission boat, *Bonne Nouvelle*, has been going through a district hitherto unvisited, and excited great curi-

osity. "Almost all the inhabitants of Rogny," writes M. Dautry, "came to the meetings." "There is no sale for newspapers," declared the village stationer; "nobody reads them. The men say they get better at the boat."

Miss Helen Gould, who has been spending some months in France, after carefully looking over the whole ground, made generous gifts to the McAll Mission to buy ground at Bicetre. Subsequently she increased her gifts to the work in Paris to \$3,600, and now has given \$6,000 to enable the mission to buy the building at Ronbaix.

FRENCH MISSIONARY SCHOOLS IN MADAGASCAR

The dangers with which the missionary schools in Madagascar are threatened by the edicts of the French governor-general have already been mentioned, and the situation is more fully described on another page. The *Journal des Missions Evangeliques* gives some other important facts which may stimulate and guide our prayers. The province of Ambositra contains about 15,000 children of school age. There are but 12 government schools, which at best could accommodate only 1,500 pupils. The Paris Missionary Society had in this province 88 schools which were attended by 4,412 pupils last year. Under the new laws and for the purposes of centralization of scholars, the missionaries decided to drop 40 of the smaller schools, and have applied for 50 permits according to the law. There is little doubt, however, that the government will grant little more than half of these permits. Thus 88 missionary schools in the province of Ambositra will be reduced to about 25

through the new laws. Ignorance must naturally increase again. Superstition will once more become rampant, and the work of the missionaries will be greatly hindered.

A GREAT AWAKENING IN BENGAL

Bishop La Trobe, of the Moravian Church, writes that "new blessings and new anxieties are closely connected in recent news from the Gossner Mission to the Kols of India. The Society has spread a net of stations all over Chota Nagpur, in the south of Bengal; and the membership of its mission to the Kols is reckoned by thousands. Beyond the southwest corner of its present district lies the native State of Jaipur, till recently hermetically sealed against all missionary enterprise. A sudden and mighty movement has commenced among its heathen. Within a few weeks about 3,000 have come to missionaries Eckert and John, desiring Christian instruction, and this seems to be but the commencement of a larger harvest. Writing from his station, Kinkel, near the Jaipur frontier, Mr. John says that a breath of divine life is passing over the whole land. God has opened the door so wide that they have never seen anything like it.

"How has all this come about? The answer is calculated to give joy to all who know what missionary work and native agency really mean. The zealous testimony of the Kol Christians themselves has awakened among their heathen neighbors an earnest desire for the Gospel—a desire not to be quenched by the beatings and imprisonments which many of them have already suffered. The Gossner Mission is one of the smaller Continental societies, and it is struggling manfully

with the financial burdens involved in its great ingathering in Chota Nagpur itself. How then can it take up this new and urgent work? This is far from being the first serious crisis in the story of the mission, and once again faith can find a solution to the problem, seeing that it arises out of the fact that God has placed before them an open and effectual door."

A NEW MOVEMENT AMONG THE CHAMARS

Rev. J. O. Denning, of the Methodist Episcopal Mission has recently started a remarkable movement among the Chamar caste toward Christianity in the Ballia district, about a hundred miles northeast of Benares. Christian work there was begun a few years ago by a Canadian mission which, however, was unable to shepherd their flock on account of a lack of funds, so that a number of the converts reverted to their old ways. Last year Mr. Denning was assigned to this district, and Illahi Baksh was placed in charge as the head worker.

Illahi Baksh and his wife were in America for nine years, where he took a course in theology and she took a degree in medicine. He has now three preachers to assist him, and they go everywhere telling the good old story of salvation in Christ and giving medicine to the sick. They have won back a number of the former Christians that had lapsed and have also gained many new converts. The Chamar caste are all farmers. They take to the Gospel quite readily and whole villages are now coming to ask for baptism. Within two months our Christian community increased from two hundred and fifty to five hundred and fifty, with scores of in-

quirers being taught in preparation for baptism. One young farmer, who has felt the quickening spirit, has already brought in one hundred and fifty converts. These people are coming faster than the workers are able to train them. With the present force of workers Mr. Denning says that it is safe to expect at least one thousand converts this year, and they can increase the numbers as rapidly as they can take the Gospel to the new villages. More workers mean more converts. This means that more money is needed to support more workers. This movement bids fair to be one of the great movements in India toward Christianity.

A WORK OF GRACE AT AINTAB

A growing revival is reported from Aintab, Central Turkey, where it has been going on for some months with many conversions, largely among the Gregorians. A remarkable factor in the movement has been the efficient help of young men belonging to the evangelical party in the Gregorian Church. This party continues to grow in numbers and influence, and it seems as if there must soon come a crisis in the Gregorian community. Each Sunday afternoon, at the close of the regular service in the cathedral, there is a preaching service held by these young laymen in the great schoolroom adjoining, which service is attended by from 1,200 to 1,500 people. It is a striking contrast to the handful of worshipers at the regular service in the church and naturally stirs the jealousy of the priests. As yet they have not ventured to use the full power of the hierarchy to put down the movement for fear of alienating to the Protestant Church this large

body of educated and progressive young men and women, for the movement among the young women is nearly as strong as among the young men.

JAPANESE NEWSPAPERS CHANGING FRONT

Rev. H. Loomis, of the American Bible Society, writes concerning some significant changes of attitude and spirit as touching Christianity on the part of a number of secular papers. Thus the *Japan Times* recently published an excellent article on "Christianity in Japan," and in an editorial declared that not only was education needed, but religion also, to keep men back from sinful lives. The same paper published an article upon the work of the American Bible Society in connection with the Y. M. C. A.

The *Japan Daily Mail*, speaking in a recent issue of the attitude of the press of the East toward the missionaries, admits that some of the latter have been overzealous, but adds this testimonial:

But it admits of no question that when the record is fairly considered an enormous preponderance appears on the side of the missionary as a factor of human progress. Here in Japan the country owes to him an immense debt of gratitude for his example, no less than for his efforts, and in China his quiet, self-sacrificing labors have done much for the cause of moral elevation. That he should not be fully appreciated is, perhaps, inevitable. Nothing good is ever appreciated at its true worth. But that he should be assailed and abused is one of the strangest phenomena of modern times.

The press is beginning to speak more justly regarding the missionary, and such a testimony as this, coming from one of the two or three most influential newspapers in Asia, is of

value as given by those who know of what they speak. •

Similar and more remarkable changes have come to Yokohama papers.

A PRISON REVIVAL IN JAPAN

Among the places in which the Holy Spirit has brought about a revival is the prison at Obihiro, in North Japan.

Miss Monk, of Sapporo, writes to *Woman's Work* that there were several earnest Christians among the prison officers, including the warden, and nearly all the eight hundred prisoners had Bibles, while one hundred and twenty of them received regular Bible instruction for about a year. Rev. George Pierson, of Asahigawa, went with a Japanese pastor to hold meetings in the prison and more than four hundred prisoners, besides about one hundred officials and their families, became earnest inquirers. Thus Christ's program of the Kingdom is still being carried out.

METHODIST UNION IN JAPAN

The mission work which has been maintained in Japan by the Methodists of Canada and the Northern and Southern branches of the Methodist Episcopal Church in the United States have been united in one denomination, known as the "Nippon Methodist Kyokwai," or the Methodist Church of Japan. The constitution, or "articles of religion," are patterned after those of the mother churches. Instead of being a life office, as in the United States, bishops are to be elected for eight years, but may be re-elected. The first bishop of the church is Yoitsu Honda. He is an able man and has had a remarkable history. He was born in 1848. He was twenty-one.

years old before he saw the Bible. He became a Methodist in 1876 and was the first native minister of that church in Japan. For some time he was in public legislative service, and was urged to enter more largely upon it, but would not turn aside from the Christian ministry. For some years he has been president of the Anglo-Japanese College at Tokyo.

This church begins its existence with over 12,000 members, 128 organized churches, 139 ministers, 62 Bible-women, 14 boarding-schools for both sexes with 2,729 pupils, 32 day-schools with 2,713 pupils, 2 theological schools with 53 students—a total of 5,565; a great showing indeed! The value of churches and parsonages foots up above \$100,000.

A DANGER IN SIERRA LEONE

The Mohammedans in Africa are being aroused against Christianity in the Hinterland of Sierra Leone, because of the activity and success of Christian missions. Rev. Norman Bennet does not view this invasion lightly, but as most serious. Should it go on unchecked he believes that it will mean that the whole Protectorate will in a short time become Mohammedan.

St. John Oswell, district commissioner at Batkanu, reports that in his district Mohammedans have increased 50 per cent. in the last two years. This is a serious outlook, and in other parts of the Hinterland men are seen teaching children with wooden tablets reciting the Koran, and chiefs are becoming Mohammedan. The only way to meet this danger is by earnest prayer and an increasing activity in the Christian propaganda.

GOOD WORK ON PLEASANT ISLAND

On the island of Nauru (or Pleasant Island), in Micronesia, at about the middle of the Pacific Ocean, "5,000 miles from anywhere," as some one has stated it, Rev. Philip A. Delaporte began a new work eight years ago. He has been supported by the Hawaiian Congregationalists through the American Board. The island is eighteen miles in circumference and has a population of 1,550. In eight years Mr. and Mrs. Delaporte have mastered the language, established schools in which they have 300 pupils, built a church which has an average congregation of 804, and a membership of 600. During a season of special interest, 284 persons were converted, and the work is steadily going on. The translation of the New Testament was printed on the island by natives, under the instruction of the missionary, who is a practical as well as a scholarly man. Mr. and Mrs. Delaporte have come to America to obtain much needed rest and to have the Testaments bound. The record of these eight years is remarkable, even for the island world. Nauru is of a phosphate formation, and a German company is exporting the rock for the manufacture of fertilizers. They allow missionaries free use of their ships for transportation and supplies, and went to much trouble and expense to bring Mr. Delaporte to the United States. The natives are earning money and contributing generously to the mission work. Now that 500 Chinese laborers have been brought to the island the burden upon the missionaries is increased; but they are looking forward eagerly to returning next fall.

BEACON-LIGHTS OF MISSIONARY HISTORY

SAMUEL JOHN MILLS, JR.

BY ARTHUR T. PIERSON

No man of the last century burned with a more genuine missionary fervor, or cast beams of light with a more penetrating and diffusive power, than the boy, born April 21, 1783, in the parsonage at Torrington, Connecticut. Yet the fact is both curious and significant, that Mills himself never went on a foreign mission! Beacons light up the way for mariners, while they themselves remain stationary; and this man was providentially prevented from following the path he illumined for all voyagers on life's main! This lesson, thus emphasized in advance, will be found, in review of his whole career, to be doubtless the most meaningful of all the suggestions of this heroic history—all crowded into thirty-five short years.

Mills owed much to his ancestry. His father, after whom he was named, a minister of Christ, who died in 1833, in his ninetyeth year, was always a great-souled man, and his boy owed to him many winning qualities, especially a keen, sympathetic temperament, and an aggressive spirit.

During a revival, when Samuel was fifteen years old, he was brought under conviction of sin, tho not into the peace of assured salvation. He stumbled especially over that old stumbling-stone of election, which to him implied unjust discrimination in the exercise of grace. Some three years later, when about to enter Litchfield Academy, his godly mother, to whose piety and prayers he owed also a measureless debt, frankly talked with him about his soul. But he only sobbed out, "Oh, that I had never been

born!" "But, my son, you *are* born, and can not throw off your existence, nor your everlasting accountability for your conduct," was her sagacious reply. This interview revealed the fact that he was in despair, and had, as he said, "seen to the bottom of hell!"

His mother knew that there are times when an hour's talk with God will solve a problem which no amount of other talk can solve; and so, while he went to school, she sought her closet; and, while she prayed, he, on his way, had his "Damascus" vision of the beauty and glory of God. Election now became a stepping-stone instead of a stumbling-stone, and he cried out, "*O glorious sovereignty!*" stopping by the way to pray and think on the vision.

It may help other souls in the half dawn of unassurance to know that never through his whole life had he the full confidence of sonship. Perhaps, like Daniel, the vision of the Holy One turned even his "comeliness into corruption."

But, notwithstanding a humility which dared hope only with trembling, he told his father that he could "conceive of no course in which to pass the rest of his days that would be so pleasant as to communicate the Gospel salvation to the poor heathen." *Intro*-spection was thus corrected by *extro*-spection. He might tremble as he looked within at his own corruption, but he forgot even that as he looked without at a thousand millions living in the death shade amid the habita-

tions of cruelty. He could not stop to assure his own state in view of their state of which he was fully assured. And others saw that he was a spirit-filled man, even in his seminary days. The spring of 1802, when yet but nineteen, while engaged in farm work, his great decision was made, dedicating himself to missions; and in that step his mother's great Hannah-vow was fulfilled, for she often said: "I have consecrated this child to the service of God as a missionary," tho, as she confessed afterward, she little knew what such surrender would cost, and how it would end."

This choice of young Mills seemed to him to make necessary a proper training. He could not afford to be in a hurry. Hence his college course at Williams and his seminary course at Andover.

Williamstown was then a nursery both of scholarship and morality. There was an *esprit de corps* there which more than any written law molded manhood. Labor was honored, and students encouraged to help themselves by frugality and industry. The skepticism of Voltaire and the French infidels, which poisoned the thought of the beginning of the nineteenth century and so largely pervaded letters, found no congenial soil in Williams' College, where also the great revival of the closing years of the eighteenth century reached with kindling flame.

In April, 1806, now twenty-three, Mills entered as freshman. Neither robust in body, nor brilliant in intellect, he reached no higher rank in scholarship than Carey did in "cobbling." But he was always a *leader*, with a contagious zeal, and, within a few weeks, had already a commanding influence; and, when the revival fires

kindled concern in his fellow students, he was sought by inquirers, and his own prayerfulness was evoked in intercession. Prayer-meetings were the natural outcome, which, influenced by a man of such missionary spirit, naturally took on a missionary tone. The willows beside the college and the maple grove, midway to the Hoosac River, afforded cool and shady retiring places; and one day, when only five were there—Mills, James Richards, Frances L. Robbins, Harvey Loomis and Byram Green—a very simple cause led to a very complex result. A sudden and violent thunderstorm drove them to the shelter of a haystack. The talk had turned on Asia and its darkness, and Mills had proposed sending the Gospel to these millions, adding those seven words, now immortal, "*We can do it if we will*"—reminding of Carey's equally immortal motto of ten years before:

"Expect great things from God:
Attempt great things for God."

Loomis alone objected that the time was not yet ripe; but the majority prevailed, and Mills said, "Come, let us make it a subject of prayer under the hay." And the last petition was from his lips: "O God, strike down the arm, with the red artillery of heaven, that shall be raised against a herald of the cross!" Evidently the lightning bolts had suggested his metaphor.

These missionary grove prayer-meetings being continued, others joined. The fire was fed with the fuel of facts. All information that could be gleaned from current reports, and letters, being put before the meetings, and Mills losing no chance either to feed or to fan the flame. He talked of

these things by the way, as he went out and came in, so preoccupied with missions that he neglected his studies, and went near to the foot of his class, receiving at graduation no commencement appointment.

Beside intelligent zeal, Mills had tact in organization, and, before graduating, had formed a "Society of Brethren," whose declared purpose was "*to effect, in the persons of its members, a mission to the heathen*"—not to *send* somebody else, but to *go*, again reminding us of Carey and the immortal thirteen in Widow Wallis' parlor at Kettering in 1792!

The first signers were five: Mills, Ezra Fisk, James Richards, John Seward and Luther Rice. Date, 1808. It is noticeable that the documents were all in *cipher*, partly because public opinion was not yet ripe for publicity.

Among other means taken to develop missionary intelligence and interest, was notably consultation with men of eminent piety and sense, and spreading the movement in other colleges, Mills himself visiting Yale, where he also pursued a post-graduate course for a few months. Dr. Mark Hopkins well said that the origin and growth of American missions in such a way and from so humble a source "can be accounted for only from the special agency of the spirit of God." But this is not the only case in which a great religious revolution has so begun. Witness the gathering of seven students at Montmartre, in 1534, and the Holy Club at Oxford, two centuries later.

At Yale, Mills met Obookiah, the waif of Hawaii, who further stimulated his own yearning to send and carry the good tidings to the needy souls abroad.

At Andover, in 1810, Mills met some of his college intimates, and found a fine field for seed sowing. There the cipher records were treasured till eight years later Pliny Fisk translated them, and they remain among the archives. Samuel Nott and Adoniram Judson were notable additions to "the Brethren" at Andover, as also Samuel Newell. Thus graduates of four colleges—Williams, Harvard, Brown and Amon—were closely linked in this earliest Foreign Missionary Society of America, and the great movement grew, under the leadership of this God-led young man, Mills, who kept himself always in the background and pushed others to the front.

In 1811, the first "Society of Inquiry on the Subject of Missions" had its birth, and its object was to gather and diffuse information as to the world field—a society happily multiplied throughout the colleges.

The next great step is the organization of the "American Board," the first really *foreign* missionary board in America, again following Carey's lead, for someone must "hold the ropes" if others were to go down "into the mine." There were by this time several societies in Britain, but Mills felt that it would be a shame for *American* candidates to have to go out through *British* aid and patronage. And so the fathers—such as Doctors Griffin, Stuart, Woods, Worcester and Spring—another illustrious *five*—were consulted, and the result was the institution of a "Board of Commissioners for Foreign Missions," with nine commissioners, the first meeting being held at Farmington, Conn., September 5, 1810, with four ministers and one layman! But not till 1812 did the Board

resolve to ordain its first five missionaries: Hall, Judson, Newell, Nott and Rice.

Mills, tho the *pioneer*, was not chosen, partly because he gave way to Hall, whom he felt better fitted for the honor, and partly because his advocacy was so valued at home. But it was a sore disappointment to Mills, as to Moses, to get a glimpse of the land, but never go over into it.

Undoubtedly in this disappointment God's hand is as obvious as in any other steps. Mills was needed at home more than abroad to keep the fires burning and prepare live coals for other altars. Prayer, speech, the contagion of his enthusiasm,—these God used as in case of but few others in all history. He was, in this new crusade, a new Peter the Hermit.

A truly mission-spirited man is everywhere and always a missionary. Mills, not permitted to go abroad, must find vent for his zeal at home, "cutting a path through the moral wilderness of the West to the Pacific." He started on horseback, preaching and scattering Bibles en route, and picking up information, riding through New York, Ohio, Kentucky, Indiana, Tennessee, daring all sorts of exposures and privations. He urged successfully the formation of a Bible society in New Orleans, to help supply the appalling destitution of the Word of God he found there. Returning through Georgia, he and his companion, Schermerhorn, investigated the condition of the Indian tribes, within a year traversing nearly every state and territory in the Union, swimming his horse over swollen creeks, sleeping on the decks of flatboats and

preaching wherever he could get a hearing.

In 1814, he undertook a second home missionary trip to New Orleans via St. Louis. It was at the time of the war with Britain, and he found work in plenty distributing Bibles among both British and American soldiers, and speaking to sick and dying men, but especially scattering French Testaments among the people. Again, on return to the East, he urged the Bible societies to new and more aggressive activity, and sought to secure preachers for the needy territories of the West. He acted the part of a home missionary explorer and statesman, like Livingstone in the foreign fields of Africa. He used his pen as well as voice to put facts into available form, and his reports were models of accuracy and efficacy. Results were seen in a general quickening of home missionary zeal in the East, as evinced in the organization of the Presbyterian Board of the Home Missions in 1816, and the enlarged efforts of societies already in existence.

Mills was always founding and organizing Bible societies—as in Ohio, Tennessee, Mississippi, Louisiana, Washington, Pennsylvania, Ohio, Illinois and Indiana, etc. But when thirty such were already existing he felt the need of a *National* society to blend denominations in one; and, in 1816, the American Bible Society was the outcome, uniting seven denominations in its support. Thus a young man of thirty-three had become a national leader in the Christian work of his generation. The spy had returned to report the nakedness of the land, and its promise of opportunity, and,

instead of being stoned, he found a responsive people to go up and possess it. And yet, still the same modest, retiring man, when the day of the organization came, he was seated in the gallery behind the audience, the unrecognized leader, his face, however, beaming with the light of accomplished plans for God and of larger hopes.

In 1815, he was set apart for the ministry, with five others. Four months later all, except Mills, sailed for Ceylon. Again the pioneer was left at home—to fan the flame. He was never idle. He went to work now in New York City slums, as colporteur and visitor, still scattering the Word of God and sowing the seed of the Gospel. He found the seamen destitute and a Marine Bible Society was formed. He heard of the needs of South America and made overtures to go himself. He was prime mover in the formation of the "United Foreign Missionary Society" in 1818, for the blending of Presbyterian and kindred churches in work, particularly for the Indians and other needy peoples of the Western world.

His plans for going to the neglected continent of South America failed, and now he turned to another and even darker continent—Africa—in whose service his last days were to be spent. He had already been busy over problems of education and Bible instruction for the blacks in the South, where he found not a few who boldly declared that the blacks have no souls. Dr. Samuel Hopkins, of Newport, had for twenty or thirty years been urging the education and commission of Africans as missionaries to their own people in the Dark Continent, and had turned Mills' mind in the same

channel. When "African colonization" plans took shape in 1817, at Washington, Mills sped to the capital and gave his signature to the scheme. He threw himself into this plan, and with voice and pen advocated it, himself volunteering to visit Africa and prospect for a site on the west coast for the proposed colony.

In November, with Professor Burgess, of the University of Vermont, he sailed, impressed that he was now undertaking the "most important enterprise" he had ever engaged in. The fact that the colonization scheme has never succeeded is immaterial. *Success* is not God's criterion tho it is man's. No man ever met so overwhelming a defeat as Noah, whose century of witness seems to have won not a single convert. Yet he was doing God's work and is reckoned among the heroes of faith and has a conspicuous memorial in that "Hall of Fame" of Old Testament saints—the eleventh of Hebrews.

The voyage had well-nigh proved disastrous, but the *Electra* reached the harbor of St. Malo with masts, sails, shrouds and anchors gone. At London, Mills and Burgess consulted with missionary leaders, like the leaders of the Church Missionary Society, the Governor of Sierra Leone, and philanthropists like Wilberforce; and armed with letters of introduction, they took ship again in February, 1818, and anchored in the river Gambia, six weeks later.

Mills, in his letters, several times hinted that he might "die in Africa," and that his bones might take possession of this promised land as a pledge of the final sway of his Master there. And it looks as tho some presentiment were present to his mind that h

might never return to America. From the Gambia river they hastened on to Sierra Leone in the brig *Success*.

Sierra Leone was a favorable spot to study the possibilities of an African colony. One-sixth of the population were already in schools which would be an ornament to any country; and a revival had been in progress which, at the end of Johnson's "seven years,"* brought almost the whole population of Regent's Town into organized forms of industry, morality, and, in fact, a model Christian community.

Encouraged by what they saw and heard, Mills and his companion made a tour of the coast, stopping at the Banana Islands, Sherbro, and various points on the mainland. They were especially struck with the Bagroo country as a favorable site for the colony, and spent five weeks in exploring and palavering. Burgess came down with African fever. They reached Si-

erra Leone in May after an absence of two months, and, after three weeks more, embarked for the United States. A fortnight later Mills was attacked by fever; shortly consumption developed—a disease which showed its symptoms before he had left home, and which the exposures of travel had prepared for a speedy and fatal issue. On June 15, 1818, with his hands folded over his breast in prayer, Samuel J. Mills closed his eyes on an Atlantic sunset, to open them on the Eternal Sunrise. The body of an heroic man, who had planned and attempted great things for God, rests in the great deep until the sea gives up her dead.

Every narrative carries its own moral deductions. We are content to affix to this remarkable life-story no "*Haec fabula docet.*" It bristles with lessons, and no thoughtful reader will fail to feel their point and pungency.

URGENT CALLS FROM THE MISSION FIELD

BY REV. HOWARD AGNEW JOHNSTON, D. D. †

When the Apostle Paul, in his vision of Europe's need, heard the men of Macedonia appealing for help, he immediately realized that God was calling to him, and obeyed. To-day the emphasis must be constant and emphatic that our God is calling to His people from the places of the world's greatest need. Moreover, God is not only calling to-day in the need of these fields, but He is making that call stronger by speaking through the lives of His sent ones who are

not asking us to *go*, but to *come* into cooperation with them as they do the very things they ask us to help them accomplish in larger measure. Recently a program was headed by the phrase, "The Church Behind the Volunteer."

It is a blessed fact that the Church is giving increasing support to the men on the firing-line, yet we may fairly use the phrase in another way and say the Church is altogether too far behind the volunteer, who is call-

* See "Seven Years in Sierra Leone," by the writer. Published by F. H. Revell.

† Doctor Johnston has recently returned from a world tour of evangelism, which has been greatly blessed to the missionaries and the native churches.—EDITORS.

ing for more vigorous and more loyal efforts to enlarge and strengthen the work of the kingdom all along the line.

I. *The Call for a More Victorious Prayer Life.* Within recent years the distinctive gift of God to mission fields has been a revelation of the power and value of victorious prayer. It is sometimes forgotten that the distinctive promise of God through the prophet of old was to pour out "the spirit of grace and *supplication* upon all flesh." The particular gift of grace is to be a *spirit of prayer* in the lives of His people. Many earnest missionaries, after years of service, have learned much about prayer in every part of Asia and in central Africa. The supreme place of the ministry of intercession has been realized as never before. God is daily doing marvelous things in direct answer to prayer, and a living expectation from Him energizes the prayer of true faith in many hearts. Cleansed lives are coming from the room of prayer, in a vivid appreciation of the teaching of God's Word that the victory in prayer is only possible for the pure heart.

Therefore, the voluminous teaching of God's Word concerning the prayer-life is being made luminous in a special way in these days by God's work in His Church in mission lands. Who will question that the Church in Christian lands is in sore need of this same blessing? If Christians were asked to specify their idea as to what is Christ's highest thought for them, probably a variety of answers would be given. His statement is in John 15: 16, "Ye have not chosen me, but I have chosen you and appointed you that ye should go and bring forth fruit, and that your fruit should abide,

in order that ye shall ask whatsoever ye will of my Father and it shall be done unto you." The clear statement of our Lord is here given us that His highest thought for the Christian's fullest and richest growth is that we shall realize the victorious life of prevailing prayer with God. How many would have written that? Just that is the way of increasing power with God and with men. He calls us to this life with a new and inspiring emphasis from mission fields to-day.

II. *The Call for More Men.* Here again the call is made concrete by the devoted lives who are already facing overwhelming demands in the ripe harvest fields of immortal souls who need Christ. One who has been privileged to visit these fields and to see how overburdened the workers are, and how many open doors call loudly for the Gospel, feels a great tug of pain at the heart because so few are answering the call, as compared to the numbers needed. Lonely and heroic men and women, thankful for the privilege of laboring together with God in this divine task of redeeming a lost world, look out over the millions who hear no Gospel message, and cry, "How long, O Lord, how long!"

What is the explanation of the inadequate response to this clear call of God? One need not seek far in order to discover it. On every side the self-seeking spirit dominates, while the self-sacrificing spirit dies. Christ's heart of love is pleading with an indescribable hunger for a responsive love such as Paul knew. Recently a prominent church-member said to his pastor: "I want to be a Christian, but I do not want to be the kind that Paul was." Just so! We

will take the love of Christ with its divine blessings; but when He asks us to love Him in return and prove it by "feeding His lambs and His sheep," we turn a deaf heart to his plea. Today, as never before, because the needs are marked by more favorable opportunities to meet them, God is calling for men and women to enter the great ripe harvest fields. Who will go?

III. *The Call for a Greater and More Joyous Self-denial.* Could our comfortable American, who never dreams of making the slightest difference in his Sunday dinner on the day when the offering for the world-wide spread of the Gospel is made by his church, only see the clean little huts in which thousands of Christians live in Asia and Africa, denying themselves what we would deem the necessities of life in order to have a native evangelist or Bible-woman maintained in their village, he would catch a new vision of that hungering of soul which has just learned that there is really a Bread of life that satisfies and saves.

Yonder in Korea the missionaries at Seoul received a request from a village not far away to establish a preaching station there. The petitioners promised to build a chapel if their request should be granted. Knowing the real poverty of the village, the mission realized how deep the desire must be for a preacher if such a condition were proposed. The request was granted. While the men were saving money to build the chapel, a desirable lot was discovered as available. The women rose up and said they would buy the lot. When told it would be impossible, they insisted upon their ability to do it.

The cost was sixty *yen*, or thirty dollars gold. A small sum we would think, but to them quite equal to thirty thousand gold for the average community at home. The women brought such moneys as they had, and their jewelry as well, while some even brought one or two of the brass cooking utensils from their little kitchens, and bought the lot! Does not joyous self-denial like that, revealing a true love for Christ and His Gospel, put us to shame in our selfish complacency and indifference?

IV. *The Call for More Faithful Witnesses for Christ.* The last words of our Lord make it evident that His immediate thought for His Church under the leadership of His Holy Spirit was that it should be a witnessing church. But our record for many years compels us to confess that we are not a witnessing church in any adequate sense. The average annual addition to the Christian Church in America is 7 per cent. When you subtract from that number the children who came into the Church through the nurture of the home and the Sunday-school, you have taken off three of the seven. That is, *for every one hundred ministers, officers and members in the Church there are only four people won to Christ out of the world in a year!* What a record! It can only mean that thousands of Christians whose names are on church rolls are doing nothing to win any one to Christ.

Last year in Korea no station reported fewer than 50 per cent. gain, and some reported a gain of 100 per cent. And this represents the active service of the rank and file in the church-membership, not simply the work of the missionaries and leaders.

At the great gatherings of Christians in Korea for instruction by their leaders, they are trained to go out and be intelligent witnesses for Christ. Recently a company of church-members stated that they often felt like attempting personal work, but they did not know how; their pastor had never done anything to train them in this form of Christian service. But in Korea they are definitely trained for this service. At the close of those meetings the people pledge themselves to give as much time as possible to go out and witness for Christ in villages where the Gospel is not known. They plan their business so as to go for a few days at a time, making a total of several weeks in the course of a year. And they save the money with which to pay their expenses in this blessed service! Hence, the difference between 100 per cent. there and 7 per cent. at home! Shall we be willing to allow this disparity to continue?

V. *The Inspiring Call to Enthusiasm in Obedience to the Calls Already Mentioned in the Blessed Fruits Already Realized.* Victory in the progress of a great war is the irresistible call for needed recruits in order to attain a final and complete triumph. And this is God's call to-day in every other summons to His Church. One does not need to catalog the trophies of God's grace in order to emphasize this call. For in every land the story is amazing, in spite of the inadequate force and insufficient equipment. It was David Livingstone who said that the conclusive evidence of the divine origin of Christianity was in the fact that the Gospel, tho it was given to men through unworthy human instruments,

not only elevated the people to whom it was given, but also purified and strengthened those who were its messengers.

One recent instance in Japan is significant. Last January a major in the Japanese army united with one of the Christian churches in Tokyo, and made the following statement in substance: He had long ago repudiated Buddhism as unworthy of his respect, for he had seen its fruits. He had been studying the ethics of Confucius, as being the best of which he knew; but during that time he had continued in the life of sin. A friend interested him in the reading of the Gospels. The change wrought in his life was a constant source of wonder to him. The power of the life and truth of Jesus had actually changed the desires of his heart, until he had forsaken the life of sin, and had accepted Christ as his Savior.

This man had faced death and destiny on the plains of Manchuria, and had been fighting for Japan. He knew that military supremacy or commercial prosperity would never solve Japan's problem, for its moral life must be cleansed. Now he knows that Jesus Christ has the solution for Japan's problem, as He has for every people—a solution which neither Buddha nor Confucius can ever give. It is just such victories that work the progress of the Gospel everywhere. Who can suggest an investment of life that would bring returns comparable with such blessed results of service as this? Years ago a prophet of God heard His call: "Who will go for us, and whom shall we send?" May the numbers be multiplied of those loyal men and women who will say, each one: "Here am I: send me!"

THE MISSIONARY NOTE IN THE WORLD'S SUNDAY-SCHOOL CONVENTION AT ROME

BY REV. J. P. DUNLOP

The official letter-head of the World's Fifth Sunday-school Convention bore on its upper left-hand corner a miniature map of the two hemispheres with the words "Our Field" above it, and under it the sentence which has become the watchword of the Forward Movement for Missions in more than one American church: "It is the business of the whole Church to give the Gospel to the whole world as speedily as possible." Few, however, who used or saw that letter-head or who read on the first page of the Convention program, "Theme: The Sunday-school and the Great Commission," could have prophesied that the Rome Convention would be to the degree that it actually was, a missionary convention. At the closing meeting one brother gave his experience as follows: "I thought I was going to attend a Sunday-school convention, but I have not done so. It has been the greatest missionary convention I have ever attended." The missionary note sounded again and again in the most unexpected places. Dr. Campbell Morgan, in his great convention sermon on "Suffer the little children to come unto Me," broke in in an almost inconsequential way with this strong missionary sentence: "I always feel in the hour of great conventions when we are singing our victories, that it is well for some one to remind us of our failures. Jesus said, 'Ye shall be witnesses unto Me unto the uttermost part of the earth.' Brethren, we are not there yet. I thank God that this great convention has the missionary note at its center."

The gathering may be said to have developed its missionary character before it opened. For the majority of the American delegates the Convention began two weeks before it opened. We had Convention all the way across the Atlantic and through the Mediterranean on the two Sunday-school ships *Romanic* and *Neckar*. Both ships called at Ponta Dalgada in the Azores and at Gibraltar and Algiers; and at Ponta Delgada and Algiers the majority of the delegates had their first contact, on the ground, with foreign mission work. For not a few that little contact brought foreign missions down out of the clouds for the first time in their lives. They realized the actuality of missions, and their attitude will never again be the skeptical one that is still shamefully common in our churches and Sunday-schools. At Algiers we found a devoted band of English women with some French and native Arab assistants. They kept open house for the Americans and Canadians the two days we were there, and explained their hard Moslem field and its problems, their difficulties, sorrows, and joys to all who were interested; and some who went with no interest whatever, but simply because the crowd went, came away from that dingy house through the dark, narrow lanes of the Arab quarter with tears in their eyes and a new allegiance in their hearts to Christ's work for the world. Nor was it a passing sentimental sympathy. The keen, dead-in-earnest business men who have been the moving spirits in this Convention

from long before it started know as well as old Shakespeare did that "Spirits are not finely touched but to fine issues," and to assure a fine is-



ARAB YOUTH IN ALGIERS

sue to the sympathy roused en route they opened a fund for a new work in North Africa, and before the Convention closed the announcement was made that that fund had already passed the \$25,000 mark.

Arriving in Rome we found that the first of all the meetings, before the official opening, was a reception given by the principal officers of the Convention to the foreign missionaries present. And I ought to say that most generous plans had been made to secure the attendance of missionaries from all the nearer mission fields. Bishop Hartzell came from Madeira; Rev. H. M. Wright, who, together with his saintly sisters, for

twenty-five years past has carried on a widely scattered work for the Portuguese in Madeira, the Azores, the United States and Portugal, came from the last-named country; a Portuguese pastor, Mr. Roddignez, was brought on in the *Neckar* from the Azores, and one of the English women, Miss Trotter, from Algiers; and others were present from Jerusalem, from Tarsus, from Bohemia, from Austria, from Egypt. Missionaries from Japan and India, on their way home on furlough, were present. Half a dozen Egyptians in red fezzes were a conspicuous group at all the meetings. And there was Principal Cotelingham, of Wardlaw College, Bellary, India, with a blacker face than Dr. J. E. Shepherd, the princi-



OLD AGE IN ALGIERS

pal negro representative present; and few of the speakers attained to the standard of pure, strong English or

of moving spiritual eloquence set by these two men of color. "Messages from the Field" were a feature of all the general sessions, and there were missionary messages from the countries already named and from Sweden, Norway, Russia, Bulgaria, Hungary, South America, Hawaii and Korea.

Mr. Frank L. Brown, of Brooklyn, N. Y., was just returning from a most important tour in Japan and the Philippines where he had helped to organize the work on a substantial basis. His message was strong and hopeful.

But the missionary note pealed out in all the addresses and songs and prayers and legislation of the Convention.

The report of the Committee on Object and Policy, enthusiastically adopted, recommended a more formal and permanent organization, to be called the World's Sunday-school Association. This legislation provided for the continuance or initiation of movements to stimulate and develop Sunday-school work in India, China, Korea, Japan and the Philippine Islands, the Indian work to be supported by the British section of the World's Sunday-school Association, the China work by the combined British and American sections, and the enterprise in Japan, Korea and the Philippines to be undertaken by the American section.

The verses which, of all sung at the many sessions en route and at Rome, seemed most truly to express the heart of the delegates were Washington Gladden's

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

and Miss Havergal's

Lord, speak to me that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

Addresses setting forth the modern developments in Sunday-school work showed that all these developments—Cradle Roll, Home Department, Class Organization and others—are of a missionary character. One speaker graphically illustrated the missionary spirit of the scholars in an up-to-date Bible class. A member reports in class a new arrival in town or in the neighborhood. There is a motion that he be admitted as a member. It is seconded and carried. "Who will go to-morrow and ask him?" Some one volunteers, and his name is recorded. "Who will go on Tuesday?" "On Wednesday?" and so on to Saturday. "Who will bring him on Sunday?" A big Texan with a voice away down under the table says, "I will." "If he doesn't come?" Oh, another seven are appointed for the next week, and the next, and the next, till he comes, or goes to another school, or to another city, or dies. Another illustration told of a newcomer who responded to an invitation, "Yes, I'm coming. You are the fiftieth man who has asked me this week."

With this spirit coming to the front in modern Sunday-schools, is it any wonder that they take kindly to the forward movement for missions when it is fairly presented to them? A Scotch superintendent of a London Sunday-school, Mr. A. C. Munro, who

introduced himself with the pleasant aphorism, "A Scotchman is never so much at home as when he is abroad," related how his school in "Poor Peckham," one of the meaner districts of London, by the adoption of systematic, thorough forward movement methods, had increased their givings for all purposes from \$384 in 1898 to \$2,005 in 1906, the great bulk being for missions, home and foreign. Their total givings have been \$14,856 in the past eight years, \$11,349 being for foreign missions.

But the most stirring bugle-call of all was in Campbell Morgan's remarkable sermon on "The Great Apostle." It was a study of Paul's character based on some of the incidental and almost unconscious utterances found in his letters. Doctor Morgan selected the following:

"Now that I am become a man, I have put away childish things."

"I conferred not with flesh and blood."

"I know how to be abased, and I know also how to abound."

"I am debtor—I am ready—I am not ashamed."

"I could wish that I myself were anathema from Christ for my brethren's sake."

"I resisted him to the face."

"I must also see Rome."

Speaking on the cluster of quotations from Romans, first chapter, he said: "*I am debtor*—the Gospel is a deposit which I hold in trust. *I am ready*—the Gospel is an equipment, so that I am able to discharge my debt. *I am not ashamed*—the Gospel is a glory, so that if I come to imperial Rome, sitting on its Seven Hills, I shall delight to preach the Gospel there also. In each case the personal emphasis reveals the sense of responsibility. 'I am debtor'—there you touch the driving power of the man's life. You find why he could not rest, why the very motto of his

missionary movement was the 'Regions Beyond,' why he traversed continents, crossed seas, entered into perils on perils. While anywhere there was a human being without the knowledge of Christ, he was in debt."

And his conclusion, with the splendid missionary verses that ought to be printed in every Christian paper and church calendar again and again till the whole Church believes and acts on them, was as follows:

"We can not have this Christ life within us without having clear vision, and without having driving compassion, and without having the dynamic which makes us mighty. We can not have Christ within us and be parochial. He overleaps the boundaries of parish, society and nation, and His clear vision takes in the whole world. If Christ be in us we shall see with His eyes, feel with His heart, be driven with His very compassion.

"If I have eaten my morsel alone!"

The patriarch spoke in scorn;
What would he think of the Church were
he shown

Heathendom, huge, forlorn,
Godless Christians with soul unfed,
While the Church's ailment is fulness of
bread,

Eating her morsel alone?

"I am debtor alike to the Jew and the
Greck,"

The mighty Apostle cried;
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped;
Millions are famishing—we have bread,
But we eat our morsel alone.

"Ever of them who have largest dower
Shall heaven require the more.
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said,
Give us, give us your living bread,
Yet we eat our morsel alone.

"Truly as we have received, so give,"
He bade who hath given us all.
How shall the soul in us longer live,
Deaf to their starving call;
For whom the blood of the Lord was shed,
And His body broken to give them Bread,
If we eat our morsel alone?"

"HEADQUARTERS OF THE CHRISTIAN RELIGION"

TWENTY-FOURTH SESSION OF THE INTERNATIONAL MISSIONARY UNION

"Where can I find the headquarters of the Christian religion?" asked a Japanese soldier on returning to Tokyo from the front of battle, where he had received a New Testament and learned something of Christ. The reply was: "The headquarters of the Christian religion are in heaven, not down here, but there are Christian churches in Tokyo and missionaries and other Christian workers who will gladly tell you of the things of Christ." Anyone looking in on the more than a hundred missionaries who were gathered at Clifton Springs recently might have supposed that this was none other than the "headquarters of the Christian religion." For had they not gathered from every quarter of the globe of various nations and denominations? Nowhere else in the world, it is safe to say, is it possible to gain such a panoramic view of the progress of the Kingdom of Christ throughout all the earth.

On the opening evening, the World Survey was given by the vice-president, Mr. David McConaughy. Doctor Gracey, who has been president from the first, is now in the evening of his life, and his whole heart is wrapt up in this organization, with its many ties, extending to all quarters of the globe. Among others who took an active part in the management on this year's committee is Rt. Rev. C. C. Penick, D.D., formerly Bishop of the Protestant Episcopal Church in Africa, and Rev. J. Thompson Cole, who, after a term of missionary service in Japan, became Secretary of the Church Missionary Society in America, and is now Rector of the Prot-

estant Episcopal Church at Ogontz, Pa. Also Rev. William P. Swartz, of the First Presbyterian Church of Poughkeepsie, N. Y., and Rev. J. Sumner Stone, M.D., of New York City, both of whom were formerly engaged in missionary service in India.

It is quite impossible to reproduce the feast of good things which, for a whole week, were served by representatives from every quarter of the globe. No one could hear the reports of these representatives of various sections of the country without realizing that the missionary enterprise is gaining momentum in every direction.

Three times a day services were held, always with good audiences. The spiritual influence of such a gathering can not be reported, but it was a delightful opportunity for many who have been isolated to meet and compare experiences with others engaged in the same work.

The missionaries introduced themselves as was their usual custom. One hundred and ten of these were reported. Those present represented thirteen countries: Africa, Assam, Burma, Bulgaria, Ceylon, all parts of China and India, Japan, Malaysia, Philippine Islands, Siam, Turkey, and Persia.

The Memorial Service

At the Memorial service, brief tributes were given to nineteen members on the roll of the Union, who have passed to join the Church Triumphant during the past year.

Among these were women like Miss Isabella Nassau, who taught the girls in Corisco, West Africa, itinerated in the Owega Country with her crew of

boys in the *Evangeline*, and who was famous for having spent many years in training young men for the ministry in that country. Lucy Guinness Kumm, a daughter of Dr. H. Grattan Guinness, of London, was found by Doctor Kumm as a missionary far up the Nile. At the time of her death she was writing a book on the Sudan. Rev. G. L. Whiting was in the Siege of Peking, and Miss Isabella Watson had been for thirty-nine years connected with Karen Mission in Burma, where hundred of girls had come under her training. Mrs. Gamewell was the first missionary sent by the Methodist Woman's Foreign Missionary Society to China.

It is needless to speak of John Gibson Paton, "Apostle of the New Hebrides," who was a member of the Union. When Doctor Pease died he was laboring on the translation of the Bible into the language of the Gilbert Islands. Time would fail us to tell of all who went Home during the past year. They represented a combined service of over four hundred years on the foreign field.

The Moslem World

There were representatives present who had been at the Moslem Conference. Some had come from the Philippines, while others were assembled from India and more distant parts of Asia and different parts of Africa. The next assembly of this sort is set down for Lucknow, India, where the gathering may be larger, tho it will scarcely be more ecumenical than that of Egypt.

Parts of the Moslem world were considered at Clifton Springs by Rev. Mr. Valentine, of the Philippines, and Mr. Chandler, of India. Miss Webb,

told of preparatory work among the Moslems. Mrs. Abbey, of China, spoke of preparatory work done among Moslems in China where it has been found for centuries past. Rev. Dr. Bliss, late of the Palestine Exploration Fund, gave an account of the work among the Mohammedans at the Syrian Protestant College at Beirut, of which his father, Dr. Daniel Bliss, was founder.

The Woman's Meeting

The Woman's meeting held on Friday afternoon and presided over by Mrs. J. T. Gracey was crowded with good things. The women who took part represented the Southern Baptist Church, the Methodist Episcopal Church, Baptist Missionary Union, Congregational, China Inland and Presbyterian Mission Boards. Miss Holland, an English missionary for eighteen years in Japan, self-supporting all these years, told of her work among the factory girls—an independent work which was of great interest. She had prepared a literature for these girls, also for the children.

There is a custom of presenting at the Union each year all women who have been in foreign service over twenty-five years. This year there were twelve who had spent some thirty, forty, and one who had been in service fifty years.

"The Opportunity and Responsibility of Work by Women for Women in the Speedy Evangelization of the World" was the topic for the afternoon session, and talks were given by Miss Carrie E. Bostick and Miss Agnes Gibson, of China; Miss J. M. Holland and Mrs. F. S. Bronson, of Japan; Mrs. A. S. Kugler, M.D., and Miss Clara M. Organ, of India; Mrs. J. S.

Stone, who has just returned from the India Jubilee; Miss Eva C. Stark, of Burma; Miss Emily C. Wheeler, of Turkey; and Dr. H. C. Stuntz, of the Philippines.

Africa, Korea and Other Countries

Bishop Penick, of the Protestant Episcopal Church, presided over several sessions, and was an important factor in the Board of Control. The Rev. Clinton C. Boone, of the American Baptist Missionary Union, for six years stationed on the Kongo, represented that part of Africa. The Philippines were spoken of by Rev. Mr. Underwood, Rev. Homer C. Stuntz, and Rev. G. A. Miller. Rev. Mr. Walkup, of Micronesia, where he was formerly commander of *The Hiram Bingham*, told, among other things, of the Pacific and its future.

Korea and Japan were taken up and testimony borne to the revival in the little "buffer" state which is being persecuted by the Japanese. Rev. Dr. Stone, a visiting missionary, in a round-the-world trip which he had recently completed, said that he was impressed during his stay in Korea with this tyranny, as it seemed to him, of the Koreans exercised by the Japanese. Doctor Stuntz in his several addresses "depicted most vividly the oppressions and privations of the people of the Islands under Spanish rule, the present eagerness for Bible instruction, and our peculiar responsibility in view of the 'dead-ripeness' of the field for evangelistic fruits." Rev. G. A. Miller, formerly pastor at Manila, confirmed his statements, and added to the information regarding the situation in those islands.

China

In considering China there were those present who had had large experience in educational schemes in that country. All were more or less occupied also with the great changes which were taking place in that land.

While the Union was in session, those present received letters which showed the "Duke" had come from his home to Peking to have imperial audience with regard to the Memorial University with which he is to be connected, and which is to be established at the birthplace of Confucius. He was received in state and carried into the "Forbidden City" in a yellow chair in which none but the emperor has been allowed to ride. He said recently "in audience" that if the university was to hold its own, modern learning must be taught and modern methods must be used. He had petitioned that he be allowed to go to foreign countries like Japan, England and America to enter upon a study of the plans adopted regarding education.

Most missionaries do not look for the speedy conversion of the Empire as a whole. "China for the Chinese" does not mean what many persons seem to think, one religion for all the country, for such would mean the conversion of Moslems as well as others, and their idea of the "family" is opposed to Chinese ideas.

The needs of the work in China were outlined by Miss Carrie E. Bostick and Mrs. R. E. Abbey. Short talks were also given by Mrs. A. Dousley, Miss Agnes Gibson, Mrs. J. Jeremiassen, Rev. E. G. Tewksbury, and others who have recently returned from the field. All agreed that one of

the chief hindrances to China's evangelization is the lack of workers.

The Force

One of the most enthusiastic moments at the gathering was when Miss Bostick, of the Southern Baptist Convention, told of a leading lawyer who pledged himself for \$50,000, payable in yearly instalments through ten years for foreign missions, which was responded to by other members when they came to understand the proposition, who gave amounts ranging from \$2,000 a year to \$600 (the amount necessary to support one missionary), and this for ten years. The total amount in ten or fifteen minutes aggregated \$136,000.

Speaking of the independence of the Japanese churches, Mr. Sanford, of the American Board, declares, "It was a triumph to lose them." He predicts that within twenty-five years there will be no more need of missionaries being sent from the West to that land. With increasing independence, the spirit of evangelization is likewise growing. Even Admiral Togo could not have been given a greater ovation than was accorded General Booth on his recent visit, as many as 30,000 Japanese waiting at the railway station to welcome the Salvation Army leader.

In Burmah, where Judson labored for seven years before winning his first convert, last year there were no fewer than 7,000 baptized. Among the tribes of that country, where six years ago there was not a Christian, now there are 5,000.

In China the American college men are having no small part in the regeneration of that old Empire, Yale seeking to reproduce itself in the Hunan province; Princeton standing behind

its own representative in Peking; the University of Pennsylvania in Canton; while Oberlin College continues its work in Shansi as for a score of years past.

One of the missionaries recalled from Changechitung some years ago sent a telegram directing that the houses which had been erected for hospital work in Nodoo, on the island of Hainan, should be razed to the ground. Within the past year he has written a book on Christianity which reveals a most sympathetic attitude.

David McConaughy presided at the farewell service in the evening when the thirty-four outgoing missionaries were seated on the platform. A few words regarding their fields were spoken by each, and the farewell address given by Mrs. Foster. This closed the twenty-fourth annual gathering of the Union, during which over one hundred and twenty-five missionaries from all parts of the world were entertained.

The officers of the International Missionary Union for next year are: J. T. Gracey, president; David McConaughy, vice-president; Mrs. H. J. Bostwick, corresponding secretary; J. Sumner Stone, M.D., secretary; C. P. W. Merritt, M.D., treasurer; Mrs. C. P. W. Merritt, librarian.

The next session of the International Missionary Union in June, 1908, will be the twenty-fifth meeting of that organization, and it is proposed to observe it as an anniversary. The Union was formed under a constitution at Niagara Falls, Canada, and from the beginning has been international and pan-denominational within evangelical lines. None but missionaries are eligible to take part in discussions except by invitation.

THE BRAHMAN HIGH PRIEST AND HIS "SCHOOL OF THE PROPHETS"

BY REV. JACOB CHAMBERLAIN, M.D., LL.D.

Author of "The Tiger Jungle," "The Cobra's Den," Etc.

All through the country we missionaries go, presenting Jesus Christ as the "Light of the World"; as the only Savior from sin, who can and will save all mankind if they will only accept Him as their Savior. We meet with varied receptions and have to present the truth in different ways to different audiences of different grades of intelligence and diverse attitudes of mind.

We endeavor never to abuse their gods nor needlessly to attack their systems, as an angry man will not listen to, nor take in the truth. We seek to present with courtesy and kindness and love a higher truth than any they have, satisfied that if that truth finds an entrance their system will go. If specious objections are brought forward, we sometimes have to turn aside and answer those before they will listen to the truth.

Occasionally we are received with real courtesy, but more often we are treated at first with scorn—and sometimes with real abuse. We are obliged to vary the weapons we use according to such utilized by those who attack us, always having at hand, however, the whole panoply of God to draw upon as needed; for the missionary in a close place does often reverently recognize the fulfilment of the Savior's promise in Mark 13:11: "For it is not ye that speak but the Holy Spirit."

Two of us missionaries were on a preaching tour in the Telugu country, and had gone into a native state in that part where missionaries had then never before preached, and had pitched our tents under a mango grove, just outside of the chief city gate of

the walled town of Chintámanipet. We had been told that on an eminence in the northern part of the city was a famous school for training young Brahmans as priests, with a noted Brahman high priest at its head.

Pitching our camp in the morning, we had remained through the heat of that August day in our tent under the grateful mango shade, and when the sun began to approach the western horizon we, with our native assistants, went through the gates to the market-place in the center of the city, and taking our position on the wide stone steps on its north side, we together sang a rallying Gospel song to one of their favorite old Telugu tunes. Reading from the Word of God, we began to preach to the large throng that had assembled, on God, and man, and sin, and redemption.

The audience were listening attentively as we were speaking of the nature of sin, and how it could be gotten rid of, when down the street leading from the Acropolis, on which stood the "school of the prophets," we saw approaching a venerable Brahman priest in his robes, surrounded by some thirty young Brahmans who seemed to be his disciples.

Slowly approaching us through the crowd who made way for him with his disciples, he came up to within a little distance of the market steps upon which we were standing, and making a snort of utter scorn, which the Brahman knows how to do with emphasis, he address us: "Yes, talk to *us* about *sin* do you, you old *beef-caters*, you revilers of our gods?"

"We have not been reviling your gods, my venerable friend," replied one of the missionaries. "Ask these people who have been listening to us. But we have been courteously talking about the matter that is of the highest import on earth or in heaven to every man that lives, and we desire to go on and speak further of that matter which concerns you and your disciples as well as those that were listening. But since you have interrupted us we will, before resuming, ask you a few questions.

"You charge us with being *beef-eaters* as the most heinous of sins. Now will you very kindly tell us in exactly what the heinousness of that consists? Is it in the taking away from a creature the principal of life, with which it has been endowed by the Creator?—for while we are not ourselves in the habit of killing and eating beef, we acknowledge that most English people in India do so and we should like to know just in what the essence of the sin consists. Is it in the depriving a living being of the principal of life with which it has been endowed by its Creator?"

"Yes, that is just it; you Europeans take life and eat the dead animal just to satisfy your own appetite."

"I understand," said the missionary, "the real sin consists in depriving a living creature of life. Now does it make any difference how large or how small that animal is? Is the sin any more heinous if one kills an elephant than if he kills a calf?"

"No, not at all; the act is the same."

"You are sure, are you, that the sin is the same whatever be the size of the living thing? I wish to be clear on that point."

"Yes, there can be no difference in

the character of the act. The sin is the same; it can only be intensified if one takes such life for his own benefit or convenience, or to save him trouble."

"My venerable friend! You know not into what a position this puts you. If this be true, and you wish to avoid heinous sin, you have but one thing to do. You must very cautiously and circumspectly pick your way home and spread down your mat and lie down on it and expire, for you can not live another day without committing mortal sin—yes, multitudes of such sins."

"Why, how is that?" said he, quite startled.

"I will tell you. It is now approaching sunset. As you turn to go back to your abode the sunset-ants will be running in myriads over the streets as is their wont for their evening meal; and, walk as carefully as you may, you will step upon some of them and crush them. When you reach your home your wife will spread down your dining-mat upon the floor and place your evening meal upon it, and you will sit down to eat, and in doing so you will inevitably crush some of the many insects which unseen by your wife were upon the floor when she spread the mat down. But, far worse than that, in cooking that delicious pot of rice and curry, your wife had used many dried *bratties*. Now, as we all know, *bratties* are made from rice husks coarsely mixed with cow dung and stuck up on the wall in the sun to dry. Into their interstices multitudes of small insects crawl to avoid the heat of the sun, and remain in their hiding-places when the *bratties* are dried. Your wife took those dried *bratties* to boil your rice and thus your evening meal was cooked by a holocaust of

living beings, which were sacrificed for the delectation of your palate. Your wife brings to you your little brass water-pot for you to quench your thirst. In each drop of water are multitudes of infinitesimal living beings, animalcules.

"If you will bring a sample of your choicest drinking water to our tent tomorrow at midday when the sun is bright, we will show you with our magnifying lens, or microscope, hosts of these infinitesimal living beings, these animalcules, in each drop of water. When you take that water into your stomach to quench your thirst the gastric juice kills myriads of those animalcules, so that your stomach becomes a veritable cemetery.

"You finish your supper and spread out your *kora* grass mat for the night, and as you lie down you crush some more small insects that have been under it unperceived, and during the night each time that, in your dreams, you roll over you crush still more. No, my friend, you can not live another day without destroying the principal of life in some living creatures, and you say that it makes no difference what the size or character of the living creature, the taking away of its life is murder. The only thing then for you to do, if you wish to avoid what you have declared to be mortal sin, my venerable friend, is to have these, your disciples, go before you to your home, very carefully sweeping a path before you all the way, and spread down your mat and expire. I am telling you what all learned men know to be true."

The venerable priest fairly gasped as this picture was completed and his group of disciples looked at each other with deep concern.

"I admit," said the old Brahman, after standing thinking for a time, "that you have brought forward matter for which I was not prepared. I must have time to look up the Vedas, but I will meet you here again tomorrow at the same hour and then I am sure I can demolish you."

"Very well," said the missionary, "we will gladly waive that matter for the present. When you came we were talking about sin and how to get rid of it, and that, you will admit, is the most important question that can engage the attention of mortal man; and now, my venerable friend, let us resume its consideration and see if we can not together in a kindly spirit find some light upon the matter. I am going to ask you as I have asked many of your venerable men, what is the real meaning of the Sanskrit *śloka* that you Brahmans devoutly chant as you go to the river for your daily ablutions? What you chant is this, is it not? (and the missionary chanted in the rich sanskrit):

"Pāpōham pāpakarmāham, pāpātma pāpa sambhavaha,
Trāhimām krupayā dēvā, sharana gata vatsala.

"Is not its real meaning this (speaking in Telugu): 'I am a sinner; my actions are sinful; my soul is sinful; all that pertains to me is polluted with sin. Do thou, O God that hast mercy on those who seek thy refuge, do thou take away my sins.'"

"Yes, that is it," said he, with very evident respect for one who could correctly chant the holy texts; and his disciples looked at one another and smiled approval.

"Now," said the missionary, "we are agreed on that point that we are all of us sinful and that we can not

of our own selves get rid of our sins, but must have God's help. The next great question is how to obtain that help. Your own beloved poet Vémāna says (intoning it in Telugu):

"Tis not by roaming deserts wild nor gazing
at the sky;
Tis not by bathing in the stream nor pilgrimage to shrine;
But thine own heart must thou make pure,
and then and then alone
Shalt thou see Him no eye hath kenned,
shalt thou behold thy King.

"Now, how can our hearts be made so pure so that we can indeed see God? That secret has been revealed by the one Great God in the Holy Bible, the true Vēda, and my ancestors have learned it; shall I tell it to you?"

All were now attentive while the missionary went on to tell them the story of stories, the story of redeeming love. He told them that sin was not, as so many regarded it, simply the violation of the ceremonial law, but that sin was any disobedience of that only one true God who had created, preserves, and blesses us, and who alone is entitled to our perfect obedience. He told them how, when men had fallen into sin and lost all harmony with God and had become His enemies, that God of love determined Himself to save them; how God sent His own son into this world as a divine Guru, a divine Savior, for our sins; and, opening one of the Gospels in his hands, he read out distinctly in the melodious Telugu: "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life." "That only begotten son of God," continued the missionary, "was not born in England or America, so that this

could not be regarded as a white man's religion. He was born in a land midway between here and England, in Asia, your own continent; so that He was more akin to you than to us."

And then the missionary went on to tell of that wonderful virgin birth, foretold by God's prophets hundreds of years before, and for whose coming God had prepared a people by centuries of discipline. He told of the wonderful life and works and words of Jesus Christ while here upon earth—of His deeds of love and mercy, of His giving sight to the blind, causing the deaf to hear, healing the sick, raising the dead, and yet how He was rejected by those He had come to save; and how He was crucified and how He was buried, and how, on the morning of the third day, He rose again from the grave by His own divine power, and how the soldier guard that were around the grave were so terrified that they fell to the ground as dead men, and how He appeared to His disciples and they saw the wound-scars and knew for a certainty that it was indeed their Jesus risen from the dead; and how, after being with them for forty days, teaching them, He took them up on to a hill and after giving them His last command, "Go ye into all the world and preach this good news to every creature," He had ascended again to heaven and that He ever lives there at the right hand of God the Father to make intercession for all who believe in Him; and how, at the last day, all nations of all the earth will be gathered before Him for the final judgment and He will separate the good from the bad and will take all who, in this life, have believed in Him and cried to Him for salvation from sin, and accepted Him as their

Savior—will take all such to dwell with Him in heaven in eternal felicity.

During this recital there was absorbed silence and at its close the missionary said:

“This, venerable friend and all who hear me, is the Christian religion which my people beyond the sea have received and believed; and because they believe it and want you to know the glad tidings and share the same salvation, and in obedience to their Savior’s last command to go into all the world and tell the news to everybody, they have sent us here to tell this best news that mortal ear has heard to all you people that you, too, may be able by His help to get rid of sin and gain heaven. It was not to revile your gods that we came, but to give you the cap-sheaf of the highest aspirations of your Vedas, your seers, your poets, who have longed to know of a surety how to be able to get rid of sin, but to whom it was not then revealed. Do you wonder that, having this good news, we were anxious to tell it to you?”

The old priest was evidently much touched, and so were his disciples, and continued quiet and thoughtful for some time. At length he spoke:

“Sir,” said he, “you read from your Veda that God has sent His son into the world that all who believe in Him might be saved. Are there then two Gods, the Father and the Son? We have three: Brahma the creator, Vishnu the preserver, and Siva the destroyer. You, it would seem, believe in two. Am I right in this?”

“No, my friend, there is but one God, who has revealed Himself to us in the true Veda which He has given us; but He has revealed Himself as one God in three persons: God the

Father, the Son, and the Holy Spirit—three persons in one Godhead.”

“Can you explain how that is?” said the old priest.

“No, my friend, I frankly tell you that is a ‘mystery’ that no human being can fully comprehend.”

“How then can you believe it if you can not understand it?”

“Because God Himself has taught it in the True Veda, the Holy Bible, which He has revealed to us. We can not understand all about God. If we could we would deem ourselves His equals. We must take many things by faith and believe them simply because God says so, even tho we can not, with our finite minds, understand them fully.

“You, too, believe many things that you do not understand. You take a dry mango seed; you put it in the ground and pour water upon it; you believe that pretty soon a tiny shoot will appear, that it will grow up into a tree, that the tree will blossom, that small fruits will appear, that they will grow and ripen, and that you will have delicious mangoes to eat, like the one whose seed you have planted. But do you understand how all this is brought about?—how it is that the mango seed and the common earth with ordinary water poured upon it and sunshine will make that fine tree and that delicious fruit? Do you understand how it is that when your mind feels angry or mortified your face becomes red and burns as yours did a few minutes ago when we were talking about your going home and spreading out your mat and expiring?”

“There are myriads of mysteries all about us that no man can understand. It is enough for us to know that God says so; especially when He teaches

us about Himself, and about the way to get rid of sin and come into harmony with Himself.

"Your great concern and mine should be, how we can get rid of sin and get into harmony with God, so that we shall be prepared to dwell with Him forever. God has told us all this in His Holy Word. Would you like to take some of these Gospels, which contain the life and teachings of Jesus Christ, home with you and read them carefully and think them over and see if they do not give more soul-satisfying news than anything you have ever heard before?"

Other objections had been thrown in and searching questions asked us, as: "Your religion may be good for you, and ours for us," "Does not Fate or Destiny, after all, control all things, so that a man is not responsible for his actions, and God can not justly punish us for what we do?" and the like; to each of which the missionary had been able, with the promised aid, to render such answer as had silenced the opponents, but which space does not allow to be detailed here and which consumed the time until darkness was coming on, when the missionary said, "But it is getting late and you have proposed that we meet here again tomorrow and talk some more about this most important of all themes. We will bid you good-night now."

The venerable high priest accepted one each of the Gospels and, bidding us an unexpectedly courteous good evening, withdrew with his disciples; we, bidding good-by to the large audience, turned back to our tents, promising to be there at the same time the next day to tell them some more about this "good news."

The next day at midday when every-

body was indoors, at their meals, the missionaries noticed, as they looked through the meshes of the *tattie*, or hanging screen at the door of their tent, a well-dressed man cautiously picking his way on the ridges of the rice-field. Approaching the tent and coming to the *tattie* and pausing, a courteous voice, which seemed to sound familiar, asked, "Sir, may I come in?" "Certainly." Raising the *tattie* and stepping in, the venerable high priest of the previous evening appeared, but without his priestly garb, and looking cautiously about asked, "May I close this tent curtain?" "Certainly."

"Is there any one within hearing?" "No; our people have all gone to their midday meal." His whole bearing at once changed to one of frank friendliness, as he said:

"Sir, I promised to meet you at the market-place again this evening, for further discussion. But I have been thinking it over since, and I have read those little books you let me have. I am not going to meet you there. Our system can not stand the light that you are letting in upon it. Some things you said last evening can not be answered. I made the best show I could at answering them there, for I was surrounded by my disciples and had to appear to be holding my own.

"But, sir, I am not going to meet you in discussion in public again. Your system seems so pure, so holy, so good; it so appeals to the best there is in man. It so satisfies the soul's highest desires that it seems as tho it must be, as you say it is, a revelation from a God of purity and love, who really seeks the highest happiness and good of us sinful men. It does seem as tho through that God-man Jesus

Christ, about whose birth, life, words, and works I have been reading all night, we sinful men might find hope, and pardon, and peace, and, as you say, eternal life.

"But, sir, we Brahmans can not afford to let you succeed in introducing your system here in India. Just look at the plight in which it would leave us. Now we are looked up to as demigods and worshiped by all the people. We reap the rich revenues of all the temple endowment lands. At every birth, marriage, and death, at every family ceremonial we receive rich fees and presents. We live on the fat of the land.

"But let your religion prevail, which teaches that we are all children of one God, and all equal in His sight, and we Brahmans fall from our high pedestal and will have to mingle with the ignoble throng and struggle with them for our existence. No, sir, good as your system is, and I admit that it really seems far better than ours, we Brahmans can not let you succeed in introducing it; we must fight you!" and this he said with seemingly real sadness.

"But, sir," he went on, "the character of Jesus Christ so appeals to me; the system of morality in these books is so high and noble that I must have these books to teach their precepts to my disciples. You said last night that you would sell them to any one who wanted them. I have brought the money to purchase one for each of my disciples. You will let me have them, will you not, even if I can not join your religion?"

How gladly did we furnish him with those copies of the "Word of Life!" How earnestly did we again talk with him of Jesus Christ and his salvation

and press upon him the acceptance of that Jesus Christ as his personal Savior!

He listened reverently, but as he finally took his leave he said, "It does seem good, sirs, and as tho it must be true; but sirs, as I before said, I can not bring myself to give up the position I hold as high priest of all this region and as the preceptor of this school of young Brahmans. But I am going to teach them the morality of these books and to admire and pattern after the character of the Jesus Christ of whom they tell such winning stories.

"But I must go back to my school, for I do not want any one to know that I have been to see you; that is why I left off my priestly robes, and came around from the north gate through the rice-fields to your tent at midday when no one would be likely to see me."

We never saw him again, for the next touring season we took a very long journey in another direction, anxious to sow the Gospel seed "beside all waters," and our work developing greatly in another direction we were not able again to visit that region.

No word has ever come from that Brahman high priest; but it may be that he, too, has accepted Jesus Christ as his personal Savior, and that we may meet him, too, in glory, saved by faith in Jesus Christ.

What an incentive this gives us for prayer that the many throughout India, who have thus heard of Jesus Christ and been drawn toward Him, may have grace given them to accept of Him at no matter what personal sacrifice to themselves! And in this we are encouraged by God's own promise that "*my word shall not return unto me void.*"

THE ANTI-CHRISTIAN CRUSADE IN MADAGASCAR

BY JAMES SIBREE, ANTANÀNARIVO, MADAGASCAR

The policy of the French government in completely secularizing education in France has reached us here, and was made known in an *arrêté* of the governor-general of the 23d of last November, in which it was announced that within two months from that date no more educational work could be carried on in churches; that no religious society would henceforth be recognized as having anything to do with education; and all applications for permission to carry on schools must be made by the teachers. The injustice of this new law lay in the fact that in the majority of cases the village church itself is also the schoolhouse, and that in two months it was impossible to erect buildings, especially as the *arrêté* was issued in the middle of the rainy season when all building operations are stopt for several months. So potent was the unfairness of this order that the educational authorities requested an extension of six months' time, but this was peremptorily refused, as well as a similar request made by the Paris society.

It may be observed here that educational work in this country was commenced by the London Missionary Society, and for several years the chief work of enlightening the Malagasy in Imèrina was done by that society; the Friends' Society also took up the work and have carried it on vigorously in the western portion of the central province, while other provinces have owed all their schools to the labors of the Nor-

wegian Lutherans and to the Anglican Mission, and since the French occupation the Paris society has taken quite half the work in Imèrina and among the Bètsiléo people. Large numbers of the most intelligent government native officials owe all their education to mission schools. It might have been supposed therefore that some consideration would have been shown to those societies to which the country owes so much. But, as already pointed out, no request made has been granted. In this point the present governor-general's action is in strong contrast with that of the late governor-general, Gallieni, who, altho he was at first prejudiced against all mission work, soon found out the value of their educational labors, and was just and generous enough to acknowledge it frequently and in the fullest way.

There is no doubt that a very serious blow has been struck at mission work through the closing of hundreds of schools. The day-school is the nursery-ground of the church, and in numbers of instances the school-teacher is practically leader of the congregation; and from the school we look for the Christians of the future. The late actions of the governor-general is all the more unjust, because the number of official schools is far below what would be required if all the children had to attend them; for probably there would not be accommodation for a tenth of those who have been learning in mission schools. So that a system of edu-

cation, not perfect, it is true, but yet fairly meeting the needs of the people, has been wantonly destroyed without there being anything at all adequate provided to take its place. The consequence is that a very large proportion of mission schools have been broken up, and we can hear of no further provision being made to supply official schools. In numbers of cases, where these schools have existed not far from a mission school, the people far rather send their children to the latter and pay fees than allow them to go to the official school, where they can have no religious teaching or influence.

All that has been done so far is in accordance with the general policy of the government here; they do not want the people, as a whole, to be educated, and they say this plainly. Notwithstanding high-sounding phrases as to the "mission of France" to civilize, etc., they only want a comparatively small number of young men educated—enough to be clerks, etc., in their bureaus and to act as petty governors and officials. The mass of the people they (and the French colonists also) only want in a servile capacity, to work their concessions at as small a remuneration as is possible to give. At present, the prospect before us is that many thousands of children have no school whatever where they can be taught. Since the arrival of the present governor-general, M. Augagneur, the anti-missionary feeling has become more pronounced and actively aggressive. For a long time past, all Malagasy in government employment, as clerks, interpreters, etc., have been

forbidden to take part in any public religious services, as preachers or Sunday-school teachers, or to act as pastors or deacons. More recently, altho no *arrêté* has been issued to that effect, yet these officials have been made to understand that they should not, if they wish to please the government, even attend any religious service. This seems a strange comment on "*Liberté, Egalité, Fraternité.*"

In many other ways this determination to obstruct religious teaching is evident. Under the old Malagasy regime, we were able to preach in the open air, near the great markets, and thus bring the Gospel to those who will not go into our churches to hear it; but this is forbidden by the French laws. None the less is it an offense against the law to have any religious meeting in private houses, and many people have been heavily fined and imprisoned for having a few of their neighbors in their homes to join with them in worshipping God. So that our evangelists are now quite unable to hold little cottage meetings, which many of them used to have in their villages for evening worship at various houses. No actual law has been issued that people can not have worship with their families, but in some places the French officials have let the people know that they do not approve even of this; some have even threatened to punish women whom they heard singing hymns in their houses; others again have said that they will not allow worship in the churches except on Sunday.

In some districts it is impossible to get leave to build any church

where none already exists; and the governor-general has intimated that he considers that there are far too many churches already built; and it is increasingly difficult to get permission to rebuild a church, even where it is falling into ruins. The educational authorities have said plainly to missionaries that the missions are "very harmful" to the Malagasy. "Why do missionaries want to stop the old customs of the people? Idolatry was good enough for them; let them worship their idols. There is no harm in polygamy: it will increase the population." It is no wonder, therefore, that in many places where the people are still ignorant, there is a great revival of the old superstitions, trust in charms and divination, observance of lucky and unlucky days, etc. Even the killing of children in the unlucky month *Makoosy* has been revived, and several instances of this are well known to have occurred very lately; but in no one instance can we ascertain that the perpetrators of these child-murders have been punished for their cruelty. So also at the birth of twins, which among certain families is considered very ominous of evil, perfectly healthy children have mysteriously died without any apparent cause; but no inquiry has been made. And when the state of morals among most foreigners, from the highest to the lowest, is remembered, it may be imagined how more and more difficult it becomes for Christian Malagasy to preserve the purity of girls and women. It is not surprizing that mission work in this direction is regarded with dislike and hatred.

Not only is all religious teaching

strictly forbidden in official schools, but for some little time past the teachers of these schools have been ordered to bring their scholars to the school building on the Sunday and give them lectures on some secular subject; and to teach them that there is no God, that the Bible is a fable, that there was no such person as Jesus Christ, and that all religion is mere superstition. In some cases young men have given up their positions rather than do this; while many, we fear, while disliking and disbelieving it all, yet are afraid to follow out their convictions and make the sacrifice it would involve. In some districts large posters have been fixt in public places, giving extracts from speeches in the French Parliament, saying that God and heaven have been abolished, and Jesus Christ erased from the thinking of all sensible people. It need hardly be added that persistent efforts are being made by the "Sports' Club" of Antanànarivo to make the Sunday a mere day of amusement; and horse-racing, games and sports of all kinds are continually organized to draw away the people from religious services. And in the country the officials do all they can to revive the old native dances, songs and follies on the Lord's Day.

It will be seen from the foregoing that religion is passing through another time of opposition, approaching in many places, and to certain classes, to real persecution. The Malagasy Church needs much the sympathy and prayers of its fellow Christians. It may be said, however, that these efforts of the enemy of all good have, we believe, stirred up many of our people to increased earnestness and

zeal. Never were congregations in the city and in many of the more important villages larger than during the past few months; and it seems as if they were determined to show that nothing shall prevent them from holding fast the Gospel which they have received. It is seventy years ago, this very year, since the first Malagasy martyr suffered death for her love to Christ. What a wonderful change has come over Madagascar since that time! When we remember how God has guarded and extended His Church since then, we have reason to take heart and not lose courage. Government opposition and hatred to the Gospel *now* will, eventually, not prevent its progress any more than did the efforts of Ranavalona I. succeed in crushing out the Word of God in this country. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Let us believe Him who says: "Be still, and know that I am God. I will be exalted among the heathen; I will be exalted in the earth."

Postscript

Since writing the foregoing matter there have been later developments of the anti-religious policy of the French Government in Madagascar, which seem to point to a determined attempt to crush out Christianity in the country. In the western portion of the district worked by the Society of Friends, the evangelist at an important station has been ordered by the local French authority not to preach at or visit the out-stations connected with the place, so that the greatest portion of his work is altogether stopt. In this western region, the same society was contem-

plating extending their work in a purely heathen district, but the governor-general absolutely refuses to allow any church to be built, unless a European missionary lives there.

The Lutheran Mission has just received information from Fort Dauphin that the administrator there has just *closed all the chapels* in that district, which is worked by the American Lutheran Society—a piece of arbitrary injustice and persecution which it is difficult to believe the American Government will allow to be carried out. A few months ago the governor-general peremptorily ordered the suppression of the Young Men's Christian Association in this city. A very intelligent and excellent young Malagasy was chosen two or three years ago as secretary and manager of the association, and was sent to Europe for a year or so, in order that he might study the working of such institutions in France, England, Switzerland and Norway, and also collect money for the erection and equipment of a suitable building in Antananarivo. In this mission he had considerable success and brought a good sum of money back with him for the purpose; and everywhere his intelligence and character gained him friends. Soon after his return, a large house and grounds in an excellent position in the capital were bought, and a contract was made for fitting up the building with suitable classrooms, reading-rooms, etc., and the intelligent young men of the city were anticipating with much pleasure the opening at Christmas of their building. But by the arbitrary act of the governor-general all these hopes of moral and intellectual improvement are frustrated. Comment is needless.

WHAT AMERICANS HAVE DONE IN CUBA

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

In order to treat this subject fairly and fully we must take into our view a period of seven years, and not simply fix our attention upon what has transpired since September last. For altho much and very much of America's services to Cuba during the first Intervention failed to bear fruit in the permanent well-being of the people on account of their inertia, traditionalism, incapacity, inexperience or dishonesty, still the organization of the Republic on May 20, 1902, and the Constitution which was signed February 21, 1901, with the various military orders promulgated between the close of the war and the inauguration of President Palma, as well as the herculean sanitary reforms achieved, the various public improvements carried into effect and the establishment of a system of public instruction,—all this is a story of international philanthropy, unique in the history of the world, and whose legitimate fruits were borne in the marvelous prosperity of Cuba during President Palma's first administration. Very many have the firm conviction, and in this the writer shares, that if that guileless, unselfish, *diaphanous* (as the Spanish say), and tender-hearted patriot had only continued impervious to the blandishments of wily politicians and could have united a Jackson-like firmness with his Lincoln-like transparency, there would have been no revolution in 1906, and Cuba would have been spared the humiliation and expense of a second Intervention. That he knew his people well appeared in one of his early declarations that "the United States

had withdrawn from Cuba a generation too soon." Considering the intellectual, domestic, social, industrial, political and moral crudeness and chaos left as the fruitage of four hundred years of Spanish domination under Jesuitical control, perhaps it was too much to hope that any one man should save the Republic from shipwreck. Certain it is that every day brings new testimony to the fact that no system of civilization more effectually unfits man for Republicanism pure and simple, than Romanism pure and simple. To succeed, France must needs throw off the yoke. See also the turbulent history of Central and South America and Santo Domingo. In my judgment a great deal of nonsense is uttered by those who find the explanation in Latin *blood* of the insurrectionary habit. Had we Saxons been subjected to the influence of the same ancestral teachings and practises as they are in the home and in religion, I doubt not that the battle of the Kilkenny cats would have been something more than a fable. Parental authority and discipline among these people are either unknown or take on the form of priestly arrogance and despotism, and the children grow up lawless, wilful and selfish, without the first element of self-control in their character. Why should not selfish aggrandizement, political intrigue, domestic degradation, injustice, oppression and graft grow rank and noisome under such influences? And they do. And this is the why and wherefore of the late revolution. The manifest frauds,

gigantic and widespread, attending the second presidential election; the failure of the Cabinet and Congress to favor and enact a definite system of municipal legislation; the astounding prevalence of graft among high and low in government circles; the monarchical centralization of power at the palace and the occupancy of many of the most honorable and lucrative positions in the government by those who had been sworn enemies of Cuban independence, —in these things we have the underlying causes of the revolution and the evils, to prevent a recurrence of which the Americans are here. After a most impartial and thorough examination of the situation Secretaries Taft and Bacon could not but concede the justice of the claims made by the revolutionists and the inevitableness of American intervention, and all that has since transpired has been in effect a concession to the insurrectionists. The extent to which this has been carried is a puzzle to the wisest of us. The opportune arrival of the *Denver* doubtless prevented the capture of Havana and such bloodshed and pillage as have seldom been witnessed. Order, efficiency and financial soundness were introduced at once into all the departments of the government by placing each of these in charge of an American, and great economy was effected by the dismissal of supernumerary employees. A legislative commission, with Colonel Crowder as president, was appointed to prepare election and municipal laws, and to suggest many needed modifications in the existing Code. That this is found to be a gigantic task may be inferred from the fact that months are passing by without any

definite reports from said Commission. The insurrectionists were allowed, strangely enough as it seems to very many, to retain the horses and mountings which they had appropriated, and a department of claims for stolen horses and other property was appointed and is at work. Removals and new appointments at the instigation of the Liberals have been effected on a grand scale all over the Island, and scores of pardons have been issued to political and other prisoners. This also is regarded by many of our very wisest citizens as a great mistake. Properties belonging to the Romish Church and which for a long time have been rented by the government at an enormous figure have now been purchased at a cost of about \$2,000,000. The same properties were refused by the Palma administration when offered for \$1,500,000. Large appropriations for the construction of roads and for other public improvements have been made and still others are promised, but as yet little or nothing has been actually accomplished. The Rural Guard for internal defense is to be increased to 10,000, and the artillery to 2,000. It is generally understood that the Americans will announce a date for new elections as soon as the necessary preliminaries can be arranged and will secure to the people a fair and full suffrage within the limits of the law that may be adopted. When this has been done the government will again be surrendered into Cuban hands, and a second experiment in self-government will be entered upon. *When* such elections will be held is a question which everybody is asking and no one can answer. The fact is that never since the close of the war has Cuba

been in such a chaotic state, politically speaking. In the Moderate party there is not enough coherence to effect a declaration of principles or a crystallization about any one as leader, while in the Liberal party we find a triple schism led in its divisions respectively by Gomez, Zayas and Garcia. So far as the mass of Cuban peasants are concerned peace exists, and only peace is desired. But a few political demagogues, with a following of professional gamblers and other social parasites, keep the surface of society agitated and are responsible for the few outbreaks which occur, such as the burning of sugar-cane here and there over the Island. These are the men who are asking and will doubtless secure from Governor Magoon the abolition of the law prohibiting cock-fighting. If I am asked whether the general sentiment here is favorable to the success of Cuban self-government, I am obliged to answer in the negative. It was a most unfortunate thing for Cuba's future that the late revolutionists were in the right, and that the United States espoused their cause, for future insurrections will surely be encouraged thereby to expect success. American responsibility for Cuban order and stability and her guarantee for the safety of life and property account for the ever-increasing investments of foreign capital on the Island. All thinking people feel assured that in some form or other, as a protectorate, or as a territory, or as an independent state, the United States stands sponsor for continued peace and prosperity.

To us, who study the Cuban situation from a moral standpoint, it seems that the radical need of this people is the introduction of a new religious

system under which a remedy can be found for intellectual stagnation and which will substitute for merely external rites and ceremonies the culture of the heart, the discipline of character and the regulation of the daily life. Those who, like Governor Magoon, think to improve the condition of the people by following traditional lines, doing, as he says, "a constructive and not an iconoclastic work," have read history to little purpose. These Spanish colonies have been traditionalized to death. Hence the lack of intellectual initiative, everywhere apparent, the absence of industrial conscience, of personal integrity, of domestic purity, of mutual confidence and of social morality. 185,000 write themselves down as illegitimate children and 67,000 families exist without the sanction of either Church or State. These are the plague spots of Cuban character, and their origin is found in a slavish adherence to a system which has existed to propagate ignorance, to discredit Christianity, to sanction immorality, to disseminate error and to exemplify selfishness, deceit and cruelty. I know that these are fearful indictments, but the proofs on which they rest superabound in every Spanish colony. Only as they are recognized and an antidote is found can any true liberty exist or any real social progress be realized. The stars and stripes, floating over our warships and military camps, mean protection to life and property, but for the real pacification of Cuba, her internal development and her stable prosperity, the American church must provide in her schools, her Bibles, her Sabbaths, her missionaries and her sanctified homes.



SOME PORTUGUESE WOMEN

BEGINNINGS OF WORK IN PORTUGAL

BY MRS. KATE H. YOUNG

Portugal is such a citadel of Romanism, the Church and State being identical, and the law prohibiting any other cult, that altho we counted on God's protection, we thought it would take a very long time and much labor to fill our preaching hall with listeners. There is room in it for one hundred and fifteen chairs. The fact of our being completely unknown and also unidentified with any of the existing denominations and societies, was an added reason why we might naturally expect an up-hill time of it. Our experience in Brazil, during the nine years, was that it was no easy matter to get a hearing in a Roman Catholic community. We besought God in prayer before opening our

doors here two months since, and we did some visiting in the neighborhood; also we conversed with and invited everybody we came in contact with, from the washerwoman to the furniture dealer.

Thus, by the time the house was ready for public meetings, we had a number who were quite anxious to attend. We were by no means prepared, tho, for the surprize the Lord gave us, for on the occasion of the first meeting every foot of room was occupied, and these restless, frivolous Portuguese Roman Catholics listened with profound respect to the message of salvation through Christ.

Still greater has been our astonishment to see that, far from any abatement of interest, God has intensified

in each succeeding meeting the attention and increased the attendance. Not only is the large sala filled, and even the standing room, but also the hall, gallery, and staircase, with people who, being unable to *see*, stand quietly and *listen*, till the very end of the meeting, with the most admirable order and respect. We have never seen anything like it in our missionary experience!

From May 27th for two months we just plied the people with a presentation of God's great plan of salvation through Christ. Very little, if any, exhortation, and a studious refraining from asking people to decide and profess prematurely. We followed and profited by the rich experience and instruction of God's great servant, Charles G. Finney.

After a month's steady work, we dealt personally with light individuals who, we perceived, were ready for decision.

These have all been happily converted, and so far as we know, are good cases.

Strangely enough, their attention was called to us by the public denunciations of their own priest, who threatened with dire excommunication and damnation all who put their foot inside our doors! They came, and have never missed a meeting. They are a group of near neighbors and consist of two married couples, a widow, a young woman and a boy of fifteen, and another widow.

Being anxious for the salvation of others, they bring their friends here, and also allow us to have cottage meetings in their homes, where, without publicity and formality, we can explain the Gospel to their timid neighbors.

These people are all poor weavers, and in order to come to the meetings, they sacrifice part of their day's work, arriving here supperless, and are then obliged to rise at 3 or 4 o'clock next morning to make up for lost time.

Not until July 22d did we call for inquirers. But we felt that God had been preparing hearts, so July 22d, at the close of the service, we definitely invited those to remain who had decided to renounce all ungodliness, and receive Jesus as their Savior. Twenty-seven responded and prayed to God that night, many of them exceedingly promising.

The next day, while visiting a college professor and his wife, they lamented their sins, and then and there repented and came to God, in Christ's name.

Our hearts lately have been more and more exercised in prayer and travail for souls, literally day and night.

July 27th the power of God was again so manifestly present that the crowds, who were packed in everywhere, in sala, gallery, halls, were under tremendous tension, convicted of sin and drawn toward God.

We felt constrained to again give an invitation. Twelve new seekers stayed, and as far as we can judge, received the Savior, for a deep seriousness and contrition of spirit was manifest.

We frankly and openly make war against all sins and vices and doubtful things, that defile, injure and enslave—proclaiming “without fear, or favor, or hope of reward” that Jesus saves from sin, and that the effects of the Gospel, when truly received, are cleanliness, wholesomeness, and *Liberty* through the Blood of the Everlasting

Covenant; and our purpose is by God's grace, either to promote a genuine work or nothing.

Here we are in the land of the vine and the olive. We have been assured, over and over again, by those of long experience, that it would be fatal to one's ministry here to attack wine-drinking. But in the name of the Lord we have set up our banner, and *He* commends to every man's conscience the cry: "Prepare ye the way of the Lord! Make His paths straight!"

Jesus is striking off here the shackles of the captives of wine, tobacco, and immorality, of lies and every other hurtful lust which drown men in destruction and perdition.

Each seeker that we have prayed with instinctively recognizes the necessity for true repentance, in order to live soberly, righteously and godly in this present world—and only this kind of converts are we aiming at.

A man who has a grocery-store in which he sold wines, became convicted of his sin, and told us with joy unspeakable, and with grateful tears, that he had renounced it, both as merchandise and beverage. He and his wife had led a cat-and-dog life ever since they had been married, but God dealt with her, too, and both now testify to freedom from the old bad-temper, and they are living happily and peaceably, as becometh the Gospel.

Scandalmongers have renounced their vice and, in fact, God is glorifying the name of Jesus in the salvation of souls.

Our chief trouble, at present, is want of room for all who desire to attend the meetings. We could easily

fill a place twice as large. The Lord must provide more room. Even on the hottest and most oppressive nights they come just the same.

All classes come here and listen with equal respect. High and low, all recognize that the Gospel is a Divine message.

Altho the law does not permit any religious services except those of the Romish church, we made bold to ask the police department to give us a guard at our door on the occasion of meetings, so as to keep order in the street where many listeners stand, and where the street Arabs come to make noise and disorder. They send us a policeman each time we preach, and he keeps everything quiet outside, while the Lord preserves perfect order inside.

The accompanying photo gives the types of the common people here, and their vocations. We see many of them in our house. Daily we are besieged by honest inquirers, and sometimes the devil sends a feigned inquirer, such as a wily spiritualist, or someone who has an ax to grind. But these are rare.

Our hearts are encouraged in the Lord! We write asking that others will rejoice with us and pray for us. God grant that this venerable land of prehistoric traditions, and of relics of the old Roman imperial rule, also of Hellenic ancestry, sunk and sleeping under ages of popish ignorance, idolatry and superstition,—this beautiful, poetic Luzitania, the theater and inspiration of Camöens, may now, by His wonderful power, be the scene of a great awakening, as the Gospel trumpet is sounded throughout the length and breadth of Portugal.

EVANGELICAL WORK AMONG ROMAN CATHOLICS

BY CHARLES STANLEY *

I had a narrow escape while preaching in the open air in Sheffield. I had noticed a good number of Irish Roman Catholics gradually close around me. Then two men, one on each side, got behind me, and prest my arms close while speaking. At that moment I felt the point of some sharp instrument at my back. I immediately said, "In the name of the Lord Jesus Christ, I command you to make an opening for me, that I may walk out of this throng; my life is being attacked." It was a strange sight to see the people fall on each side, until an opening was made, as it were, in an instant. It was the hand of God. I walked firmly away for one or two hundred yards, and then my legs seemed utterly to fail me, and I could scarcely walk home.

It would, however, be an injustice to leave the impression that I usually received this kind of treatment from the Roman Catholics. Generally they have listened to me with respectful attention in the open air, as I was accustomed to preach the Gospel, and not attack them. I will give an instance:

I was walking with a friend one Lord's day morning at Newcastle, and I said, "I want you this afternoon to make known to the Roman Catholics that I hope to preach in the Market at three o'clock to-day; and mind you, let *them know* that I am about to prove that *the doctrine of the Church of Rome, in the year 60, is the only true doctrine*. And see that they all stand as near me as they can get, and let no one disturb or hinder me from going through the discourse." They

stood packed all round, so that no one could have got at me. I then showed that we were left in no uncertainty as to which was the true church at Rome in the year 60. It was composed of all believers, the only true one church at Rome. Neither were we left in any uncertainty as to what are the true *doctrines* of the church at Rome in the year 60. We have an inspired account of those doctrines, and to that document we turned our attention. From Chapter I to Chapter III we found the statement as to the total ruin of man through sin. Whether Jews or Gentiles, all were sinners, all guilty, all utterly unable to acquire righteousness by works of law. Every man found it so, also, by his own experience. It must be so, for this was the true doctrine on the subject of the church at Rome, in the year 60; and it was the only true church in the year 60 at Rome.

I then showed God's righteousness, revealed in the glorious plan of redemption—how He is righteous through the atoning death of Jesus, in justifying all that believe Him. "Their faith is reckoned for righteousness." (Chapter IV.) Believing God, "who raised up Jesus our Lord from the dead, who was delivered for our iniquities, and was raised again for our justification," they are accounted righteous—justified. I gave illustrations to show that the mighty debt of our sins had been paid; and the everlasting proof was Jesus risen from the dead. He is our everlasting righteousness. This being the case, there was one striking peculiarity of the church

* The late Charles Stanley was much blest in work among Roman Catholics. The following narrative is from his own pen and is worth preserving.

at Rome, or the believers at Rome. A mark of the true doctrine was this, that they did not *hope* to be saved, or to *make* their peace with God. They had peace with God. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." Here is the true doctrine of the church at Rome in the year 60. All doctrine contrary to this is heresy and falsehood. The utter corruption of human nature: all guilty. Redemption through the blood of Christ, not human works, is the remedy. All that believe God are justified, and have peace with Him—are not hoping to make their peace with God. Jesus has finished the work on the cross. They believe it, and have peace with God through Jesus Christ.

The application began to be too pointed. They looked at each other, as I asked if this was the doctrine of those around me. Had they found that they were utterly lost sinners; and that, try as they might, they could not acquire righteousness or peace by works of law? Had they accepted this full salvation through Jesus Christ? Did they really believe God? Were they hoping to get peace, or could they say, with the Roman believers in the year 60, "We have peace with God?" I assured them there is no salvation apart from *the doctrine of the church of Rome*, as revealed in this epistle in the year 60.

By this time some of my inside friends had become outsiders, and some had disappeared, but many listened to the end; and I had not an insulting word. May the day declare that souls were that day brought to rest in Christ, and believe the word of God.

This brings to mind the remarkable way in which the Roman Catholics stood by me in the Salt Market, Glasgow. On arrival from Birmingham, a beloved Christian friend walked with me to the Salt Market, a large open space, where, at that time, there were frequently preachings and lectures of all kinds. An aged Scotch minister was urging the people to give up their sins, become good, religious, and sober; and finally asked them all to attend the kirk, and at once to go with him to such a kirk. When he concluded, I stood up and said I had just come about three hundred miles, and I wished to add a few words. Scarcely a person went off to kirk, but all listened with eager attention and the crowd began to gather from all sides. I did not think it wise to tell them what I thought of the preaching they had been hearing, but took up the matter in this way:

"You have heard now what this aged preacher has told you; and now, would you not be most happy if you did as he has told you? Would it not be far better for every one of you if you were to give up your sins, and to become a sober, holy, religious people? You know it would be far better with you were you holy; yes, so holy that you were fit for heaven, and sure to go there? Would anything make you more happy than to be quite sure of going to heaven?" Many were the responsive sighs. "But," I said, "now tell me, have not many of you tried to do all this, that the preacher has told you to do? You have tried to give up all sins, and to be holy. You have longed to be fit for heaven, and have utterly failed. Some of you have felt as if it were no use trying; you only get worse and

worse. You go to kirk, and try to be religious, but you are not a bit better for it. You long to do what this preacher has told you to do, but you fail. Is not this the honest truth?"

The people seemed convicted on the spot. I then said: "I will now tell you what I have come three hundred miles to say. God knows our utterly helpless, guilty condition. He saw us not only guilty, but without strength to be better, just as you have found. He saw us lost, and we should not be lost if we could help ourselves. That vessel among the breakers is not lost if the crew have the least hope of reaching shore. But see, all hope is gone; she is on the rocks; she is going to pieces. Now, if a man is saved it must be by the life-boat. You are lost! Every effort to save yourselves only proves you are *lost*, LOST. To you is JESUS, the life-boat, sent! God sent His Son 'to seek and to save the lost.'" The Scriptures were then opened, and they were shown how God had so loved them, lost in sins, and helpless, and had sent His Son to make propitiation for sin. And if they had learned that they could not attain to holiness or righteousness, by their efforts or works, I had now the glorious message to declare to them free forgiveness of sins, through Jesus Christ the Lord. I then concluded, as it was getting late; but not one person would move, and I was entreated

to go on and tell them more of the blessed news. I had to preach again, I should say, a full hour.

There are many Roman Catholics around the Salt Market, in Glasgow. Many came and heard, and some paid deeper attention. Some years after I went again, and immediately I walked on the open space I was recognized, and especially by the Irish Catholics, who came and stood from beginning to end of the preaching, which had again to be prolonged to a late hour. Indeed, I was told that *they* were most interested. I name this to show the importance of preaching the grace of God, so needed by every soul, instead of attacking others. Nothing exposes our human errors like the truth of God. And let us remember that man in his natural state, whether Roman Catholic or Protestant, is *darkness*; not merely in darkness, but darkness itself. "For ye were sometimes darkness, but now are ye light in the Lord." (Eph. v. 8.) There is no true knowledge of God, no light, but in Christ; out of Him all is moral darkness.

It was very remarkable, as in the above case, how the Lord gathered large companies to hear the word preached without any of the usual means of post-bills, or otherwise. When I spoke first in the Glasgow Salt Market I only knew four Christians north of Scarborough.

THE PLAN AT INHAMBANE, EAST AFRICA

BY REV. ERWIN H. RICHARDS

Twenty-seven years of missionary service have brought us many experiences in successful as well as unsuccessful work. On our earlier visits home on furlough we succeeded in raising money which was, however, inevitably consumed in the first year after our return to the field. People were willing to hear, gave cheerfully while we were in sight, and then immediately listened to some other call while we were reduced to poverty for the remaining time on the field. It is extravagance to keep an able missionary on the field and pay him his salary, with no allowance for native work under his care. No educational or industrial work can be undertaken, and without these a mission is practically dead. Hence we were greatly stirred to know how to gain a regular and annual income for the most pressing wants of the mission. We desired to find some plan which would not interfere with the regular offerings of the Church, and which would give us a fit sum for the essential elements of a great work on our field.

The plan which is now proving successful is intended to provide only for children, not for localities where work is wholly among adults. This plan is adapted exclusively for densely populated districts where common humanity is found in all its varieties, including men and women, the young and the old, and especially the teeming masses of children. In our own region the adult population are unmoved by any sort of appeal ever made by any church or any individual—save in somewhat rare instances. Those nearest to us, within five minutes of

our church door, never attend any sort of service unless special messengers are sent for them, and then it is in respect to the messenger and in no respect to the message that they sometimes respond. However, there is seldom any objection to the missionary taking their children, removing them out of surrounding heathenism and establishing them in the mission home. The father understands that when the daughter is sold into marriage he shall have the cash, and being assured of this he has little care as to what becomes of her. In fact, the mission is rather a fine security for him and he is willing and oftentimes urgent to have her taken. For ten years we have been able to secure many more children than we could care for. It therefore remained to figure out as closely as possible the actual cost of providing for a child and then to secure for these children as many patrons as were available, who should undertake to see these children all the way from the heathenism of the "veld" into the sacred fellowship of the Church—generally about five years—until a girl is married or a boy self-supporting. The average cost in this locality is safely put at \$15 a year for the consecutive five years. We have at present three hundred and eighty, nearly every one of whom is paid for in full to date. The patrons like it, the children like it, and the mission likes it immensely. This system has doubled our numbers of professing believers each year for four years, until to-day we are 1,200 strong and liable to double that number for the year to come. These are placed, not all to-

gether in one large church, but they are scattered over one hundred and fifty miles long, by some forty wide, on thirty different stations. The native preacher or teacher, with a body-guard of this number of pupils in the midst of "raw" native heathenism, becomes a living fire which will not be quenched and a brilliant light which can not be extinguished.

In the beginning it required solid faith to make the experiment at home, and people were not eager to try an unproved plan. As the year rolled round, and each year was added, it is certain that the people who give to the plan are becoming more and more interested. This is shown in the fact that the percentage of loss has been but slight, while the gain has kept far in advance till it has doubled the original number, including all losses, and is still gaining, altho there is no direct representative in the home land. Now that several have finished their original contract we are preparing for a grand cessation of giving on the part of all such, but so far as returns are now in, it proves that more people have left legacies for their work than there are of those who report inability. Several who had undertaken one pupil, on receiving regular reports, immediately subscribed for another, and even a third, so that the mission does not worry over the continuance of the general plan.

The raw child from the kraal is entreated to come to the station by her native teacher. She comes, receives a dress, a blanket, corn, meal, all she can eat, a good hut, and has nothing to do more than she has at home, viz: to prepare her food and to raise so large a share of it as she may be able. If she is eighteen she will raise all she

eats; if she is eight she can not do much at the hoe, which is the plow of Africa. She is in school of which she is usually fond, is at church, loves the hymns, likes to be with the church folks, and in a brief season becomes so identified in her habits of the new life that she seldom returns to the old way. Her friends may entreat or threaten her, she is usually a fixture in the Christian Church in the brief space of a few months, so that as a matter of fact, less than five per cent. of her sort ever relapse into the old life. She eventually grows into the Christian life. Sudden conversions are rare and we fear usually spurious at that. But regular training day by day and hour by hour brings a sort of fruit which, if not positively Christian, is so near to it that, all things considered, it is difficult to distinguish it from the scriptural variety. There are positive and sudden conversions and we long for them, but they are not the common route of coming into the kingdom.

The child of the mission almost at once thinks to herself, "I will ask sister or brother to try this new way." She does, with the result that half an army of them are at the mission door in a brief space and all clamoring to be taken in, gowned and taught as is this first one. The mission has no funds and can not take them. They are told to wait till some one dies or gets married, and they will then have a chance. But they often will not go home, and at school, prayers, and all over the station there are always a lot of the unclad eating from this or that dish where they can. Fathers and mothers and whole families usually follow in the wake of that first child. These children grow up, found a

Christian home of their own, and their own nearest relatives are usually with them. This is so common that one can not refrain from noticing that on every one of our stations, if we save the children, we have also come as near as possible to saving the parents as well. The station grows, the influence of those children is felt for miles round about. They are out every Sunday, often on other days, singing, praying, giving testimony, and flashing a live light into the face and eyes, ears and hearts of the sleepy natives round about. You can not sing "Nearer my God to Thee" without awakening something, nor can you recite "Our Father who art in Heaven" without causing some one to get a notion that there is some one, somewhere, who is managing things and the native is set wondering till he comes to inquire what it is all about. Twelve hundred station people, eight hundred of whom are children, are preaching in this effective manner to more than 50,000 people of the kraals per month! A record is kept, positive counting is required, and these facts are open to the inspection of any one.

There is a parental influence in this scheme which affords to each individual donor a special satisfaction which the regular methods of the society do not provide for. Several have pupils in the name of this or that dear friend, and not a few have them as real children in the Dark Continent to be sure, but their own, and they feel a personal interest in them much akin to real childship. This is manifest in the great majority of all personal gifts. It will not be maintained by any one that because a parent has a child or two that he will therefore quit giving to the Church; nor is it easier to prove

that because of this personal element in the pupil that the donor will give any less to the regular society.

This is a real and most potent factor latent in the Church, and if cultivated, encouraged and rightly managed ought to double the contributions of the whole Church and to do it suddenly and easily. Christian people are often so constructed in their ways of doing that while they give generously and on a fair scale to their Church, they still feel at perfect liberty to undertake something of a more personal nature on their own account, when opportunity occurs, and especially where they may receive the benefit of direct information concerning the object of their planning. This plan endeavors to supply this connection in the mission field between the patron and the pupil, both to the satisfaction of the giver and immeasurable benefit to the mission field. We believe the Church can and should offer every opportunity for all sorts of righteous giving, making best use of the same, and not try to restrict all giving to a solid faith in the divine fixedness of some time-worn harness. Before and up to the inauguration of the plan, our stations were two, our members less than ten, our entire output, all told, less than sixty souls. In ten years our stations are thirty, our believers 1,200, our people reached beyond 50,000 souls. Pupils have paid the bills and accomplished these soul-stirring results. We have not received one cent for any native work. We have time to answer correspondence from earnest Christian people concerning this subject, and hold ourselves ready to appreciate every available suggestion for improving and establishing the plan.

THE ITALIAN AND HIS CHURCH AT HOME *

BY MISS MINNIE J. REYNOLDS

It is an interesting experience for one who has studied the Italian colony in New York, to visit the source and fountain of that enormous emigration which has almost startled America in recent years, and to see the Italian at home. Accustomed to regard the Italian as the poorest, the greenest and the most ignorant of the immigrants, performing the most menial and ill-paid tasks in the community, it is with bewilderment that one gazes at these splendid public buildings, these magnificent semitropical parks, these wide and elegant streets and modern offices full of traffic and business, these buzzing electric cars, dashing automobiles and smart private traps with their liveried servants—and realizes that it is all Italian; that it is Italians alone who are carrying on all this impressive civilization and making all this display of wealth and luxury. We hear so much in America of the misery and the poverty of the immigrant, and the dangers of immigration to the country, that unknown to ourselves we get a subconscious impression that nobody but Americans or persons who have been for a long time in America have any money or any business ability.

There is a false conception among Protestants that all Catholics are bigoted, intolerant, and animated by an intense devotion to their Church; or at any rate, if they do not care much about it themselves, that they are ready to resent a word against it from a Protestant. Perhaps we get this idea in America because most American Catholics are Irish. The Irishman clings to his Church with an intense affection because it has long been the center of his nationality. He has, very much against his will, been subject to a Protestant power politically, and he considers that he has been subject to much persecution for his faith. Also, the Irishman is one of the

best fighters the world has ever known. He has proved his title on many a field of glory, and he carries his characteristic virtue into the field of polemics. Therefore, the Roman Catholic, as we know him in America, is sensitive as to his faith, touchy about his Church, and goes about with a religious chip upon his shoulder. It is the same with the modern Greeks, who through long centuries of subjection to a power alien in race and faith learned to regard their Church with intense affection and loyalty, as their only center of nationality.

But it is otherwise in Italy. Trapani, where I am writing, is a remote city, little visited by foreigners, and therefore much less affected by foreign influence than the great, cosmopolitan, tourist-haunted cities of the North. It is in farthest Sicily; and to the average New Yorker Sicily stands for all that is ignorant and unprogressive. Of its 60,000 inhabitants, I am told by educated natives, two-thirds never go to confession. Of the remaining 20,000 a large number go only once a year, at Easter time. It is rare that any man goes to confession more than once a year, and probably seven or eight-tenths of them never go at all. There are certain other practises of the Roman Church which seem objectionable to the Protestant; such as the buying of indulgences, according to those notices posted in Catholic churches which offer remission of sins for a certain length of time in return for certain special devotions; or the buying of souls out of purgatory by the simple expedient of paying for the masses which are to pray them out. Out of the 60,000 of this population, 40,000 pay no more attention to such things than a Protestant would. The Protestant tourist, seeing the ancient churches filled with the accumulated pictures, statues and votive offerings of centuries, believes

* This article, from *The Home Missionary*, is one of a series that has attracted wide attention. It throws special light upon the character of Italian immigration, which has become a notable factor in the great problem. The viewpoint of the author is now in Sicily, which has the name of furnishing the worst class of Italian immigrants.

the whole population steeped in bigotry and superstition. As a matter of fact, two-thirds of the population regard these things with no more reverence than the tourist himself. Of the 40,000 Trapanesi who never go to confession, a large number go to church occasionally; some of them every Sunday, others on special occasions, the act being as much one of social pleasure as religious duty. But there is a considerable number of this liberal element which never steps inside a church, unless it be to look at the girls or to watch some church spectacle of dramatic or historic interest. This non-churchgoing element includes the young university men, and some of them are inspired by so active a dislike of the church that they will not step inside a church even for the ulterior purposes named.

The Protestant visitor from America comes upon a curious thing. We have in America a large class of what Dr. Walter Laidlaw calls "Indefinite Protestants." They call themselves Protestants, but belong to no denomination and attend no church. They are married and buried by a Protestant minister, but there their connection with Protestantism ends. There is exactly such an element in Roman Catholic Italy. They are baptized, married and buried by the Catholic clergy; but that is the extent of their connection with the church. The underlying causes in the corresponding cases are markedly different. The "indefinite Protestant" has slipt out of churchgoing for a variety of reasons: change of residence, breaking of old church ties, desire to make a holiday of Sunday, and so on. But for the most part, get down to the bottom facts and you will find that the non-churchgoing Protestant no longer believes in the Bible. He no longer regards Jesus as a divine or supernatural being. As a logical sequence he stops going to church. But he has nothing against the Church or its clergy. He is in no way incensed or embittered against either. All the anti-Church feeling in America comes

from across the water. There is none of it among Americans of the old stock, and in fact, non-churchgoers often contribute to the benevolent and educational work of the Church, and even to its support.

The reverse of this condition exists in Italy. It is true that the young university men are almost to a man agnostics. But the mass of the "indefinite Catholic" population believes in a personal God, in Jesus Christ as the Son of God, in the Madonna as a divine protectress and to a certain extent, varying with individuals, in the saints of the Catholic Church. But it does not believe in the Church or the priests. Instead, it seems inspired by an active dislike of them, amounting at times to actual hatred. Here in Trapani one can hardly enter a social or friendly gathering without hearing the conversation turn sneeringly or contemptuously upon the priests, and the superstitions of the "bigotti." Every person in Trapani who is devoted to his Church is called a "bigotto"—bigot—by the "indefinite" element. They speak of the priests with a lack of respect which few if any Protestant in America would use in regard to the clergy of any Church; call them "crows," "beggars," and other opprobrious epithets. They will tell more scandalous stories of priests than any Protestant ever thought of; tales of their dishonesty, of their hard-heartedness, of their impure private life. But it would be distinctly unfair to credit their dislike of the priests to the immorality of the latter as a class. The percentage of priests of whom these tales are told is an infinitesimal one. The scorn for the priests does not depend at all on individual ill-doing. The best educated and most intelligent people of the community lump the priests together and despise them as a whole. Their argument is simple. They consider the priesthood a "graft"; a vast organization for the purpose of getting all it can out of the people in the way of money and power. The Church, they will tell you, is based on the ignorance and superstition of

the uneducated. That is its life-blood. Therefore it is to its interest to maintain ignorance and superstition. Every step in education, in progress, in the advance of human rights in Italy, they say, has been taken in spite of the Church. The priests are educated men, they will tell you. Therefore they must know that a man can not forgive sin; that the pope can not be infallible; that the silly miracles related of the saints and their relics can not be true. Therefore the very fact that a man is a priest proves him to be living a life of conscious deception.

All through Sicily the drugstore is a sort of club for the better classes. In any one of them of an evening a group of well-to-do persons may be found chatting. Happening to step into one one evening with a friend and her son, the latter, a high school lad of sixteen, fell into controversy with a priest. In the course of it the boy burst out with, "Well, if I had known what they were doing when they baptized me I would never have let them do it; and if I ever have any children they never shall be baptized." No schoolboy in America would say such a thing to a clergyman, whether Protestant or Catholic. He would have too much respect for the man and the office, no matter how he regarded the rites of the Church.

It is said in Italy that the papacy regards America as the most favorable field in the world for the propagation of the faith, because of the toleration and respect for all churches which there exist. Some years ago there was in Trapani a priest, Vito Pappalardo, who was excommunicated by the pope for his liberal ideas. He was a professor of philosophy and a writer. A beautiful marble bust was placed in the Public Picture Gallery to his memory as a scholar and a man of letters; but I confess that I do not know any city council in America which would have the temerity to raise a statue to a priest excommunicated by the pope so short a time before.

As for the pope, the class I have described seems to have no more respect for him than it has for the

priests. A most common epithet applied to him is "Bestia"—beast. All this means that here in Italy in a few years there will be some such movement as that which has recently convulsed the relations of Church and State in France; and that Italy will impatiently shake off the burden of a State Church. Large numbers of men resent bitterly the fact that they must be taxed to support a church which they neither attend nor love. I never heard a word of objection when monastic refugees from France settled in Great Britain recently. But there are growls and murmurs here because of those who came into Italy at the same time, with predictions that not only they, but all Italian conventual orders will be expelled in time.

Most of the old convents are forbidden to accept any new members. A few aged nuns wander like ghosts among the great halls and corridors which once sheltered hundreds—in Trapani there is one with only three. When they are gone, the government will take the building, apply it to some modern use, or raze it to make way for some new building. The most common fate of these old convents is to house a public school. Certain sisterhoods are still permitted to receive new members, but they are sisterhoods going out into the world and engaged in active work, charitable or otherwise, like the Sisters of Charity. Very few Italian girls are now entering nunneries; and this was the more surprising to me when I recalled that in Quebec and Montreal last summer I found the convents all full of life, activity and prosperity, flocks of Canadian girls entering them, and even discovered under the black robe of one novice a beautiful young American girl.

All this indicates that the Italians are outgrowing their Church, both intellectually and morally. I think if the Church had to shift for itself here as it does in America, with no source of income except voluntary subscriptions, that two-thirds of the church buildings would be closed and two-

thirds of the priests would be obliged to seek other occupations. People are not leaving their money to the Church, but a large sum was left not long ago in Trapani for the assistance of the widows and orphans of sailors—a class abundant in this seafaring town. It was left in charge of a secular board of trustees. Not many years ago every such charity would have been left to the administration of the Church.

Aside from the spread of education through the extension of the public school system, one great fact has had a part in bringing about this state of things: the refusal of the papacy to be reconciled to the government of Italy. Italians take all the pride in their magnificent and heroic risorgimento that we do in our revolution. They revere the House of Savoy as we do the name of Washington. They adore the name of Garibaldi, and all his dashing and splendid deeds. They thrill over the martyrdom of Mazzini, the masterly statesmanship of Cavour. The history of the world does not contain a more brilliant page than that which tells the tale of the rise and union of Italy. He would needs be a clod who could read that story and not tingle with patriotism.

The Italians appreciate it to the full, and glory in it. For them Italian history begins with United Italy. It is the heroes and events of the revolution that they commemorate in statues and new streets. All natives who in any way opposed the revolution and the union simply occupy the place that the Tories did in the American revolution. The Italian Tories are of but one kind: the pope and his political followers.

That the pope should refuse to recognize a government which has treated him with every courtesy; that he should presume to announce himself to the world as a prisoner, when he is as free as any citizen of the land; that he should maintain an obstinate and continued attitude of disloyalty to the government which protects him and

supports his churches—irritates the Italians extremely. Probably no Church ever made a more fatal mistake in policy than when the papacy ranged itself against the government under which it has its seat. The full fruits of that policy will be seen when the country which has housed the papacy for 1,500 years, from which the pope thundered his commands to Europe and crowned and uncrowned emperors—when this country refuses any longer to rest in the Church of the pope as its State Church.

There are a number of lessons for any church in the situation in Italy. One is that it is very dangerous for any church to fall below the highest standards of intellect and morality in the community where it exists. The moment it fails to keep up with the most advanced standards it finds it to its interest to hold the people upon its own lower plane, where it may retain its influence over them. Another lesson is that it is very dangerous for any church to go into politics; perilous for it to take sides in any great political struggle, to tie up its interests with any party, or be identified in the public mind with any phase of political life.

A third lesson is that when individuals are no longer swayed by superstition, when they are touched by agnosticism or free thought, when in short they no longer seek the Church to insure their own salvation in a future life, the only hold the Church can then retain over them is through its good works. They may reject the doctrines of the Church; but if they see the Church educating and uplifting belated races; teaching and befriending the puzzled child of the immigrant; following the American flag with schools and churches which embody the best we know in America—those who no longer love the Church for their own sake must at least respect it for the good it does. Far be the time when the Church in America is referred to in such terms of sneering contempt as one hears in Italy!

THE CIVILIZING WORK OF MODERN CHRISTIAN MISSIONS*

BY CYRUS C. ADAMS

If we were asked to illustrate the spirit of practical humanity that is an impelling principle in the work of thousands of Christian missionaries we might mention the Roman Catholic Mission of Saint-Trudon in the Kongo Free State. For over three years the fathers at this mission have been paying the natives to bring to them poor people stricken with an incurable disease.† The mission stands on the broad pathway that "sleeping sickness" followed, 2,000 miles up the Kongo and on to Victoria Nyanza, smiting nearly 200,000 victims, not one of whom recovered. In May, 1903, the fathers, seeing these afflicted ones dying in the roads, conceived the idea that if they should get them together they might mitigate the sufferings of their last days, and perhaps reduce, by this segregation, the ravages of the plague. From that day to this they have been paying 3 francs 75 centimes—nearly 75 cents—for every patient brought to them. On March 16 last 2,049 persons had been received at their isolated hospital, where fifteen women prepared the food, and the gentle ministrations of the sisters and fathers are bestowed till a decent burial marks the last act of heroic devotion.

African Railroad Builders Trained in Mission Schools

On September 1 last a railroad was completed around the rapids in the upper Kongo, and this great undertaking illustrates another phase of philanthropic missionary effort. At Accra, on the Gold Coast, nearly 1,200 miles above the Kongo mouth, is a famous mission station that has long taught trades to the natives. The Kongo Free State took into its service many of these skilled black artisans, trained in carpentry, blacksmithing, brickmaking, masonry, and other practical arts, and

sent them to the upper river to supply the skilled labor needed in this railroad enterprise. Under them worked hundreds of the Kongo boys, trained in the same trades in the Free State mission schools, but not yet so experienced and efficient as the men from Accra. It was their duty also to supervise the common laborers, 2,000 to 3,000 in number, who did the rough work of railroad construction. So it was the disciplined skill as well as the brawn and muscle of African workmen that pushed this railroad through the Kongo forests. Only about one hundred white men participated.

Such incidents might be multiplied indefinitely and each would be evidence of the highest value relating to the importance and the success of some comparatively new phases of missionary influence. The ministrations of the old-time missionary were mainly intellectual and spiritual. He taught barbarians to read so that they might spell out the scriptures he translated for them. He went among them to win converts, and his first and highest duty was to preach the Gospel. He has not changed a whit in his conception of his high calling, but he has found new ways to make himself more effective in it. He has discovered that the seeds of religious teaching thrive best in soil where some elements of our material civilization have been planted, watered, and coaxed to grow; that if he meets with some success in training untutored peoples to habits of industry, he has laid a pioneer foundation upon which he may deliver his Gospel message with more satisfying results; that industrial training is worth more to men and women on the lowest rungs of the ladder than intellectual education; and that, if he may make his people sharers in some of the fundamental blessings of civilization, if science may

* Condensed from the *American Monthly Review of Reviews*.

† It was reported in November last that a cure had been discovered for "sleeping sickness" and was being applied with much success.

even dimly illumine their dark lives, if the boon of modern medical practise and surgery may be brought within their reach, he has won a vantage ground upon which to discharge the duties of his sacred office that was never his before.

These are the practical, humanitarian aspects of most missionary enterprise to-day. Long ago they were incipient features of the work; but it is only within the past quarter of a century that industrial education has had its remarkable growth, that the protecting arm of the missionary has been thrown around the orphan, the foundling, the blind and the deaf mute, and that the medical science at the missionary station has begun to confer its blessings upon the least fortunate races of men. The model farm is now seen among the savages of New Guinea; black men press clay into molds and produce on the Kongo the counterpart of the brickyards of Haverstraw; women are running sewing machines within a stone's throw of the spot where their cannibal fathers pushed canoes from the shore and gave Stanley his hardest fight in Africa. Where the church rises, the hospital is its concomitant. The mission station is builded upon a basis of broad philanthropy; and upon the same foundation are rising the higher schools and even colleges in regions prepared for them. The missionary is helping to refashion the life of the backward races. We must not overlook the large participation of some of the civilized governments in this work of regeneration. The Kongo Free State, for example, has its trade schools, its orphan colonies, and its hospitals, as well as the Evangelical and Roman Catholic missions scattered over its wide domains.

Vast Contributions to Industrial Upbuilding

General statements on such a subject make little impression unless fortified by ample evidence. We know that important agencies at home and in Europe are prompting industrial training as a part of educational systems;

but we may not have heard that industrial training has been an established feature of hundreds of missions throughout the world while many of the occidental nations have done little more than to discuss the preliminaries. If we look into the matter we shall find the facts very fascinating, and almost bewildering in number. The mass of this testimony is enormous in the reports of colonial governments and of missionary societies; also in recent books, such as Dennis' "Christian Missions and Social Progress,"* which is packed with testimony, and in thousands of photographs, like those recently published by the Kongo Free State, showing not only the missions, churches, schools, and hospitals, but also the trade schools, printing-offices, sewing rooms, brickyards, fields, and other industrial aspects where the natives are working at their new trades or tilling the soil by modern methods.

It is unfortunate that so many books, written from the standpoint of the evangelical denominations, do scant justice to the great achievements in this field of the Roman Catholic missions, which have had their full share of successful pioneering in this work of sowing the seeds of civilization.

Progress Since Stanley's Day

In 1879, Stanley could not induce a Kongo native to carry a pound of freight or do other work for him. He had to send to Liberia and to Zanzibar for labor. To-day there are tens of thousands of the Kongoese voluntarily serving the government, the trading companies, and the missionaries for hire; and many hundreds of young men are going from the mission schools into service as skilled artizans, overseers of labor, teachers, and in other capacities. Africa's own sons and daughters must themselves work out her material regeneration, for most of the manual labor must be performed by them; and one of the greatest facts of to-day is the participation of great multitudes of African natives in the reclamation of their continent.

* Three volumes. F. H. Revell Co.

A while ago, the Protestant natives of Uganda put 750,000 bricks, which missionaries had taught them to make, into the walls of a cathedral that holds over 3,000 persons. Brickmaking is now a large industry across tropical Africa from sea to sea. The church at Blantyre is perhaps the handsomest specimen of trained native handicraft, but it is not the largest, nor does it illustrate any better than scores of other structures the attainments that the blacks have made in the building arts under missionary tuition. The blacks at Blantyre who built that church to the driving of the last nail were the sons of men who had never seen a white man; but they had the capacity and it was evoked in the missionary trade school of the Free Church of Scotland, to which it is a splendid monument.

The Winning of Africa's Rulers

We see the native labor trained in the trade schools at Accra in demand among the French, German, Spanish, Belgian, and Portuguese regions of the west coast and on the upper Kongo in the heart of Africa. We see industrial education turning out its artizans by the many hundreds, from the Lovedale Institute of Cape Colony to the Protestant missions of Liberia; and we observe that this civilizing work is greatly promoted by the hold the missionaries have gained upon some of the most influential native rulers. Among them is Khama, king of the Bamangwato, famous for the peace, order, temperance, and industry that now distinguish all his people; Lewanika, king of Barotse, who asked the present king of England, when he visited that country, to send him more men to teach his people carpentry and other trades, so that they might advance more rapidly in civilization; Apolo Kagwa, the prime minister of Uganda, whose controlling thought is to work for the uplifting and civilizing of his people; Daudi Chwa, the little king of that remarkable country, who is being trained as a Christian prince;

and Andereya Luhaga, king of Bunyoro, who has thrown himself heart and soul into the work of reforming the lives and the conditions of his people, crushed to earth as they had been by the terrible tyranny of his father. It is a great boon to Africa that the plant of civilization, grown from seed the missionaries sowed, is being nurtured by some of the most powerful natives of the continent.

Races Enlightened and Energized

We have given this much space to Africa because the larger part of it, thirty years ago, was the most consolidated mass of pure barbarism, unrelieved by a single ray of light, in the world. But the same work of enlightenment, through improvement of the material conditions of barbarous peoples, is advancing in the most remote parts of the mission field. The culture of garden and farm, iron smelting and manufactures, the planting of rubber, the banana, and the coconut tree are now enlisting the energies of New Guinea cannibals formerly given to orgie and foray. Industrial communities are thriving among the debased aborigines of Australia. Good houses and home-made furniture are among the fruits of industrial training in the Pacific Islands. Some of these islanders do their own printing, and commerce has grown through the mat and hat making and other trades which the missionaries have introduced.

Christian teachers among some of the Canadian Indians have had marked success in the introduction of helpful trades. This is also the case among the South American Indians; and who has not heard of the sheep farming and other industries that have greatly improved the condition of the natives at the extreme southern end of South America? The industrial feature is very important among the missions scattered over Turkey in Asia, where many of the Western methods of shoe and cabinet-making, bookbinding, tailoring, carpentry, and

so on, have been introduced, and missionaries have even been able to suggest improvements in the native industries, as in silk embroideries. Thus Western ideas are helping a little to alleviate material conditions in regions where misgovernment and persecution have nearly stifled all joy in life.

We should not expect that the industrial phase of mission work would have the same virility and the potency for good in China and Japan that it has exhibited in barbarous lands. These great oriental countries developed a very advanced type of civilization under which they brought their own arts and industries to a high degree of perfection. Even in this day of China's awakening she is more eager for the intellectual and scientific than for the manual training of the West. Several efforts on the part of British and American societies to introduce model farms especially devoted to fruits have met with success. In some of the cities they have long been teaching Western methods of printing and weaving, and one of the Methodist missions at Chungking, on the upper Yang-tse, reports that it is graduating boys as carpenters, cabinet-makers, and tailors. The industrial feature is just being introduced into Korea; and it is certainly thriving in Japan in schools for women and the mission orphan asylums.

The Broad Ministry of Medicine and Surgery

But human suffering makes the whole world kin, and every part of the globe is eager now to have the Western arts of medicine and surgery. The grandest humanitarian feature of Christian missions is the medical phase. Its great success has stimulated governments to follow the example of the humble preachers of the Gospel. The largest building in Dar es Salaam, the capital of German East Africa, is the government hospital, to which afflicted natives come from far away, where the great boon of treatment by European methods of healing is theirs

without price. The great brick hospital at Boma, the capital of the Kongo Free State, is the special pride of the government, which also has its hospitals and dispensaries at every station throughout its immense domain, which, whatever criticisms have been made, is recognized as the part of barbarous Africa that, thus far, has made the largest development.

The first medical mission is said to have been conducted by a Dutch physician in the East Indies from 1624 to 1638. The growth of the movement was very slow, and it was not till the latter part of the nineteenth century that it became important. Livingstone's many years of gentle ministrations to the sick, and Arnot's journey over half of tropical Africa with nothing to pay his way excepting his box of medicines, did much to call attention to the value of medical practise as a beneficent feature of missionary service. For thirty years this new phase of the work has grown by leaps and bounds till it is found in every corner of the earth covered by the mission field.

The latest statistics of the evangelical societies show that there are now four hundred hospitals, besides many dispensaries, with nearly eight hundred medical missionaries, of whom two hundred and fifty are women; and in the hospitals, dispensaries, polyclinics, and native houses an average of about 2,300,000 patients are annually treated. This does not include the Roman Catholics, who make a large feature of medical missions.

No words could exaggerate the usefulness and success of this work. The missionary physician is eagerly welcomed in every land. His influence is far-reaching, for he carries the best gifts of medical science to the neglected, he revolutionizes native practise, and he supplants the terrors of the barbarous quack. It is, under the law, a misdemeanor to practise the arts of the fetish doctor in the Kongo Free State and Rhodesia, but the medical missionary is doing more than

the law to destroy baleful superstitions that have held millions in degrading bondage.

Even in advanced countries like India, where there are many native physicians schooled in Western therapeutics, the medical service is woefully inadequate to the need. The most competent Indian doctors and surgeons have more work than they can do at high rates. The poor must suffer; but everywhere the widest blessings of the medical missions fall upon the poor. The latest Africa book, "Uganda to Kartoum," has a photograph of nearly a hundred patients waiting their turn as a single physician treats their cases. There is need for good surgeons as well as good doctors, and women physicians are especially important. In India there are 50,000,000 women who are practically cut off from the outside world, and the women practitioners who may go among them are still too few. They are training hundreds of native women nurses every year, but the need far exceeds the supply.

The missionary finds everywhere that his medical service greatly pro-

motes all phases of his work. It gives him the best of opportunities for his special calling; and a cured patient often brings not only his family, but also his whole village to the mission.

So the missionary is not only the messenger of the Christian faith but also the forerunner of material progress. He is paving the way for civilization. By industrial education he is helping the laggard races both to help themselves and to enter into larger and closer business relations with the rest of the world, so that they shall partake to no small extent of the benefits coming from reciprocally advantageous dealings with other countries; and his life of love and self-sacrifice is bearing no better fruit, from a worldly point of view, than the alleviation he brings to suffering, the years his medical skill adds to many a human life, and the useful men and women, who once were little waifs and strays, without hope or friends till he gathered them into his fold and did his best to give them strength of character and attainment through which they may stand alone, far stronger than their fathers.

AFRICA WAITING

BY S. G. STOCK

Written on receiving Bishop Tucker's telegram "Africa Waiting"

They are waiting everywhere,—
Where the fields of earth are fair,
Where the rivers nobly run,
Where the blossoms seek the sun,
Where the hills rise, high and grand
Looking proudly o'er the land—
Waiting! Waiting!

They are waiting in the wild,
Sick and weary and defiled,
And the Savior's healing word
They have never, never heard;
Ever hungry and unfed,
Left without the living bread—
Waiting! Waiting!

For the happy beam of day
That shall chase their gloom away,
For the news, so glad and blest,
That shall set their hearts at rest;
For the peace we know and prize,
For the hope beyond the skies—
Waiting! Waiting!

Yet not voiceless or alone,
For their cry to Heav'n hath flown,
And the Master waiteth too,
Waiteth, ransomed soul, for you,
Till the life devotion sweet
Be outpoured at his feet—
Waiting! Waiting!

EDITORIALS

THE HOLY SPIRIT AND THE MISSIONARY

"WHEN HE (the Holy Spirit) IS COME HE WILL CONVICT THE WORLD IN RESPECT OF SIN, AND OF RIGHTEOUSNESS, AND OF JUDGMENT. OF SIN, BECAUSE THEY BELIEVE NOT ON ME; OF RIGHTEOUSNESS, BECAUSE I GO TO MY FATHER; . . . OF JUDGMENT, BECAUSE THE PRINCE OF THIS WORLD HATH BEEN JUDGED." John xvi. 8, R. V.

These words of Christ describe the work of the Holy Spirit in the world, in four things noteworthy aspects. There are four parties presented to our minds: the Spirit of God; man in the world; the Lord Jesus Christ, the righteousness of God to the believer; and, finally, the prince of this world.

Man is the victim; Jesus Christ, the Victor; the devil, the vanquished one; and the Holy Spirit, the power by which the Victor gives to the victim victory over the vanquished.

In other words, God says to the worldly and unregenerate, "You are a sinner; you have rejected Jesus Christ thus far; you are under the dominion of the devil, and can never break it, but there is One who can break it for you—Jesus Christ can change your sin into righteousness—and the only power that can apply the victory of Christ to your present condition is the Holy Spirit." We understand that to be the practical theology of this passage, and are thankful to God that it is so simple that a child can understand it. Yet here is the very essence of the message which the missionary is to bring to the slaves of sin.

MISSIONARY INSTRUCTIONS IN THE SUNDAY-SCHOOL

It is generally believed by Sunday-school leaders that the coming movement in this department of church work is to be in the interests of better instruction on the needs, opportunities, and obligations in the world field.

That there is need for such an advance step none have any doubt if

they have even a partial knowledge of the conditions and a feeling of sympathy for Christ's ideals. Heretofore emphasis has been placed on many phases of religious instruction except that which concerns the missionary truth of the Bible. What pupils in our church schools have received of this has depended almost wholly on the individual superintendent or teacher. Many children have gone from the primary to the adult classes without having any idea of the program of Christ for the Church or how far it has been carried out. There has been no systematic and widely organized effort to train the children and youth in this branch of knowledge.

Is it any wonder that a great majority in our churches have no deep concern for the salvation of the world? It is rather remarkable that there are so many who are ready to give themselves and their substance to this great cause. There is great need of a general forward movement, and we believe that it is coming.

In looking over scores of "helps" on the International and other Sunday-school lessons we have been struck with the absence of any reference to missionary principles and achievements. With the exception of the *Sunday-school Times* and two or three denominational missionary periodicals, the subject has been almost or quite ignored, even where the most obvious and important truth of the selected passage was missionary. Take for instance the Call of Abram or of Moses: faith, obedience, and other general truths were taught, but the bearing on God's purpose for the world was ignored by hundreds of writers.

The Young People's Missionary Movement is wisely bringing pressure to bear on Sunday-school workers to give missions at least as large a place as they have in the Word of God. We hope and believe that other editors will follow the fine example of the *Times* in using illustrations from mis-

sionary biographies and pointing out missionary truths at least once a quarter. Every lesson writer should have mind and heart open to this side of God's truth and its application and teach positive, powerful missionary lessons.

Each Sunday-school should also be a recruiting station for service in all parts of the world. If the true Christian ideals are in control and efficient methods are used we should see from every school missionaries and volunteers who are saying to Christ's call to evangelize the world, "Here am I, send me."

THE SUPERNATURAL ELEMENT IN PRAYER

Is not the key to all real power in intercession the unalterable persuasion that prayer carries with it supernatural force? The moment we abandon the supernatural element in the Bible we may well burn it; and so, if we abandon the supernatural element in the Christian life, we may as well give it up altogether. The trend of our day is to deny to the Word of God its proper divine element, and so make it virtually a human book; to deny to conversion its divine element, and make it simply a human reformation; and to resolve the efficacy of prayer into mere self-culture.

The Word of God teaches a supernatural element in all holy living, and especially praying; a divine conviction, wrought by the Spirit, flooding the soul, and power imparted to the suppliant by the Holy Spirit moving in him (Rom. viii. 26, 27).

Prayer, therefore, has supernatural energy. It is the working of Divine Power, from beginning to end, and as long as we depend even upon the best exercise of merely natural faculties we never know prevailing power; but as soon as, abandoning our own struggles, efforts, endeavors and resolutions, we open our heart to the incoming, in-dwelling, in-working, and out-working of the Divine Spirit, the problems of prayer reach their practical solution.

Supernatural Results. There is no "can not" in the vocabulary of a Spirit-filled suppliant. Victims of long-established evil habits say, "I want to live a better life, but I can't." The believer says as to prayer, "I can not, but God can."

What one can not do, or get done, apart from God becomes not only possible, but easy and natural, when filled with God; and if, after vainly trying to break loose from habits of years by the feeble weapon of their own resolutions, men would only come to the conclusion, "I can not do this thing alone, but I can do it with God," the power of evil would be broken.

Just so with Christian disciples. As to overcoming besetting sins, particularly sins of disposition—impatience, envy, jealousy, uncharitableness—that are such a disgrace to themselves, a reproach to Christ, and a stumbling-block to others—how many would overcome but can not, because they have never yet got hold of God with regard to this matter. Hundreds enter into newness of life the instant that they understand and realize that what is impossible without Him, becomes possible, easy, and natural with Him.

So of supernatural faith in prayer. While we deny or doubt the power of God to answer, we never know full deliverance. In the Psalms we are told that the pilgrim people of God "limited the Holy One of Israel." All limited conceptions of His power and love limit God. So long as we think He can not, or will not, do this thing for us, He never will. And, as we limit Him, by our *conception* of what He can and will do, so we limit Him by our *reception* of what He does, so that, even when He works, we fail to see it.

Our Lord says, "The light of the body is the eye"—not because the eye actually gives light to the body, but because it is the faculty that makes light available. Faith is the verifying faculty by which truth is received into the soul; and, without that verifying faculty, all the truth in the world will not deliver from error, just as without

the eye all the light in the universe will not illumine.

Supernatural Filling. There must likewise be a reception, by faith, of God's power in prayer, if we are not to limit God. Christ could not do many mighty works where unbelief limited Him. We must open our hearts largely, fully, absolutely, to the in-dwelling and in-working of the Divine Spirit in prayer; and so our great problems will be solved, great difficulties overcome, and great answers follow. Satan flees before a man made almighty by the omnipotence of God.

An Illustration. When an engineer in Bolivia brought over the Cordilleras the first locomotive ever seen in these latitudes, the native Indians came up from the Amazon basin to see this sight, and sat on their haunches discussing what this strange monster could be. They said: "It is made to go; Let's make it go"; and so they lassoed the buffers, and about thirty of them began to pull, and drew the locomotive a few yards. They exclaimed, "Ay-ay-ay-ay Tatai Tatito." "The great and little father hath enabled us to do something wonderful!"

The next day the engineer got up steam and hitched a couple of cattle trucks to the locomotive and, when the Indians came again, put them into the trucks and locked them in. Then he stood on the fire-plate of the locomotive, and opened the regulator, and let the steam into the cylinder, and it began to move the piston, and the piston the crank, and the crank the wheel, and the wheel the locomotive; and the locomotive carried the Indians along, ten miles an hour! What did they not say to their "great and little father!" But they learned this great lesson—that locomotives are not made to be moved along by *outside* human power, but by means of a power *within*, and so to carry human beings along.

God would have every believer understand that prayer is not a machine, to be worked by human zeal, but by the power of God within. Let us see to it that we learn the power of God.

WANTED: PRAYER!

The venerable Dr. Jacob Chamberlain, of the Arcot Mission, India, specially commends the action of the Centennial General Synod of the Reformed Church, in unanimously voting that at least \$200,000 be raised this year for the foreign mission work of the Reformed (Dutch) Church. He also commends the proposed "parish plan," each home church choosing some "foreign parish" to support wholly or in part, as the complement to the "home parish." He thinks also the "Layman's League" a grand step.

But he blows a clarion blast of summons to *prayer*. He counts the one thing most wanted is an *auxiliary army of covenanted intercessory missionaries*. He bears witness that crises have been successfully passed, and results wrought inexplicable but for the effectual prayers which have gone up from hearts aflame with the prayer spirit; but now the conflict thickens, the dangers multiply and the foes threaten as never before, and there is need of a new army of praying saints who, themselves debarred from more direct personal service, act as a corps of intercessors.

To illustrate the greatness of both the need and opportunity he gives the following narrative, one instance out of many, as he says:

In 1888, I was with several native assistants out upon a prolonged preaching tour in the regions around my then station, Madanapalle. A village of humble laborers heard our message gladly. We had on a preceding tour preached to them of Jesus Christ and they had given earnest attention. Now they promised to come over in a body and embrace Christianity, taking Jesus Christ as their all-sufficient Savior. I was able to procure a little plot of land, and put up a temporary thatched shed on it on the edge of their hamlet in which to hold worship, and placed a helper there to give them daily instruction in the evenings, after their work for the day was over.

We preached in the adjacent caste village. A young merchant, Papaya by name, heard us with apparent avidity and followed us to our tent, pitched between his village and the newly-erected "prayer house," and for days eagerly received instruction, saying that this met the long pent-up yearnings of his heart for an omnipo-

tent personal Savior, and that he felt that he must come out openly and embrace this Jesus Christ as his own Redeemer. He was under instruction daily for some weeks there at our tents while we were preaching in all the surrounding villages, and finally promised to present himself for baptism as soon as he had learned more about that salvation, but each time put it off a little longer. Finally he definitely promised to be baptized on a certain day.

The non-caste villagers were all to be present, for his coming out would give them added courage to stand firm and themselves also to come out openly the following week. Nine o'clock Sabbath morning came. The tent was all arranged for divine service, and the non-caste villagers were waiting for his appearance to come into the tent in a body for the service. The native assistants meantime were sitting with them in their little prayer house, giving them further instruction in the way of life.

There I sat alone in the tent, waiting and praying, and how I did pray that Papaya might have courage to come and take upon himself the vows of a Christian and how I did wish that there was a corps of covenanted intercessors in the churches at home laboring with God then for such cases as this.

Ten o'clock came and eleven, and then I summoned the waiting non-caste villagers and sadly held our service and preached to them alone, mourning that there had not been a sufficient volume of intercessory prayer to bring Papaya into the kingdom, as I fully believe might then have been done.

Papaya never came forward to fulfil his promise. He lacked the courage that might have been given him in answer to wrestling intercessory prayer.

A PLAN FOR UNITED PRAYER

In a recent address by Dr. S. B. Capen, President of the American Board of Commissioners for Foreign Missions, he made the pertinent suggestion that Christian laymen set aside a certain hour in the day, say 12 o'clock, to be used for a few moments of silent prayer for missions. This is already the plan of the Brotherhood of St. Andrew in the Episcopal Church. It would be the recognition anew of prayer as to-day the mightiest force in the world.

This suggestion is of vast importance as we believe there is nothing that the world needs more than a great prayer-revival. Let us adopt this plan, and the God who says "Ask,

and it shall be given you," will work wonders.

Wherever we are, when the factory whistles blow or the hands of the clocks point to twelve, let us lift our hearts to our Heavenly Father, and ask for a mighty outpouring of the Holy Spirit, each in his own neighborhood, and that the whole world may be soon evangelized.

Ask your friends, near and far, and strangers also, to unite in this compact of prayer, until it becomes the custom among all Christians the world over.

MISSIONARIES KEPT BACK

Twenty-seven years ago the Church Missionary Society took a bold forward step in faith, and resolved to send abroad all candidates who approved themselves as ready to go to the needy fields of missionary enterprise, whatever were the resources in hand; and this resolve has been adhered to for more than a quarter century in the confidence that when the Lord opened the field and raised up the workmen, He would also lead His people to furnish the funds. But of late the standard-bearers have carried the standard forward, and, as it is very sad to admit, the ranks of supporters have not come up to the advanced position, and the Society feels compelled to fall back and carry the standard to a lower level—in a word, instead of bringing the men up to the flag, to bring the flag down to the men. It is undoubtedly a *backward* step, and ought not to have been necessary. Nor would it have been had the *giving* been as systematic, self-denying, and abundant as the resources of anglican disciples would have justified. Above all must there have been a lack of *praying*, which always is the heart of all mission enterprises. Gifts never lack while prayer abounds. And we devoutly hope that a new spirit of humiliation and prayer may be so kindled in the churches that at the next anniversary of the Church Missionary Society it may be joyfully announced that they are prepared to advance their standard to a point far ahead of any previous position.

THE SPREAD OF THE LAYMEN'S MOVEMENT

Cooperating committees are being formed in many of the cities to work for the development of missionary interests among laymen. The following declaration has been adopted by the executive committee as a basis:

Believing it to be the duty of the Church of Christ to preach the Gospel to every creature, it is my purpose to pray, to give, to study, and to work, as God may give me opportunity, that the Church of this generation may obey this command.*

If 100,000 men of all churches can be enlisted in serious cooperation to this end, their combined efforts, by the sure blessing of God, will be tremendous.

In response to a cordial invitation from representative leaders of all the churches in Great Britain, a deputation of six men from the Laymen's Movement went over to England for two weeks, from May 27 to June 10, to confer with leaders of all the Christian forces in Great Britain concerning the best methods of practical cooperation on the part of the men of the English-speaking nations, in the effort to make the message of Christ universally known in our day.

Mr. J. Campbell White, the secretary, Messrs. William J. Schieffelin and A. E. Marling of New York, Silas McBee of the *Churchman*, with several members from Canada were entertained at a breakfast in King's Hall of the Holborn Restaurant in London, and spoke of the meaning and purpose of the movement, and the progress it has made in the United States and Canada. The same evening a public meeting was held in Queen's Hall, at which Sir Mortimer Durand presided. Letters were read from the Archbishop of Canterbury promising all reasonable support and from Captain Mahan, who had expected to be present, showing how the movement was the natural outcome of

the interests of laymen in Christian missions drawing the denominations together. The deputation also visited Bristol, Sheffield, Liverpool, Edinburgh and Glasgow. The movement is spreading rapidly throughout Britain, and at the farewell meeting in London over 1,000 men were present; a representative committee of one hundred was organized and money was given to pay the salary of a permanent secretary.

A denominational laymen's missionary movement was inaugurated in the Southern Presbyterian Church at Birmingham, Alabama, on May 14. A general committee was appointed, consisting of forty leading laymen from thirteen states. This general committee is to be gradually enlarged to nearly one hundred. An executive committee of nine was appointed with Charles A. Rowland, Athens, Georgia, as chairman.

Over fifty laymen have joined the Commission for the careful investigation of mission fields and the missionary work abroad, and it seems wise to increase the number to one hundred. A large party is being organized to sail from the Pacific Coast on August 9, and will visit Japan, China, Korea, India, the Philippines, Africa, Arabia, and Turkey, traveling in groups and studying in detail the missionary work now in progress throughout the non-Christian world.

Their reports will be published and can not fail to interest men of all religious denominations. This campaign of education conducted by business men at their own expense may possibly lead to a comprehensive plan for future work. This sympathetic cooperation among all Protestant communions denotes a close approach to church unity.

ADVANCE IN REFORM MOVEMENTS

Albert K. Smiley, LL.D., in welcoming the late Lake Mohonk Conference on Arbitration, and in hopefully forecasting the success of the movement, reviewed what he had himself seen achieved for the advancement

* Declaration cards, containing the above basis of membership and other literature, can be secured at fifty cents a hundred from the office of the Movement, 1 Madison Avenue New York.

of civilization in his own day, encouraging those who are still striving for what many regard as impracticable ideals. His words should be given a permanent place in history:

When the anti-slavery movement began, the whole South was a unit in defense of the institution, and few men in the North dared to utter a word against it. What a contrast to-day! Not a slave in the civilized world and hardly a defender! The temperance movement in my lifetime has made wonderful progress. In my boyhood in Maine it was the custom among farmers to furnish rum freely to workmen, and drunkenness was countenanced. My father was severely censured for not yielding to the custom. Within a generation Maine led in the movement to abolish the saloon! Dueling—within my memory considered the proper method for settling questions of personal honor—is now wholly abolished in America and in many parts of Europe. Formerly lotteries were not only allowed, but were so entirely sanctioned as to be used even in building churches—now they are almost banished from the country. The prison reforms, care of the insane, institutions for the blind and crippled, the care of immigrants and others of the helpless poor are of recent growth. Now there are many hundreds of institutions in New York City alone for the amelioration of suffering and vice and the betterment of mankind, magnificent efforts to remove every form of disaster and disease. Then there are the extension of popular education, the vast sums of money devoted to higher education and scientific research—think of the government appropriating for Indian education three millions annually, all brought about within two decades. Religious toleration and the union of churches have replaced bigotry. All these moral issues, once denounced as visionary, have been fought out after hard struggle within my lifetime.

We believe fully that the time is surely coming when international dueling and wholesale robbery and slaughter will no longer be tolerated, but that time will only be firmly established by the acknowledgment of the Lordship of Christ.

POPE'S BLESSING AND CURSING

Evidently the so-called papal countries of the world do not stand in as superstitious awe of the supreme pontiff as in past centuries. The diffusion of intelligence is as fatal to the bondage of bigotry and the servility of abject fear as is the diffusion of light to the reign of literal darkness. This

may be one reason why these lands, so long under papal control, are so generally revolting against their former bondage. In every country hitherto dominated by the papacy these signs are manifest. For thirty years Italy has been free, and more recently Spain, Austria and France have followed in the struggle for religious independence.

A modern writer has taken pains to look up the records and compare the benedictions and maledictions of the sovereign pontiffs with the actual careers of those they blest or curst, and this is the result in part:

In *The Primitive Catholic* of Brooklyn, there appeared on November 15, 1898, a remarkable list of the Pope's gifts of the Golden Rose, with their striking effects:

"The Pope sent the Golden Rose to Bomba, King of Naples, and in less than twelve months he lost his crown and kingdom. He sent his blessing to Francis Joseph, Emperor of Austria, and in less than twelve months he was defeated at Sadowa, and lost his Venetian dominions. He sent it then to Queen Isabella of Spain, and in a short time she lost both crown and dominions. He next sent it to Louis Napoleon, or rather to the Empress Eugenie, which is more remarkable still, as she called the war with Germany her war. In less than twelve months France was defeated by Protestant Germany, and the emperor had to flee to Protestant England for shelter, where he died in exile.

"Mrs. W. T. Sherman got the Golden Rose as a special mark of favor for her service to the Church; and it was too much for her, as she died soon after. The Pope curst Italy as he had curst England, and excommunicated King Humbert for taking the papal dominions and making Rome the capital of the kingdom. Since then she has risen from being a cipher among the nations to be a voice and a power in the councils of Europe. He curst Germany, and she became the greatest power on the continent.

"The Pope blest the French show-

man, Boulanger, and in less than two weeks he had to flee to Germany for refuge, and became an exile in Guernsey. The Princess of Brazil, when near her accouchement, requested the interposition of the Pope and his blessing on her child. She received it, and the child was born deformed. Maximilian was killed a short time after being blest by the Pope as Emperor of Mexico, and his wife became insane after going to Rome and receiving the benediction.

"August, 1895, the Archbishop of Damascus, in addressing the Spanish troops at Vittoria when about to start for Cuba, declared that the Pope, like a new Moses, had raised his hands to heaven and prayed for victory. We know the result. The Spanish arms, the queen regent, and boy king have had his blessing many times. On the last occasion it was at the commencement of the Spanish-American war, and the result was that Spain was miserably defeated, her navies sunk, her foreign possessions dropt from her grasp, and the once proud leading state in Europe sank into insignificance; the remnants of her troops returned home ragged, miserable and sick.

"The Grand Bazaar de Charité in Paris on May 4, 1897, had the papal nuncio to deliver the benediction. It was scarcely five minutes afterward when the building was in flames, and nearly one hundred and fifty of the society ladies of Paris lost their lives. The late Empress of Austria was the recipient of the Golden Rose, accompanied by Leo's blessing. That did not protect her from the dagger of the assassin.

"It is not superstition to regard with

dread the special marks of the Pope's favor with such a history. It would be madness to ignore this dreadful record and its manifest instruction to the Christians of the globe."

In view of all these facts the writer seems to infer not only that the Pope's blessing and cursing carries no *power*, but that they often work contrary results, the benediction being as dangerous as the malediction. Evidently the world is getting impatient of autocratic control.

TWO OF OUR EDITORS

Our esteemed editorial associate, Rev. F. B. Meyer, of London, has recently been elected to the office of President of the World's Sunday-school Association. It is an important office, which he will fill with ability and honor. Doctor Meyer has recently resigned his pastorate of Christ Church to take up general work among the churches of England and America. In this work he has been greatly used in the past, and we believe that an open door of service is before him.

We are pleased to announce the election of Rev. Louis Meyer, of Cincinnati, to our editorial staff. Mr. Meyer has been for some years a pastor in Hopkinton, Ia., and has more recently been traveling in the interests of the Chicago Hebrew Mission, as he is deeply concerned for the salvation of Israel. He is an authority on Jewish missions and has for some years given editorial assistance by furnishing notes on missions to Jews, by translations from foreign periodicals and by other contributions. We welcome him to a closer fellowship in our work for Christ.

GENERAL MISSIONARY INTELLIGENCE

EUROPE

A Roman Catholic Method of Baptism

The Star of Africa (April), a Roman Catholic missionary magazine, contains a story which throws light upon the manner in which some Roman Catholic converts from heathenism are baptized. The writer, a Palottine monk, says:

It was in Engelberg (a Roman Catholic missionary station in Kamerun). I stood in our coco-plantation, watching the laborers, which is a rather monotonous occupation, so that I observed everything that happened to pass by. A young woman came upon the scene, crying softly. I asked the cause of her tears, but her answer was: "You can not help me." I told her that white men frequently knew more than black men, and added, "Tell me your worries and, if I can, I will gladly help you." Then she drew back a cloth, and I saw a newly-born child so severely wounded that there was no hope for its recovery. I felt my inability to render assistance, but I desired to save that child for heaven, and I said to the woman, "Go to the mission and have the child baptized." Her harsh answer was, "I will not do it." I reasoned with her, using all my powers of persuasion, but in vain. Silently I prayed to the guardian angel for help. Oh, if I only had a little water with me! But, alas, I did not carry any. As I walked with the woman, trying to change her mind, we reached a tiny pond on the road. Suddenly I said to her, "Show me the babe once more." She obeyed. I prayed to God that He might bless the water and my work, and in a moment the babe was baptized in the name of Mary. In the evening I heard that the child had died before the woman reached the village. She was not the mother, but had carried the babe to a medicine-man who had been unable to help it. I now understood the woman's unwillingness to have me baptize the child which was not her own. Yet it was well as it was, for otherwise the poor creature would have died unbaptized.

This monk's action and words illustrate forcibly the manner in which many Roman Catholic converts from heathenism are gained.

Roman Catholic Missionary Statistics

A Roman Catholic missionary atlas has just been published by Father Streit, S. V. D. It covers in its maps and in its statistics the Roman Catholic missions throughout the world and is therefore of great importance for the

student of missions. We quote from it figures concerning Asia, the country in which Roman Catholic missionaries have been at work for more than 400 years. According to Streit, *India* (English, British, French, Dutch, etc.) contained in 1905: 2,977,500 native Roman Catholic Christians, while 1,677 European priests, 608 European brothers, and 4,182 European sisters were at work. The 4,913 schools contained 213,722 pupils.

In *China*, including Tibet, Mongolia and Manchuria, there were 931,000 native Roman Catholic Christians, with 1,228 priests, 195 brothers, and 659 sisters of European birth. The 5,433 schools contained 97,042 pupils.

In *Japan* were 59,500 native Roman Catholics, with 122 European priests, 74 European brothers, and 173 European sisters, while 33 schools contained 4,628 pupils.

In *Korea* were 64,000 native Roman Catholics with 44 European priests and 8 European sisters. The 58 schools contained 578 pupils.

We add for the better understanding of these figures that Roman Catholic missionaries came to India near the end of the fifteenth century, to China in 1580, to Japan in 1549, and to Korea in 1754. The total male missionaries is thus 3,948 and of female 5,022. The schools number 10,437, and pupils 315,970. Converts are put down as 4,032,000, but these figures, of course, include all adherents of the Roman Catholic Church, however nominal and slight may be their intelligence and fidelity to Christ.

Progress in Italy

When the attitude of the Roman Church in regard to education in Italy and Spain is allowed for, it can not but be regarded as a sign of singular progress that a monthly review, *La Vita Femminita Italiana*, has been started at Milan, with the view of helping forward female education and the improvement of the social and moral as well as the economic conditions of the women of Italy. Recent

conferences held in that city have had under consideration the important questions of public morality, the duties of maternity, the physical and other education of girls, the establishment of schools for the girls of the poorest classes, and other subjects bearing directly upon the material (and indirectly upon the spiritual) advancement of Italian women. The new movement, to which the review gives voice, has been organized none too soon, and it should prove helpful in lifting the cloud of ignorance which has been permitted to settle over a very large section of the Italian race.—*Indian Witness*.

Protestantism or Unbelief in Spain

A correspondent of *Evangelical Christendom* writes of the changes now going on in Spain:

Spain to-day is passing through a politico-religious crisis, of which the end is only too clear unless gospel truth takes the place of superstition. The pity of it is that the dogmas of Christianity are supposed to be the innovations of Rome, and the result is that the nation rapidly moves toward unbelief. To be an educated man is considered synonymous with being an unbeliever. Even in the villages the reaction against Rome is visible, as the churches once filled are fast emptying, and the priest is considered a survival of a religion that has lost its vitality and hold on the minds and consciences of men.

On the other hand, the persecution of the evangelists by the authorities has practically ceased. Indifference, not Christian tolerance, is largely responsible for the altered policy, and the conversion of the queen is thrown in their teeth, with the remark: "For a crown the queen changed her creed. What is your price?" Progress in Spain has been painfully slow. Many who sympathize with the reformers were kept away from the services through fear of friends and acquaintances, but are now becoming bolder and attend. The great evil to be overcome is no longer the blind, bigoted superstition of the past, but the even more terrible evil of unbelief, which is considered a necessary concomitant of progress.

The Paris Missionary Society

Founded in 1882, this great Society sustains work in Africa (Basutoland, Senegal, French Kongo, Rhodesia, and Madagascar) and in Polynesia. The difficulties which its missionaries in Madagascar have now to face are

well known to our readers, who also know of the blessed revival which the Lord sent among the native Christians of that beautiful island. The Society again closed its year with a deficit, smaller than in the two preceding years, but still a deficit. The deficit of 1905 was \$28,500, that of 1906 \$51,000, and that of 1907 \$24,200 (decreased on May 20th to \$15,500). Besides the call for money to pay this deficit, the Society calls earnestly for consecrated laborers. So great is the need of men that already one station in the French Kongo has been closed.

Utrecht Missionary Union

The annual report of this active missionary society is an interesting document. It shows that there are employed 16 missionaries in 13 stations in New Guinea and the Dutch East Indies (Halmaheira and Buru). The missionaries find open doors everywhere and are able to report many conversions. The income of the Union for 1906 was about \$35,000, so that a small deficit of \$1,600 was incurred. The Missionary Training School in Rotterdam is especially prosperous under the excellent management of Dr. H. M. van Nes. The Ladies' Aid Society proves of much value, not only by its financial contributions, but by stirring up interest within the congregations.

The London Society's Work

At the annual meeting of this organization it was reported that the last year's income reached £175,979, of which nearly £32,000 were "raised and dispersed at the mission stations. These stations have 85,388 church-members and 274,285 adherents; while in 1,475 Sunday-schools there are 65,581 scholars, with 90,024 in the day-schools. The situation in South Africa received special attention, particularly in view of the movement to federate all the South African colonies into one great commonwealth; and the question was asked how this would affect the native races. The natives had the right to be there; they were there before the white man came, and they

would remain. The new educational institution at Tiger Kloof was justifying hopes, and taking a good place among the training schools of the country. The important announcement was made that the responsible charge of the old mission stations established in what is now Cape Colony is passing entirely into the hands of the Congregational Union of South Africa, and that before long the work of the L. M. S. will be limited to Bechuanaland and Matabeleland."

Work of the British Friends

The ecclesiastical descendants of George Fox, numbering less than 25,000, raised upward of \$200,000 for missions last year, and sustained work in five fields: India, Ceylon, Madagascar, Syria and China. The missionaries number 105, and the native workers 1,114. There are 261 schools, with 11,924 under instruction. The churches formed number 189, the church-members 2,798 and the adherents 18,168.

British Baptist Missions

The Baptist Missionary Society reports that last year was one of remarkable success. In India the baptisms numbered 695; in China 686; in Africa 736. In all fields (apart from the West Indies) 2,195. There are now 961 stations and sub-stations, with 18,606 church-members, and 36,000 day and Sabbath scholars. Moreover, India, China, Africa, call for more men, more teachers. Never was the heathen world so rich in opportunities for missionary enterprise. Everywhere we see the open door for the Gospel.

Primitive Methodist Missions

The first African mission was planted by this Church in 1870 on the island of Fernando Po, in the deadliest climate and among the most unpromising tribes on the West Coast. Shortly afterward a mission was commenced at Aliwal North, Cape Colony, which is to-day the largest and most progressive circuit in the connection. In Northwestern Rhodesia and Southern

Nigeria, areas more recently occupied, abundant fruit is being gathered. The society has been at work beyond the Zambesi for fourteen years. The pioneer missionary party were the first Europeans to enter Mashukulumbwe-land, and did so under threat of massacre. A remarkable change has come over the social and moral condition of the people. In Nigeria the church has before it an open door. During the past twelve months three new stations have been established and six churches and schoolhouses built. Conspicuous in this connection is the magnificent service rendered by the Christian Endeavor societies.

Jewish Missions in Great Britain

The *London Jews' Society*, greatest of all Jewish missionary societies, held its annual meeting in the large Exeter Hall on May 3. The review of the year shows that the work of the Society is carried on at 48 missionary centers in Europe, Asia, Africa, and America, where 228 missionary agents are employed. Every branch of the work has been maintained, with efficiency. The educational work has been productive of much good, and the open-air services in London have been drawing large congregations of Jews. The aggregate income from all sources last year amounted to \$195,600, a slightly smaller amount than the previous year. The Society will celebrate its centenary in February, 1909.

The *Hebrew Christian Testimony to Israel*, founded and carried on by Messrs. Baron and Schönberger, held its annual meeting on April 8, when its workers in London and Budapest reported much interest in the Gospel among the Jews, and hopeful progress. Mr. Baron and one of his workers started on the following day on a missionary tour in Palestine, where they hope to reach the Jews who have lately come from Russia.

The *Barbican Mission to the Jews* held its annual meeting on May 16, in St. Paul's Church, Onslow Square. Rev. H. W. Webb-Peploe, the presi-

dent of the Society, took the chair, having baptized three young Jews just before the meeting. The annual report showed earnest and successful work done during the year in every department.

The *London City Mission*, in work among the Jews, employs 6 missionaries—four among the Jews in the east of London, and two in the west. Many Jews have become inquirers, and some have been baptized, among them a most devout Jew, highly respected by his neighbors, who had withstood Christ for years.

The *British Jews' Society* commemorated its sixty-fourth anniversary at Exeter Hall on May 10. The secretary announced that the Society enters upon another year's work with a serious deficit and that certain vacancies in the mission stations can not be filled until the income is considerably increased. The income for 1906 was \$28,000. The Society has missions in Great Britain, Germany, Austria, Russia, Turkey and Italy. Its work in London has been especially successful last year, and efforts are being made to raise money for a building in the west of London.

The *Presbyterian Jewish Mission Committee* reported to the Synod (May 10), and the convener had a cheering story to tell of success in the breaking down of prejudice and the turning of Jewish hearts to Christ, both in Aleppo and in East and West London. A number of Jews have been baptized during the year.

China Inland Mission Report

The income for last year reached \$226,855 in Great Britain. At the beginning of the year the roll contained the names of 875 workers, while the stations numbered 203. The year has been marked by rich blessing in the field. From a number of districts reports have been received of remarkable movements of the Holy Spirit. The most notable of these was the wonderful spiritual awakening among the aboriginal tribes of the southwestern provinces. Beginning in Kwei-

chow, this work has spread into Yun-nan, and there times of blessing are being experienced. During the year no fewer than 1,500 people have, in Kwei-chow alone, been received into the church, while there are large numbers of candidates for admission. The number of baptisms for the whole country was at least 3,600.

Among other items of exceptional interest mention was made of the fact that at Changteh (Hunan) the native Christians have given to the mission property valued at \$500, as the center for an out-station. At another center a private temple has been transformed into a chapel; while in a village where about one-third of the inhabitants have become Christians one of the three public temples has, by mutual consent, been transferred to the converts for use as a place of worship.

AMERICA

Baptist Conventions

Rev. H. Allen Tupper, D.D., LL.D., pastor of the Fifteenth Street Baptist Church, Brooklyn, sends the following notes on "The Great Baptist Conventions at Washington, Richmond, and Jamestown":

The month of May, 1907, will ever be memorable in the history of the American Baptists. In three historic places, Washington, Richmond, and on the grounds of the Jamestown Exposition, great conventions of Baptists were held; the spirit of unity and enthusiasm prevailing throughout the sessions. It was estimated that over 2,000 visitors were present at the anniversaries in the national capital.

The American Baptist Publication Society, in its eighty-second annual report, showed great prosperity. The periodical circulation reached 52,000,000 copies; the aggregate receipts in the publishing department for the year were \$664,695; and the total amount received from all sources during the year was \$866,750. As a result of the work, in sixteen years, there have been 5,325 baptisms and 14,000 profest conversions.

The session of the American Baptist Home Mission Society opened with a stirring address by Secretary Moorehouse on "Seventy-five years work of the Society," in which he traced the remarkable history of this organization in its evangelization of the waste places in America, from the day

of small things, in 1832, to this time, when the Society is spending over \$800,000 a year for the uplifting of the ignorant and Christless, from the Atlantic to the Pacific and in Cuba and Porto Rico.

The birth of the Northern Baptist Convention makes these May anniversaries forever memorable. For years there has been a growing sense that the Northern Baptists needed an organization more representative and less fragmentary than the ones that convened at the "Anniversaries." The Convention was made provisional; it can never be a legislative body; and it will merely give occasion for the denomination to utter its voice on the great questions of the day. Governor Hughes was elected its first president.

The Southern Baptist Convention met on its sixty-second anniversary in the historic capital city of Virginia. It was the largest gathering in the history of the body; and the splendid success of the boards gave inspiration and enthusiasm to the hosts of Baptists from the South and Southwest. This Board works in cooperation with the Colored National Baptist Convention and the American Baptist Home Mission Society in some fields.

Most fittingly were the grounds of the Jamestown Exposition selected as the place for the first session of the General Convention of Baptists of North America. Representatives from Rhode Island and Virginia, where the first battles for religious liberty were fought in our land, were given prominent parts in the program; and the president of the convention was presented with a gavel, the head of which was made of wood taken from the first Baptist Meeting House of Providence, R. I., and the handle taken from the wood of the first Baptist edifice west of the Mississippi River. The deliverances of the representatives of a denomination which includes 50,000 churches, 5,000,000 members and which has invested \$100,000,000 in church property, and \$50,000,000 in education, were forceful and influential; and the prospects of this people are as bright as the promises of God.

A New Era in Missions

Look around. Ten years ago enthusiastic students began to talk of evangelizing the world in a generation. Now a company of influential business men in America have actually begun to send out members of a large committee to inspect the missionary work of the world to see what measures are needed to furnish the proper equipment for the evangelization of the world in a generation. Then a great Church has had careful estimates made

by its missionaries as to the men and money they need for caring for their part of this great work. From these reports they are led to ask for 4,000 missionaries and \$6,000,000 a year, and 1,000 men, gathered in convention from the length and breadth of the land ratify the call and pledge themselves to answer it. Presbyterianism never rendered a greater service to the cause of humanity and Christianity than in setting this magnificent example.—*Indian Witness*.

Y.M.C.A. Building Operations

This great organization is nothing if not aggressive, even upon the material side of its world-work. In London a campaign is on foot to raise \$1,000,000 for a great structure in memory of Sir George Williams; in the city of Mexico they are raising \$250,000 for a headquarters; in Buenos Ayres \$200,000 for a similar purpose; in Manila \$120,000. In Panama four buildings have recently been erected by the government and put under the care of the Association.

What the Tract Society is Doing

A striking view of the many-sided Christian work effected by the circulation of the printed page is presented in the statistics to be found in the annual report of the American Tract Society. The messages have reached readers through the hands of evangelists, chaplains, street-preachers, visitors to institutions, colporteurs, and other workers among our immigrants. Libraries have been supplied to educational institutions, the colored people of the South, and frontier towns. Visitors have gone from home to home carrying reading-matter and doing personal work. Colporteurs to the number of 104 have been employed during the year.

The scope of the work is indicated by facts in regard to the new publications, which include a new edition of the Mpongwe hymn-book, a life of Christ in Zulu, a grammar and dictionary in Buluba-Lulua, the language of 10,000,000 in the Kongo Free State.

Other tongues represented are German, Spanish, Italian, Polish, Bohemian, Hungarian, Ruthenian, Slovak, the whole list of languages, dialects, and characters numbering 174. Millions of copies of periodicals have gone out, and the literature for free distribution represented 34,818,000 pages of tracts.

Baptists and the Negroes

The American Baptist Home Mission Society does a great work on behalf of the negroes of America, particularly in the direction of Christian education. It expends \$190,000 annually, and about 70,000 pupils have been enrolled in its schools. Thousands of these pupils have been converted while in the schools, and some have become ministers, some missionaries. Foremost in the ranks of the negro Baptists of the United States are men and women who studied in these institutions.

American Board Items

The American Board has received a large legacy from the estate of George H. Weston, of Boston, the exact amount of which is not yet determined. But something over \$100,000 will be available this year, with more to follow. Under the new rule for legacies only one-third will be expended this year. The benefit thus will be spread over a series of years.

The Board reports a steady growth of the "Conditional Gift Fund." This is an arrangement whereby persons convey property on which it pays them an annuity. At death the property at once becomes available. The "Conditional Gifts" now amount to nearly \$700,000, and scarcely a week goes by without some such offer. They come in sums ranging from a few hundred dollars to many thousands. Many become so pleased with the working of the plan that they keep adding to their gifts.

Presbyterian Mission Work

The Board of Foreign Missions of the Presbyterian Church in the United States has 27 missions in 16 different lands, and its missionaries are required

to learn and speak, in order to do their work, more than 30 languages. The past year the Board sent out 49 new missionaries, of whom 7 are medical missionaries.

The Board has now under its care 1,145 educational institutions. These include schools of all grades from the primary up to the university. The total number of scholars in the schools is 36,924, and the total number of conversions in the various churches of the missions was 11,106. The Board has 139 principal stations, 2,062 out-stations, 889 American missionaries, 3,129 native workers, including ordained men, licentiates, helpers and teachers, 441 organized churches, with 70,447 communicants.

The total receipts from all sources, churches, Sunday-schools, Young People's societies, individuals and legacies, for the year were \$1,227,931.

Philanthropy in New York City

Few people comprehend the magnitude of philanthropic work in a great city like New York. The directory of charitable societies fills a volume of 800 pages and contains the names of 1,405 nonreligious organizations, as follows:

Societies for prevention of evil.....	311
Care of needy in their homes.....	473
Relief for the sick.....	136
Relief for adult poor.....	115
Sanitary improvement.....	113
Relief for the defective.....	52
Homes for neglected children.....	74
Relief for sick children.....	19
Employment agencies.....	38
Reformatories for adults.....	35
Reformatories for children.....	39

Nearly 1,000 men and women receive salaries, and about as many more devote their time and strength to the work without remuneration.

Southern Presbyterian Advance

The Foreign Mission Board of the Southern Presbyterian Church now has an income of about \$275,000 a year. The report to the General Assembly this year asks that this be increased to \$1,000,000, in order to enlarge their force so as to make possible the evangelization of about 25,000,000

of people. The membership of the Church is 250,000. This advance would call for an average of four dollars per member. The newly-organized Laymen's Missionary Movement endorsed this proposed advance and pledged itself to cooperate in securing it. The Movement is in the hands of some of the strongest laymen of the South, and has every prospect of great success. It was deemed essential to the largest success that a secretary be secured at once to give his whole time to the work. It was decided to do this, and \$2,200 a year for two years was pledged on the spot for this purpose. No difficulty is anticipated in increasing this amount to \$4,000 or \$5,000 a year.

Indians Better Than White Men

It is claimed that the best elements in the recent Oklahoma Constitutional Convention had the Indian delegates as their core of intellectual and ethical authority, men educated in missionary schools and at Princeton, Yale and Harvard, the fruit of home missions and Christianization of the American Indian. Commenting on this fact the *Nashville Christian Advocate* says:

Practically all of these men spent their boyhood in mission-schools. Before they could go to Princeton or to Harvard or to Yale they had to get the rudiments of an education. They had even to acquire a taste and a longing for an education. It was the missionary, patiently delving for these hidden treasures, laboriously dealing, one by one, with the shy and stolid individuals—parents first, children later—who laid the foundation for the present noteworthy results. The Indian gentleman, alert, well-trained, well-dressed, able to take care of himself in an important deliberative body, wearing the decorations of scholarly societies and the air of a thoroughly educated American, attracts the attention and the admiration of the correspondent of the metropolitan newspaper.

Palestine Missionaries in America

Mr. and Mrs. A. Edward Kelsey of the Friends' Mission at Ramallah, Palestine, have recently returned to the United States on account of Mrs. Kelsey's ill health. While here Mr. Kelsey is seeking to raise the money for much-needed buildings for the boys' school.

This school is one of the best in Palestine, and with its earnest corps of teachers is greatly helping in the training of Christian leaders in the land now opprest by the tyranny of the Turk. Mr. Kelsey deserves the generous support of Christians of all creeds.

Is New England to Become Catholic?

The *Pilot*, calling attention to the centenary next year of the creation of a Roman Catholic bishop for Boston, and to the fact that Archbishop Williams now sees 8 dioceses where he only saw 1 when a youth in Boston, claims sixty-five per cent. of the population of Boston as Roman Catholic, and the Catholic population of New England as 2,087,585. There have been few more striking alterations of status in history than the present condition of Roman Catholics in New England, and they are to be led, if Archbishop-elect O'Connell's life is spared during the next generation or more, by a very able, resourceful, intellectual leader.

Work for French Canadians

Many of the French Canadians are fine people, but many more are extremely ignorant and superstitious—without God and without true hope in this world or the next. A little book, entitled "The Priest," published at Masson, Quebec, with the approbation of the Archbishop of Ottawa, is blasphemous and dangerous in its teachings as to the place which the priest is said to occupy, even more important than that of Mary or Jesus Christ. For example, the author says: "Everything has come by the priest . . . God's benefits are of no account without the priest."

Presbyterians, Methodists, Anglicans and Baptists are working to give these benighted and misguided souls the true light of life. One of the successful Baptist agencies is "The Grande-Ligne Mission" of Quebec, where the spirit of the people is represented by a statue of Loyola crushing out the life of the Protestant Reformation. This mission has had much

success but finds great difficulty from riots, the Roman Catholic priests and lack of money to carry on the work.

The Grande-Ligne Mission has, since 1835, organized and maintained Feller Institute, and at different times 14 other schools in the Province of Quebec. In these schools over 7,000 young people have been educated; 60 have become missionaries, 15 have labored in the United States and 6 upon the foreign field. Many have become teachers, about 40 physicians, 12 university professors, and many others have entered other professions.

It is operating through its missionaries and colporteurs in about 50 parishes in Quebec and Ontario, and until recently in Manitoba and Nova Scotia.

The Grande-Ligne churches reported, at their associational gathering in June, forty-five baptisms, and contributions amounting to \$3,854.42 for all purposes—about seven dollars per member.

The missionaries made over 2,500 missionary and pastoral visits last year and entered 6,736 houses to offer the Word of God.*

Protestants in Mexico

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

Religion in Panama

Most of those who go to the Canal Zone seem to become inoculated with the virus of irreligion. They soon follow the crowd in using the day for pleasure without a tinge of Christianity.

Various churches are at work, how-

ever, seeking to stem the tide, rescue the individuals and build lighthouses to reveal the danger points. Many kinds of buildings are brought into requisition for services. Sheds, school-houses, tents, dwellings, mess-rooms, etc. Separate meetings are held for whites and blacks. The Episcopalians use a small church in Colon, erected by the Panama Canal Company, and have built another in Panama. The Wesleyans have now a roomy building, including a mission house, in Colon, and worship in a large railway warehouse in Panama. There are three other small churches in the Canal Zone, but "what are these among so many?" S. M. Leveridge of the Baptist Church, is working among the negroes in five stations: Paraiso, Culebra, Las Cascadas, Matachin, and Frijoles.

The Y.M.C.A. is also proving a blessing to government employees in Panama. The United States Government has not hesitated to subsidize it on the ground that it is the duty of the government to preserve the moral as well as the physical health of the builders of the great waterway. The Y.M.C.A. is the best available agency, the one with the greatest experience and success.

Baptist Mission to South America

The Baptists of England propose a new mission to the Aborigines of South America, provided for by the bequest of Mr. Arthington. This will make the South American Mission a practical issue. It starts with \$10,000 and has the promise of more. A committee is to be appointed to investigate the mission to the heathen tribes of "The Neglected Continents." Keen observers believe that South America in the near future is to be the great continent. It is twice the size of Europe, twice the size of China, four times as large as India, and contains one-eighth of the land surface of the world. In it are more than 300 tribes which are at present uncivilized. There is no work known among them save that among the Chaco Indians in Para-

*All contributions to be sent to David Bentley, Treasurer G. L. M., 106 Notre Dame Street West, Montreal. P. O. Box 96.

guay. This will be the first effort so far as the Mission knows of any modern missionary society that will undertake this work. The difficulty to be determined is whether to attempt to reach these tribes from the south, the east or the west. There are 1,300,000 Indians in Brazil, 800,000 of whom are uncivilized. By way of the Amazon it is easier to reach these tribes from England than known anywhere else in the civilized world. The *Herald* says:

"Difficulties are but food to brave men. In comparison with the Kongo, the approach is simplicity itself, and having conquered the one shall we be baffled by the other? It will be indeed a singular thing to find ourselves on two rubber rivers."

ASIA

The Progress of Indian Women

It is significant that such facts should be true and be recorded in an Indian daily journal as are noted in this paragraph from the *Indian Mirror*:

While we have been all congratulating ourselves on the awakening of our women, it is really pleasing to find H. H., the Begum of Bhopal, taking occasion to discant on the advantages of education among her subjects. We have few female ruling chiefs in India, and the Begum of Bhopal and her predecessors from her grandmother downward have been distinguished for their educational attainments and statesmanship. The speech she made at the Alexandra Nobles' School is one of which even an educated prince would be proud. The speech itself furnishes another illustration of India's progress, and the womankind of India ought to feel proud of counting such a noble woman as the Begum as one of them. Education among Mohammedan women is proceeding apace, and it is really a pleasure to read some of the articles contributed by some Mohammedan women to the pages of the *Indian Ladies' Magazine* of Madras. With such enlightened leaders as the Maharani of Baroda and the Begum of Bhopal, the future of India's women appears to be very bright.

A Fine Hospital in India

A recent number of the *Missionary Herald* gives a picture of the hospital at Madura. It represents a building of exceptionally pleasing appearance;

the structure, which is substantially built, is of brick coated with white plaster. Broad verandas surround the entire building, which contains 19 separate wards as well as several other rooms. The story of how the hospital came to be erected is of somewhat exceptional interest; we are told that it was built by funds contributed almost, if not entirely, by non-Christian Hindus, many of them men of wealth, who felt greatly indebted to Doctor Van Allen (who is in charge at the present time) for the medical and surgical aid he had rendered to them personally or to their friends. The funds were given by these Hindus without any conditions whatever, with the clear understanding that it was to be a Christian institution, in which the Gospel was to be preached daily and the Bible taught in all the wards. The hospital is open day and night for the treatment of the sick, and patients come long distances for such treatment. The value of such an institution, not merely from an humanitarian but from a Christian point of view, can not readily be estimated.

Liberality of the Karen Christians

The *Indian National Missionary Intelligencer* says: "The following facts concerning one of the Karen churches in Burma are too valuable to be allowed to be lost. In a certain district there are 13,000 church-members. They give annually Rs. 73,823 for self-support, meeting thereby all the expenditure on pastors, evangelists, theological seminary, students and teachers. Besides this, they contribute Rs. 6,450 for their home missionary society, the women alone making Rs. 2,600. They also support two workers among the Kachins; Rs. 100,000 has been collected for an endowment of their church fund. The missionary informed us that the people will also contribute their share toward the National Missionary Society of India. We wonder if there is one mission district in India that can in any way approach this in gifts for the kingdom of God."

The Tibetan Sacred Book

The Tibetan Kah-gyur, or Sacred Book, which corresponds to our Bible, consists of 108 volumes of 1,000 pages each, containing 1,083 separate books. Each of the volumes weighs 10 pounds, and forms a package 26 inches long, 8 inches broad, and 8 inches deep. This book requires a dozen yaks (oxen) for its transport, and the carved wooden blocks from which it is printed need rows of houses, like a city, for their storage. A tribe of Mongols paid 7,000 oxen for a copy of this book. In addition to the book itself, there are 225 volumes of commentaries, which are necessary for its understanding. There is also a large collection of revelations which supplement it.

The Great Theme at Shanghai

Harlan P. Beach writes to the *Congregationalist* that the dominant factor of the Conference and its main contribution to the missionary enterprise was the spirit of unity and federation which culminated in the reports of the committees on the Chinese Church, and that on Comity and Federation. "While at times the feeling was tense as the *differentiae* in faith and practise of the fifty odd societies represented were brought to the touchstone of unity, a prevailing atmosphere of prayer and brotherliness came off victorious, and the conference recommended the formation of a union under the name, The Christian Federation of China. This vote, with its implications and the result arrived at concerning the native Christian church, now numbering 178,251 baptized members led by 3,445 missionaries, constitute the greatest object-lesson in Christian unity and cooperation to be found in the mission world. Its strongest advocates and abettors were the Anglicans, whose chief spokesmen were the American bishops, Roots and Graves. The indigenous church has now before it a bright future, and missionaries from other lands will find the deliverances of this conference most helpful in developing the schemes

for union which are already found in partial operation in India, the Philippines, Korea, Japan and South Africa."

Arthur H. Smith, one of the ablest of missionaries, expresses a similar judgment. He says the dominant note of the conference has been that of unity and progress. "Advantage was taken of the opportunity for holding union meetings of groups closely related by faith and polity, in advance of the conference itself, and this in several instances paved the way for further and wider action. Thus the Anglican bodies, the Church Missionary Society, the Church of England mission (high church) and the American Protestant Episcopal mission, met for the first time and took forward steps, the results of which it is too early to forecast. The eleven different Presbyterian bodies have carried a step further the organization of their groups, similar action being in progress for other denominations. The conference has voted without opposition to encourage the formation of such general units with a view to a larger union later on, this being regarded as a first and an important step. The committee on federation will recommend the formation of local and provincial councils of Chinese Christians regardless of denominational lines, and out of these it is hoped may be developed a national council, flexible yet efficient to promote a sense of common interests to be promoted in a common way."

What Milne Dared to Hope

Had Robert Morrison been permitted in his day to look in upon one of the sessions of the Shanghai Conference, he would have thought himself suddenly transported to some mount of transfiguration. Milne, his associate, estimated, as the record shows, that at the rate of progress then reached it was reasonable to hope that in one hundred years China would have 1,000 converts. The hundred years have just expired, and instead of 1,000 the various missions report 178,-

000 communicants and about 800,000 adherents.

Morrison's Debt to America

Too much has recently been spoken and written concerning the sublime venture made by Robert Morrison a hundred years ago, probably few are aware of the fact that but for American sympathy and cooperation his work for China would have been impossible. No British ship could take him to China, and hence he journeyed via New York City, in an American vessel; his passage was paid by an American Presbyterian elder, and he could only live in China as an American citizen.

Robert Morrison and Seamen

The one hundredth anniversary of the beginning of Protestant missions in China and the work of caring for seamen are closely related. The romantic story of the life and work of Robert Morrison, the pioneer missionary, reveals the force and foresight of the man in his establishing a Seamen's Rest in China. If the merchants, traders and diplomats are scarcely able to stand the temptations of a heathen city, how can we expect the sailors to walk uprightly and keep in the ways of right living? The pioneer missionary saw the evil effects of allowing the seamen to wander aimlessly about on shore leave when the crafty Chinese were ready to supply them with cheap distilled spirits to inflame the animal passions of the men. Wise man that he was, he did not denounce their sins or preach to the men; he set about to win them from the places of evil by establishing a "trap for their good." He opened a coffee shop in a conspicuous place and posted up bills inviting the sailors to come to the place of cheer.

China's Largest City

Rev. Howard A. Johnston writes:

Canton is the largest city in Asia. It is spread over an immense stretch of land and water, for most of the Chinese houses are only one story high, and thousands of the regular population live in the boats that crowd the rivers and canals of the great

city. Standing on the "five-storied pagoda," which is located on the highest point of ground in the region, one secures a view of the vast metropolis which is not easily forgotten. The minimum estimate of the population is 2,000,000 souls, but many give larger figures, and if Fah Tay, across the river, related as Brooklyn to Manhattan, be included, probably the total would approach 3,000,000. A new "Bund" is being built which will extend the full length of the river front. The foreign settlement, known as Sha Meen, is like a beautiful piece of Europe set down at the edge of China.

The largest missionary enterprise in this province is conducted by the Presbyterian Church, but about a dozen other agencies are at work, including the London Missionary Society, the Southern Baptists, the American Board, the English Wesleyan and others.

A Strange Spectacle for China

A letter in the *London Spectator* by Bishop Moule, of mid-China, now in the fiftieth year of his missionary service in China, tells of a concert given in a Church Missionary Society hall in Hangchow, in aid of the famine relief fund. It was planned by Mr. Chou, a native Presbyterian, and actively supported by missionaries of more than one Christian church, by the officers of a native regiment, by Japanese residents, and members of the leading Chinese families of the city. Every ticket was eagerly bought, and the audience numbered 1,000. At the close contributions were invited for the famine fund, and upward of \$400 were handed in. "I have lived," wrote Bishop Moule, "to see many unlooked for changes in unchanging China, but none more surprizing or more hopeful for the future than this first public concert, which united in friendly co-operation, with a charitable object, four nationalities, three or four Christian denominations, and non-Christians, both Chinese and Japanese."

Missionary Attacked in China

S. Pollard, of the Bible Christian Mission, was severely beaten by Chinese and Aborigines in the province of Yunnan, about midnight on the 10th of April. At first it was thought that the wounds were mortal; but Mr. James Stark, of the China Inland Mission, writes that the doctor after-

ward expected him to recover. We have not yet received details with regard to this sad occurrence; but the deepest sympathy is felt for Mr. Pollard, as also for Mrs. Pollard, now in England.

For Better Treatment of the Chinese

At the great Centennial Missionary Conference in Shanghai, made up of delegates and visitors from all parts of China, the following resolution offered by Rev. E. W. Thwing, of Honolulu, was unanimously adopted:

Whereas it is most desirable in the interests of Christian Mission Work in China that most friendly feelings continue between China and other nations with a view to decreasing possible causes of irritation occasioned by the restrictions placed on Chinese emigration to other lands; Resolved, that this Conference urges the Christian people in the lands where these restrictions are enforced, to do all in their power to promote a kindly and friendly treatment of the Chinese who come to these countries.

A "straw vote" of Americans on the S.S. *Mongolia*, en route from San Francisco to Yokohama, developed only one opposer, and he a Californian, to a petition appealing to the American Government and people to apply restrictions of immigration impartially to all races.

A Remarkable Revival

Rev. W. M. Junkin, of Chunju, Korea, writes of his field as follows:

But the great thing for this quarter is the revival. At the classes and in country groups meetings have been held, wonderfully blest by God. I shall try to describe one of them, the meeting at Chunju. This meeting lasted about two weeks. A daily noon prayer-meeting for natives and foreigners was well attended. An afternoon prayer-meeting for missionaries, sometimes lasting half an hour; again, two or more hours. At night, after much prayer, *two sermons*. Then waiting before God. Soon one and another began to be convicted of sin. Women would attempt to confess sins and break into weeping. Men began to be moved in the same way. One woman confessed to lying and stealing. Another the sin of living as a concubine, deciding to leave her husband. One of our helpers confessed to having taken a sum of money for helping a fellow Christian in a law case. He sold his home to clear his conscience. Another

helper confessed to still larger transactions of like nature. He mortgaged his property to make it square. Another, with tears streaming and broken voice, confessed, among other sins, to having taken some cigars and some money ten years ago from one who had loved him. As he tried to tell of his guilt he cried out, "Oh! it was *my* sins that drove the cruel nails; it was these hands of *mine* that prest that crown of thorns into Christ's precious brow!" The friend whose money he had taken has been in America for some years; so he asked the missionaries to hunt him up so that he could be paid back.

Tokens of Good in Korea

Three facts concerning religious conditions in Korea especially impress W. T. Ellis, of the *Philadelphia Press*, who recently made a tour of that country. Mr. Ellis expresses himself as follows:

1. The receptivity of the Korean toward Christianity in eagerness and sincerity.
2. The thoroughness of the work of the missionary and the vigilance with which the church-membership is guarded.
3. The remarkable fact that the missionary has no time to go after people or to do any pioneer evangelistic work; the Church is propagating itself. Here, in two decades, has been created a native Church that is wholly self-supporting and self-extending. I have no doubt that if the present missionary force in Korea were quadrupled or sextupled at once, practically the whole nation would become Christian in less than a score of years.

The Hosts of Students in Japan

Mr. John B. Sleman, of Washington, D. C., a member of Mt. Pleasant Congregational Church, has been making a tour of the Orient with Mr. S. W. Woodward, a merchant of Washington. He speaks of the fact that there are 80,000 Japanese and 20,000 Chinese students in Tokyo, and remarks: "We scarcely remember any impression so striking as that which came to us in Tokyo when we saw, day after day, processions of students passing, sometimes in a single drove, thousands of young men going to and from their recitations with books in their hands. There has probably never been such a situation in the history of the world with regard to the education of the youth of two empires as that which obtains in Tokyo to-day."

The Doshisha's New President

There is rejoicing in Japan over the choice of Rev. Tasuku Harada as the new president for the Doshisha. It is thought his coming marks the dawn of a new era for the college, and crowns the effort of the Japanese who have given themselves so nobly for its upbuilding during the years since the unfortunate experiences of the later '90's. All are looking with confidence to Mr. Harada for the zeal and ability to fulfill the Neesima ideal.

AFRICA

The American Mission in Egypt

The United Presbyterians entered Egypt more than fifty years ago, and have met with continual success. But the last decade (1895-1906) has witnessed marked progress in every direction; for example, in the church, which has grown from 4,554 members to 9,349; in the educational work, which touches 15,451 lives as against 7,975 at the beginning of the period.

A very good way to illustrate the growth of this period is by drawing rectangles on paper or blackboard. Let all rectangles have a base of ten inches; one, two and a fourth inches high would represent the native church in 1895; another, four and three-fifths inches high would represent the church in 1906; another, four inches high would represent the extent of the educational work in 1895; another, seven and seven-tenths inches high would represent the extent of the mission school work to-day.

Concerning the Dark Continent

Europe, India, China, and the United States could all be laid down on the map of Africa and still have some room left around the margins. This huge continent has now 2,470 missionaries, with 13,089 native assistants. There are 4,789 places of regular worship, 221,156 church-members, and 527,790 protest Christians. There are in Africa 3,937 missionary schools, with 202,390 pupils. There are 95 hospitals and dispensaries, 16

publishing houses and printing establishments. North of the equator Egypt has more missionaries than any other region; the West Coast countries come next. In South Africa, Cape Colony has the largest number of missionaries, tho Transvaal and Uganda have the largest number of native assistants.

Fifty years ago, Krapf, the missionary, was laughed at for his dream of a chain of missions across Central Africa, from ocean to ocean. Now his dream has come true. Thirty years ago Uganda was a pagan state, where savagery was rampant. Now, as the result of a most heroic struggle, of its 700,000 inhabitants, 360,000 are strong Christians. In Cape Colony, where Moravian missionaries tried to work nearly two centuries ago, they were treated as criminals for attempting to teach the blacks. Now Cape Colony alone has 700,000 Protestant Christians, and 200,000 of these are colored.

The Qua Iboe Mission in Nigeria

Some 30 miles west of the mouth of the Cross River the Qua Iboe River enters the Bight of Benin. There an Irish, interdenominational mission, with its headquarters in Belfast, has been laboring for about 20 years. Industrial, medical and educational work has been gradually developed. There are now 12 Europeans at work under the superintendence of Mr. Bill, with 17 native helpers. The work is manifestly prospering. Last year there were 83 baptisms; the number is now 913, and there are 299 inquirers. There are about 770 scholars under instruction, and about 13,000 patients were treated. The native contributions amounted to £260.

A War Correspondent on African Missions

Edgar Wallace, the war correspondent of the London *Daily Mail*, who has been taking a tour through the Kongo country, wrote in the highest terms on what he saw of the Kongo Balolo Missions. He says in part:

I know missionaries in the South, I have seen their work in Cape Colony and Rhodesia, I know them in the North and East, and what the missionaries have done I can

see with my eyes, and seeing, I am prouder of my country and my countrymen and women, than ever I have been before. No battle I have witnessed, no prowess of arms, no exhibition of splendid courage in the face of overwhelming odds, has inspired me as the work of these outposts of Christianity. . . .

People who talk glibly of "work in the missionary field" are apt to associate that work with house to house visitations, and devotional services, and the distribution of charity; but in reality it means all these things, plus the building of the houses one visits, building of the churches in which one worships, the inculcation in the native of a spirit of manliness, which renders charity superfluous.

Somebody told me that there was a difficulty in getting men and women for the missionary work in Kongoland. Speaking frankly as a man of the world I do not wonder. I would not be a missionary on the Kongo for £5,000 a year. That is a worldly point of view. I do not think it is a very high standpoint. It is a simple confession that I prefer the "flesh pots of Egypt" to the self-sacrifice and devotion that the missionary life claims. Yet, were I a good Christian, and were I a missionary hesitating in my choice of a field, I would say with Desdemona, "I do perceive, here, a divine duty."

A New Situation in South Africa

South Africa is slowly recovering from the effects of the war. Great changes have resulted, and a new situation has arisen. Recognizing the fact that the black races altogether outnumber the whites, that they thrive and multiply and must be accepted as a permanent majority of the population, those responsible for the government are beginning to realize that education, industrial training, and the social uplifting of the native races is a *sine qua non* of a prosperous, peaceful, and law-abiding community. Even in South Africa pressure is brought to bear upon the missions to improve and develop their educational agencies so as to meet this recognized need. To this the missionaries are now devoting much time and thought. The easy rate of progress (of which the ox-wagon was the fitting symbol) that once sufficed no longer satisfies. Large editions of school-books are printed and find a ready sale. The institution at Tiger Kloof is taking a good place.

Mission Work at Lovedale

How much is included in evangelizing work is seen in the fact that in a single issue of the Lovedale *Christian Express* were articles on The Need of Commercial Training for the Natives; Industrial and Higher Education; and The Nemesis of Social Exclusiveness. The aim is not merely to convert, but to lift to Christian maturity, to fashion Christian Society.

The Great Livingstonia Mission

A Moravian bishop has recently made a visit to the Livingstonia of the United Free Church of Scotland, on the west shores of Lake Nyasa. He says:

The plateau on which the mission station is located is 3,000 feet above the lake, and a winding road for ox wagons has been recently constructed to connect the mission with the lake. We found at Florence Bay, on a plateau 3,000 feet above the lake, a village school, a middle school, a seminary for teachers, and an evening school for the apprentices of the various trades carried on here. There are 771 native pupils, belonging to eight or nine different tribes, and taught by a small company of devoted missionaries. In the large room used for evening school, 200 scholars were being taught, in an adjoining room 20 older persons were receiving religious instruction; and in the dining-room the students in the seminary were being prepared in the lessons to be taught the next morning. In the afternoon these students are at work in the field or the shop. There is a large carpenter's shop and a printing establishment. Here many primers of the various dialects and many copies of the Gospels have been printed. The trades taught are those which are most useful in Africa. However, all these undertakings are intended especially to prepare the natives for an intelligent reception of Christianity.

In the principal mission stations and in the immediate neighborhood there are 444 schools, taught by over 900 native teachers; and the complete enrolment is 33,000, with an average attendance of 22,000. Only those who believe that these Africans can be won for God, and who love to labor in this field, could have been able to bring about such remarkable results. The recently organized Konde Church numbers 3,000 Christians, and as many candidates for baptism. And this number might be much greater if the missionaries did not refuse to make it too easy to gain admittance to the Church.

God's Work in Bunyoro

Bunyoro, beside Uganda in Central Africa, was, in the old days under Kabarega, a kingdom of slave-raiders, unreached by the Gospel. Kabarega was driven out by the Baganda under British officers in 1894, and in the next year Baganda teachers commenced their work in the country. Four years later, when the Rev. A. B. Fisher first began work in Bunyoro, there was not a single convert. Now there are nearly 1,900 Christians, of whom 440 are communicants. In Mr. Fisher's own station, Hoima, 200 adult converts and 60 children were baptized last year. On Christmas Day there were 260 communicants at the service, and they brought, together with about 400 others, thank-offerings which amounted to Rs. 80. The men show a remarkable keenness for learning, and the most important chiefs in the country do not consider it beneath their dignity to sit at the desks as pupils whenever their duties to the State will allow them.

ISLANDS OF THE SEA

Urgent to be Baptized

At the close of a quarterly conference held at Orani, Philippine Islands, the presiding elder was approached by a young man who asked if he would baptize some people who were present. As it was late in the day, the presiding elder suggested that they wait until the following morning when others were to be baptized. The young man responded that these people had come all the way from Dinapulijan, nine miles distant, and must return that night. They had heard that the presiding elder would be at Orani that day, and six men, a woman and a boy had walked all that distance to be baptized. When asked why they had come so far, one of them said: "Pastor, we have given up all things for Jesus, and we believe on Him. Therefore, we want to be baptized and received into the Methodist Church." Multitudes of people in the Philippine Islands are report-

ed to be showing a similar desire to be enrolled in the Christian Church, and the missionaries are unable to care for them all.

Image Burning in the Philippines

An interesting and significant ceremony took place recently in the town of Saravia. Converts of the American Baptist Mission resolved to burn the images they had formerly worshipped, and held a service in the chapel, at which Exodus xx. 4, 5 was carefully read and explained by the pastor, who writes: "Immediately after the meeting the brethren took the images, which had been put under the table in the chapel during the service, and carried them out into the market-place, where I burnt them—three large wooden images of Christ, two Saint Nimos, one winged San Vincente, one San Nicholas, two Virgins, five pictures of saints, one holy belt, and some holy leaves of the palm tree. There were about 300 people in the market-place and they were very much astonished. Some of them were angry, and some were afraid."—*Baptist Missionary Magazine*.

Destruction of a Missionary Station

Hope Valley, a station of the Neuen-dettelsau Missionary Society in Queensland, Australia, has been visited by a most destructive tornado. The fourteen buildings were ruined, but none of the missionary laborers were killed. The awful power of the storm is illustrated by the fact that two men were lifted six feet into the air and carried about thirty yards.

MISCELLANEOUS

Missionary Children

It is a striking fact that nearly one-third of the missionaries of the American Board in India and Ceylon are the children or grandchildren of missionaries who were sent out by the Board two or three generations ago. In the 3 India missions, including Ceylon, there are now 95 American laborers, 19 of whom were children and 11 grandchildren—30 in all—of mis-

sionaries, most of whom have ended their earthly labors. The spirit of consecration which was in the fathers and mothers has entered into their descendants. They have taken up the work of their parents not because it was easy or remunerative in a worldly sense, for the hardships of the missionary life were well known to them, but because the God of their fathers had blest them by inspiring them with the same high ideals of Christian service which led their progenitors into the missionary work.

Not a Siege, but an Assault

Mr. A. W. Whitley, of Halifax, was the lay member of a deputation sent last year to India by the London Missionary Society. In giving his impressions after his return, he said:

We seem to have almost lost the note of a church militant. In India we seem to be like a besieging army, subject perhaps to those dangers which the general of a beleaguering force would most fear for his men—the loss of the note of attack, of desperate courage, owing to prolonged and tedious siege and hope often deferred. Perhaps missionary societies will some day come to recognize the "warfare" analogy as so perfect and applicable that they will in conference lay down the strategy for the allied forces against the enemies of Christ's kingdom. For the conditions which obtain in India, by common consent, the siege seems to be the approved method rather than frontal attack; and yet perpetual siege unrelieved by occasional attack in force is not good for soldiers. I have sometimes thought we might revive the idea of a campaign—a holy warfare. There is inspiration in such a thought, and admittedly the work calls only for those who, like soldiers, count not their lives dear unto themselves.

The Debt of Science to Missions

Is it nothing that through their labor in the translation of the Bible the German philologist in his study may have before him the grammar and vocabulary of 250 languages? Who created the science of anthropology? The missionaries. Who rendered possible the deeply important science of comparative religion? The missionaries. Who discovered the great chain of lakes in Central Africa, on which will turn its future destiny? The

missionaries. Who have been the chief explorers of Oceanica, America, and Asia? The missionaries. Who discovered the famous Nestorian monument in Si-ngan-fu? A missionary. Who discovered the still more famous Moabite stone? A missionary. Who discovered the Hittite inscriptions? A missionary.

ARCHDEACON FARRAR.

Are Missions Quixotic?

John Wesley was about to go to Georgia as a missionary on behalf of the S.P.G., 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 a fool and madman as you can conceive; but if it is true, I am sober-minded. For He has declared: 'There is no man who hath left 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.'"

What Is Easily Possible

In his new book on missions, Bishop Bashford has the following optimistic paragraph which is well worth pondering over:

In view of the increasing rate of modern Christian progress, the evangelization of the race in the present generation is within the range of possibilities. In China, Morrison needed 27 years to win his first three converts to Christ. Our own church needed 10 years to persuade the first native of China to be baptized. Upon the other hand, the lives of a 1,000 people were surely being transformed in Methodist colleges alone, 2,000 more in boarding schools, 5,000 more in day-schools, while 40,000 inquirers came to our churches, and 160,000 came to our hospitals for help in body and soul. And yet our church was doing only one-fifth of the work accomplished by Protestant Christianity in China last year. The early missionaries in China would have looked upon any such results as miracles.

The Greatest Things

The deepest needs of the world are spiritual needs. One man invested \$100,000 in India. It resulted in the conversion of 50,000 in that district—one soul saved for every two dollars invested. This was better than to have founded Chicago University or to have given \$32,000,000 to the general education fund. Christ's standard of greatness was service. On the Kongo a man's value is estimated in cattle; on the Hudson, in social standing; but by the river of life, by what he is, and the standard is helpfulness.

J. CAMPBELL WHITE.

OBITUARY

Com. Matteo Prochet, of Rome

A striking personality has been removed in the death of Doctor Prochet, of Rome, who, for 35 years, has directed in Italy the work of Waldensian missions. He died February 16th, after a short attack of pneumonia. Signor Arturo Muston says of him:

Endowed with a strong constitution, Doctor Prochet had at his command a choice instrument from which he could exact the most extensive and laborious services. No one will ever know the watchings, the struggles, the excessive labors, the fatiguing journeys he had to endure without any apparent effect on his health. He had a most remarkable memory, which he retained in its freshness even to his last years. What he treasured up in it was phenomenal. One must have lived in close intimacy with him to know how much he drew out of his inexhaustible reserves, in which names, dates, incidents, discourses, narratives, facts, events, the most varied knowledge, seemed to be collected as in a repertory.

If Matteo Prochet had followed a political career, we should often have seen him at the head of ministerial power. He understood men, and knew how to avail himself of this knowledge to lead and rule them.

His spiritual gifts were those which made Matteo Prochet what he was in the bosom of the Alps, a prophet of the Most High, with a mission as specific as was that of Moses and Samuel. He was a man of personal piety—not ostentatious, not vapory and mystical, but solid. He knew in what and in whom he had be-

lieved, and felt the need of constantly strengthening his faith by drawing living water from the Word and from divine Grace.

Enrolled in the Army of Christ, he believed in the coming of His kingdom in Italy, and for this end he devoted to it all his peculiar gifts referred to above. He kept back nothing for himself, but offered all to his Master whom he loved with the love that not only gives but gives itself.

He had neither taste nor time for theological subtleties. He valued and rested upon the central and foundation Truth of the Gospel; from this he never departed; on this he built up his spiritual life; from this he drew the motive power and energy of his marvelous evangelistic activity.

Matteo Prochet was a choice gift from God to the Waldensian Church; but he persuaded that the mission was providentially assigned by the Lord to this his church for the evangelization of his country, he knew no narrowness or intolerance, and fervently repeating the prayer that is Christian *par excellence*, "Thy Kingdom come," he was ready to salute in hope the future Chiesa Evangelica d'Italia.

Doctor Prochet was a warm, personal friend of the editor of this REVIEW, who has traveled with him in the Vandois valleys, entertained him as a guest, and frequently met him in public and private. He was one of the most gifted of men, and had the capacities of a statesman, like Count Cavour. His linguistic faculty was preeminent. He had occasion to travel widely on the Continent, and on his railway journeys read works of fiction in the various languages, choosing these because, as he said, they contained the *colloquial* forms of speech current among the people, rather than technical terms and the phrases of the more educated. And by dint of perseverance he became such an adept that at the meeting of the evangelical alliance at Florence, some years since, where he presided, he replied to the addresses of foreign delegates in ten or twelve languages, and then regretted he could not do more! His statesman-like gifts he put at the disposal of the Vandois Church freely and unselfishly, and the debt the church owes him is beyond either estimate or expression.

FOR THE MISSIONARY LIBRARY

COILLARD OF THE ZAMBESI. The lives of François Coillard and Christina, his wife, of the Paris Missionary Society, in South and Central Africa (1858-1904). By C. W. Mackintosh. With frontispiece, map and 77 illustrations. 8vo. 484 pp. \$2.50, net. The American Tract Society, New York; T. Fisher Unwin, London, 1907.

Miss Mackintosh chose a grand subject, and she has treated it worthily. That is itself sufficient praise.

François Coillard we account one of the fifty foremost missionaries since Carey went to India. It would be difficult to draw a circle which would embrace all the activities and influences that radiated from this remarkable man and his heroic wife. Not only South Africa felt his power, but wherever, on the Continent of Europe or in America, mission fires burn, he added fuel to the flame.

If he had not the genius of intellect, as a great original thinker, he had the genius of goodness with its acute sensibility, its tender sympathy and its rare self-sacrifice. It was this which made him the inspirer of missionary enthusiasm, and the unpretentious leader in the work of evangelization. He rose to a singular height of self-oblivion. These nearly fifty years of actual work on the field will never have any complete record. Like Livingstone's missionary statesmanship in the same Dark Continent, much of the service he rendered is too evasive and elusive to find record; it can not be described in words, or imprisoned in narrative any more than the ethereal perfume of a flower, but is none the less diffusive and pervasive.

No one who knows anything of these two heroic lives will need any inducement to read this book. Our only regret is that it covers nearly 500 pages octavo, and about 150,000 words. In these busy days, brevity is absolutely necessary to secure wide reading. But this is a book worth reading. There is artistic delineation of character here, description of hard work that waited years for its

recognition and reward; patient pursuit of the highest aims, endurance of hardness, quiet contentment with habitual self-denials, willingness to take the lowest place and work where no one else would, and a bold facing, both of difficulties and dangers, that might have adorned apostolic history.

Coillard and his wife did more than help remake the map of South Africa—they helped to change its spiritual deserts into gardens of the Lord, and had long patience for such great results; and the end is not yet. Generations to come will rise up and call them blessed.

Sublime sentiments and sentences quietly appear here and there in this volume, but without undue conspicuousness, as tho they were the most ordinary things—common as commas; as when, at Cape Town, his wife's first words were, as they met before marriage, "I have come to do the work of God with you, whatever it may be; and remember this: *wherever God may call you, you shall never find me crossing your path of duty.*" And again, a few months later, when homesickness and reading the relics of her past life, caused not only many tears but a perilous habit of brooding, she gathered up all these ensnaring memorials and burned them—and meeting her husband at the door she said with characteristic decision, "You shall never more see me fretting. *Forget thine own people and thy father's house.*"

This brief notice may fitly close with an extract from Coillard's will: "On the threshold of Eternity and in the presence of my God, I solemnly bequeath to the churches of France, my native land, the responsibility of the Lord's work in Barotsiland, and I adjure them, in His holy name, never to give it up—which would be to despise and re-rounce the rich harvest reserved to the sowing they have accomplished in suffering and tears."